

Hebrews and General Epistles

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THE BOOK OF HEBREWS

Authorship: The external evidence clearly and abundantly attests the early existence of this epistle, but does not contribute very much to the solution of the problem of its authorship. It was often quoted as being canonical by the early Church Fathers. According to Eusebius, Clement of Alexandria held that Paul wrote the epistle in Hebrew, and that Luke translated it into Greek. He speaks of Paul as writing to the Hebrews. The main objection to the Pauline authorship is that there is so much vocabulary that is peculiar to this epistle, and different from the Pauline Epistles. This is not necessarily a problem, however, since the subject of the epistle, and the recipients of the epistle are so different from Paul's epistles to the Gentile Christians and churches. Paul did not get to complete his mission to the saints at Jerusalem before the Romans took him into protective custody, so he likely did so by means of this epistle. Either Paul wrote the epistle or someone very close to Paul. The internal evidence is very indefinite since the author does not give his name. Many things seem to point to Paul while others do not. The last four verses of the epistle are extremely Pauline. If Paul wrote the epistle he would not have wanted to identify himself as the author since the Church at Jerusalem was inclined to be hostile toward him. Suggested authors of the epistle are Paul, Apollos, Barnabas, and even Priscilla, the wife of Aquila.

If Apollos was the author it is strange that the early Alexandrian Church seems to have never heard of the epistle for Apollos was from Alexandria. There is no evidence externally nor internally that Barnabas was the author. As to Priscilla's authorship, it is absolutely absurd. There is not one bit of evidence of her having any connection with the epistle. Paul's trade mark that identifies him as the author of his epistles is used to close the book. The expression, "The just shall live by faith" which Paul uses in both Romans and Galatians is found in the epistle. Peter was writing to the Hebrew believers in I and II Peter. In II Peter 3:15, 16 Peter refers to Paul having written unto them, but none of the known Pauline Epistles is addressed to the Hebrews, but to the Gentile churches.

Date: The epistle seems to indicate that the recipients had been Christians for quite some time. They had been through great persecutions and were facing additional hardships for their faith. The epistle obviously shows that the Temple was still standing, but some questions about Christ's prediction of its destruction were among them. Some were showing a tendency toward returning to Judaism and the Temple worship to escape persecution. If Paul wrote the epistle it would have been near the end of his life and during his second imprisonment. The best date might be about 67-68 AD.

Purpose: Because of the great persecution which these Hebrew believers were experiencing, some were thought to be in danger of turning back to Judaism as a haven against their sufferings and be accepted by the Jewish brethren. This evidently had not happened as yet, but the writer is writing a stern warning just in case some might be considering turning their backs on Christ. Two passages in particular bear this out: 6:1-9 and 10:26-31.

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THE STUDY OF THE BOOK OF HEBREWS

The Book of Hebrews was written to meet a very special problem.

The Book of Hebrews does not teach that the Christian can lose his or her salvation, but that those who come short of true salvation will not find salvation by any other means. The Hebrew Christians had endured terrible persecutions, both at the hands of the Romans and at the hands of their own fellow-countrymen. Jesus had predicted the destruction of the Temple, but He had gone back to the Father and several years had passed and the Temple was still standing, and the Jews still practiced Temple worship. Some were weary, while others were disillusioned. There was a distinct possibility that some of them might return to Judaism, denying Christ and looking for a safe haven from persecution. To deal with these possibilities, this epistle was written. It also, however, serves as a stern warning to the Gentile who professes faith in Christ, but is tempted to turn back to the world and to idols.

I. Introduction 1:1,2

The writer of Hebrews states that under the Old Covenant, God dealt with His people through the prophets. Under the New Covenant, God deals with His people through His Son, the Lord Jesus Christ. Numbers 12:6-8 & Gal. 4:4-7

II. The main arguments introduced and explained 1:1-10:18

A. Why Christ is superior to the Prophets 1:1,2

1. Vs 2 God the Father has made Christ heir of all things.
 - a. Psalm 2:8
 - b. Daniel 7:13,14
 - c. Psalm 110:1
 - d. Obadiah Vs 21
2. Vs 2 God made the worlds through Christ.
 - a. John 1:1-3
 - b. Psalm 33:6
 - c. Genesis 1:3,6,9,11,14,20,24,26,29
3. Christ is the Brightness of God the Father's glory, and the express image of His person. Vs 3
 - a. II Corinthians 4:4
 - b. Philippians 2:5,6
4. Vs 3 He upholds all things by the Word of His power.
 - a. Revelation 4:11
 - b. Colossians 1:17
5. He is seated at the right hand of the Father. Vs 3
 - a. Matthew 22:44
 - b. Psalm 110:1

- c. Psalm 45:6,7
- 6. None of these things could be said of the greatest of the Prophets, even Moses who talked with God face to face. Exodus 33:11
- B. Christ is superior to the angels 1:4-14
 - 1. He has obtained a more excellent name than they. Vs 4
 - a. Philippians 2:9
 - b. Isaiah 9:6,7
 - 2. He is the Son of God and God is His Father. Vs 5
He is the only begotten Son.
 - a. John 3:16
 - b. Psalm 2:7
 - c. Isaiah 7:14 and Matthew 1:18-25
 - d. Luke 1:26-35
 - 3. Angels (created beings) are to worship Him. Vs 6
Angels are the ministers of God to do His bidding. Vs 7
 - a. Psalm 97:7
 - b. Revelation chapter 5 – especially verses 8-14
 - 4. The Father acknowledges the Son as God. Vs 8
 - a. Psalm 45:6,7
 - b. Isaiah 9:6,7
 - c. Judges 13:18 – Pre-incarnate appearance of Christ
The word “secret” should be translated “wonderful”.
 - 5. He is anointed by God the Father, with the oil of gladness above His fellows. Vs 9 (The Greek which is translated “thy fellows” is Metoxous sou which means “the partners of thee”. The word “metoxos” means one who shares or partakes of the benefits. This would then refer to all mankind for whom He died, and who are potential benefactors of His redemptive work. He has been exalted above all of mankind.
 - a. Hebrews 2:17
 - b. Philippians 2:7-11
 - c. Galatians 4:4-7
 - 6. Christ created all things (See #2) and He is co-eternal with the Father. Vs 10-12
 - a. John 1:1,2
 - b. Colossians 1:13-18
 - c. Psalm 102:24-27
 - 7. By comparison, the angels are created beings who are locked into a behavior pattern which is to do the Father’s will and to Minister to the Saints of God.

Vs 13,14

C. The Greater Salvation and the warning against neglect. 2:1-4

1. Compared to the Old Covenant, salvation under the New Covenant of Grace is so much greater. We should be careful not to fall short of it. (Let it slip).
Vs 1
2. Illustrations used to emphasize the point:
 - a. Under the Old Covenant God spoke to His people by the prophets.
1:1,2 (Starting with Moses)
 - (1) Neglect of the prophets caused Israel's eventual Captivity, and before that, persecution and oppression famine and pestilence.
 - b. Prior to the Old Covenant, during the dispensations of conscience, human government and the Patriarchs, God often used Angels to minister salvation to those whom He had chosen to use, as well as to minister the will of God to His Saints.
 - (1) Angels appeared to Abraham on several occasions.
 - (2) God used angels with Jacob.
 - (3) God even used Angels with many after the Old Covenant was instituted.
 - (4) When this message of Angels was ignored, drastic things happened. (Remember Lot's wife—Luke 17:32
3. Christ's salvation under the New Covenant is so much greater because:
 - a. Because of Him by whom it was wrought. We have already seen who Christ is in chapter 1. God in the person of Christ has brought about this salvation. This is the real thing, not types and shadows.
 - b. Because it is final and eternal. (See 9:12; 9:25-28; 10:14 and 10:9-18)
 - (1) I John 5:11,12
 - (2) John 3:16
 - (3) John 3:18,36
 - (4) John 10:27-30
 - c. Because it is administered by the Holy Spirit. Vs 4
 - (1) To reject this salvation is to reject the work of the Holy Spirit, and consequently, to commit blasphemy against the Holy Spirit. (6:4-6 and 10:26-31)
 - (2) See also Matthew 12:31,32

D. Christ as the only perfect man 2:5-18

1. Christ could not, and did not take on Him the nature of Angels which are a higher level of creation than mankind, and still provide salvation for mankind. Vs 5,7,and 9. The third part of the angels who fell with Lucifer are confirmed in unrighteousness, and they cannot be redeemed.
 - a. Revelation 12:7-9

- b. Matthew 25:41
 - 2. In order to redeem man from his fallen state, there had to be a perfect man with no sin of his own, to take our place and pay the debt of our sins.
I Corinthians 5:21
 - a. Everything has potentially been made subject to Christ, but not yet.
2:8
 - b. Satan tried to get Jesus to take possession of the earth when he tempted Christ in the wilderness, but could not. Matthew 4:8-10
 - c. Jesus did not come to be the great example, or the greatest teacher, or the great physician, but He came to die for the sins of mankind a substitutionary death.
 - (1) Matthew 5:17
 - (2) Matthew 9:13
 - (3) John 10:10
 - (4) Luke 5:32
 - (5) John 12:27
 - (6) John 12:47
 - 3. Since it was mankind that sinned (Romans 5:12,17) and the wages of sin is death, (Romans 6:23; 5:21; I Corinthians 15:22) Christ became a man (Vs 9; Vs 14-18) so as to be able to die as a man and make the only acceptable payment for our sins. Isaiah 53:10,11
- E. Christ is superior to Moses 3:1-6

We are now invited to compare the man, Moses, through whom God gave the Law, or the Old Covenant, and Christ, through whom He brought about the New Covenant.

 - 1. Moses
 - a. He was faithful in all his house – That is, he was faithful to Israel, and he was faithful to all that God gave him to do.
 - (1) God called him to go and lead Israel out of the bondage of Egypt and into the promised land Exodus 3-4
 - (2) He was not ashamed to be identified with Israel, and with the God of Israel. Exodus 2 and Hebrews 11:24-29
 - 2. Jesus
 - a. He made the house. And he who made the House of Israel is greater than the house. Vs 3,4
 - b. He was faithful in all that the Father gave Him to do in bringing about the plan of redemption. Christ's house is made up of all the redeemed. He made us and He bought us with His blood. I Peter 1:18,19
- F. Christ's rest is superior to the rest under Moses and Joshua.
 - 1. God's rest is pictured in the Sabbath Day. Although the Sabbath was not established for Israel until the giving of the Law, the Sabbath Rest principle

was first initiated by God in the creation week when on the seventh day, God rested from His work of creation. The keeping of the Sabbath Day, or seventh day of the week as a type of God's rest for Israel under the Old Covenant of the Law was given to picture the Faith-Rest principle which the Believer enjoys in Christ by faith, not by works. It was also pictured to Israel by the entering of the Promised Land by Israel under Joshua's leadership. In the type, as well as in the fulfillment, our rest does not picture entering into Heaven, but entering into the faith-life in Christ. In the type, as well as in the fulfillment, the only ones who did not enter in were those who failed to believe. The writer of Hebrews continues his warning by reminding his readers that unbelief will keep us from entering into the faith-life. The Just, or those who have been justified by faith, shall live by faith. 3:14-19

2. Christ's rest is entered into by faith in Jesus Christ as our Savior. Ephesians 2:8,9

- a. The Believer then demonstrates that his salvation is real and that he or she will not turn their back on the Lord and go back to the world, nor to a false religion. Habakkuk 2:4; Romans 1:17; Galatians 3:11; Hebrews 10:38
- b. The provocation in the wilderness refers to the many times Israel murmured against God because they did not believe that He would do what He promised to do. The main provocation was at Kadesh-Barnea when they should have gone in and possessed the land, but they would not believe that God would give them victory. For this reason, Israel wandered in the wilderness for another 39 years until the adult male generation that had come out of Egypt had all died off and a new generation which would believe God came on the scene.
- c. Vs 9-11 There is a rest for the People of God, and that rest is found in living by faith in His promises, not trying to work things out for ourselves. If these Hebrew Christians were to turn away from Christ now, they would demonstrate their profession was only an empty identification of themselves with the People of God through Christ. Note Hebrews 6:6,7
 - (1) The writer of Hebrews reminds his readers that God knows the heart, and that the Word is able to convict and expose any hidden secrets we may have. He knows if we are genuine or not. Vs 12,13

G. Christ as High Priest after the order of Melchizedek, superior to Aaron. 4:14-5:10

1. The writer of Hebrews also reminds these seasoned Christians that they are not alone in their persecution, and that God has not forsaken them. 4:14,15
 - a. For the Christian, there is constant and instant access to God through Jesus Christ. (John 14:6) (See also John 16:24)
 - b. Vs 15 Our High Priest, Jesus Christ:
 - (1) He is touched with the feelings of our infirmities because He was tempted in all points like as we are, yet without sin (Matthew 4:1-11). There are only three areas of temptation in which the Christian can be tempted: lust of the flesh, lust of

the eye and the pride of life. All temptations can be listed under one or more of those categories. Jesus was tempted in all three, but did not sin (Matthew 4:1-11). (See also I John 2:15-17)

- (2) In the light of this truth, we can come any time, under any circumstances with anything and know that He hears us. The only thing which will hinder this is if we have un-confessed sin in our lives as Christians. I John 1:9; Psalm 66:18 and Isaiah 59:2

2. More comparisons between the High Priesthood of Christ and that of Aaron: 5:1-10

- a. No one could be a priest of God but those who were called of God. These had to be finite men who, knew the infirmities of the flesh and could understand what the people were going through. Their ministry, however, was sadly lacking because they had sins of their own for which atonement was necessary. There were two classes of people on whose behalf they ministered: 5:2
 - (1) Those who are out of the way. Under the Covenant of grace we would say, backslidden.
 - (2) The ignorant. Under the New Covenant we would say, the unsaved who have not heard the Gospel.
- b. The High Priesthood of Jesus: Vs 5-10
 - (1) Vs 5,6 God the Father was the one who called Christ to His priesthood after the order of Melchizedek.
 - (2) In another sense, (Vs 6) the Priesthood of Christ is from eternity past.
 - (a) After the order of Melchizedek: Having no beginning and no ending; both a Priest and a King. Vs 10
 - (3) Vs 7 This verse is a reference to the demonstration of the humanity of Christ as He prayed in the garden the night before His crucifixion that the Father might let this cup pass from Him. Matthew 26:39; Mark 14:36 and Luke 22:42
 - (4) Vs 8 This verse seems to be a contradiction. If Christ is God and has perfect knowledge of all things, why did He need to learn obedience?
 - (a) The word “learn” (Matheteuo) means to be a disciple of, or to follow the example of, or to obey through knowledge of the will of the teacher. Christ knew the Father’s will and followed it, but His humanity prayed that, if it were possible, this cup might pass from Him. This is given that we might understand that He was both man and God.
 - (5) Vs 9 Christ did not have to be made perfect in the sense that we are not now perfect, but will be made perfect in our resurrection bodies. The word, perfect, as it is used here,

(teleiotheis) means to complete, or bring to an end. Jesus said all through His ministry that His hour was not yet come. When it was time for Him to suffer for sins, He said, “Mine hour is at hand.” His purpose for which He came into the world was completed, or brought to completion. There never was any imperfection in Christ from eternity past. II Corinthians 5:2

- (6) So, the typology of Melchizedek. Having no beginning or ending; the eternity of Christ, both a Priest and a King. He is the type of the eternal priesthood of Jesus and His position as King of Kings and Lord of Lords.

H. A rebuke for a lack of understanding and maturity 5:11-6:20

1. 5:11-14 If Paul the Apostle was the author of the Book of Hebrews, we certainly can understand why he might write these words. If this is the case, this is his last opportunity to get to the Hebrew believers especially at Jerusalem concerning the matter of Law and Grace. They had been Christians for many years, but were still in need of the fundamentals of salvation. They still had elements of Judaism and ritualism in their minds, mixed in with the doctrine of Grace. These Hebrew Christians did not turn back to Judaism, but perhaps the book was written more for our admonition than for theirs in that day. Many Christians today live their Christian lives, saved by the Grace of God, and kept by the Grace of God, constantly fearing lest they have so offended God that maybe they are no longer saved. Many are defeated and turn back to ritual and religion from which they were saved. Since these Hebrew Christians were still immature, the writer gives a strong warning against turning back to Judaism and the Old Covenant.
2. 6:1-3 The writer says his intent is to depart from the basics and go on to things which are necessary for Christian growth. According to the author, the basics are:
 - a. Repentance from sin
 - b. Faith toward Christ
 - c. The doctrine of baptism
 - d. The laying on of hands (Symbolic in the Apostolic period of the impartation of the Holy Spirit to the believer)
 - e. The doctrine of the resurrection of the dead
 - f. The doctrine of eternal judgment
3. 6:4-8 What is true of those who blaspheme the Holy Spirit by refusing the Gospel, once enlightened:
 - a. The writer starts off by saying that what follows is something that is impossible to remedy. Vs 4a
 - b. And have tasted of the Heavenly Gift – It is important for us to understand the word “tasted”. It is the Greek word “jeusamenous” which, in context means, “to taste, or try the flavor of” (Preferred meaning), not to ingest, but to sample. This does not mean to accept Christ, but to listen and weigh the matter. The Heavenly Gift is God’s salvation by grace through faith.

- c. And were made partakers of the Holy Ghost – The word “partakers” means to be affected by, or to come under the conviction by. It is the Greek word “metoxous” which means sharing in or partaking of. In context this means to become a partaker of the ministry of the Holy Spirit to the unsaved. What is that ministry? See John 16:7-11 His ministry is to reprove the world of sin, of righteousness and of judgment. This then is a person who has come under the convicting power of the Holy Spirit.
 - d. And have tasted the good Word of God—We find the same Greek word used here as in verse 4. It means to try or sample, not to ingest. They have been made aware through the Word of God of what God has available to them.
 - e. And the powers of the world to come – They have heard prophetic preaching of what is in store for those who reject the ministry of the Holy Spirit. The word “tasted” is also a modifier of this phrase in this sentence.
 - f. Vs 6 It is impossible for these people described here, being false professors, if they shall fall away, to renew them again unto repentance.
 - (1) To “fall away” in the Greek means to deviate, or turn aside from sound doctrine.
 - (2) If then, after hearing the Gospel and understanding it, after sampling it and being convicted by the Holy Spirit, or turn aside from sound doctrine to that which is false, it is impossible to “renew” them again unto repentance. The Thayers Greek Lexicon says the use of the Greek here means to renew someone so that they will repent.
 - g. Vs 7,8 The rain (Gospel) falls on both good and bad ground. (Both responsive and rejecting hearts) The good ground brings forth herbs for food while the bad ground brings forth briars and thorns which are rejected. The same Gospel produces saved and lost.
 - h. Vs 9 Proof of the fact that the writer of Hebrews is speaking of the unsaved who have the opportunity to be saved but fall short of accepting it, is in this verse. Here he says, “But beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak”. “Better things than those spoken of” in verses 4-6 would be acceptance of the Gospel.
4. 6:10-20 The writer of Hebrews assures these to whom he writes that their hope is sure and that they have a sure anchor of the soul who will not forget their faithful service and all they have suffered for Christ.
- a. The word “forerunner” in verse 20 speaks of the little boat that was used to navigate the shallow parts of the harbor at low tide. When the ship would likely run aground on a sand bar, the little boat was launched to carry the anchor into the harbor where the ship could follow at high tide. Jesus is our forerunner who assures us that we have a safe anchorage in the harbor of eternal life, for He is our High Priest forever after the order of Melchizedek.

I. The Priesthood of Melchizedek

1. Who was Melchizedek? 7:1-28

- a. He was the King of Salem (Shalom – Peace) or Jerusalem whom Abram met as he returned from the battle with the Kings of the East. Genesis 14:17-20
- b. He was the Priest of the Most High God. Genesis 14:18
 - (1) The Bible does not tell us how Melchizedek came to be King of Jerusalem, or how he came to be a Priest of the Most High God. It does not tell us his parentage or his nationality. It tells nothing but the above facts and that Abraham paid tithes to him.
- c. Some suggest that Melchizedek was a pre-incarnate appearance of Jesus Christ. This may well be.
- d. We do know that the High Priesthood of Christ is after the order of Melchizedek, or after the type.
 - (1) Christ is the King of Kings. Revelation 19:16
 - (2) Christ is our great High Priest. Hebrews 4:1;5
 - (3) Christ is eternal. Revelation 1:8 and Isaiah 9:6

2. We know that when Abram paid tithes to Melchizedek, the lesser paid tithes to the greater. Abram, later named Abraham by God, is the chosen Father of the Hebrew nation for his son was Isaac, whose son was Jacob, whose twelve sons were the fathers of the twelve tribes of Israel. Israel looks to Abraham as their father. But he paid tithes to Melchizedek, not Aaron (7:7).

3. The earthly priests of the Aaronic Priesthood could not continue to atone for the sins of the people because:

- a. They did not live forever (Vs 23).
- b. They had to make atonement for their own sins. Vs 28

4. Jesus however had no sin of His own, and He lives forever (Vs 25).

- a. He offered one sacrifice forever and it does not have to ever be repeated (Vs 27).

J. Christ, the minister and High Priest of the New Covenant 8:1-10:18

1. The New Covenant vs. the Old 8:1-9

- a. The Old Covenant – The High Priests continued not because of their mortality. They offered sacrifices, which did not continue effective. They were only types. They served in a Tabernacle made with hands and by men (Vs 5).
- b. The New Covenant – The High Priest of the New Covenant is eternal and is Deity. He offered one sacrifice for sins for all time. The Sanctuary is a spiritual and Heavenly one not made with hands, eternal in the Heavens.

2. The New and better Covenant explained 8:10-13

- a. The New Covenant is in the hearts of God's People. It is one of

spiritual restoration by grace where God puts His word in their hearts, He is their God, and they are His people (Romans 1:16).

- b. In the Kingdom of God, all who make up that Kingdom will know the Lord personally and will not have to have a continuing sacrifice (Vs 11).
 - c. The New Covenant is one based on God's Grace (Vs 12).
 - d. The New Covenant has taken the place of the Old Covenant and the Old Covenant is no longer in force since Jesus has perfectly fulfilled it. Jesus did not come to destroy the Law, but to fulfill it (Vs 13).
3. The new sanctuary and the perfect sacrifice 9:1-28
- a. The description of the early Tabernacle Vs 1-10
 - (1) It was a worldly (temporal or earthly) Tabernacle
 - (2) It was made up of the Holy place:
 - (a) The Candlestick or lampstand which pictured Christ as the Light of the World.
 - (b) The table of shewbread which pictured Christ as the Bread of Life and the all-sufficiency of Christ to meet all the needs of His own.
 - (3) The second area is the Holy of Holies, or the Holiest of all where only the High Priest went once a year to offer the blood of the sacrificial animal for the sins of Israel.
 - (a) This is a picture of the Heavenly sanctuary where Christ presented His own blood once for all in payment for all the sins of the world (see I John 2:1, 2)
 - (b) Here we find that, while the golden censer (the altar of Incense) was not inside the veil, which separated the Holy Place from the Holiest of All, it did pertain to it. Note that while the description of the Holy Place begins with "wherein was", the description of the Holiest of All begins with "which had the" which speaks of that which pertained to it. While the Golden Altar of Incense was just outside the Holiest of All, it pertained to it. It pictured the life, death, resurrection, and atonement of Christ's blood offered in the heavenly sanctuary as acceptable in the nostrils of God (9:12, 24, 28;10:10-14).
 - (c) The Ark of the Covenant represented God's person and presence. In it were:
 - The container of manna – a reminder that God had met their every need in the wilderness,
 - Aaron's rod that budded – this was to show that God had chosen Aaron and Moses as the spiritual leaders of Israel.
 - The Tables of the Covenant – These were the stone

tables or tablets, which contained the Ten Commandments given by God to Moses on Mt. Sinai.

- (d) The Cherubims of Glory shadowing the Mercy Seat – Cherubims are “covering Angels” who are a symbol of protection.

- (4) The only the High Priest could go into the Holiest of All once a year to offer the blood of the sacrificial animal for the sins of himself first, and then all Israel. Thus the typology demonstrates that men did not have access to the presence of God until Jesus finished His redemptive work on the cross. When He did finish it, the veil was rent in two and the Holiest of All was opened to the People of God through Christ.

b. The description of the New Tabernacle and the New sacrifice.
Vs 11-15

- (1) The New Covenant has a Heavenly sanctuary into which the blood-washed believer can enter at any time, anywhere and find mercy and grace to help in time of need (4:14-16).
- (2) The New Covenant has an eternal mediator who is always available to the believer through the application of His blood.
- (3) Dr. H. A. Ironside says in his commentary on Hebrews, “Verse 13 brings vividly before us the ordinance of the Red Heifer as given in Numbers 19. The heifer was burned to ashes, the ashes mixed with water, and this water of separation was sprinkled upon an unclean Israelite in order to make him fit for participation in the service of the earthly sanctuary. Ashes in this connection become eloquent indeed. They cried aloud as did the expiring Savior, ‘It Is Finished!’ For ashes tell of fire burned out, never to burn again.”
- (4) Vs 14 Since Christ is the mediator of the New Covenant, the Believer knows that what has been done by Christ on his behalf is of an eternal nature. It cannot be undone or changed.

c. The importance of the blood in both the Old and New Covenant.

- (1) Even before the Law, in the very beginning, God spilled the blood of an animal to obtain the animal skins to make a covering for the nakedness of Adam and Eve. Nakedness is always a type of sin. From the very beginning, the shedding of blood was necessary for an acceptable atonement (Vs 22).
- (2) All through the Old Testament the blood sacrifices of animals were only types of the blood of Christ and could not take away sin (10:4).
- (3) The reason for the importance of the blood is that the life of the flesh is in the blood (Leviticus 17:11). It was necessary that human blood be shed for the redemption of mankind, and that that blood be sinless blood (I John 1:7).

d. The atoning sacrifice of the New Covenant superior to that of the Old

Covenant. Vs 23-28

- (1) Vs 23, 24 The offerings and sacrifices of the Old Covenant were but patterns or types of the one sacrifice of the New Covenant.
 - (a) The sacrifices of the Old Covenant were presented in an earthly Tabernacle made with hands which were but a pattern of the true.
 - (b) But Christ presented His blood as a sacrifice once for all in the Heavenly sanctuary not made with hands, in the presence of God the Father. Isaiah 53:11
- (2) Vs 25-28 This was a once-for-all sacrifice which did not have to be repeated.
 - (a) Under the Old Covenant it had to be repeated every year.
- (3) As men must die physically once and then face the judgment, so Christ died once as a substitutionary payment for our sins. Vs 28

4. The New Covenant complete, perfect and at work, 10:1-18

- a. If the Old Covenant and its sacrifices could have made anyone perfect (fit for Heaven) then there would not have been a need for a new covenant.
 - (1) The Priests failed. Vs 11
 - (2) The sacrifices failed. Vs 1-4
- b. But Jesus, the perfect sacrifice, coming to do the Father's will, made the only sacrifice which could satisfy the Father's demand (Vs 5-1). (see also Isaiah 53:11).
 - (1) He was a perfect High Priest. II Corinthians 5:21
 - (2) He made the perfect sacrifice. Vs 9,10; 12-18

III. The elements of the Faith Life 10:19-13:17

A. Description of the Faith Life 10:18-25

1. Review:

- a. The Holiest of All has been opened unto us through the sacrifice of Christ on the cross. Vs 19
- b. This Holy of Holies is in the Heavenly sanctuary which has been opened through His finished work on the cross. Vs 20
- c. We have an eternal High Priest interceding for us at all times. John 16:24 and Hebrews 4:15,16

2. What we should do in the light of these truths: Vs 21-25

- a. Let us draw near Vs 22
 - (1) With a true heart I Corinthians 15:1,2

- (2) In full assurance of (by) faith Ephesians 2:8, 9.
 - (3) Our hearts sprinkled from an evil conscience - Ezekiel 36:25-27 (Pictured by the sprinkling of the blood of the sacrificial animal on the Mercy Seat in the Holy of Holies)
 - (4) Our bodies washed with pure water – I Corinthians 6:11 and Titus 3:5 and Ephesians 5:26
 - b. Let us hold fast the profession of our faith without wavering, I Corinthians 1:4-9 and 10:13 Vs 23
 - c. Let us consider one another to provoke unto good works, Vs 24 I Thessalonians 5:14-23; Philippians 2:4
 - d. Not forsaking the assembling of ourselves together, Vs 25 and I Peter 3:1-18.
- B. A description of those who spurn this new and living way
- 1. This is a parallel passage to Hebrews 6:4-8. It is a stern warning to those among them who just might be in danger of turning back to Judaism to escape the persecution they were experiencing. If any were to do this, they would bear witness that they were not genuine; not saved. Vs 26-31
 - a. To sin willfully after we have received the knowledge of the truth – This is parallel to Hebrews 6:4-8
 - (1) To sin willfully means to reject the Gospel after understanding the way of salvation. It is more than just saying no once or twice, but it is walking in the way, claiming to be saved and then turning your back on all you know is right, and going back to the world, or to false gods and irrevocably saying no to all you know is true (Romans 1:18-32).
 - (2) Vs 27 – This will bring judgment (not chastening) which is greatly to be feared which will devour such as turn away.
 - (3) Old Testament illustration: Under the Old Covenant, those who ignored and despised Moses' Law which was given to him on Mt. Sinai died in the wilderness. This was because of unbelief.
 - (4) Of how much sorer punishment shall he be thought worthy who rejects the New Covenant and salvation through Jesus Christ. Vs 29
 - (5) It is a fearful thing to fall into the hands of an angry God. - See Revelation 21:8 Vs 31
 - 3. Vs 32-39 The writer of Hebrews reminds them of all that they have been through for the sake of Christ, and that they need to be patient until the promises of God have been fulfilled.
 - a. The former days – Ye endured Philippians 1:29, 30
 - b. Reproaches and afflictions Philippians 1:7
 - c. Their reward is in Heaven Matthew 5:12
 - d. Don't quit now (Vs 35) because your faith will bring a great reward.

II Timothy 4:5-8

- e. They have need of patience – The Just shall live by Faith The writer of Hebrews was not expecting the Hebrew Believers to just believe what he was telling them with nothing else to stand on. They had been shown the truths of the New Covenant in the Old Testament Scriptures. The just shall not just live by faith, but specifically by faith in the Word of God. Those who turn from the promises of God's Word have no sure ground on which to stand.
- f. Last of all, the writer of Hebrews reminds them again of the fact that those who draw back, draw back unto perdition (an eternal Hell).

C. Examples of the Life of Faith 11:1-40

We often are distracted by the chapter and verse divisions in the Bible. Remember that men added these much later, and sometimes they break the train of thought. This is one of those cases. Having encouraged them to continue in the Faith Life, he continues to show them what the Faith Life is and what it produces.

1. Definition: Vs 1

- a. The substance of things hoped for – Faith is the substantiating, or confirming of things hoped for, or for which we trusted the Lord. In 1540 a group of Spanish explorers who were part of Coronado's expedition were the first Europeans to see the Grand Canyon. Their journey was a long and arduous one, but what a fantastic reward when they finally viewed what they only previously knew as Indian legend. They put their faith in that legend and were rewarded by being the first Europeans to view that breath-taking sight. That which we accept by faith in the sure Word of God will be rewarded with the substance of what we hoped for.
- b. The evidence of things not seen – The evidence spoken of here means conviction based on what God has promised. Strong Bible-based conviction gives us grounds to act by faith, finally can be seen as it produces actions such as the things done by faith by the people listed in this chapter.
 - (1) Every time God does something for us that He has promised to do it builds our conviction upon which we act by faith, and that produces visible actions. Romans 10:17
 - (2) Every time God answers prayer it is the increase of the evidence upon which we act by faith.

2. Examples of Faith rewarded: The only way we can demonstrate our faith is by our works. We can claim faith, we can only demonstrate our faith by acting upon it.

- a. The elders obtained a good report – Let's remember that the elders prior to Abraham lived for 900 years and more. Their faith was much more sorely tested than is ours, yet they demonstrated their faith in God's instructions to them unswervingly. Vs 2-40
- b. Vs 3 We first accept the fact of God by faith and then God gives us spiritual understanding of the overwhelming evidence of His existence

which He has provided for us in His creation. We can then put His written record in the Scriptures up against the evidence of creation and find that they fit perfectly. God always rewards faith.

- c. Vs 4 Abel believed God and brought an acceptable sacrifice. Cain, operating without faith, and by his own reason reaped eternal destruction.
- d. Vs 5 Enoch took God by faith and was rewarded with a constant fellowship with Him in this life, and an early spiritual retirement without physical death.
 - (1) Vs 6 In order to please God, as Enoch did, there are two things we must do:
 - (a) We must believe in Him. Man says, show me God and I will believe. God says, believe and I will show you.
 - (b) We must also believe that He is a rewarder of them that diligently seek Him, that is, that God will do what He promises to do.
- e. Vs 7 If Noah had not built the ark, we would never have known of his faith. I know of no preacher today who would continue in such a project, and at the same time continue to preach the same message for 120 years without a single convert but his own family. We would probably give up on God long before the 120 years had passed, but Noah did not. God said it and he believed it.
- f. Vs 8-10 Abraham believed God and went to a land he had never seen. Remember that he never possessed it in his lifetime except by promise. He was rewarded, however, with a life of prosperity and fellowship with God. After he was gone, God fulfilled His promise.
- g. Vs 13-16 These and others listed in this chapter never saw the fulfillment of all of God's promises in their lifetime, but God still fulfilled His promises. The reason they did not hesitate is because they sought not just a promise fulfilled in this life, but in the life to come. They could have turned away from obedience, but they did not.
- h. Vs 17-19 Abraham offered up Isaac, the son of promise.
- i. Vs 20 Isaac blessed Jacob instead of Esau by faith.
- j. Vs 21 Jacob blessed the sons of Joseph by faith giving the birthright to Ephraim instead of Manasseh, although Manasseh was the elder.
- k. Vs 22 Joseph prophesied that God would deliver Israel from Egypt, as he was dying.
- l. Vs 23 By faith, Moses' parents hid him, believing God to take care of him.
- m. Vs 24-26 By faith, Moses took his stand with the People of God, knowing full well what it would cost him.
- n. Vs 27-29 By faith Moses led the People of God out of Egypt, crossed the Red Sea and brought them to the brink of Jordan.
- o. Vs 30 By faith Joshua led the people in victory over Jericho.

- p. Vs 31 Rahab the harlot believed God to deliver her family when God gave Israel victory over Jericho.
- q. Vs 32-38
- (1) Gideon – destroyed the Midianites believing it could be done by 300 men.
 - (2) Barak – destroyed the forces of Jabin, King of Canaan.
 - (3) Jephthea – destroyed the Ammonites.
 - (4) David – Had faith to go up against Goliath.
 - (5) Samuel – Had faith to stand up against a King.
 - (6) The Prophets – Told the people what God said to tell them at the risk of losing their lives.
 - (7) Those who subdued Kingdoms
 - (8) Wrought righteousness
 - (9) Obtained promises
 - (10) Stopped the mouths of lions (Daniel)
 - (11) Quenched the violence of fire (3 Hebrew children)
 - (12) Escaped the edge of the sword
 - (13) Out of weakness were made strong
 - (14) Waxed valiant in fight
 - (15) Turned back Israel's enemies
 - (16) Women received their dead raised to life – Elijah and Elisha
 - (17) Others were tortured, not accepting deliverance – Three Hebrew Children.
 - (18) Others had trials of cruel mockings and scourgings, bonds and imprisonments - Jeremiah
 - (19) They were stoned
 - (20) They were sawn asunder
 - (21) They were tempted
 - (22) They were slain with the sword
 - (23) They wandered about in sheepskins and goatskins
 - (24) They wandered in deserts, mountains, dens and Caves - David
- r. Vs 39,40 These all proved their faith by what they did, even though they did not live to see the fulfillment of the promises (The coming of the Messiah), because God was waiting until the redemptive work was finished. The idea behind this entire chapter is to show these Hebrew Christians that if these Old Covenant Believers could believe God without tangible, material proof, surely they can, having heard the finished Gospel and seeing how God has fulfilled all of the Old Testament promises and types. This type of argument is designed to

shame them for even entertaining the idea of turning away from the one who had done so much for them. The test of Salvation is what it takes to stop us.

D. Christ, the supreme example of the Faith Life 12:1-4

1. Vs 1 The writer of Hebrews reminds the believe that he or she is surrounded, as in a stadium, by this great cloud of witnesses listed in Hebrews 11. We are now on the playing field with these who are at home with the Lord. They are our examples to follow. How does your life shape up? They cannot see us, but we can see what they did while they were on the playing field.
2. Vs 2 Now the writer of Hebrews tells us how to succeed in the Christian life, and how to run the race and win.
 - a. Keep looking unto Jesus. John 15:5 and Philippians 4:13
 - b. Remember, He originated our faith (Ephesians 1:8,9) and is the sustainer of our faith. (Philippians 1:6)
 - c. The way Jesus withstood His trial and crucifixion was by looking beyond the suffering to that which would be accomplished by His redemptive work. We may despise the trials we go through, but we can endure them by keeping our eye on the crown and the Lord's "Well done". II Timothy 4:6-8
3. Vs 3 If you are tempted to turn back, consider what Jesus endured for you.
4. Vs 4 In the vernacular, we haven't seen anything yet. If Paul wrote this epistle, he certainly knew what it was to resist unto blood. See II Corinthians chapter eleven.

E. The Father's love known through chastisement 12:5-11

1. Vs 5 Don't despise the chastening of the Lord for if we are chastened, we know that we are sons.
2. Vs 6 As with God, we don't chasten the neighbors kids, but we correct our own because we love them. See Proverbs 22:6; 23:13,14; 29:15; 19:18; 15:5; 13:24 and Psalm 94:12
3. Discipline comes from the same root word as disciple. The positive side of discipline is teaching.
4. Vs 7 His discipline demonstrates His love. The reason the Hebrew Christians know that, although this epistle is stern and harsh, it is provoked by the love of God for them and for future generations.
5. Vs 8 If we are living contrary to the will of God, and there is no chastening, we can know that we are not His sons, but that we are illegitimate.
6. Vs 9-11 If our earthly father chastened us for our benefit, then surely our Heavenly Father will do so. Chastening may be hard to take for the time, but it does produce in us the peaceable fruit of righteousness. Hebrews 12:11

F. Christian conduct under the New Covenant: 12:12-29

1. Vs 12 Buck up. Straighten up. Stop your pity party.
2. Vs 13 Get back on the straight path of obedience to God.

3. Vs 14 Do away with the strife and live Holy lives.
 4. Vs 15 Take careful stock of your salvation experience See II Corinthians 13:5
 5. Vs 15 Be sure you do not entertain any root of bitterness. Deuteronomy 29:18
 6. Vs 16 Beware of fornication (Application can be spiritual or physical)
 7. Vs 16 Beware lest you think so little of your salvation and relationship to the Lord that you would trade it for relief from persecution. After Esau had made his final and irrevocable decision, he was smitten with regret when he saw that he had sold his inheritance. Don't forget what the Christian's inheritance is.
 8. Vs 18-26 The writer of Hebrews reminds his readers that as harsh as it was, they are not, as their fathers in the wilderness, dealing with Moses and the Law. They are dealing with God Almighty and their eternal relationship to God through Christ.
 9. Vs 17-29 Consuming fire is Holiness demonstrated in judgment. He is saying, be sure you are truly saved for judgment is for the unsaved, chastening for the saved.
- G. The Christian Life in daily practice 13:1-7
1. Vs 1 Let brotherly love continue. The Greek word translated continue is (Meteo) which really means remain. He is saying, don't let it slip. Without brotherly love you have little chance of success. We need each other. Remember Hebrews 10:25b.
 2. Vs 2 Maintain hospitality. See I Timothy 3:2b and III John vs.5-8.
 3. Vs 3 Remember those who are in bonds. Don't be ashamed of their bonds or of the fact that they are in prison. Paul praised the Philippians for never being ashamed of his situation, but faithfully ministering to him even when he was in prison.
 4. Vs 4 God warns them to stay morally pure. See I Cor. 7
 5. Vs 5, 6 Our manner of life should be without covetousness. We should be content with what God has given us. That way we can always say that God is our provider. See Genesis 14:21-24
 6. Vs 7,8 Black clouds of God's judgment were gathering over the land of Israel because they had rejected His Son as their Messiah. The Temple and the City of Jerusalem were soon to be destroyed. Many of their spiritual leaders had passed on or were preaching the Gospel elsewhere. The writer of Hebrews is urging his readers to give careful heed to those who had been and still were their spiritual guides and instructors, and that Jesus Christ was always the same and would see them through their trials.
 7. When Hebrews was written there were many false teachers and false teachings abroad. It is fitting that this verse should follow right after his admonition to follow their leaders who have rule over them. The author shows great concern that they might be led astray by the Judaizers. God no longer recognized the Jewish altar since the sacrifices offered there under the Law were only types of the finished work of Christ. Vs 9
 8. Vs 10,11 The altar at which the Believer now worships is one at which those

who follow the Old Covenant with its animal sacrifices have no right to eat. Before we can partake of that New Covenant altar we must have a right relationship with God through faith in Jesus Christ as our Savior. Those who still hold to the Old Covenant worship at an altar that is null and void have not been unshackled from the Old Covenant.

9. Vs 12, 13 The reference to Jesus' suffering without the gate is a reference to the Scape-goat which represented Christ bearing our sins outside the camp where it was left in the wilderness to die alone. The writer is urging these Hebrew Christians to depart from the Old Covenant and go with Christ without the camp and be identified with Him in their suffering. If we have been identified with Christ in His death, burial and resurrection, we must do so without the camp; we must separate ourselves from the Old Covenant. II Corinthians 5:17; II Timothy 3:12 and 2:12; I Peter 4:14
10. Vs 14 As Abram stepped out by faith and made his way to a land he had never seen, so we step out by faith in the Lord Jesus seeking a land and a city which Christ has promised to us, by faith.
11. Vs 15 God says that praise is comely (Attractive). One very effective way to overcome doubt and discouragement is to, first, walk in fellowship with God and, second, praise the Lord regularly for His goodness. We are testimonies to God's goodness. The Scriptures tell us, "Let the redeemed of the Lord say so, whom He hath redeemed out of the hand of the enemy."
12. Vs 16 It is when the Believer gets to thinking only about himself that he gets discouraged. The writer tells us in Vs 16 to remember to practice generosity to those in need. The passage applies both to material and spiritual needs. God is well pleased with this.
13. As in verse 7, he admonished them again to submit to those who have the rule over them. These would be their spiritual leaders. This is the same principle as the child submitting to the authority of the parent because the parent has their welfare in mind.

IV. Personal conclusion 13:18-25

- A. Two things for which the Hebrew Christians were asked to pray: Vs 18, 19
 1. Pray for their spiritual leaders, and especially the writer of Hebrews to maintain a good conscience in all things and be honest in their dealings.
 2. The writer asks them to pray that he may be delivered to them sooner.
- B. Vs 20,21 The writer's benediction: In the form of a prayer:
 1. That the God of peace who raised Jesus from the dead
 2. That great shepherd of the sheep Psalm 23 and John 10
 3. Through the blood of the everlasting covenant Ch. 9, 10
 4. Make you perfect (mature, or complete) in every good work to do His will. II Timothy 2:15 and 3:16,17
 5. Working in you that which is well pleasing in His sight Romans 12:1,2; I Corinthians 6:19,20; Ephesians 5:10
 6. Through Jesus Christ Philippians 4:13

7. To whom be glory for ever and ever, Amen. Colossians 3:17; 3:23 and I Corinthians 10:31

C. These last four verses seem to indicate strongly that Paul was the human author of this Epistle. Vs 22-25

1. "I have written unto you in few words..." Compare with Galatians 6:11 "Ye see how large a letter I have written unto you with mine own hand..." The Greek says, "You see in how large letters I wrote to you..." Having written the Galatian Epistle instead of dictating it, he wrote in large letters, perhaps because his thorn in the flesh was poor eyesight. The point here is that Galatians and Hebrews are the only Epistles in which the author makes special note of mentioning that he wrote the letter himself instead of dictating it. Both letters were written hastily because of emergency needs. Vs 22
2. Vs 23 "...our brother Timothy..." Timothy was Paul's spiritual son, and the one who was given Paul's responsibilities when Paul was imprisoned the second time. More than anyone else beside Peter, who was also in prison in Rome at this time, Paul would know the state of Timothy.
3. Vs 24 This closing greeting of the brethren sounds very much like those in Philemon Vs 23,24; Titus 3:15; II Timothy 4:19-21; I Thessalonians 5:25-27; Colossians 4:12-17; Philippians 4:21 and 22; Ephesians 6:23; II Corinthians 13:11-13; I Corinthians 19:21; and Romans 16:21-23
4. Vs 25 Grace is Paul's trademark, and that with which he ends every epistle. Romans 16:27, I Corinthians 16:23; II Corinthians 13:14; Galatians 6:18; Ephesians 6:24; Philippians 4:23; Colossians 4:18; I Thessalonians 5:28; II Thessalonians 3:18; I Timothy 6:21; II Timothy 4:22; Titus 3:15; Philemon Vs 25 and Hebrews 13:25

V. Evidences that Hebrews was written by Paul the Apostle:

- A. Beside Galatians and Romans, both written on the subject of Law and Grace, Hebrews is the only other Book in the New Testament that uses the expression, "The just shall live by faith."
- B. Paul is the only New Testament writer to writes specifically on the subject of Law and Grace.
- C. The Book was written from Italy about the same time as the Book of II Timothy; late 67 AD or early 68 AD, just before the death of Nero. It was written by someone in bonds who was hoping to be delivered.
- D. It refers to Timothy as a Brother, and, according to II Timothy chapter four he was waiting for Timothy to come.
- E. Although Paul was called to be the Apostle to the Gentiles, he had tried many times to preach Law and Grace to the Jewish Christians. According to II Timothy four Paul expected to be martyred soon. All efforts to preach to the Jewish brethren had failed so a letter would be the only way he could accomplish this. Of course, since he had received so much opposition from the Jewish brethren on the subject, he would not put his name on the letter.
- F. The last four verses of chapter thirteen are typically Pauline.
- G. The Book has Paul's trademark on the last verse.

- H. Although the author uses vocabulary and arguments which Paul does not use in his other Epistles, it is because he is writing to the only recipients who would fully understand these references and this vocabulary. All his known Epistles are written to Gentile Churches.
- I. Paul is the only New Testament writer known to have the the theological training to write such a letter. He was a graduate of the College of Rabbis in Jerusalem, and had studied under Gamaliel, the greatest of the Teaching Rabbis.
- J. The writer addresses the Book to all Hebrews, saved and unsaved. See the last chapter of the Book of Acts.

THE GENERAL EPISTLES

The General Epistles are so called because they were written by James, Peter, John and Jude to a more general audience. James, the human author of the Book of James was the half brother of Jesus, being the son of Joseph and Mary, and being born after Jesus. He did not believe on Jesus as the Messiah until after the resurrection. Peter, of course, was one of the original 12 disciples chosen by Jesus. He often was a self-appointed spokesman for the disciples. John was the youngest of the original 12 disciples. He also was always the one who was the closest to Jesus. Peter and John were two of the three disciples who made up the inner circle. Jude was another half brother of Jesus who believed on Jesus as the Messiah after the resurrection.

James is the most Jewish of the New Testament books, but what he writes is very practical and applicable to both Jew and Gentile. The Epistle of James is a book of contrasts, as we will see when we get into the study of the epistle. James is the first of the New Testament books to have been written. It was written about 45-48 AD.

I Peter is an epistle written to encourage the believers who are experiencing great persecution at the hands of both the Romans and the unbelieving Jews. It is written to show the believers how to suffer victoriously for Jesus Christ.

II Peter is written to a more general audience than I Peter, but to warn of the dangers of false teachers. II Peter is especially valuable in that it gives us a clear picture of the characteristics of false teachers. As one reads the Books of II Peter and Jude they will find many similarities since they were both writing to warn of false teachers.

I John is probably the most general of the General Epistles. It is a book of tests by which we can know for sure that we are saved. It is an epistle written specifically to Christians and for Christians. 5:13

II and III John are very brief epistles written to warn against false teachers and to urge the Christians to hospitality and love, one for another, respectively.

Jude is a strong warning against false teachers and false prophets. It is very valuable in acquainting us with the characteristics of false teachers. The epistle also is known for its trilogies, which we will point out as we go through it. Let us begin the study of the General Epistles.

THE BOOK OF JAMES

Authorship: The introduction indicates that the author was James, a servant of God and of the Lord Jesus Christ. But which James? Of those found in the New Testament, only two would qualify: James the son of Zebedee and the brother of John, and James the half brother of our Lord. The former was martyred in 44 AD and had not attained a place of leadership in the church. The traditional choice is James, the half brother of Christ. The language of the epistle is similar to that of James' speech in Acts 15. There is also a heavy dependence on Jewish tradition as well as historical notes in the New Testament concerning James, the Lord's half brother. All of these tend to support his authorship.

Date: James, the Lord's half brother was killed in 62 to 63 AD. The book had to be written before that date. Many feel that because of the nature of the problems faced by these Jewish Christians, and because there is no mention of Bishops or Deacons, but only Elders and Teachers, that the book has an early date. It was perhaps written between 45 and 48 AD.

Purpose: James is the most Jewish of the New Testament books and was written to the Jews of the dispersion (diaspora) to answer their many needs such as their personal experiences, their great persecutions, their spiritual condition, and their doctrinal misunderstandings. James was an extremely righteous man and did not really turn to faith in Christ until after the resurrection. He was a great man of prayer who was said to have knees as a camel's knees from hours in prayer. He became the Bishop (Pastor) of the First Church in Jerusalem.

THE OUTLINE OF THE BOOK OF JAMES

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| I. | Salutation | 1:1 |
| II. | Trials | 1:2-8 |
| III. | Poverty and wealth contrasted | 1:9-11 |
| IV. | Temptations to sin are not from God | 1:12-18 |
| V. | Be doers of the Word, and not hearers only | 1:19-25 |
| VI. | What is True religion? | 1:26,27 |
| VII. | Treatment of the rich and the poor | 2:1-13 |
| VIII. | Faith demonstrated by works | 2:14-26 |
| IX. | The tongue | 3:1-12 |
| X. | True wisdom | 3:13-18 |
| XI. | Prayerlessness and pride | 4:1-10 |
| XII. | Judging | 4:11,12 |
| XIII. | Personal plans vs. God's will | 4:13-17 |
| XIV. | Condemnation of the wicked rich | 5:1-6 |

| | | |
|--------|-------------------------------------|---------|
| XV. | Patience concerning Christ's return | 5:7-11 |
| XVI. | Oaths | 5:12 |
| XVII. | Prayer for personal needs | 5:13-18 |
| XVIII. | Soul winning | 5:19,20 |

THE STUDY OF THE BOOK OF JAMES

I. Greeting: 1:1

- A. James, who was ashamed of his half brother during the earthly ministry of Jesus, now considers Him as his Lord, and himself as Christ's servant. Matthew 12:46-50 and John 7:1-5 There is no record of James coming to faith in Christ as his Savior until after the resurrection. I Corinthians 15:1-8
1. It seems very strange that James, who grew up in the same home with the same earthly parents, who knew from their experience connected to the birth of Jesus, just who He was, could be such a devout follower of Judaism, and still not believe on Him. Certainly he knew the claims Jesus made and had seen his miracles, but still he did not believe until Christ was risen from the dead.
 2. After his conversion he grew rapidly in prominence in the early Church. He is found in Acts 1:14 with the Disciples of Jesus in the upper room prior to the Day of Pentecost.
 3. He became the Bishop of the Church in Jerusalem and is prominent in the Book of Acts during the early days of the Church's dealings with Paul in his ministry to the Gentiles.
 4. He was cruelly martyred by the Scribes and Pharisees who cast him from the pinnacle of the Temple. As the fall did not kill him, his enemies stoned him, finally dispatching him with a fuller's club.
 5. James was known for his devout character and his long hours spent in prayer for the saints so that his knees looked like camel's knees. He came to be called James the Just.
 6. His name means (Jamez) the same as Jacob, supplanter or deceiver. Keep in mind that we are talking about James, the half brother of Jesus and not the Apostle James.

II. Trials 1:2-8

- A. The Epistle is written to the Dispersion, or the Jews who had received Christ and had been scattered from Jerusalem because of the stoning of Stephen.
- B. Vs 2 James tells the Jewish Christians to count it all joy when they fall into divers temptations (trials).
1. See Matthew 5:10 – Blessed are they which are persecuted for righteousness sake: “for theirs is the Kingdom of Heaven.”
Matthew 5:11 – “Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.”

Matthew 5:12 – “Rejoice and be exceedingly glad: for great is your reward in Heaven: for so persecuted they the prophets which were before you.”

2. I Peter 4:12-16
 3. Romans 8:17,18
 4. II Corinthians 1:7
 5. Romans 5:3-5
- C. Vs 3,4 We have a tendency to question God when we suffer.
1. God allows the trying of our faith in most instances so that we can become mature and complete in our Christian lives. Romans 5:3-5
 2. As we say in Hebrews 12, the word discipline comes from the same root as the word disciple. A disciple is a learner. Christ's 12 Apostles (Sent ones) were not ready to be Apostles until they were first Disciples (learners). Even Jesus prepared for thirty years to serve for three and a half years. Moses spent forty years in Pharaoh's court and forty years on the backside of the desert herding sheep before he was ready to lead the Israelites out of the bondage of Egypt.
 3. Part of trusting the Lord and living by faith is learning to accept the things He allows which make us fit vessels. We too often say, “Lord, give me patience, and give it to me right now.”
 4. Mary, the sister of Martha learned the secret of waiting on the Lord before trying to serve the Lord. Our lack of maturity produced by tribulation has given us a Christianity that is one inch deep and a hundred miles wide. Power is born out of waiting on God (patience) and patience is learned in trials.
- D. Vs 5-8 In verse 5 we are encouraged to do what Solomon did spontaneously; ask God for the wisdom we need
1. Today we often try everything else before we go to God. His ways may not always seem to be the most logical ways from man's viewpoint, but they are the only ways that work. Romans 12:2; Proverbs 3:5,6
 - a. Note that when God gives wisdom, He gives it liberally.
 2. It does no good to ask God for faith, or for anything else unless we ask in faith.
 - a. Ask – Matthew 7:7,8
 - b. Ask according to His will – I John 5:11,12
 - c. Ask in His name – John 16:24
 - d. Ask for God's glory and not our own pleasure – James 4:4
 - e. Ask in agreement with another believer – Matthew 18:19
 - f. Ask in faith, nothing wavering – James 1:6
 3. Vs 7,8 Unbelief makes for a lack of stability. The person who doubts the Lord will receive nothing of the Lord. For this reason we need mature faith.
 - a. Romans 10:17 – “Faith cometh by hearing, and hearing by the Word of God.”

- b. Hebrews 12:2 – “Looking unto Jesus, the author and finisher of our faith.”
- c. Hebrews 11:6 – “But without faith it is impossible to please Him: For he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him.”

III. Poverty and wealth contrasted 1:9-11

- A. Vs 9 Notice, the poor man is to be recognized as a brother in the Lord, even though he is poor. Too many times people are ostracized from the fellowship in the local church, or kept out of important positions because of their poverty.
 - 1. What reason does the poor brother have to rejoice?
 - a. Because he is rich in eternal wealth
 - b. Because earthly circumstances should not dictate the Christian’s attitudes.
- B. Vs 10 Neither should we exalt a wealthy person because he is wealthy. The wealthy person should not rejoice in his earthly wealth, but should rejoice in that, as he humbles himself before God and humbly serves the Lord, he will be spiritually exalted.
- C. Vs 11 Here is a stern warning for the wealthy.
 - 1. Their wealth in this life can quickly fade away as the flower of the grass.
 - 2. A person whose happiness is based on earthly wealth will, himself, fade away in his passing. He will have nothing to show for his life lived here. See I Corinthians 3:11-17
- D. Warnings against the pitfalls of wealth:
 - 1. Matthew 13:22 – The deceitfulness of riches.
 - 2. Mark 10:23-27 – Difficult for the rich to enter the Kingdom of God
 - 3. Psalm 41:1

IV. Temptations to sin are not from God. 1:12-18

- A. Blessed = Happy, victorious, an overcome is the man that endureth temptation. Vs 1
 - 1. Bob Jones, Sr. – “It is no sin to be tempted, but it is a sin to yield to temptation.”
 - 2. I Corinthians 10:13 – “For there hath no temptation taken you but such as is common to man, but God is faithful who will not suffer you to be tempted above that ye are able, but will with the temptation, also make a way to escape that ye may be able to bear it.” For every temptation there is a way to escape provided by God through His Word.
 - 3. There are only three categories of temptation in this world. I John 2:15,16 – Lust of the flesh, lust of the eye, and the pride of life. All of the temptations known to man can be filed under one of these three categories.
 - a. Compare the temptation of Eve in Genesis three with the temptation of Christ in Matthew 4:1-11.
 - 4. The man who endures temptation shall have a crown of life.

- B. Every generation becomes more proficient at blaming his weaknesses on something or someone else. Adam blamed Eve; Eve blamed the Serpent; and all actually blamed God because He had made them that way.
 - 1. God does not tempt any man to do evil.
 - 2. God cannot be tempted with evil. Jesus proved that when He was tempted in the wilderness. Vs 13
- C. Man has no one to blame but himself. Man was created in a state of innocence, but with an equal capacity for good and evil. He chose evil and plunged all of the Human Race under the curse of sin. Romans 5:12
 - 1. We sin because we have a sin nature. Our flesh loves to sin. Romans 7:14-25
Our new nature loves to live by the righteousness of God. Romans 7:22
 - 2. Therefore, there is a warfare that goes on constantly between the flesh and the new nature. Ephesians 6:11-18; II Corinthians 10:4,5
 - 3. But we cannot blame God for our temptations and our yielding to temptation. James tells us who is to blame for our temptation to sin. 1:14,15
 - a. We are drawn away of our own lust and enticed.
 - b. Lust, when it has conceived, bringeth forth sin.
 - c. Sin, when it is finished, brings forth death.
 - 4. Sin and death:
 - a. Sin on the part of the unsaved person, which is not placed under the blood of Christ will bring spiritual death. Romans 6:23a
 - b. Sin, which the Christian continually refuses to confess and get right with God, can bring physical death early. I John 5:16,17
- D. In the light of the fact that we have no excuse: Vs 16-18
 - 1. Do not err, my beloved brethren.
 - a. Do not get off on the path of sin and yielding to temptation. (Imperative) Not an option.
 - 2. If it is good, it came from God. If it is not, we know from whence it is.
 - 3. God, through the Holy Spirit, begat us spiritually so that we could be a kind of first-fruits of His creatures. Compare this verse with Revelation 14:4
 - a. The first-fruits of a harvest are an indication of all the family of God in that His resurrection indicates the magnitude and the nature of our resurrection.

V. Be doers of the Word and not hearers only 1:19-25

A. Be hearers of the Word Vs 19,20

- 1. A necessary attribute of a successful Christian is to be a good and careful listener. A good listener is less likely to:
 - a. Run our mouths when we are not well informed
 - b. We are less apt to be involved in arguments and heated exchanges.
 - c. We never win an argument about the things of God. We may come out

on top in an argument, but we will lose our testimony and our opportunity to win someone to Christ or win them to the love of Christ.

B. We are to receive the Word Vs 21

1. Put aside all filthiness –Living contrary to the Word
2. We are to do away with all overflowing of wickedness that may try to find a nesting place in our lives.
3. In addition to hearing the Word, now we are to take what we hear to heart and make it part of us.

C. We are to be doers of the Word – Vs 22-25

1. We sometimes think that it is sufficient to just hear the Word preached and taught. We are, however, responsible for everything God shows us in His Word. Luke 12:48b and also John 14:21
2. Thus the imperative of living out what God shows us from the Word.
3. If we hear the Word but do not put it to work in and through our lives we are like someone who looks at himself in the mirror and then goes away and forgets what he looks like. This is like memorizing Scripture but never using it. The result is we lose it.
4. The person who hears the Word, receives the Word and makes it a part of him, and then uses the Word, both in his own life and in the lives of others, is the man who is blessed. The blessing is in the doing.

VI. True Religion 1:26, 27

- A. It is the essence of religion to be pure and undefiled. Christianity is not adorned with ceremony and pomp and circumstances, but with true charity and love for one's brethren and fellow believers.
- B. False religions are known by their impurity and their uncharitableness.
- C. Unless the professed believer demonstrates his or her true relationship to the Lord through a Christ-likeness, it is empty and vain. Thus, the importance of Vs 22
- D. True religion teaches us:
 1. Colossians 3:17 – We do what we do in the name of the Lord Jesus, giving thanks to God and the Father by Him.
 2. Colossians 3:23 – We do what we do heartily as to the Lord, and not unto men.
 3. I Corinthians 10:31 – We do all that we do to the glory of God.

VII. Treatment of the rich and the poor 2:1-13

A. Vs 1-7 Making a difference

1. We have a tendency to give preferred treatment to those who are wealthy, or to those who are attractive, or to those who are talented, or to those who are nice to us.
 - a. Let a nicely dressed and well-groomed family show up in our church and everyone will welcome them enthusiastically. Let those show up who are new Christians and still have some of the old habits and

characteristics and we shun them. Let the unsaved come in with worldly appearance and they repulse us. God looks on the heart, but we look on the outward appearance. I Samuel 16:7b

2. Many times those who are wealthy are the ones with the greatest spiritual problems, and those who cause problems for Christians and the Church. Vs 6, 7

B. God's will 8-13

1. What is God's way? God's way is defined in Vs 8 as, "Thou shalt love thy neighbor as thyself". We sometimes state it as the Golden Rule: "Do unto others as you would have others to do unto you."
 - a. Vs 9 This verse calls partiality sin and says that it is a transgression of the Law of God. And so it is. See Leviticus 19:18
 - b. Vs 10 If we perfectly kept the whole law, but broke only one tenet of it, we would be guilty of the whole law. To meet God's standard we must keep the whole law perfectly at all times. That is why we need a Savior.
 - c. If one had a chain of ten links and one was broken, he or she would have a broken chain. Vs 11,12
2. Vs 13 This verse clearly tells us that if we try to be justified before God by the keeping of the law, we will be judged by God without mercy. "Mercy rejoiceth against judgment" simply means that mercy (grace) is our only hope to stand before God justified.

VIII. Faith demonstrated by Works 2:14-26 This passage of Scripture has caused great controversy down through the ages to the point that Dr. Martin Luther did not accept the Book of James because he felt that it contradicted the Pauline teaching of Justification by Faith, which was the foundational truth of the reformation. This is not the case, however.

- A. First, James is saying that Faith which does not produce works or action is dead faith, which is no faith at all.
 1. Vs 14 By, "can faith save him?" James means, can that kind of faith that produces no works or action save him?
 2. Vs 15,16 True saving faith immediately ministers to the needs of others. To send a starving man away with a "God bless you" is the action of the Scribes and the Pharisees.
 3. Vs 17 Faith that produces no works is dead, being alone, or without works. That is not real faith. See the definition of faith in Hebrews 11:1.
- B. Second, James is saying, the only way to demonstrate faith is through works. Just to say you have it is not enough. The only way people can know that we are God's children is by the way we live. "By their works ye shall know them." Vs 18
 1. The demons have a kind of faith in Christ, that is, they know full well that Jesus is God's Son, but they will not be saved. Their faith cannot produce good works. This statement is a condemnation of the teaching of "easy believeism". Vs 19
- C. Illustrations of James' point: Vs 20-26
 1. Abraham and Isaac Vs 20-24

- a. It was complete faith in God's promise to fulfill the Abrahamic Covenant through Isaac which made it possible for Abraham to proceed to offer his promised son. Genesis 15:6
- 2. Rahab the harlot Vs 2
 - a. Rahab had complete faith in the God of Israel to deliver her and her family if she spared the Hebrew spies. She not only was spared, but became a proselyte to Judaism and married into the Tribe of Judah and became one of the ancestors of David and our Savior.
- 3. The whole 11th chapter of Hebrews could be used as a passage to back up this argument. How do we know that anyone has faith in God's promises? It is by the things that they do.
- D. The argument summarized Vs 26 Just as the body is dead without the spirit, so faith is dead without works. It is absolutely impossible to demonstrate faith without works; you can claim you have it, but no one will ever know without your works.

IX. The Tongue 3:1-12

- A. Vs 1 The word "masters" in verse one might well be replaced with the word "teachers". Whatever the specific area of ministry, whether teaching or preaching, the one who is called to give forth the Word of God has a most serious and sobering calling. God forbid that any one of us should wrongly divide the Word of Truth. But we are human and we all make mistakes. It would behoove us to keep a tight reign on the tongue for, according to this passage now being considered; the tongue is the hardest member of the body to control.
- B. If any person could perfectly control the tongue and never offend through the use of it, he would be a perfect person, able to control the whole body and have victory over every area of life. Vs 2
 - 1. Illustrations of the control of large things by a small means:
 - a. We can control a 1500 pound horse with a small bit in its mouth. Vs 3
 - b. A huge ship can be turned with a small helm or rudder to fulfill the will of the shipmaster. Vs 4
 - c. Look at what a huge fire the little tongue can kindle. Vs 5,6
 - d. The tongue is like the blaze of a single match that can kindle a fire that consumes the whole forest. The tongue can start problems that can engulf and involve the whole body. One unkind expression spoken in a moment of weakness can destroy a good and productive relationship that has existed for years. It is so important that we stand guard over our tongue and bring it into submission to the Word of God. How wonderful it would be if, as in the case of Balaam, every time we opened our mouth to curse, only blessings would come out. But we still have the old Adamic nature to contend with. We need to constantly have our tongue on the altar of God.
- C. All of the plant and animal kingdoms are locked into a certain behavior pattern that they cannot violate. Man, however, has a free will and has the gift of speech so as to communicate his thoughts and emotions verbally. Man alone can offend with the tongue through speech.

1. All of the animal kingdom can be tamed, but no one can tame the tongue.
2. We have all heard the very most respected and pious of men attacking some brother verbally, much to their shame and dishonor, and much to the other person's harm. Vs 8, 9 Thus, with the same mouth we both bless and curse. This is a contradiction to the Christians new nature.
3. Examples:
 - a. A fountain does not send forth both sweet and bitter water. It cannot at the same time produce both salt and sweet water.
 - b. A fig tree does not bear olives, nor does an olive tree bear figs.

X. True wisdom 3:13-18

A. God's wisdom is from above and is available to every believer. James 1:5

1. Characteristics of God's wisdom:
 - a. It is first pure 3:17
 - b. It is peaceable
 - c. It is gentle
 - d. It is easy to be entreated – Reasoned with
 - e. It is full of mercy
 - f. It is full of good fruits
 - g. It is without partiality
 - h. It is without hypocrisy
 - i. It produces peace 3:18

B. The world's kind of wisdom Vs 14-16

1. Characteristics of the world's kind of wisdom:
 - a. It produces bitter envying in the heart Vs 14
 - b. It produces strife in the heart Vs 14
 - c. It is earthly Vs 15
 - d. It is sensual Vs 15
 - e. It is devilish Vs 15
 - f. It produces confusion Vs 16
 - g. It produces every evil work Vs 16

XI. Prayerlessness and pride 4:1-10

A. How is worldliness expressed? Vs 1-5

1. It expresses itself in conflict which results from a prideful spirit wanting to have its own way and get what it wants.
 - a. Lust James 1:14 Vs 2
 - b. Kill Romans 1:2 Vs 2
 - c. Fighting and warring I Peter 2:11 Vs 2

- d. Refuses to humble itself and approach God Vs 2
 - e. It is greedy and lustful Proverbs 15:27 Vs 3
 - 2. To identify one's self with the world and its ways is to make one's self the enemy of God. Vs 5
- B. How is godliness expressed? Vs 6-10
 - 1. Godliness is born out of an appropriation of God's grace in the life. Those who will humble themselves before God and call out for His mercy and salvation will be the recipients of Grace. Vs 6
 - 2. Characteristics of godliness:
 - a. Submission to God Vs 7
 - b. Resist the devil Vs 7
 - c. Draw nigh to God Vs 8
 - d. Cleanse your hands Vs 8
 - e. Purify your hearts Vs 8
 - f. Be afflicted and mourn Vs 9
 - g. Let your laughter be turned to mourning and your joy to heaviness (for sins) Vs 9
 - h. Humble yourself in the sight of God Vs 10
 - 3. These characteristics take our minds back to what God told Solomon in II Chronicles 7:14

XII. Judging 4:11,12

- A. There are some things we are commanded to judge in the Scriptures, and there are instances when we are not to judge. We are commanded to judge false teachers and professors by their fruits and to expose them. It is not our place, however, to condemn another to Hell and say that they are not saved when we cannot see their hearts. We are our brother's keeper. (I Thessalonians 5:14) We are to warn our fellow Christians if they stray from the right way, but the purpose of church discipline is always restoration. II Corinthians 2:7 and Galatians 6:1 There is not to be restoration until there has been true repentance, but when there is, we should not hesitate to forgive and restore. Matthew chapter 18:15-22
- B. The picture in this instance seems to be that some of those whom James was addressing had become self-appointed judges as to who could and would be saved, and who would not.

XIII. Personal plans vs. God's will 4:13-17

- A. There is nothing wrong with planning ahead unless we do our planning with no thought or regard for the will of God.
 - 1. God's Word tells us to make provision for our family. I Timothy 5:8
 - 2. We know that no man can be sure of one more minute of time in this world, yet we make our plans as though we had all the time in the world.
 - a. Leaving God out of one's plans as an unsaved person can cause a person to wake up in Hell for eternity.

- b. Leaving God out of one's plans as a Christian can cause a person to find themselves at the Judgment Seat of Christ with nothing to show for their life as a Christian, no crown to cast at Jesus' feet, and shame we cannot imagine in this life. I Corinthians 3:9-17

B. Life passes quickly Vs 14

1. The young feel that they have forever to do what they want to do, but they are soon at the other end of the journey of life, be it in days, months or years, and facing a Holy God. What we do with the will of God for our lives had best be done now. Romans 12:1-2

C. The most frightening aspect of this attitude is that many approach it in a boastful manner, even many who call themselves Christian. Vs 16 This is defiance of God and will bring His chastening to those who are saved, and his eternal judgment upon those who are not. Hebrews 10:29

D. Vs 17 To the person, then who knows what is right, and what he or she ought to do, and deliberately does not do it, to him or her it is sin.

1. The believer knows he or she ought to be in church and Sunday school. Hebrews 10:25
2. The believer knows he or she ought to be faithful in prayer and in the Word of God. I Thessalonians 5:17 and II Timothy 2:15
3. The believer knows that he or she should be witnessing on a regular basis, and trying to win souls to Christ. Acts 1:8 and Matthew 5:16
4. The believer knows that he or she ought to be living a life separated from the world. I John 2:15-1

XIV. Condemnation of the wicked rich 5:1-6

A. Vs 1 The Lord promises that there shall be a day of reckoning for the rich who have mistreated those of a lesser standing.

1. Their riches will pass away and they will stand at the judgment with no way to buy their way out. Luke 16:19-31 (The story of the rich man and Lazarus)
2. Their very riches will witness against them at the judgment. Romans 2:5 Vs 2, 3
3. They have defrauded their workers, but this will also witness against them at the judgment; Leviticus 19:13; Malachi 3:5; Deuteronomy 24:15 Vs 4
4. They have lived in pleasure and comfort with no thought for what is ahead, and with no thought for God. See again Luke 16:19-31
5. They have actually been responsible for the death of the just (James 2:6) to further their cause, or simply for pleasure. Rome's persecution of the Christians.

XV. Patience concerning Christ's return 5:7-11

A. As the farmer waits patiently for the early rain (to help prepare the ground for planting) and the latter rain (rain to mature the crop and ready it for harvest), so let the believer leave vengeance in the hands of the Lord and wait patiently for the coming of the Lord for His own. This is the hope of the believer. I Corinthians 15:51-58 and I Thessalonians 4:13-18 Vs 7, 8

1. There will also be a judgment for the believer. Matthew 24:33 and Romans 14:10 and II Corinthians 5:10 I believe James is warning the believers not to take on the ways of the unsaved rich just because they suffer. See Matthew 18:23-35 Vs 9
2. Vs 10,11 Examples of suffering patiently:
 - a. Vs 10 The Prophets who have spoken in the name of the Lord. Think how glorious their reward will be.
 - b. Vs 11 Job suffered not knowing why, but God greatly rewarded him. Hebrews 11

XVI. Oaths 5:12

- A. Oaths of any kind were forbidden to God's People. They are blasphemous to the creator by whom we take an oath, or by whose creation we take an oath, as well as being most unbecoming to the believer who is but a creature of a moment; whose life is but a vapor.
 1. We ought to take careful thought before entering into the most (seemingly) harmless oath lest we bring reproach upon God and His creation. Matthew 5:34-37

XVII. Prayer for personal needs 5:13-18

- A. Prayer is the central theme of this practical list of things to do in various situations of need:
 1. For those who are afflicted: (affliction in this passage indicates affliction in the form of persecution Vs 13)
 - a. Let him pray. Jeremiah 33:3; Matthew 18:19; I John 5:14,15; Matthew 7:7; John 16:24 Vs 13
 2. For those who are merry: Vs 13
 - a. Let him sing psalms. (Psalms are the hymnbook of the Old Testament.) Music rejoices the heart. Ephesians 5:19 Vs 13
 3. Formula for healing for those who are seriously ill:
 - a. Let him call for the elders of the church. Vs 14
 - b. Let them pray over him. Vs 14
 - c. Anointing him with oil in the name of the Lord; the oil does not do the healing, but is a symbol of the Holy Spirit, and is indicative by all involved that He is the healer. Vs 14
 - d. The prayer of faith shall save the sick. Vs 15
 - (1) See Hebrews 11:6 and James 1:6,7
 - e. The Lord shall raise him up, and if he has committed sins, they shall be forgiven him. I John 1:9 Vs 15
 - (1) Confession of faults one to another, and prayer one for the other is essential to the success of praying for the sick. If those take part who have un-confessed sin in the life, God will not hear and heal. If the one being prayed for is unwilling to confess known sin he will not be healed. Vs 16
 - (2) Note: Vs 16 The effectual, fervent prayer of a righteous man

availeth much.

- (a) Effectual – Prayer which moves God
- (b) Fervent – Prayer which is moved by urgency
- (c) Righteous man – One whose sins are confessed and not standing in the way.

B. A prime example of unanswered prayer, and of all which has been said in verses 13-16:

- 1. Elias (Elijah) was a man who was just as weak as any of us, and was just as subject to discouragement as any of us, prayed and God heard and answered.
- 2. Vs 18 He prayed again and God answered again. Why, because he prayed effectually, fervently and with his sins confessed and out of the way.

XVIII. Soul winning or restoring 5:19, 20

A. James addresses the Brethren (believers) and says, “If one of you.” This is a believer who errs. Vs 19

- 1. And one convert him – Gets him back to the Lord and back on track spiritually.
- 2. Vs 20 “...converteth a sinner from the error of his way..” He who has turned this wayward believer back to fellowship with the Lord again.
- 3. Vs 20 “Shall save a soul from death...” Shall save that erring believer from physical death, which is God’s ultimate correction of an erring believer. See I John 5:16 and Acts 5:1-11
- 4. Vs 20 “...shall hide a multitude of sins” When we encourage a wayward Christian to invoke I John 1:9 and truly confess and forsake that sin, God is faithful and just to forgive that sin. The blood of Christ at the cross covered their sins. I John 1:7

MEMORY VERSES FOR THE BOOK OF JAMES

James 1:2,3

James 3:16

James 1:5

James 3:17

James 1:12

James 4:1-3

James 1:27

James 4:4

James 2:1

James 4:6,7

James 2:8,9

James 4:8

James 2:10

James 4:10

James 2:14

James 4:13,14

James 2:18

James 4:17

James 2:20

James 5:7

James 2:26

James 5:13,14

James 3:2

James 5:15,16

James 3:10-12

James 5:19,20

THE BOOK OF I PETER

Authorship: This Epistle was universally recognized as the work of the Apostle Peter in the early church. No book of the New Testament has an earlier or stronger attestation than I Peter. The internal evidence is as strong as the external. The writer calls himself Peter. (1:1) He is well acquainted with the life and teachings of Christ.

Date: From the content of the Epistle we can conclude that the believers were going through great persecution; not so much the kind which imprisons and puts to death, but the kind which threatens, opposes and is subjected to State pressures. This may very likely have come from the persecutions by Nero in Italy. The martyrdom of Peter took place in the 13th year of Nero's reign (AD 67-68). Peter's reference to Babylon is thought by most to be a reference to Rome. There is little doubt that Rome was the place of Peter's martyrdom. Since the epistle was written shortly before this event, we date it at about AD 65.

Purpose: The church was under persecution, and was led by Elders who, according to this epistle, were greedy and domineering. The persecution had worn down the resistance of some of the Christians. There seems to be evidence of a tendency of some of those in the church to fall in with the heathen way of living. Peter writes to address these and other problems. A theme for this Book might be "How to suffer victoriously for Christ."

THE OUTLINE OF THE BOOK OF FIRST PETER

- | | | |
|------|---|-----------|
| I. | Comfort and reassurance in suffering | 1:1-25 |
| A. | Salutation | 1:1,2 |
| B. | Reassurance in the facts of Christ's Gospel | 1:3-12 |
| C. | Reassurance in the divinely bought holiness of life | 1:13-25 |
| II. | Godly living produces victory in suffering | 2:1-3:22 |
| A. | Forsake sin and embrace the Word of God | 2:1-3 |
| B. | What the believer is and has in Christ | 2:4-10 |
| C. | Responsibility to government in the light of our Heavenly citizenship | 2:11-17 |
| D. | Christ's suffering the believer's example | 2:18-25 |
| E. | How a Christian wife can win her unsaved husband | 3:1-6 |
| F. | The husband's responsibility in a hostile world | 3:7 |
| G. | Peace and love among the brethren | 3:8-12 |
| III. | Physical suffering brings great rewards – Christ our example in suffering | 3:13-4:11 |
| A. | If you suffer, be sure it is for well doing. | 3:13-17 |

| | | |
|-----|--|-----------|
| B. | Christ's suffering our example | 3:18-4:1a |
| C. | Arm yourself with the same mind | 4:1b |
| 1. | It produces a godly life | 4:2-6 |
| D. | The importance of maintaining love among the brethren in suffering | 4:7-11 |
| E. | Happy is the man who can suffer for Christ's sake. | 4:12-19 |
| IV. | Feed the flock; the Chief Shepherd is coming | 5:1-11 |
| A. | Elders to rule in love | 5:1-7 |
| B. | The devil can be resisted by Divine Grace | 5:8-11 |
| V. | Closing salutations and benediction | 5:12-1 |

THE STUDY OF THE BOOK OF FIRST PETER

I. Comfort and encouragement in suffering 1:1-25

The purpose of the writing of I Peter is to comfort the Hebrew Christians in their persecutions, and to teach them how to suffer victoriously for Christ.

A. Vs 1 Peter identifies himself as the author of the epistle and refers to himself as an Apostle of Jesus Christ. The word "Apostle" literally means sent one, but as it is used in the New Testament, it refers specifically to the 12 Jesus chose to build His Church, beginning at Pentecost. The Apostolic age ended with the death of John, the last of the twelve.

1. Vs 1 The recipients of the epistle the "strangers" (The Hebrew Christians of the dispersion) scattered abroad in the Roman Empire and the Eastern leg of the fertile crescent. With the exception of the Galatian churches, these included provinces of Asia Minor that Paul did not personally evangelize.

Vs 2 Who are the Elect? Under the Old Covenant, the Elect are those of Israel, the wife of God. Generally in the New Testament the Elect are those who are in Christ; the saved, the redeemed, the Body of Christ. The doctrine of election has always been strongly debated. In order to understand the doctrine we must first understand some basic Scriptural truths.

a. All who have been saved in Old and New Testament times have been saved by Grace through faith in the promises of God. No one has ever been saved by keeping the Law, or by being good enough. Ephesians 2:8, 9; Titus 3:5; Genesis 6:8

b. God is Sovereign. This means that He is the ultimate power and authority. He does everything in keeping with His nature as God and He makes no mistakes. He has the sovereign right to do what He chooses and it always is right and just and unquestionable.

(1) According to I Peter 1:2 God has chosen in His sovereignty to elect on the basis of His fore-knowledge. The Word of God nowhere teaches that He makes us be saved, or that He makes us be lost.

- (2) Of all His creatures, man is the only one whom He has chosen in His sovereignty to give a free will. Man alone has the mental ability to choose, and the gift of choice. Man in his fallen state, however, does not have the ability to choose Christ as his Savior and be saved without the convicting work of the Holy Spirit through the Word of God. Unless he is moved to godly sorrow to repentance unto salvation, not to be repented of, he cannot be saved. Man's natural bent is for sinning, and without the intervention of the Holy Spirit, using the Word of God, there will be no conversion.
- c. Some will say that God elects on the basis of the good pleasure of His will. Ephesians 1:5, 9 This is true, but this is not talking about salvation. Election and predestination are not the same thing. Predestination is something that God has chosen in His sovereignty to give unto all the elect. It is something God gives to all the saved and has to do with the doctrine of adoption. But if He did elect on the basis of the good pleasure of His will, who would be elected? Everyone. See John 6:40 and II Peter 3:9. He does not will that any perish, but that all come to repentance.
- d. When we say that God elects on the basis of His foreknowledge we mean that God knew from eternity past who would hear the Word and respond to the Holy Spirit's conviction, and who would not. On the basis of this knowledge, He elected from eternity past those whom He knew would be saved. He also knew from eternity past all the influences that would come to bear on the individual to bring him or her to Christ.
- e. Jesus Christ is God's Elect. Isaiah 42:1 All who are in Christ are the Elected. Also see Isaiah 52:13-53:12
- f. Everything the believer has, he has in Christ. See Ephesians 1:1; 1:3; 1:4; 1:5; 1:6 1:7; 1:9; 1:10; 1:11; 1:12; 1:13; 1:15; 1:20; 2:6; 2:13; 2:21; 2:22. It is obvious that to be in Christ is to be the Elect.
- g. All have access to the Word of God and the convicting work of the Holy Spirit. As God chose that salvation should come through the Jews under the Old Covenant, so has He chosen in His sovereignty that the Church under the New Covenant should propagate salvation. Some will say, what about those who have never heard? It is God's sovereign will that they do hear, but He has chosen to leave the propagation up to the Church. That is where the great commission comes in. Some say, why should some nations be so blessed and others are in such darkness. We must not forget that those nations that are in the greatest darkness today are those nations that first had access to the Truth of God. God still wills that the Church get the Gospel message to the entire world.
- h. Because of a lack of understanding of the harmony of the sovereignty of God and the free will of man, some have proposed that Christ only died for the Elect. The Scriptures clearly teach, however, that Christ died for the whole world, but that He knew who would take advantage of God's Word and the conviction of the Holy Spirit. It is the

propagation of the Word and the Holy Spirit's conviction on the individual's heart that brings about regeneration.

B. Reassurance in the facts of Christ's Gospel 1:3-12

1. Vs 3 Peter reminds them that God the Father has begotten them (New Birth John 3:3 and John 1:12,13) through the finished work of Jesus Christ (I Corinthians 15:1-4 and 22,23) unto a lively hope (A living hope – the middle English word for hope means that which is absolutely sure).
2. Vs 4 We have been born-again unto an inheritance which is indestructible, incorruptible, and undefiled.
 - a. It is eternal.
 - b. It is sinless and pure.
 - c. It cannot, and has not been touched by the curse.
3. Vs 5 The believer does not keep himself saved, but is kept by the power of God.
4. Vs 6 Peter reminds them that though for a time they are experiencing trials and tribulations, they can still rejoice in the fact that they have this salvation and inheritance.
5. Vs 7 How can our trials, temptations and persecutions be more precious than gold?
 - a. Isaiah 48:10 – “Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.”
 - b. Hebrews 12:1-11
 - c. I Peter 5:10
 - d. James 1:2, 3
6. Vs 8 This verse is reminiscent of Jesus' appearance to the disciples in the upper room the second time following the resurrection; Thomas being present.
 - a. Jesus said that those who believed without having to see were blessed. Hebrews 11:6
7. Vs 9 The end of our faith refers to the reward or the consequences of our having believed. This is eternal life. Compared to the gift of eternal life, what are the things we might suffer here?
8. Vs 10-12 Peter said that the prophets didn't even understand what they wrote about the blessings God has provided for us in Christ, and that even the Angels desire to look into them. But God has provided all these things for those of us who live in the age of Grace.

C. Reassurance in the Divinely bought holiness of life 1:13-25

1. Things to remember:
 - a. Vs 13 Take strength in the promise of Christ's second coming, and what it will mean to us who believe.
 - b. Vs 14-16 Keep living holy lives and don't go back to your former way of life.

- c. Vs 17 H. A. Ironsides says of this verse, “Neither carelessness nor indifference becomes those who through infinite grace, are privileged to call God, Father, but reverent fear, lest we grieve His heart and reflect disrespect upon His name.”
- d. Vs 18 And this we should do remembering that we are not redeemed with silver (As the half shekel of silver paid to the Temple each year by each male in Israel for redemption) or gold (As in the case of a ransom paid to some victorious leader).
- e. Vs 19 But once for all, we have been redeemed with the precious blood of Christ who fulfilled the type of the Passover Lamb.
- f. Vs 20 He was presented in the Old Covenant in type, but now we have been privileged to see the fulfillment of the type.
- g. Vs 21 Remember that our hope is in Christ whom God raised from the dead.
- h. Vs 22 Having our souls purified through faith in Christ, love the brethren with an unfeigned love.
- j. Vs 23 Our spiritual birth is through an incorruptible seed and therefore cannot sin. I John 3:9 Our flesh still sins and desires to sin, but the new nature cannot sin because it is born of God.
- i. Vs 24,25 The old nature will pass away as the flower of the grass, but the new nature lives on forever. We have this promise in the eternal Word of God.

II. Godly living produces victory in suffering 2:1-3:22

A Forsake sin and embrace the Word of God 2:1-3

- 1. The negative basis of holiness is putting off the things that pertain to the old life. Ephesians 4:22 and Colossians 3:8, 9
Things to lay aside:
 - a. Malice – Ill feeling about anything.
 - b. Guile – Bitterness
 - c. Hypocrisies – Posing to be something we are not
 - d. Envy – Wanting to be like, or possess something that belongs to, another
 - e. Evil speakings – Gossip, or putting down another person
- 2. The positive basis for holiness is to feed on the sincere milk of the Word that we may grow thereby, if we are really saved.
 - a. Desire the sincere milk of the Word.

B. What the believer is and has in Christ 2:4-10

- 1. Vs 4-6 Christ is the foundation stone of this holy community, the true Church of which the believer is a part, and each believer is a lively (living) stone in the building. See Ephesians 2:21,22 and I Corinthians 3:9-7
- 2. Vs 7,8 To the Christian He is the foundation stone, but to the unsaved He is a stone of stumbling and a rock of offense.

3. Vs 9,10 The characteristics of the People of God:
 - a. A chosen generation (race)
 - b. A Royal (Kingly) priesthood – Priesthood of the believer.
 - c. A Holy Nation (As Israel under the Old Covenant)
 - d. A peculiar people (separate from the world)
 - e. We are the praise of Him who brought us out of ignorance and into knowledge of the Truth.
 - f. Before we came to know Christ we were not a People (generation or nation) just as before the sojourn in Egypt, Israel was a family, but not a nation. God brought them out of Egypt a great nation to the praise of His name. Likewise, God brought us out of darkness and into His marvelous light we became His People.
- C. Responsibility to government in the light of our Heavenly citizenship. 2:11-17
 1. Vs 11 Abstain from fleshly lusts which war against the soul. I Peter 4:1-5; Titus 2:11-15; II Timothy 2:22
 2. Vs 12 Maintain an honest testimony before the unsaved so that they might be ashamed for criticizing you when they stand before God in the judgment. (Conversation means manner of living) II Peter 3:10,11; Hebrews 13:5; James 3:13; Philippians 1:27
 3. Vs 13-16 Submission to government Romans 13:1-8
 - a. Note the categories in which we are to submit:
 - (1) Ordinances for the punishment of evil doers
 - (2) Ordinances for the praise of them that do well
 - b. It is through well doing that we silence persecution.
 4. Vs 17 Honor all men. The Greek word used here is “Timesate” which means to value each man according to his standing, or the honor due to him. Ephesians 6:2
 5. Vs 17 Love the brotherhood. (Fellow Christians. See the new commandment Jesus gave to His disciples in John 13:34,35)
 6. Honor the King. In this case we are to honor the king or ruler over us because of his office. His authority is given to him by God. Romans 13
 7. Vs 17 Servants (Employees) are to be subject to their masters (Employers) with all fear (Respect) to both the good and the bad. Submission to authority will go a long way toward keeping the peace. See also Ephesians 6:5-8 and Colossians 3:22-25
 8. Vs 19-20 Be patient in your persecutions. If we suffer patiently for what we have done wrong, what good does it do for the cause of Christ, but if we suffer patiently for doing right, it has a strong influence for good. Matthew 5:10-12
 9. Vs 21-23 Christ, the example of suffering patiently for nothing which He had done to deserve it. Hebrews 12:1,2 The way He was able to endure the cross, the same which He despised, was to keep His eyes on the joy that was set

before Him. He saw what His suffering would accomplish. He did not retaliate, but suffered it patiently. He is the sinless Son of God.

10. Vs 24,25 The sinless one took all of our sins, and all the sins of all mankind upon Himself that He might bring the sheep who had gone astray back to the fold of God. John 3:16; II Corinthians 5:21
11. 3:1-7 Husbands and wives and their conduct toward each other.
 - a. This is the only place in the Bible where we are told that anyone can win someone to the Lord without preaching at them, but simply living the testimony before them.
 - b. Wives who are Christians can win their unsaved husbands to the Lord by:
 - (1) Being in sweet subjection to their husband's authority. Vs 1
 - (2) By maintaining a Christian manner of living (conversation) before them at all times. Vs 1
 - (3) By maintaining a reverence for their husband (reverential respect) as God would have them to do. Ephesians 5:33b. This should be coupled with the godly manner of living.
 - (4) Vs 3,4 By dressing and maintaining their entire outward appearance modes and God-honoring attitudes.
 - (5) Vs 5,6 The example that is given here is Sarah who obeyed her husband when he asked her to tell the Egyptians and the people of Gerar that she was his sister to keep him from being hurt. She trusted God to protect her while she was willing to sacrifice herself for her husband's welfare. This was cowardly on his part, but this is the example God would have the wife to follow.
 - c. Vs 7 Husbands can only get their prayers answered by dwelling with their wives according to "knowledge".
 - (1) What knowledge? Knowledge of what the Word of God says about how husbands should treat their wives. Ephesians 5:25-33a; Colossians 3:19 and Romans 7
12. Vs 8,9 The congregation should be of one mind and not have a get even spirit, or rail against each other. Ephesians 4:32 and Philippians 2:5
13. Vs 11-13 Individual responsibilities:
 - a. Keep guard over the tongue. James chapter 4
 - b. Let him avoid evil and do good, especially seeking to maintain peace. II Timothy 2:22; Ephesians 4:3; Romans 14:19
 - c. The only way to get one's prayers answered is to live righteously. Isaiah 59:2; and Psalm 66:18 Vs 13
- D. Victory in unjust suffering 3:14-22
 1. Basic blessedness – freedom from terror 3:14,15a
 - a. If we suffer for righteousness sake, we don't have to worry or fear.

Suffering for righteousness sake brings assurance.

- b. Vs 15a To sanctify the Lord God in one's heart is to set your heart aside for Him only; to be totally given to His will. Romans 8:28 and Romans 12:1, 2

2. Respectful apologetic 3:15b-17

- a. Vs 15b In order to be ready always to give an answer to every man concerning our hope, we must spend much time reading, II Timothy 4:13; studying, II Timothy 2:15 and memorizing the Word of God. Psalm 119:11
- b. Vs 16 Maintaining a good conscience so that we won't be ashamed when we are persecuted. See 2:12
- c. Vs 17 If you have to suffer (II Timothy 3:12) then it is better that we suffer for well-doing. II Timothy 2:1

3. Christ, the believer's example 3:18-21

- a. Vs 18 As Christ's work on Calvary was of a substitutionary nature, the Just for the unjust, He was crucified in the flesh, but was raised by the Spirit in a spiritual body (I Corinthians 15:42-44), that is, a resurrection body with no limitations of the flesh.
- b. Vs 19 The expression "by which" at the beginning of this verse refers to His atoning work on Calvary. The pre-incarnate Christ through Noah preached salvation to the souls who were in that portion of Hell which is called Hades, or that compartment where the unbelieving dead are in torment until the Great White Throne Judgment. He, himself, preached the completed salvation to the Old Testament believers who were in Paradise. Vs 20 tells us that the ones referred to here are the unbelieving dead from the time before Calvary. (See Ephesians 4:9, 10.)
- c. Vs 20 The finished work of Christ which made salvation possible was preached to the unbelievers from the Old Testament times by Noah, a preacher of righteousness. Hebrews 11:7 and II Peter 2:5
- d. Vs 21 "The like figure" refers to how the same water that destroyed the world, saved the family of Noah by floating the Ark. Baptism does not save, but is a like figure of the real thing. If a person is baptized at any age without first repenting of sin and trusting Christ as Savior, they simply are acting out a lie. We must first be baptized into Christ by the Spirit of God before we act out the like figure in water baptism. I Corinthians 12:13 Water baptism does not wash away our sins, but it is the answer of a good conscience toward God by publicly testifying to the real thing which has already happened. See Luke 3:16

4. Christ, the believer's assurance 3:22

- a. The assurance is that we have one who constantly mediates for us before the Father. Romans 8:34; John 14:6 and I Timothy 2:5

III. The spiritual significance of suffering 4:1-19

- A. Physical suffering is a type of death to the flesh 4:1-6

1. Christ's death the example and power 4:1a
 - a. Philippians 4:13 – "I can do all things through Christ which strengtheneth me" combined with Philippians 2:5-8 "Let this mind be in you which was also in Christ Jesus..." Vs 8 "And being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross."
2. Dying to sin: Alive to God 4:1b-6
 - a. Vs 1b Physical suffering sharpens our sensitivity to spiritual things. Galatians 5:22-26
 - b. Vs 2 "...the rest of his time..." This refers to the time from our salvation until we go home to be with the Lord. Romans 6:1,2 and Galatians 5:16; Colossians 3:2, 3
 - c. Vs 3 The satisfaction of the lusts of the flesh was all we wanted and were interested in when we were yet unsaved:
 - (1) Lasciviousness – Uncontrolled interest in sex and that which is immoral.
 - (2) Lusts – Expressions of the desires of the senses. An inordinate desire for satisfaction of inappropriate desires.
 - (3) Excess of wine – Addiction or drunkenness.
 - (4) Revellings – Noisy merrymaking (Mostly associated with drunkenness.
 - (5) Banquetings – Gluttony, uncontrolled appetite for food. (Often very rich foods)
 - (6) Abominable idolatries – Going off after any false god; putting anything ahead of God. (Abominable idolatries have the connotation of the worship of false gods with the use of immorality and uncleanness). Compare with Galatians 5:19-21
 - d. Vs 4 When one has become a new creature in Christ (II Corinthians 5:17), the old crowd of unsaved will really be perplexed as to why you will no longer run with them and do the things you once did. They will either drop you, or they will give you a hard time, or both. This will often set you aside as being different, however, and give the old crowd something to think about.
 - e. Vs 5 They will, for their persecution of you, face the judgment of God. II Thessalonians 1:7, 8
 - f. Vs 6 See 3:19, 20 The unbelievers of the Old Testament era had their opportunity to receive the truth and act upon it through the prophets.
- B. The crucified life characterized by Divine love 4:8-11
 1. In the light of the fact that the end of all things is at hand:
 - a. Vs 7 Be sober and watch unto prayer. (Pray for each other)
 - b. Vs 8 Have fervent charity among yourselves. John 13:34, 35
 - c. Vs 9 Hospitality without grudging. III John Vs 5-12

- d. Vs 10 Minister to each other. I Thessalonians 5:12-15
- e. Vs 11 Minister the Word of God in Truth. II Timothy 4:1-8
 - (1) In this case, the love of which Paul speaks in II Timothy 4:1-8 is what we today would refer to as tough love: telling people what they need to hear as opposed to what they want to hear.

C. The fires of persecution seen as purifying 4:12-19

- 1. Vs 12 II Timothy 3:12
- 2. Vs 13 II Timothy 2:12
- 3. Vs 14 Matthew 5:11 and James 1:1-4
- 4. Vs 15,16 I Peter 3:14-18
- 5. Vs 15,16 “judgment must begin at the house of God...” Let us consider two aspects of the interpretation of this passage:
 - a. Matthew 24 – When natural disasters come, which God uses to turn a nation back to God, He begins with His own people. II Chronicles 7:14 Their suffering at His hand, however, is not to be compared with that of the unbelievers whose suffering will be in the form of judgment, not chastening.
 - b. The Judgment Seat of Christ will precede by 1,010 years the Great White Throne Judgment. The first is to judge God’s people on the basis of what they have done with what God gave them. The results are found in I Corinthians 3:9-17. The results of the latter which is a final judgment for unbelievers are found in Revelation 20:11-15
- 6. Vs 19 Jesus as our example – Psalm 31:5 and Luke 23:46

IV. Feed the flock; the Chief Shepherd is coming: 5:1-11

- A. Elders: A careful study of the New Testament will show that Elders have the following position in the church, and the following responsibilities:
 - 1. Elders are a carry-over from the structure of the spiritual leadership of Israel. Exodus 12:21; Exodus 24:1,2; Psalm 107:32; Deuteronomy 31:9
 - a. The elders were so called because they were older men who were men of wisdom, chosen originally to assist in judging Israel.
 - b. Men of greater age were thought to be men of wisdom and experience that could counsel and assist God’s chosen leaders to govern God’s People Israel.
 - 2. The office of Elder was carried over into the earthly church to serve much as they did in relation to Israel.
 - a. The earlier the epistle, the more likely it is to refer to elders in the church. The later the epistle, the more likely it is to refer to deacons and bishops (Pastors/overseers). The more Jewish the epistle, the more likely the reference to Elders. The Pauline epistles, especially the later ones such as I Timothy and Titus, the more likely the reference to Deacons and Bishops.
 - 3. In the early church the elders in a given church often preached and assisted

the bishop or overseer of the church. The position of the elders in the early church seems to be similar to that held by the deacons. Acts 6:4

4. Another criteria as to whether a particular local church had elders, or a particular epistle mentioned elders seemed to be its proximity to Jerusalem, and the portion of the church which was made up of Jews. But as the general structure of the early local church followed the general pattern of the synagogue, so the office of elder seemed to be a carry-over from the structure of the leadership of Israel.
- B. These first four verses of chapter five are clearly addressed to the elders, and spell out what the nature of their ministry is to be in the local church.
1. Vs 2 They are to feed the flock of God. This is obviously preaching or teaching. This is what Peter refers to himself as in Vs 1. Jesus gave this same command to Peter three times in John chapter 21.
 - a. A local church cannot long survive on a diet of evangelism only. There must be a teaching ministry also. A local church cannot survive just on good teaching alone. It must have an evangelistic outreach that is strong.
 2. Vs 3 They are not to be dictators, but leaders. The best way for any leader to lead is by example. If the example is not there, the teaching is useless. A leader in the church can only be effective if he or she is willing to do that which they teach others to do.
 3. Vs 4 One of the seven crowns which Christians may win is the Elder's crown, or the shepherd's crown. One who leads and feeds the sheep well will receive a crown of glory from the Chief Shepherd (Christ) Himself.
 4. Vs 5 The younger are to submit themselves to the elder, and they are all to submit themselves to one another. See Ephesians 5:21; Philippians 2:3
 5. Vs 5 Humility is basic to a successful ministry. It is true of so many so-called Christian ministries today that each person, especially the leaders, are out to make a name for themselves. God is the one who keeps the records, and He is the one who will reward His people. Isaiah 57:15
 6. Vs 7 The word "care" in this verse means worry, or concern. Nothing can touch the Christian who is in the will of God but that God allows it. If He can cause the wrath of men to praise Him, He can take care of our problems. Romans 8:28
 7. Vs 8, 9 When God says to cast all our care upon Him, He does not mean we can let our guard down. We are not ignorant of Satan's devices. We know how He works, so we should not be caught off guard.
 - a. Be sober: Matthew Henry defines sober as the governing of both the outward and inward man by the rules of temperance, modesty and mortification.
 - b. Vigilant: Matthew Henry defines vigilant as being suspicious of constant danger from this spiritual enemy, and under the apprehension to be watchful and diligent to prevent his designs and save our souls.
 - c. Our adversary: He opposes all that the Christian would ever try to do for Christ. He is our constant and greatest enemy. He is the accuser of

the brethren.

- d. The devil: The grand accuser of all the brethren.
 - e. The roaring lion: A beast that seeks to devour his enemy while rending and mutilating him.
 - f. Walketh about: He never has to rest. He is after us even when we sleep. He never takes a vacation, so neither should we. There is never a time to let down our guard.
 - g. Seeking whom he may devour: He doesn't wait for the prey to come along. He is constantly watching the prey and seeking them out.
 - h. Whom resist steadfast in the faith: Nothing will keep the Christian more vigilant and able to cope with Satan than staying steadfast in the faith. II Timothy 2:1-4; Ephesians 6:10-18; Jude Vs 3
 - i. Your brethren that are in the world: This is a reference to the unsaved Jews who encounter many of the same trials and afflictions, but they do not have the grace of God to sustain them.
8. Vs 10 Here is another testimony to the fact that trials strengthen us if we keep our eyes on Jesus, and if we resist the devil steadfast in the faith.
- a. We will be settled or at peace in this present world; we will be mature after we have suffered awhile. This is God's polishing process.

V. Closing salutation and benediction 5:12-14

- A. Vs 11 Since the Christian cannot do this alone, all the glory should go to the one who makes it possible.
- B. Vs 12 Sylvanus is the faithful brother who wrote down this epistle as Peter dictated it.
- C. Vs 13 "Babylon" Babylonianism is synonymous with the world system (cosmos) I John 2:15,16. Since this letter was written shortly before Peter's martyrdom, and since Peter was martyred in Rome about the same time as Paul around 68 AD under the persecution of Nero, we gather that "Babylon: refers to Rome, where Satan's seat is.
- D. Greeting one another with a holy kiss is a middle eastern custom between men, and on the cheek

MEMORY VERSES FOR THE BOOK OF I PETER

I Peter 1:2

I Peter 3:12

I Peter 1:3

I Peter 3:14,15

I Peter 1:4,5

I Peter 3:18

I Peter 1:7

I Peter 3:21

I Peter 1:15,16

I Peter 4:1

I Peter 1:18,19

I Peter 4:8

I Peter 1:23

I Peter 4:12,13

I Peter 1:25

I Peter 4:14

I Peter 2:1,2

I Peter 4:17-19

I Peter 2:6

I Peter 5:2-4

I Peter 2:9

I Peter 5:5,6

I Peter 3:10

I Peter 5:7-9

I Peter 3:11

I Peter 5:10

THE BOOK OF II PETER

Authorship: The external evidence for the fact that Peter wrote II Peter is weaker than any other book in the New Testament. Few of the early church fathers paid much attention to it until the time of Origin. This did not prevent it, however, from being accepted as genuine and Canonical by the early Church. The internal evidence is much stronger. The writer calls himself Simon Peter (1:10). No one has been able to prove that Peter did not write the book. However, there is no indication that Peter founded any of the churches in this area. There is no reason though, that he would not have written to them to warn of false teachers. Paul was in prison, and there were always false teachers working among the churches in Asia Minor. It is most likely that the Apostle John founded most of the Churches in western Asia Minor.

Date: See I Peter. The evidence for the date of this book would be the same as that for the book of I Peter. The date would be the same - About AD 65.

Purpose: While I Peter was written to comfort the Christians in the midst of persecution, II Peter was written to warn Christians of false teachers and false teachings abroad at this time in the first century.

THE OUTLINE OF THE BOOK OF II PETER

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|-----|---|----------|
| I. | Introduction | 1:1-4 |
| A. | Simon Peter – The author of the Epistle | 1:1 |
| B. | The recipients of the letter | 1:1 |
| C. | How Grace and Peace come | 1:2 |
| D. | Appropriating all of God's good gifts | 1:3 |
| E. | The promises of God | 1:4 |
| 1. | Great and precious promises – The Word is full of them, but they are not all made to the New Testament believer. Be sure you examine the context and make sure the promise is made to the New Testament believer. | |
| 2. | Partakers of the Divine nature – This is the new nature that we receive when we are saved. This nature cannot sin (I John 3:9), but the flesh still can and constantly wants to. This is why we need the whole armor of God, Ephesians 6. | |
| 3. | Having escaped the corruption that is in the world through lust – We have been delivered from it through sanctification. | |
| II. | Growing in Grace | 1:5-11 |
| A. | Progressive sanctification | 1:5-7 |
| B. | Spiritual understanding | 1:8, 9 |
| C. | Assurance of our salvation and inheritance | 1:10, 11 |

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| III. | Grounded in Truth | 1:12-21 |
| A. | Peter's plan to keep the Truth before them even after he is gone | 1:12-18 |
| B. | The more sure word of prophecy | 1:18-21 |
| IV. | False Teachers | 2:1-22 |
| A. | Their mode of operation | 2:1-3 |
| B. | Three examples of how God deals with false teachers | 2:4-9 |
| | 1. As He did the third part of the Angels who followed Lucifer. | |
| | 2. As He did deal with the people who did not believe Noah | |
| | 3. As He did the people of Sodom and Gomorrah | |
| C. | Characteristics of false teachers | 2:10-1 |
| D. | The fate of false teachers | 2:20-22 |
| V. | Living in the hope of His coming | 3:1-18 |
| A. | Warnings lest they become victims | 3:1-7 |
| B. | Living in the light of coming events | 3:8-18 |

THE STUDY OF THE BOOK OF II PETER

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| I. | Introduction 1:1-4 |
| A. | Simon Peter – The author of the Epistle 1:1 |
| | 1. His name Simon means “Hearing |
| | 2. The name Peter means “A Stone or Rock”. It is the Greek equivalent to the Aramaic Cephas. |
| B. | The recipients of the letter 1:1 |
| | 1. So far as we know Peter is writing to the same people to whom the first Epistle of Peter was addressed: the Jews of the dispersion. I Peter 1:1 |
| C. | How grace and peace come 1:2 |
| | 1. Grace and peace come to the individual as we first come to know the Lord Jesus Christ as our Savior. |
| | a. The unsaved person is at enmity with God. James 4:4 |
| | b. When we receive Christ as our Savior and are Born Again, we have that enmity removed by God and we have eternal peace with God. |
| | c. As we grow in the Lord and walk in fellowship with Him we have the Peace of God which passes all understanding. |
| | d. Being in Christ and learning more and more about our walk with the Lord, we grow in grace as we grow in knowledge. II Peter 3:18 |
| D. | Appropriating all of God's good gifts 1:3 |

1. Through the initial knowledge of Him as our Savior, we receive all that pertains to life and godliness. John 10:28 and Titus 1:1
 2. Through our growth in knowledge of Him we have continuing life and godliness. II Corinthians 5:17
- E. Reaping from the promises of God 1:4
1. The great and precious promises are those having to do with God's salvation. Through these we escape the corruption (death) of the world and become partakers of the divine nature. John 1:12,13; John 3:16; John 3:18; John 3:36; I John 5:11,12; John 6:40; Romans 10:9,10 and many more.
- II. Growing in grace 1:5-11
- A. Progressive sanctification 1:5-7
1. There are three phases to sanctification. Sanctification is to set apart for a particular purpose.
 - a. Immediate sanctification – We are set apart as God's property at the moment of our salvation. I Peter 1:18,19; I Corinthians 1:30
 - b. Progressive sanctification – The process of growing more and more Christ-like as we progress in the Christian life. I Thessalonians 4:3-5
 - c. Final and complete sanctification – This is when we have our resurrection bodies and are totally conformed to the image of God's dear Son. I Thessalonians 5:23
 2. Progressive sanctification takes place by:
 - a. Starting with saving faith, we add virtue. Virtue in context means Christ-likeness.
 - b. To Christ-likeness we add knowledge. This refers to greater knowledge of what God wants in our lives as Christians.
 - c. Vs 6 To knowledge we add temperance (self-control)
 - d. To temperance, patience. We must be careful not to develop zeal and knowledge without temperance and patience.
 - e. To patience, godliness. We have already spoken of progressive sanctification, which is seeking to be more and more Christ like.
 - f. To godliness, brotherly kindness. See I Corinthians 16:15 and III John Vs 5-12
 - g. To brotherly kindness, charity (God's kind of love). See I Corinthians 13:4-8
- B. Spiritual understanding 1:8, 9
1. The person who continues to grow after his or her salvation will increase in knowledge so that they will have fruit that remains. John 15:16; But the person who does not nourish the new nature, and who does not grow in the Lord will not lose their salvation, but will lose their reward. I Corinthians 3:9-17
- C. Assurance of our salvation and inheritance 1:10, 11
1. These two verses are favorites of the Armenian camp in trying to prove that a

Christian can lose their salvation.

- a. Vs 10 If Peter was taking about our being able to be sure we stayed saved by our works, he surely would not have said in I Peter 1 that we are elected unto salvation according to the foreknowledge of God. What he is saying is that the individual Christian should examine his or her relationship with the Lord and make sure that they are saved. See Hebrews 6:6; II Peter 3:17; Hebrews 4:11; and this verse, II Peter 1:10. The word fall in these passages means to fall short. An excellent example is Galatians 5:4. If you are trusting in the Law for salvation you have fallen short of grace.
2. Vs 11 If you make sure you are saved you will never fall and you shall have an abundant entrance into the Kingdom of our Lord and Savior Jesus Christ. II Corinthians 13:3-5

III. Grounded in Truth 1:12-21

A. Peter's plan to keep the Truth before them after he is gone.

1. Vs 12 Peter says that he thinks it is good to make it possible for them to be put always in remembrance of these things.
 - a. The way he plans to make this possible is through this epistle because he knows it will not be long until he is martyred, and then the devil will try his best to snatch away the Truth. Vs 13,14
2. Vs 15-18 Peter's authority is Apostolic in nature and through this epistle they will always be reminded of his warnings and admonitions.
 - a. An added confirmation to Peter's apostolic authority is his account of the transfiguration of Christ on the Mount. Vs 16-18 – We have not followed cunningly devised fables. He goes on to relate that he was an eye witness to the manifestation of the glorified Christ and the voice of the Father placing His stamp of approval upon His Son. Vs 17,18

B. The more sure word of prophecy 1:19-21

1. Vs 19 Just in case they do not want to take his word for it, there is a more sure word of prophecy – The Word of God. Isaiah 7:14 and 9:6,7 and the multitude of other Messianic prophecies of the Old Testament Scriptures.
2. There is only one interpretation of the Scriptures which is correct. That one is the interpretation given by the Holy Spirit to the believer. Vs 20,21
 - a. We must first be a believer. I Corinthians 2:14
 - b. We must be in fellowship with God. I John 1:7
 - c. We then have the mind of Christ. I Corinthians 2:16
 - d. The Scripture is given by:
 - (1) The Holy Spirit moving upon holy men, chosen of God, much as the wind fills the sails of a ship and carries that ship along. See II Timothy 3:16

IV. False Teachers 2:1-22

A. Their mode of operation 2:1-3

1. Vs 1 There were false teachers or prophets among the Children of Israel in the Old Testament and there will be, Peter says, false teachers among us. They shall bring in damnable or condemning heresies even denying the Lord that bought them. This would be anyone who teaches that Jesus Christ is not the Son of God, and that we are saved by some other means than by His shed blood on Calvary. See I John 5:1; Acts 4:12; John 14:6 and Jude Vs 4
 - a. God has their destruction planned Jude Vs 14-16.
 2. Vs 2, 3 Peter says that many shall follow their pernicious (causing great harm or damage) ways. The more truth there is in a false teaching the more dangerous it is. Most false teachers will build their false doctrine on a perverted Truth from the Word of God. They will add to it or take from it to make it say what they want it to say. They also will try to get us to think they believe the same things we do. They often use Jesuit casuistry, or, as it is often called, the end justifies the means.
- B. Three examples of how God deals with false teachers 2:4-9
1. Vs 4 Angels which followed Lucifer (Satan) in his rebellion against God. Matthew 25:41; Jude Vs 6
 2. Vs 5 The world of mankind before the flood. Genesis 7:11-24; Hebrews 11:7
 3. Vs 6-8 The cities of Sodom and Gomorrah Genesis 19:24
 - a. Lot is referred to as a righteous man, not because he was living righteously when the cities were destroyed, but because he had been the recipient of God's imputed righteousness by faith before he ever went to Sodom
 - b. Noah was spared because he believed God, obeyed God, and built the ark to the saving of his family.
 - c. The other two-thirds of the Angels were spared and confirmed in righteousness because they did not follow Lucifer in his rebellion against God.
- C. Characteristics of false teachers: 2:10-19
1. They walk after the flesh in the lust of uncleanness. Vs 10 and Galatians 5:19-21
 2. They despise government (any control or regulation over their lives. Jude Vs 8, 10
 3. Presumptuous are they. Vs 10 (They are too bold or daring) They do not fear God. Psalm 36:1 Vs 10
 4. Self-willed – They assert themselves over everyone and everything else. (Too sure of one's self) Genesis 49:6 The reference is to the sin of Simeon and Levi who overthrew the city of Shechem because the Prince of Shechem had violated their sister Dinah. Vs 10
 5. They are not afraid to speak evil of dignities. Vs 10 (Dignities refers to nobility or governmental leaders or spiritual leaders) Isaiah 5:20 The prime example would be those who reviled Jesus and put Him to death. (Angels don't even dare to bring accusation against them before the Lord.) Jude Vs 10

6. Natural brute beasts, made to be taken and destroyed Jude Vs 12 and II Peter 2:4-6
 7. They speak evil of the things that they understand not. Jude Vs 10
 8. They shall utterly perish in their own corruption. Vs 12 and Jude Vs 10
 9. They riot in the daytime. Vs 13 and Romans 13:11-13
 10. Spots they are, and blemishes. Vs 13 and Jude Vs 12 Spots in your feasts refers to blemishes in the congregation who come to the Lord's Table claiming to be right with the Lord.
 11. Having eyes full of adultery. Vs 14 Jesus said in Matthew 5:28 that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart These are people who maintain a good outward appearance among God's people, but inside they are corrupt.
 12. Beguiling unstable souls. Vs 14 and II Timothy 3:6 False teachers make it a practice to find weak Christians, or those who are completely ignorant of the Scriptures and work on those. They search for those who are most easily influenced.
 13. An heart they have exercised with covetous practices. Vs 14 and I Corinthians 6:10 and Ephesians 5:5 They can't stand to see the Lord's work succeed, but must have the limelight at all times. They would file a lawsuit if they were discriminated against, but they cry "foul" if the Truth is triumphing.
 14. Vs 14-16 They are likened to Balaam whose sin was that of greed and covetousness. He was willing to curse the People of God to get personal gain. See also Jude Vs 11
 15. They are wells without water. Vs 17 They are impressive outwardly, but they cannot produce real spiritual results. They have a form of godliness, but deny the power thereof. II Timothy 3:5
 16. Clouds they are carried with a tempest; to whom the mist of darkness is reserved forever. Vs 17 and Jude Vs 12 Proverbs 25:14 They roar about showing great promise, but they have no rain to give. God does reveal their final end, however. See Jude Vs 13
 17. Their great swelling words of vanity appeal to the desires of the flesh. Vs 18 Cults always try to draw in their victims through some element which appeals to the flesh. It will almost always be some form of good works that make the person think they are deserving of God's favor. Ephesians 4:17
 18. They offer liberty while they bring into bondage. Vs 19 and Galatians 4:4-9 (The Judaizers)
- D. The fate of false teachers 2:20-22
1. You can always eventually identify the false teachers and their followers because they:
 - a. Always become entangled again with the pollutions of the world. 2:20 Peter says that their latter end is worse than their beginning because now they know the Truth and have cast it aside.
 - b. They are like dogs which always return to their vomit, and like sows which return to their wallowing in the mire.

2. Left to itself, any creature will return to its natural instincts unless its nature is changed. Vs 22

V. Living in the hope of His coming 3:1-18

A. Warnings lest they become victims 3:1-7

1. God has given a double warning to these recipients of Peter's two Epistles; and to us for whom they have been preserved. Vs 1
 - a. The Prophets Vs 2
 - b. Apostles Vs 2
2. Both the Prophets and the Apostles warned God's People of last-day scoffers. See I Timothy 4:1-3; II Timothy 3:1-5; II Peter 2:10; Romans 1:18-24
 - a. Saying, where is the promise of His coming? See Matthew 24:36-51
3. Vs 5-7 They're willingly ignorant. As Dr. Kent Hovind says, this means they are dumb on purpose.
 - a. Those who ignore God's warnings and His opportunities will find themselves without opportunity to repent and get right with God.
 - b. See Romans 1:18-22 In order to miss God's plain revelation of Himself in the things which He has made, we have to shut our eyes to overwhelming evidence in creation. The end result? See Romans 1:26-32

B. Living in the light of coming events: 3:8-18

1. What is coming? Vs 10, 12 and 13
 - a. Vs 10 The Day of the Lord shall come as a thief in the night. The heavens and the earth will melt with fervent heat and the earth and the works therein shall be burned up.
 - (1) The Day of the Lord refers to the second coming of Christ and the Battle of Armageddon.
 - b. Vs 12, 13 The elements, including the Heavens shall be dissolved and all the elements shall melt with a fervent heat. This takes place at the close of the millennial reign and the present Heavens and the present Earth are replaced with new ones wherein will dwell righteousness. Isaiah 64:17 and Revelation 21:1-7
2. In the light of this, what kind of people ought we believers be? Vs 14-18
 - a. We should be holy, in conversation (manner of living) and godliness. Titus 2:11-13 Vs 11
 - b. We should be found in peace without spot; and blameless. Vs 14 and I Thessalonians 5:23
 - c. Vs 9,15 The reason the Lord is so longsuffering and patient is that He is not willing that any should perish, but that all should come to repentance.
 - d. Vs 16 Peter looks to Paul the Apostle for confirmation of what he has just said. Romans 2:4; Ephesian 1:7; Colossians 1:27; Romans 8:10; I Corinthians 15:24 and I Thessalonians 4:15

- e. Two things to do to avoid being misled by false teachers:
- (1) Beware of false teachers Vs 17
 - (2) Be sure to grow in Grace and in the knowledge of Christ.
Vs 18

MEMORY VERSES FOR THE BOOK OF II PETER

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| II Peter 1:4 | II Peter 2:17,18 |
| II Peter 1:5-7 | II Peter 2:19,20 |
| II Peter 1:10 | II Peter 2:21 |
| II Peter 1:19 | II Peter 2:22,23 |
| II Peter 1:20,21 | II Peter 3:3,4 |
| II Peter 2:1 | II Peter 3:9 |
| II Peter 2:2,3 | II Peter 3:10,11 |
| II Peter 2:9 | II Peter 3:13 |
| II Peter 2:14,15 | II Peter 3:18 |

THE BOOK OF FIRST JOHN

Authorship: The Epistle has early and strong attestation as to authorship by John the Apostle. The Epistle is often quoted and attributed to John. As far as internal evidence is concerned, it also is strong. The author represents himself as an eyewitness of Christ (1:1-4; 4:14). In keeping with John's humility, he does not use his name, but has John's style and phraseology.

Date: I John is a general Epistle directed to all believers who were within the Roman Empire. Since this Epistle is a book of Christian evidences, or tests by which we can know that we are saved, and an Epistle designed to emphasize the true identity of Jesus Christ, we can assume that the Epistle was necessitated by error concerning these issues, which had crept into the Church in general. John challenges Christians in this Epistle to try the spirits. He means for us to test all we hear by the Word of God. One of the greatest and most dangerous false teachings was that of the Gnostics who did not hold to the Deity of Jesus Christ. Other problems obviously dealt with in the Epistle are due to the fact that some of the believers had withdrawn from the fellowship of the Church. (2:18, 19). The believers knew the Truth (2:21) but they tended to love the world and the things of the world (2:15-17) and to remain indifferent toward their needy brethren (3:15-18). This was because they were untrue to their light (2:24-27) and had not entered into full assurance of salvation (5:13). They were hated by the world (3:13) and needed to know the true character of the world (5:19). Moved by these facts, John wrote this Epistle. At the earliest we cannot think that John got to Ephesus until after Paul's last visit to that region, say after 66 or 67AD; and more likely he did not get there until after the fall of Jerusalem in 70 AD. This tragic event dispersed the Church and a colony of believers came to Asia Minor. According to tradition, the Apostles John, Philip and Andrew were among them. John lived until the end of the first century, and perhaps a little past that. Some think that the Epistle was written as an introduction to John's Gospel, but the Gospel does not need an introduction. The Epistle is a kind of moral and practical application of the Gospel. The time between the writing of the two could not have been long. We would date it the same as the Gospel, AD 85-90, but place it after the Gospel.

Purpose: We have already dealt with the purpose of the writing under the heading of the date. John wrote to meet the doctrinal and practical needs of all peoples.

THE OUTLINE OF THE BOOK OF FIRST JOHN

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| I. | Introduction | 1:1-4 |
| | A. The Person of Christ | 1:1, 2 |
| | B. The purpose of the Epistle | 1:3, 4 |
| | 1. Confirmation of salvation | 1:3 |
| | 2. Fullness of Joy | 1:4 |
| II. | Fellowship - 1st test of genuine salvation | 1:5-10 |
| | A. Purpose of fellowship | 1:5-7 |
| | 1. There is no darkness in Christ | 1:5 |

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| 2. | We can not both fellowship with Christ and walk in darkness | 1:6 |
| 3. | If we are walking in the light we can fellowship together in Christ. | 1:7 |
| B. | How to stay certain of your salvation: | 1:8-10 |
| 1. | If we say we have no sin we lie | 1:8 |
| 2. | If we confess we are cleansed | 1:9 |
| 3. | If we say have not sinned we call God a liar | 1:10 |
| III. | Fellowship's conduct | 2:1, 2 |
| A. | Christ's advocacy | 2:1 |
| B. | Unlimited atonement | 2:2 |
| IV. | Tests of genuine salvation | 2:3-5:15 |
| A. | Test two – Obedience to God's Word | 2:3-5 |
| B. | Test three – The Christ-walk | 2:6 |
| C. | Test four – God's kind of Love for the brethren | 2:7-14 |
| D. | Test five – Not loving the world | 2:15-17 |
| E. | Test six – Discernment of that which pertains to the antichrist | 2:18-27 |
| F. | Test seven – Abiding in Christ | 2:28 |
| G. | Test eight – Righteousness | 2:29 |
| H. | Test nine – The new nature can't sin | 3:1-10 |
| 1. | Because it is born of God | 3:9 |
| I, | Test ten – Caring love for the brethren | 3:11-23 |
| J. | Test eleven – Ministry of the Holy Spirit | 3:24-4:6 |
| K. | Test twelve – Our love for God manifested | 4:7-21 |
| L. | Test thirteen – The Deity of Christ | 5:1-9 |
| M. | Test fourteen – We can know we are saved eternally if we have the Son of God as our Savior. | 5:10-13 |
| 1. | Purpose of the Book given two-fold | 5:13 |
| a. | That the saved can be sure they are saved | |
| b. | That the unsaved might believe on Christ | |
| N. | Test fifteen – Answered prayer | 5:14, 15 |
| O. | Test sixteen – The sin unto death | 5:16-20 |
| V. | Final admonition – Keep yourself from idols. | 5:21 |

THE STUDY OF THE BOOK OF FIRST JOHN

I. Introduction: 1:1-4

The Book of I John is a book of evidences by which we may know that we have eternal life. In most of his writings, John tells us why he writes. In I John his purpose is found in 5:13. He is writing to believers so that believers may know that they are saved, and they might live by faith. Let's remember as we study this book that it is a book written specifically for Christians and to Christians. Many people do not believe it is possible to know that they are saved. This Epistle says we can. 5:13

A. The Person of Christ 1:1,2

1. John repeats the Truth that he states at the beginning of his Gospel. (John 1:1,2) that Christ is the eternal God and that:
 - a. He personally has heard Him
 - b. He personally has seen
 - c. He personally has touched Him
 - d. The Word of life (Logos of life) The power by which all things were created and by which they consist. See John 1:3 and Colossians 1:17
2. For the life was manifested (John 1:4 and 1:14) He is the only source of eternal life. (John 14:6)

B. The purpose of his writing 1:3, 4

1. Vs 3 that others who read might know Christ and fellowship with Him.
2. Vs 3 that others might know Christ and fellowship with those who also know Christ. II Corinthians 6:14-18
3. As we said before, John's reason for writing is in 5:13.
4. Vs 4 That others may have the joy that only a Christian can know. John 16:24

II. Fellowship – 1st test of genuine salvation 1:5-10

A. Purpose of fellowship 1:5-7

1. There is no darkness (sin) in Christ 1:5
 - a. Christ is the sinless Son of God, and therefore, there can be no darkness in Him. John writes in absolutes, but he does not mean that the Christian never sins. He does tell us that our new nature cannot sin because it is born of God, but the flesh constantly wants to sin. See Romans 7:13-25.
2. You can't walk in fellowship with the Lord and still walk in darkness. 1:6
 - a. You cannot grow in the Christian life, nor can you please God if you try to serve Him and still practice the sins of the old life.
 - b. Our first desire as a new Christian should be to start getting rid of the things in our lives that are not in keeping with the will of God. I Thessalonians 5:17
3. If we have received Christ and are now walking in the light of the Truth, we

have fellowship with each other and with God and He has paid for all our sins, past, present and future. Romans 8:1 1:7

- a. One of the best ways to fellowship with another Christian is to serve the Lord together.
- b. The best way to fellowship with God is to be in fellowship with other believers. Our fellowship is first and foremost with God, but is even richer if we fellowship with God with other believers.

B. How to stay certain of your salvation: 1:8-10

1. The Christian will not know sinless perfection until he goes home to be with the Lord. Our sins which we commit after our salvation were paid for on the cross the same as any others. They do, however, break the fellowship with God and with other believers. All Christians still sin because they still have the old nature, which expresses itself through the flesh. None of us can say he has no sin and be telling the truth. 1:8
2. Thank God for the provision found in this verse. 1:9
 - a. The picture set forth in this verse is that which is set forth in the incident of Jesus washing the Disciples' feet. When Jesus came to Peter, Peter refused to let his Lord wash his feet. Jesus told him if He did not wash his feet Peter had no part with Him. Peter then wanted Jesus to wash him all over. Jesus explained he had already been washed all over. It was his feet that became daily contaminated by the dusty roads of this world and they needed to be washed daily. The picture is that the Christian needs to have his feet, his spiritual feet washed each day through confession of known sin in order to maintain, not our salvation, but our fellowship with the Lord. When Jesus told His disciples that they ought also to wash one another's feet, He was saying that we are responsible to see that our fellow Christians stay on track with the Lord. We need to watch out for each other's welfare. See I Thessalonians 5:14-24. Likewise every Christian should confess known and unknown sins to the Lord every day to maintain their fellowship with the Lord.
 - b. The Greek uses the continued tense: He is faithful and just to keep on forgiving our sins, and to keep on cleansing us from all unrighteousness.
 - c. What does confession imply? To confess is to agree with God as to our guilt; to agree with God as to the nature and extent of our guilt; to agree with God that we ought to forsake our sin; and agree with God in attitude toward our sin.
 - d. I John 1:9 is not a loophole for the Christian to sin without consequences, but a remedy for the sin which does so easily beset us. Hebrews 12:1,2
3. The person who says he has not sinned (past tense) makes God a liar and he is not saved. Romans 3:23. 1:10

III. Fellowship's conduct 2:1, 2

- A. The character of our conduct: Imitation 2:1

1. The principle of imitation 2:1
 - a. Jesus Christ, the sinless Son of God is our example. He was sinless. II Corinthians 5:21
 - b. When we do sin, however, we have an advocate with the Father, this same Jesus Christ the righteous one. (An advocate is one who steps forward on our behalf.)
- B. He is the propitiation (satisfaction of a debt) for our sins and for the sins of the whole world. 2:2
 1. When Jesus Christ died on the cross He collected the wages of sin for the whole world of mankind, past, present and future. There are those who would teach that Christ's atonement was a limited one, and that only certain elected ones can be saved, but this verse makes it clear that Christ paid the sin debt for all mankind, and that anyone who comes under the conviction of the Holy Spirit through the sharing of the Gospel of salvation and repents and receives Christ as Savior will be saved. Romans 10:13.
 2. The sin that sends anyone to Hell since the finished redemptive work of Christ is to reject the payment for our sins. See John 3:16, John 3:18 and John 16:7-11
 3. Finally and irrevocably refusing the redemptive work of Christ is the unpardonable sin. See Matthew 12:31
- IV. Tests of genuine salvation: 2:3-5:15
 - A. Test two – Obedience to God's Word. 2:3-5
 1. Once again, John writes in absolutes. It is not possible for a human being to keep God's Word perfectly all the time. It is, however, the desire of the Christian to do so. We might say that the Christian's "wanter" gets changed when he or she is saved. Again, see Romans 13-25. If you do not have a desire to please Christ you may not be saved.
 2. God's Word is the guide by which the Christian lives. If we are always rebelling against God's will and God's Word, it would be good to examine one's salvation. See John 14:21.
 3. This passage is a very strong passage, especially verse four. John does not mean, however, that if we fail once in a while to obey the Word of God we are lost. He does mean that obedience to God's Word is the objective of the Christian.
 - B. Test three – The Christ walk 2:6
 1. John says if we say we abide in Christ, that is, that we are saved, then we will walk (have a life-style) as Christ did.
 2. It is impossible to live exactly as Christ lived for no one of us, John states in chapter 1:8-10, is without sin, even though we are saved. Once again, John is writing in absolutes. John means that it will be the desire of a true Christian to follow in His example; to copy His life-style; to share His compassion and love; to live to help others; etc. We fail, but Christ is God and could not fail or sin.
 3. If we could walk perfectly as He walked, there would be no need for I John

1:9. That, however, is still the direction of our effort. See Ephesians 4:22-32.

C. Test four –God’s kind of love for the brethren 2:7-14

1. John reminds us of Christ’s new commandment given to the Disciples in the upper room the night before the crucifixion. See John 13:34, 35. 2:7, 8
2. The true light is come, John says (I John 1:6, 7) and light means truth. See John 14:6. The Truth incarnate is Jesus Himself.
3. John writes that the person who is in the light (is saved) loves His brother. Vs 9, 10. But the person who claims to be a Christian and hates his brother is still in darkness (unsaved). 2:9, 10
4. John does not mean that there is always harmony among the brethren in the true Church, for there are differences of opinion and personality. But as in the earthly family, we may get upset with a brother or sister, but if they are threatened, we would lay our life on the line for them. So it is in the true Church. 2:11
 - a. These things are written to the whole church (little children) because their sins have been forgiven. God reminds us that “We love Him because He first loved us.” If that is not incentive enough to motivate us to love the brethren, what would be? 2:12
 - b. These things are written to fathers because they have known Christ who is from the beginning. They are seasoned Christians. They are the leaders of the Church and the heads of their homes. Who should follow this example any more than they? These are the ones who have had the longest time to be established in solid, faith and doctrine. 2:13a
 - c. These things are written to the young men, John says, they had overcome the world (by receiving Christ as their Savior. This has the inference that they have made a good beginning, but they are very vulnerable at this point. They need to grow that they be strong like the fathers. This Book of Christian evidences is written to accomplish that purpose in their lives and help them to be sure they are solidly saved. 2:13b
 - d. These things John has written to the whole true Church because they have known the Father. The only way we can know the Father is through knowing the Son. John is jealous for the testimony of those who claim to have received Christ as Savior. 2:13c
 - e. John says he has written to the fathers (referring, I believe, this time to the ecclesiastical leadership) because they knew Christ, and believed on Him because of, not His claims, but because of His redemptive work and physical resurrection. 2:14a
 - f. John gives three reasons in verse fourteen for writing to the young men:
 - (1) Because they were strong. I believe he means they had proven themselves strong in the Lord. 2:14b
 - (2) Because the Word of God “...abideth in you.” There was visible evidence of some kind from the lives of these young

men that they would live by the Word of God no matter what.
2:14c

- (3) Because they had overcome the wicked one (Satan). We are not told what evidence John had seen in them to this effect.
2:14d

All of these attributes are desirable and I am sure that God put them in inspired Scripture for our benefit in every age. 2:14

D. Test five – Not loving the world 2:15-17

1. The fifteenth verse is in the imperative for every Christian who would be successful in the Christian life. In this case “the world” is not the same as that in John 3:16. In the latter we find that “God so loved the world that He gave His only begotten Son...” This is a reference to the world of mankind. In I John 2:15 John is referring to the cosmos or the world system which is sometimes spoken of as Babylon, or Babylonianism. It is defined in the next verse.
2. Verse fifteen goes on to say that if any man loves the world, the love of the Father is not in him. I believe that loving the world constitutes putting the world ahead of God. See II Timothy 3:1-5. Anything that gets put ahead of God in the Christian’s life automatically constitutes idolatry. Since this is true, we can say that we can know we are saved by what is first in our life.
2:15
3. The sixteenth verse defines the world when the word is used to represent the cosmos, or world system. John defines it as:
 - a. The lust of the flesh – Anything which has a greater attraction for the flesh than God has for the spiritual man.
 - b. The Lust of the eye – Anything that has a stronger attraction for the eye than the spiritual man can overcome. We are told in the Scriptures that “He that is in us is greater than he that is in the world.” That is true generally speaking, but sometimes we are taken by surprise and the attraction to the eye overcomes us because we are not walking closely with the Lord as we ought. Thank the Lord that Jesus paid for all our sins on the cross: past, present, and future. This does not leave a loophole, however, for the Christian to sin. See Romans 6:1, 2. It provides a remedy for us when we do sin.
 - c. The Pride of life – Pride was the original sin. Because of Lucifer’s pride he was cast out of Heaven and a third of the Angels who had aligned themselves with him were cast out with him. Hell, he is told in the Scriptures, was made for the devil and his angels. It was pride on the part of Eve that was her downfall, for she was told that if she was to partake of the forbidden fruit she would have her eyes opened and she would be as God. Every one of us can count on the fact that the devil will try to appeal to our pride to get us to think more highly of ourselves than we ought. 2:17
 - d. These three avenues of temptation are the only ones through which we can be tempted. All of the myriads of temptations come under one or more of these categories. Eve was told that the fruit was good for

food; lust of the flesh; and that it was pleasant to the eye; lust of the eye; and that it was a fruit to be desired to make one wise; pride of life, but she misquoted God when she said that God said that they were not to eat of the fruit of the tree, neither could they touch it lest they die (or they might die) when God did not say they could not touch it. God did say that they would surely die. To misquote Scripture will get you in deep trouble.

- e. Jesus, on the other hand, was tempted in the same three areas. He was tempted to turn a stone into bread; lust of the flesh; to cast himself down from the Temple and when He was not hurt, all the people would think He was the Messiah and He would not have to go by way of the cross, the tomb, and the resurrection; pride of life; and He was shown all the Kingdoms of the world and was promised them if only He would bow down and worship the devil; lust of the eye. Jesus did not yield when tempted, however, for He answered correctly with Scripture from the Book of Deuteronomy each time. Satan left Him and the Angels came and ministered to Him, Matthew 4:1-11.
- f. The Word of God is our only offensive weapon against the temptations of Satan. 2:16

- 4. The seventeenth verse tells us that the cosmos will pass away along with the lusts thereof, but if we do the will of the God we will abide (live with Him) forever. What is the will of God? See John 6:40 for starters. 2:17

E. Test six – Knowing that which pertains to antichrist 2:18-27

- 1. Anyone or anything that is opposed to God and His will is antichrist, or the spirit of antichrist. 2:18
- 2. Anything or anyone who breaks fellowship with sound Bible doctrine and the will of God is antichrist 2:19
- 3. The Holy Spirit, however gives the true believer discernment as to truth and error 2:20
- 4. John says he is writing this Epistle to them because they know the Truth. 2:21
- 5. An antichrist is one who denies the Son of God and denies the Father. By denying the Son means to deny that He is the Christ and the Son of God. 2:22
- 6. Anyone who denies Jesus is the Messiah and the Son of God does not have the Father. He that acknowledges the Son (believes on Him as their Savior) also has the Father living in him. 2:23
- 7. If you are one who continues in the Truth which you have received from the beginning, it is evidence that you have the Father and Son and are really saved. 2:24
- 8. Those who have the Father and the Son and have really trusted Christ as Savior have eternal life. 2:25
- 9. John wrote to warn these believers concerning those who would try to seduce them with false doctrine. 2:26
- 10. The anointing that abides in the true believer (the Holy Spirit) will teach us

all Truth. See John chapter 14 and 16. The Holy Spirit teaches the true believer of Christ. By this we now that we are saved. 2:27

F. Test seven – Abiding in Christ 2:28

1. The person who is truly abiding in Christ (putting down roots and growing in the Lord and in the knowledge of the Lord will not have to worry about whether they are going to be ashamed before Him at His coming. 2:28

G. Test eight – Righteousness 2:29

1. We know that Christ is righteous (Holy), so we know that those who live righteously are saved. 2:29

H. Test nine – The new nature cannot sin. 3:1-10

1. It is the Love of God, using God's mercy and grace, that enabled us to be called the sons and daughters of God.
 - a. Mercy is that attribute of God that enables Him to refrain from giving us what we deserve.
 - b. Grace is that attribute of God that enables Him to give us what we do not deserve.
2. It is because we are the children of God by faith in Jesus Christ that the world hates us.
 - a. When He was on earth His Holiness and righteousness showed up the darkness of man's sin.
 - b. Now that we are in Christ, we are the light of the world and our imputed righteousness convicts men of sin and causes men to hate us as they hated Christ. 3:1
3. Three truths are set forth in verse two:
 - a. We are now, by faith, the children of God, although we still have the old nature which is of this world.
 - b. It does not yet appear what we shall be – I Corinthians 15:35-58 and I Corinthians 2:9-14
 - c. We know when He comes for His own and we receive our resurrection bodies we shall be like Him. Romans 8:29 3:2
4. If we are really saved we will want to live a pure life like that of Christ. 3:3
5. Whenever we sin we break the law of God and that is sin, but the new nature cannot sin. 3:4
6. Christ has no sin for He is God, but He bore our sins in His own body on the cross and became sin for us that we might be made the righteousness of God in Him. That is the sole purpose for which He came. 3:5
7. The person who is in Christ cannot sin. Anyone who continues in a life of sin has never seen Him nor has he known Him. 3:6
8. The only way a person can live a righteous life in this present world is to be in Christ. 3:7
9. He that keeps on living in sin is of the devil, but the reason Christ came was to destroy the works of the Devil. In this verse we again see the

substitutionary and redemptive work of Christ. 3:8

10. He that is genuinely saved does not commit sin (that is, his new nature cannot commit sin because the new nature is born of God and His seed is in us). 3:9
 - a. Many like to interpret this verse as saying, the Christian does not keep on living in sin, but the new nature which is born in us of God cannot sin at all.
11. Verse ten clarifies the matter:
 - a. The Christian lives righteously and the lost person is given to a life of sin. It is impossible for the lost person to live righteously consistently. If this truth bothers a person it just might be that they are not saved. It is Christ in us who enables us to live a life of righteousness. 3:10

I. Test ten – A Caring love for the brethren 3:11-23

1. Verse eleven is a reference to the “new commandment Jesus gave the twelve in the upper room the night before the crucifixion. John 13:34 3:11
 - a. The antithesis is given in verse 12 by means of the example of Cain killing Abel 3:12
 - b. The world hates Christians for the same reason that Cain hated Abel. 3:13
2. We know we are saved because we love the brethren. You would never know that some Christians are really Christians to see some congregations. 3:14
3. Hatred for the brethren is equated here to murder, and Murderers are not saved. 3:15
 - a. Christ’s having laid down His life for us is given as an example for us to follow. A true Christian should love his or her fellow-Christian enough to die for them if necessary. 3:16
 - b. The Christian ought to be willing to share what he has with the brother in need. By this we know that we are really saved. 3:17
 - c. Love for the brethren is not demonstrated just in words, but in deeds. By this we know that we are really saved. 3:18, 19
 - (1) John is not saying that we are saved by good works, but that genuine salvation demonstrates itself in deeds of love toward the brethren.
4. The real test of true salvation then is two-fold: if we believe on the Lord Jesus Christ as our Savior and show genuine love for the brethren. 3:20-23

J. Test eleven – The ministry of the Holy Spirit. 3:24-4:6

1. We know that Christ is in us and we in Him because of the Holy Spirit’s ministry which He promised. 3:24
 - a. John 14:15-21 – We will have the Comforter (Holy Spirit) living within us. We know that because we want to keep His commandments.
 - (1) We will have (understand) His commandments.
 - (2) We will keep His commandments.

- (3) We will be loved of the Father.
 - (4) Christ will love us.
 - (5) Christ will manifest Himself to us. How does He do this? By means of the Holy Spirit.
- 2. We will be given the ability to discern teachings which are of God and those which are false. 4:1
- 3. Every spirit (Philosophy or teaching) that Jesus has come in the flesh is of God. See John 1:14. 4:2
- 4. The spirit of antichrist which is already in the world will deny that Jesus is come in the flesh. 4:3
- 5. Greater is He that is in us (Holy Spirit) than he (Satan and the antichrist) that is in the world. 4:4
- 6. Those who are not of God, but are of the world speak the things of the world and the world hears them. 4:5
- 7. They who know God hear us when we preach Christ to them, and the they who are not of God do not listen to us. By this we know who is of God and who is not. 4:6
- K. Test twelve – Our love for God manifested 4:7-21
 - 1. Everyone who is born of God loves the brethren so, if we are really saved, let us love one another. 4:7
 - 2. He who does not love is not of God. 4:8
 - 3. God demonstrated His love toward us by sending His Son to die for us. 4:9
 - 4. When we were still in our sins and loved not God, He loved us so much that He sent His Son because of His love, to die for us. 4:10
 - 5. Because of the enormity of the love of God, the least we can do to show that we are really saved is to love one another. 4:11
 - 6. No man has ever seen God, but we saw Him, or we saw what God was like in Christ, and we believed in Him and received Him proving or love for each other, for His love abides in us. 4:12
 - 7. Because God has given us the Holy Spirit to dwell in us, we know that we abide in Him, and He in us. 4:13
 - 8. We have seen and believed that God the Father sent God the Son to be the Savior of the world. 4:14
 - 9. We are in Christ and Christ in us if we confess that Jesus is the Son of God. 4:15
 - 10. God is love. We have believed that and now God dwells in us and we dwell in God. 4:16
 - 11. Because of these facts, we have boldness in the day of Judgment. We need not fear facing God. 4:17
 - 12. If we fear appearing before the judgment for believers, our love is not made perfect if we fear the judgment, for perfect love casts out all fear. 4:18

13. The reason the true believer loves God is because He first loved us. 4:19
 14. A man is a liar if he says he loves God, but hates his brother. If he can't love his brethren whom he has seen, how can he love God whom he has not seen. 4:20
 15. We have a commandment from God that if we love God, we love one another. 4:21
- L. Test thirteen – The Deity of Christ 5:1-9
1. We know we are saved if we know and love Christ, because anyone who loves God the Father will love Christ the Son whom He sent. 5:1
 2. If we love God and keep His commandments, we show that we love God. 5:2
 3. We show our love of God by keeping His commandments, for they are not grievous. 5:3
 4. The person who is born of God overcomes the world. The thing that enables us to overcome is our faith (the fact that we believe God). 5:4
 5. The person who has victory over the world is the person who believes that Jesus is the Son of God. 5:5
 6. Jesus Christ is the one who came by water (the natural birth) and by blood (taking on a physical human, yet sinless body). The Holy Spirit is witness because He is Truth, and because He is the person of the Godhead who fathered Jesus. 5:6
 7. There are three that bear record of this in Heaven: the Father (who sent Jesus), Hebrews 1:1, 2, the Word (the written Word), Isaiah 7:14; and 9:6, 7, The Holy Ghost, (for it was He, the third person of the Trinity, who begat Jesus). Luke 1:35 5:7
 8. There are three that bear witness to the deity of Christ on earth: The Spirit (who begat Him) Luke 1:35; the water (the natural physical birth), Luke 2:1-7; and the blood (that this was not just a spiritual body, but an actual body of Flesh and blood. It was that sinless blood that became the atonement for our sins at Calvary. Hebrews 9:12; 9:24; 9:28. 5:8
 9. In the light of all this we see that the witness of God is far greater than the witness of men. 5:9
- M. Test fourteen – We can know that we are born-again and have eternal life if we have Jesus Christ as our Savior. 5:10-13
1. Actually, the believer has the witness in himself in the person of the Holy Spirit. If we don't believe God's record we make Him a liar just because we do not believe His record. 5:10
 2. And this is God's own record (witness): He has given us the gift of eternal life by believing on His Son, Jesus Christ; that He is the Son of God, and that He died for our sins, and rose again for our justification. So, this life is in His Son and in Him alone. 5:11
 3. If we have Jesus Christ as our Savior we have eternal life; and if we don't have Him living in us we do not have eternal life. 5:12

4. JOHN'S MAIN PURPOSE FOR WRITING – He wrote the epistle:
 - a. To brethren
 - b. That we might know that we have eternal life
 - c. And to any who might be in doubt
 - d. That they might believe on the name of the Son of God for absolute assurance. 5:13

N. Test fifteen – Answered prayer 5:14, 15

1. We can have absolute confidence that if we ask anything of God through the finished will of God, and it is in agreement with His will, He will hear us. 5:14
2. And in the light of this promise that He hears us when we meet these conditions, we know that we as good as have in our hand, that for which we asked. 5:15

O. Test sixteen – The sin unto death 5:16-20

1. This is obviously speaking in these verses about a fellow Christian for he says, “brother”. The word death in context in this passage does not refer to spiritual death, but to physical death. A Christian can commit a sin so grievous that God will take him home to Heaven. He would not lose his salvation, but he would lose his physical life. This is a sin which can only be committed by a Christian. This is not the unpardonable sin found in Matthew 12.

2. Examples:

Old Testament – King Saul. When Samuel anointed him to be captain over God's heritage, God gave him a new heart, he became a new man, and the Spirit of the Lord came upon him. This is a picture of true conversion. When he persisted in disobeying God, God took the Holy Spirit's anointing from him and gave it to David. After consulting a witch for guidance in battle, Saul died a suicide by falling on his own sword. As far as I know, Saul will be in Heaven, but he committed the sin unto death. I Samuel chapters 9, 10, and 31.

New Testament – Ananias and Sapphira. They lied to the Holy Spirit about what they had given to the Church. They died immediately to teach the early Church that God was Holy and would not have liars in His midst. It is a good thing God does not do the same with all liars who lie to God's Holy Spirit today. These people were saved people because they had been received into the Church soon after the Day of Pentecost. As far as I know we will see them in Heaven, but God wants a clean Church. Ephesians 5

V. Final admonition – Keep yourself from idols 5:21

- A. John uses this statement as his closing instruction for the Churches because it was always the downfall of Israel, as it is the downfall of most Christians today. We so often let something else find first place in our affections.

PROOFS THAT WE ARE SAVED

Here are some of the main proofs from the Book of I John that we are born again:

1. 1:3 – Fellowship
2. 2:3 – Obedience
3. 2:6 – The Christ walk
4. 2:9 – Love of the brethren
5. 2:15-17 – Not loving the world
5. 2:19 – We do not depart from the believers
6. 2:29 – If we do righteousness
7. 3:3 – If we purify ourselves
8. 3:9 – If we do not practice sin
9. 3:18,19 – If we love in deed and not just in tongue
10. 3:22 – We get our prayer answered
11. 4:6 – If we listen to and receive sound doctrine
12. 4:7 – If we love with God's kind of love
13. 4:13 – If God has given us of His Spirit
14. 5:4,5 – If we are overcomers
15. 5:10-12 – If we have the Son of God
16. 5:18 – If we keep ourselves from sin

The name John in the Greek means "Jehovah hath been gracious". This name is certainly fitting for this most beloved of the Disciples of Christ. He certainly is the Apostle of God's Grace and love.

MEMORY VERSES FOR THE BOOK OF I JOHN

I John 1:3,4

I John 3:14

I John 1:7

I John 3:18

I John 1:8-10

I John 3:24

I John 2:1,2

I John 4:1,2

I John 3:4

I John 4:6

I John 2:9

I John 4:13

I John 2:15-17

I John 4:18,19

I John 2:22,23

I John 5:4,5

I John 2:29

I John 5:11,12

I John 3:1

I John 5:13

I John 3:2

I John 5:14,15

I John 3:9

I John 5:16,17

THE BOOK OF SECOND JOHN

Authorship: Eusebius, one of the early Church fathers considered II and III John as part of the antilegomena (books not part of the Canon of Inspired Scripture). He placed it with the disputed books, not the spurious books. Many of the early Church authorities considered II John as part of I John and quoted from it. Some questioned the Johannan authorship because he called himself “elder” instead of Apostle in II John. However, Paul and Peter do the same thing and they are not questioned. If an imposter had written this brief Epistle and had passed it off as having been written by John, surely he would have referred to Himself as an Apostle. The Greek word, which is translated elder, is often used to denote someone who is aged, which was true of John when this Epistle was written. We also should recognize that the style and vocabulary are the same as John’s Gospel. We hold then that this Epistle too was written by the Apostle John.

There has been a great deal of speculation as to who the elect lady was. There are five main explanations:

1. Jerome held that it referred to the whole Body of Christ.
2. Lightfoot, Brooke and Zahn say it was some local church.
3. Wordsworth thinks it is the Church in Babylon, and that we have a hint of the usage in I Peter 5:13.
4. Some hold that it is some influential lady somewhere in his circuit of churches.
5. Law held that the word translated “elect” can be translated “Electa” as a proper name, and thus the Epistle was written to Lady Electa.

Because of the structure of Vs 13, it seems most likely that the Epistle was addressed to a local Church, and that the closing greeting is from another local Church. Her children would simply refer to the members of that particular local church.

Date: There is no indication that there was any period of time between the writing of I John and II John. We would place the date at about 85-90 AD.

Purpose: The purpose of the Epistle seems to be six-fold:

1. To write his love for the loyalty of this Church and its members
2. To entreat the Church to walk in love and to keep the Lord’s commandments.
3. To warn the Church against the deceivers which were abroad
4. To inform the Church of his plans to visit soon.
5. To warn the Church against showing hospitality to those who teach false doctrine.
6. To pass on a greeting from a sister Church.

There is no reason to give any other interpretation to this brief Epistle. While it is brief, it is of great importance both because of the warnings given concerning false teachers, and those concerning hosting false teachers. Every Christian would do well to incorporate these instructions into their treatment of those who come to their door with false teachings and literature.

THE OUTLINE OF THE BOOK OF SECOND JOHN

- I. Introduction Vs 1-3
 - A. Author Vs 1
 - B. Address Vs 1
 - C. Greeting Vs 2,3
- II. Warning concerning heresy Vs 4-11
 - A. The content of the heresy Vs 4-6
 - B. The cause of the heresy Vs 7
 - 1. The coming of deceivers Vs 7
 - 2. The creed of deceivers Vs 7
 - C. The consequences of heresy Vs 8-11
 - 1. Examination of self Vs 8
 - 2. Examination of others Vs 9-11
 - a. Criterion for the examination Vs 9
 - b. Consequences of the examination Vs 10,11
- III. Conclusion Vs 12,13

THE STUDY OF THE BOOK OF SECOND JOHN

- I. Introduction Vs 1-3
 - A. Author Vs 1
 - 1. We have already discussed under the date of the Book of II John that there is some question on the part of critics as to whether this Epistle was really written by the Apostle John
 - 2. Some question it because he refers to himself as “elder” instead of Apostle. If an imposter had written the book under the name of John he certainly would have used the title, Apostle.
 - 3. We have also seen that both Peter and Paul refer to themselves as elders. I Peter 5:1 and Philemon Vs 9
 - 4. The word elder may also be used, as it is by Paul, to mean aged.
 - 5. Certainly, the vocabulary, style and form of the Epistle agrees perfectly with John’s Gospel.
 - B. Address Vs 1
 - 1. As we have already said in the introductory material, the term “elect lady and her children” has five interpretations.
 - a. Jerome held that it referred to the whole Body of Christ.
 - b. Lightfoot, Brooke and Zahn say it was some local church.

- c. Wordsworth thinks it is the Church in Babylon, and that we have a hint of the usage in I Peter 5:13.
 - d. Some hold that it is some influential lady somewhere in his circuit of churches.
 - e. Law held that the word translated “elect” can be translated “Electra” as a proper name, and thus the Epistle was addressed to Lady Electra.
2. Because of the structure of Vs 13, it seems most likely that the Epistle was addressed to a local Church, and that the closing greeting is from another local Church. Her children would simply refer to the members of that local Church.

C. Greeting Vs 1b-3

1. Obviously John loved this Church. They were dear to his heart. The Pastor or overseer of a church is a poor pastor indeed if he does not carry that church close to his heart.
2. Not only did John love this particular church, but all who have known the Truth (all believers) for the Truth’s sake.
 - a. The reason that all who had known the Truth loved this church was because of their faithfulness to the message of the Truth.
3. There are three things that every Christian who is standing true to the faith needs in order to continue to doing so:
 - a. Grace – II Timothy 2:1 – What God does for us that we do not deserve
 - b. Mercy – I Peter 1:3 – What God does not do to us that we do deserve.
 - c. Peace – John 14:27 – Not only peace with God, but also the peace of God.

II. Warning concerning heresy Vs 4-11

A. The content of the heresy Vs 4-6

1. Vs 4 Walking in the Truth (light) I John 1:7 The heresy which John feared would effect them is the turning from the Truth to error.
2. Vs 5 Christians should love the Brethren. John 13:34,35 John feared that division would come among them and destroy this love.
3. Vs 6 Obedience to the Word of God is essential to walking in Truth and in love. John 14:21 John feared that they would be tempted to turn from obedience to the Word to following false teachings.

B. The cause of the heresy Vs 7

1. The coming of deceivers Vs 7
 - a. The identification of false teachers always begins with discovering what the teacher believes about the person and work of Christ.
2. The creed of deceivers Vs 7
 - a. They will always hold Jesus Christ to be less than God and less than the complete fulfillment of all Old Testament prophecies concerning the Messiah.

C. The consequences of heresy Vs 8-11

1. Examination of self Vs 8

- a. The Christian needs to do a certain amount of introspection regularly to be sure his spiritual life is on track as it should be.
 - (1) II Corinthians 13:5 – Be sure of your salvation.
 - (2) I Corinthians 11:28 – Let the Christian examine himself before partaking of communion to make sure there is no un-confessed sin in his life. This is a good practice for the Christian before he undertakes anything for the Lord.
 - (3) Psalm 26:2 – Ask the Lord to examine you and show you if there is anything that would hinder your usefulness.

2. Examination of others Vs 9-11

- a. Before having to do with any ministry, be sure it is biblical on the doctrines of Christ.
- b. If it is not, do not invite them into your house.
 - (1) Some think this means the place of worship. Certainly it should be exercised there.
 - (2) Others think it extends to the individual home. Vs 11 confirms that it applies to both.
- c. If we even give the false teacher our blessing, we are seen by God to be a partaker of his evil deeds.

III. Conclusion Vs 12,13

- A. Communication with one's converts by letter is good, but so much more can be accomplished face to face where we can read their responses.
- B. Vs 13 The closing greeting, I believe, speaks of a greeting from a sister Church from which this Epistle was written.

MEMORY VERSES FOR THE BOOK OF II JOHN

II John Vs 4

II John Vs 9

II John Vs 6

II John Vs 10,11

II John Vs 7

THE BOOK OF THIRD JOHN

Authorship: For details concerning authorship, see II John. Since Origin classed III John among the antilegomena, both Clement and Dionysius of Alexandria accepted it in the Canon of inspired Scripture. The internal evidence for the Johannian authorship is the same as that of II John. While John does not name himself as the author, that was his normal procedure. The style and vocabulary are the same as the Gospel of John.

Date: We would put the date of III John in the same time period as II John, 85-90 AD.

Purpose: While we do not know which Gaius John wrote to in this Epistle, we do know that the Epistle was written to an individual by that name, a rather common name in New Testament times, and that it was written to commend Gaius on his treatment of the Christian brethren. It is also obvious that John writes to help Gaius to know how to identify those who should be received in the Church, and those who should be shunned. He uses Diotrephes as an example of one who should be shunned, and Demetrius (possibly the silver smith converted) as an example of one who is of good report.

THE OUTLINE OF THE BOOK OF THIRD JOHN

| | | |
|------|------------------------------|-----------|
| I. | Introduction | Vs 1-4 |
| A. | Personal salutation | Vs 1 |
| B. | Personal sentiments | Vs 2-4 |
| II. | The duty of hospitality | Vs 5-8 |
| A. | The reward of hospitality | Vs 5 |
| B. | The report of hospitality | Vs 6 |
| C. | The reasons for hospitality | Vs 7, 8 |
| III. | The danger of a mean spirit | Vs 9-12 |
| A. | An example of a mean spirit | Vs 9 |
| B. | A mean spirit condemned | Vs 10 |
| C. | An example of a right spirit | Vs 11, 12 |
| IV. | Conclusion | Vs 13, 14 |

THE STUDY OF THE BOOK OF THIRD JOHN

- I. Introduction Vs 1-4
 - A. Personal salutation Vs 1
 - 1. Again, John refers to himself as the Elder instead of an Apostle. Peter and

Paul do the same thing. The term Elder is some times used in the Bible to refer to the aged. By this time John was getting well up in years. I Peter 5:1 and Philemon Vs 9 John never promotes himself. If an imposter were to write a book or letter in the name of John, surely he would have claimed the title, Apostle.

B. Personal sentiments Vs 2-4

1. John's first personal concern is for the health of Gaius. He does not seem to be expressing this as a formality, but as a sincere concern for a beloved brother in the Faith.
 - a. Although these physical bodies in which we live here on earth are corruptible bodies and mortal bodies, and although they are limited by the Adamic nature, yet we are admonished to take good care of them so as to best serve the Lord. I Corinthians 6:19, 20 and Romans 12:1
2. John's second personal concern is for the wonderful testimony of Gaius in regard to walking in the Truth and demonstrating that he has the Truth in him.
 - a. Others, both the saved and unsaved should be able to detect that there is something different about the Christian. People ought to be able to see by our conversation (lifestyle) that the Truth is in us and that we are walking in the Truth.
3. John's third personal concern is that all of his children (converts) walk in the Truth (live by the Word, or as James put it, that they are doers of the Word).

II. The duty of hospitality Vs 5-8

A. The reward of hospitality Vs 5

1. The strangers of whom John speaks in these verses are those, not of their congregation, who come through preaching the Truth and edifying the brethren. These, according to Paul (Luke 10:7) are laborers worthy of their hire. These should be shown hospitality by the people to whom they minister.
2. The reward of hospitality in this instance is John's commendation.

B. The report of hospitality Vs 6

1. The brethren in this particular church had born witness of Gaius' hospitality.
 - a. One of the most important and most needed ministries in the church is the ministry of the saints to saints. II Corinthians 16:15.
 - b. It is like tending the nursery. Working in the nursery, or showing hospitality to the Saints are ministries that are not in the limelight, but without them, the main ministry of the Word cannot go forward.
 - c. It is like and position of cook in a Christian camp. You can have the greatest evangelist in the world, and you can have wonderful music and activities, but if the food is not good the camp can be a failure.

C. The reasons for hospitality Vs 7,8

1. John says that these preachers and evangelists went out taking nothing from the Gentiles. Gentiles, in context here, refers to unbelievers. We should never depend on unsaved people to care for those who carry the Gospel message, nor should we look for financial support from unsaved people for the work of

God. That gives them the mistaken idea that giving to, or helping Christian ministries will gain them favor with God.

2. Vs 8 It is the responsibility of the believer to help those who spread the Gospel, and meet their material and financial needs. We should always “pay for our groceries where we get them”.

III. The danger of a mean spirit Vs 9-12

A. A mean spirit exemplified Vs 9

1. Diotrephes, a member of the Church where possibly Gaius was the Pastor or Bishop, refused to do anything for any of the visiting brethren and cast those out of the Church who did try to help them. He did not even receive John.

B. A mean spirit condemned Vs 10

1. John says that he will deal with Diotrephes when he comes. He then lists his detailed transgressions:
 - a. Prating against those who would help the Church
 - b. He himself would not receive the brethren.
 - c. He cast those out of the Church who tried to help the visiting brethren.
 - d. Obviously from Vs 9, the reason Diotrephes did what he did was because he wanted the spotlight, and he didn't want anyone showing up his godless ways.

C. Haughtiness contrasted Vs 11,12

1. Vs 11 seems to be the theme verse of this brief Epistle. In it John warns them against following the example of Diotrephes, and encourages them to pattern their lives after those who do good.
2. Vs 12 gives us the contrast between Diotrephes and Demetrius, another man in the Church who was an excellent example. John himself lends his commendation to Demetrius' reputation, that he is a man who has a good report of all men, and the Truth itself.

IV. Conclusion Vs 13,14

A. John states four things in this conclusion:

1. He had much to say but will not take time now to write it all to them in this letter.
2. Speaking face to face is better. It leaves less chance for misunderstanding. It is clear that John wanted to come and see them soon.
3. Our friends salute thee – Their mutual friends who are where John is when he writes send their greeting.
4. John wanted Gaius to give greetings to each of their mutual friends who were in the Church (not including Diotrephes) by name.

MEMORY VERSES FOR THE BOOK OF III JOHN

III John Vs 3,4

III John Vs 11

III John Vs 9

III John Vs 12

THE BOOK OF JUDE

Authorship: There is strong support for the authorship of Jude being but the half brother of Jesus, and brother of James. The internal is in accord with the external. The writer calls himself Jude, a servant of Jesus Christ, and brother of James. The Gospel record shows in Matthew that Jesus had a half brother by the name of Jude. As far as we know, along with the other brethren of Jesus, Jude did not become a believer until after the resurrection of Jesus. Jude had heard distressing news of the state into which many of the Christians were drifting. He intended originally to write a theological or doctrinal treatise on the subject of the common salvation, but found it necessary to write to the Church in general about the false teachers and their teachings, warning them of the results of following these lies.

Date: It is difficult to determine the exact date of Jude. If it is true that Jude was written after II Peter, then it cannot have been written earlier than 66 or 67 AD. Jude may have been as much as ten years younger than Jesus, since he appears to be one of the youngest sons of Mary. The Epistle could be dated at 75 or 80AD without Jude being an extremely old man. The most commonly accepted date for the writing of the book is about 75 AD.

Purpose: The obvious purpose of the book is to warn the Church in general of false teachers and their teachings.

The Book of Jude is strangely given to trilogies. By these, we will present a study of the book that is generally a warning against false teachers and their teachings.

THE OUTLINE OF THE BOOK OF JUDE

- | | | |
|------|--|----------|
| I. | Identification, salutation and purpose | Vs 1-4 |
| II. | Admonitions against false teachers | Vs 5-16 |
| III. | Exhortations to Christians | Vs 17-23 |
| IV. | Benediction | Vs 24,25 |

THE STUDY OF THE BOOK OF JUDE

- I. Identification, Salutation and Purpose Vs 1-4
 - A. Identification Vs 1a
 - 1. We have already stated the identity of the author of the Book of James in the opening, under Authorship. He is Jude, the servant of Jesus Christ, the half brother of Jesus and the brother of James.

B. Salutation Vs 1b, 2

1. The first trilogy

- a. Jude writes to those who are sanctified by God the Father. This would be saved people who have been set apart as God's own property. I Corinthians 6:19, 20
- b. Jude writes to those who are preserved in Jesus Christ. Not only does God's Grace save us, but also we are kept by God's Grace. I Peter 1:5
- c. Jude wrote to those who are called. II Peter 1:3. The word "called" here means the same as chosen. See John 15:16

2. The second trilogy

- a. Mercy unto you (God's Mercy and His Grace.) Grace or mercy is what God does for us that we do not deserve.
- b. And peace – When we are saved we have peace with God with whom originally we were at enmity. After we are saved, if we walk in obedience to His Word we experience the peace of God. John 14:27
- c. And love be multiplied I John 4:10
 - (1) The Christian congregation's best protection against apostasy is maintaining a close Church family that loves one another, and together, loves and serves the Lord.

C. Purpose Vs 3, 4

1. Vs 3 is the theme verse of this brief Epistle.

- a. Earnestly – Serious in intention, zealous
- b. Contend – To fight or strive for, or to assert strongly
- c. The Faith once delivered unto the Saints – This is THE FAITH which was once and for all delivered into the hands of the Saints to propagate.
 - (1) There is only one true faith.
 - (2) We have been given the commission to give it forth. Matthew 28:18-20; Mark 16:15; Luke 24:45-49; Acts 1:8; II Corinthians 5:17-21

2. Vs 4 Here is the third trilogy. The false teachers of whom Jude warns have three characteristics:

- a. They turn the grace of God into Lasciviousness.
 - (1) The primary meaning of lasciviousness is lustful or sensual.
 - (2) These would have been the Gnostics who held that living such a life was the way to prove the greatness of the grace of God.
- b. They deny the only Lord God. By denying the Lordship of Jesus Christ they were denying the Father who sent Him. I John 5:1; I John 2:22
- c. They deny our Lord Jesus Christ. This is also a reference to the

Gnostics who held that Jesus was more than man, but less than God.

II. Admonitions against false teachers Vs 5-16

- A. Here is the fourth trilogy, which gives us three illustrations of such men.
1. Vs 5 Those Israelites who were delivered from the bondage of Egypt, but were destroyed in the wilderness because of unbelief.
 2. Vs 6 The angels which kept not their first estate.
 3. Vs 7 Sodom and Gomorrah
- B. The fifth trilogy gives us three more things that are true of these filthy dreamers. Vs 8
1. Vs 8 They defile the flesh. They live after the dictates of the flesh.
 2. Vs 8 They despise dominion. They want no one telling them what to do or what not to do but especially God. They want no rules or regulations, guidelines or limitations on their activities. II Peter 2:10
 3. Vs 8 They speak evil of dignities. They blaspheme things that are Holy, as well as God Himself. Even in Bible times there were those who swore, using the Lord's name wrongly
- C. This sixth trilogy gives us three more characteristics of these false teachers. Vs 11
1. Vs 11 They have gone in the way of Cain. Cain is best known for two things:
 - a. His refusal to do things God's way. He wanted God's favor, but he wanted to gain it his own way. In this he is a type of those who hope to be saved by their own good works. Ephesians 2:8,9 and Titus 3:5
 - b. He is also known for killing his brother. His anger at having to conform to God's standard provoked him to kill his brother who had done God's bidding. I John 3:11,12
 2. Vs 11 They run greedily after the error of Balaam.
 - a. Balaam was willing to offend his God and curse God's people if it would line his pockets. He is an example of the sin of Greed. II Peter 2:15
 3. Vs 11 They perished in the gainsaying of Korah. The word "gainsaying" means denying or contradicting. Korah and his company stood up against the authority of Moses and contradicted God's revealed will.
 - a. Korah is best known for fighting against God's authority. I Samuel 15:23
- D. The seventh and eighth trilogies are found together. Here are six descriptive titles given false teachers. Vs 12,13
1. Vs 12 Spots in their feasts of charity. Spots refer to blemishes. They are cancers or unclean spots in your feasts of charity. The feasts of charity were their observances of the Lord's Supper. II Peter 2: See I Corinthians 10:21
 2. Vs 12 Clouds they are without water – They have the appearance of being saved and they sound like they have the Truth, but in reality they are wolves in sheep's clothing. See II Peter 2:17 They are hypocrites.
 3. Vs 12 Trees whose fruit withereth, without fruit. This also speaks of

hypocrisy. They appear to have good fruit, but it is either withered (Poisonous) or there is no fruit at all.

4. Vs 12 Twice dead, plucked up by the roots.
 - a. Once dead because it cannot draw on the soil for nourishment and has dried up.
 - b. Trice dead because it has been removed from its source of nourishment. The fig tree Jesus cursed.
5. Vs 13 Raging waves of the sea foaming out their own shame. See James 1:6 The double-minded man See also Isaiah 57:20,21
 - a. They cannot rest.
 - b. They have no peace, no matter how hard they try.
 - c. They cast up nothing but mire and dirt.
6. Vs 13 Wandering stars to whom is reserved the blackness of darkness forever. Prophetically, stars represent important personages such as Satan and the third part of the angelic beings, which were cast out of Heaven. As they shall be banished forever from the presence of God, so shall these false teachers. Revelation 20:7-15

E. Next we have another double trilogy of characteristics of false prophets. Vs 15,16

1. Vs 15 Ungodly deeds – II Peter 2:14 Not only do they commit ungodly deeds, but they delight in getting others to do the same. Romans 1:32
2. Vs 16 Murmurers – To speak or complain in a very low voice. These are those who complain behind the backs of those who are doing the work of the Lord. They undermine the Truth whenever they can, but they do it in a quiet and subtle manner. Jude Vs 4
3. Vs 16 Complainers – Those who criticize everything that God's People try to accomplish for the Lord. Those who frequently complained against God and against Moses in the wilderness, died without ever seeing the land which God had given them.
4. Vs 16 Walking after their own lusts II Peter 3:3 Walking after one's own lusts is following the dictates of the flesh. See Galatians 5:16-21
5. Vs 16 Their mouth speaketh great swelling words. They try to impress everyone with their verbosity. Acts 20:29-31 This is often seen in our times in those who hold to evolution. This is clearly illustrated in Romans 1:21-24
6. Vs 16 Having men's persons in admiration. Proverbs 28:21 See also James 2:1

III. Exhortations to Christians Vs 17-23

- A. Vs 17,18 Jude, after having painted this graphic word picture of false prophets and their characteristics, reminds the believers to remember the teachings of the Apostles of the Lord Jesus Christ.
 1. They had preached the Word of God to them, not their own philosophies and old wives fables.
 2. They had Apostolic authority from the Lord Jesus Christ Himself. Matthew

16:13-19

3. What they taught agreed perfectly with the Old Testament Scriptures. I John 4:1
 4. They told them and warned them about false prophets.
 - a. Jesus Christ, Himself – Matthew 24:5
 - b. Paul the Apostle – Galatians 2:4; II Corinthians 11:13,26
 - c. Peter – II Peter 2:1
 - d. John – I John 4:1
- B. The next trilogy is made up of three characteristics of mockers who walk after their own lusts. Vs 19
1. Vs 19 They separate themselves. They set themselves up as authorities who alone have the Truth, all the while not even understanding whereof they speak. Jude Vs 10
 2. Vs 19 They are sensual. James 3:15 and Hebrews 5:14
 3. Vs 19 They have not the Spirit. This is why they have no spiritual understanding. I Corinthians 2:14
- C. The next trilogy is made up of three things God tells Christians to do to combat false prophets and teachers. Vs 20,21
1. Vs 20 Building up yourselves on your most holy faith
 - a. II Timothy 2:1-5 Be strong in Grace
 - b. Ephesians 6:10-18 Be strong in the Lord and in the power of His might.
 - c. Building ourselves up on our most holy faith is done by exercising those things that our faith teaches us to do and be. Titus 2:11-13
 2. Vs 20 Praying in the Holy Ghost
 - a. The Holy Ghost or Spirit is given to Christians to teach them.
 - b. The Holy Spirit teaches us through the Word of God.
 - c. Praying in the Holy Ghost, then, is praying in keeping with the Word of God.
 - (1) I Thessalonians 5:17
 - (2) Matthew 18:19
 - (3) Matthew 7:7
 - (4) I John 5:14,15
 - (5) John 16:24
 - (6) James 4:2,3
 3. Vs 21 Keep yourselves in the love of God, looking for God's mercy unto eternal life.
 - a. This verse does not imply that we must keep ourselves saved. The Word tells us that we are "kept by the power of God."

- b. Jude means that we should live in obedience to the Word of God so that we don't have to be chastened.
 - c. In other words, keep yourself in fellowship with God. I John 1:7
 - D. The last trilogy is found in verses 22 and 23 and it tells the Christian how to actively combat false teachers.
 - 1. Vs 22 And of some have compassion – Those who want to know the Lord can be won with compassion. John 3:16
 - 2. Vs 23 Others save with fear, pulling them out of the fire. Revelation 21:8
 - 3. Vs 23 Hating even the garment spotted by the flesh.
 - a. We should always love the sinner, but hate the sin.
 - b. Jesus loved sinners but hated sin. Hebrews 12:2
- IV. Benediction Vs 24,25
 - A. Our glorious Savior is the one who keeps the believer by His power. Vs 24
 - B. All glory, majesty, dominion and power belong only to Him.

MEMORY VERSES FOR THE BOOK OF JUDE

| | |
|------------|----------------|
| Jude Vs 3 | Jude Vs 14b-15 |
| Jude Vs 4 | Jude Vs 20,21 |
| Jude Vs 8 | Jude Vs 22,23 |
| Jude Vs 11 | |

END OF THIRD YEAR OF NEW TESTAMENT STUDIES