

# THE COMPLETE BIBLE OUTLINE SERIES – Vol. IX Hebrews And The General Epistles

By

Stanley A. Ellisen, Th.D.

Beloved Professor of English Bible And Interpretation  
At The Western Baptist Theological Seminary.

This Monograph was prepared for Seminary,  
Bible College, Church and Home Bible studies.  
Also contained in each book is an Introduction and  
on opposing pages the associated Biblical text taken from  
the ASV Version of 1901; and a list of  
Class Questions.

## **The Cover**

**Cover - The Caves And Idol Niches At Caesarea Phillipi Mt 16 13-20 Mr 8 27-30. This is the approximate location where Peter made the famous confession: Thou art the Christ, the Son of God, The One Who LIVES! As opposed to the idols which at that time were contained in the niches in the cliff, above.**

**ISBN-13: 978-1515224068**  
**ISBN-10: 1515224066**

BIBLE WORKBOOK

*An Interpretive Outline of the Whole Bible*

By

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We wish to thank the individuals involved in the development, sales, and service of the ONLINE BIBLE, especially its author, Larry Pierce, by whose permission all Bible texts, many pictures and maps, and commentary quotes have been extracted.

## INTRODUCTION

### THE PURPOSE OF THESE OUTLINES

The purpose of these outlines is three-fold: to present an analysis, an interpretation, and a synthesis of the basic contents of each book of the Bible. The intent of analysis is to lay bare the content for examination; that of interpretation is to reveal and explain its meaning; and the intent of synthesis is to develop the materials in an organized structure for purposes of better understanding, exposition, and application.

In developing these materials in this form this three-fold purpose has been kept in mind. An effort has been made to analyze or open up the native message and to synthesize or develop this basic content in an inductively-conceived structural form, genuinely related to the various contexts. The outline designations, however, are given with an interpretive flavor rather than in a purely historical framework. For instance, the life of Abraham is divided into three periods related to faith: 1) the awakening of faith; 2) the rewarding of faith; and 3) the perfecting of faith. We have thus attempted to blend the three essential elements of analysis, interpretation, and synthesis into one.

### THE FOUNDATIONAL CHARACTER OF THESE OUTLINES

It is believed that each Biblical passage has an historical significance, a theological significance, and a spiritual principle(s) for current applications. The student of the Bible should learn to discern these essential elements as he studies each passage. It is not enough to know the historical story; one should discover what truth the story teaches about God, and with this background, discern the abiding principle(s) involved. With these materials and principles firmly grasped from the individual contexts, one may build theological structures and homiletical treatises with confidence. Without a mastery of these basic Biblical materials it is foolhardy to attempt the structural work of theology and exposition.

### THE SOURCES AND SCOPE OF THESE OUTLINES

The materials herein presented have been garnered and organized from a wide range of scopic, introductory, expositional, exegetical and archaeological works, most of which are listed in the various bibliographies given. The watchword in gleaning and organization has been selectivity in keeping with inductively conceived principles of hermeneutics for Bible understanding. The emphasis throughout is on a strong adherence to the Bible text itself as understood in the grammatical historical contextual setting.

To live with the prophets and apostles as they spoke God's Word out of living historical situations and experiences with God is to catch a fresh insight into the mind of the Almighty and His program for the redeemed. It is hoped that these materials will spark a kindred interest and enthusiasm in the student for the Word of God which is living and active and bears its own guarantee that it will inevitably accomplish God's will.

## THE LOGICAL ORDER OF THE BIBLICAL SCIENCES

In pursuing the work of Bible study, the logical order of the Biblical disciplines should be kept in mind:

- 1- Study of the canon which determined the inspired books.
- 2- Study of the ancient texts which determines the true text.
- 3- Introductory studies which determine the historical framework and matters of authorship, addressees, etc.
- 4- Hermeneutics which determines inductively the interpretive principles to be applied.
- 5- Exegesis which is the application of the rules of hermeneutics to discover the meaning of the text.
- 6- Biblical theology which is built on the results of exegesis and itself forms the basis for
- 7- systematic theology. The collection and systemization of all Biblical facts, and which includes 'facts' from the other sciences, germane to a determination of the Person, Nature, Attributes, and Works of God and His hand in man's origination, preservation, and consummation.

The following study of Bible Interpretation is dependent on or related to each of these sciences. It will build on the disciplines of the canon, the ancient texts, and Bible introduction; it will seek to apply the principles of hermeneutics to discover the native meaning of each passage; and it will prepare one for detailed exegesis and further theological and homiletical amplifications. In a sense the work will constitute both an introduction to Biblical studies and a correlation of the materials of the other Bible sciences in the contexts from which they spring.

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## **THE EPISTLE TO THE HEBREWS**

**INTRODUCTION**

**PRINCIPLES**

**TEXT**

**OUTLINE**

**QUESTIONS**

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## INTRODUCTION

### I. AUTHORSHIP

A- Possibilities suggested: Paul, Silas, Titus, Mark, Clement, Luke, Aquila, Priscilla, Barnabas, and Apollos.

Most plausible: Paul, Barnabas, Luke or Apollos.

B- Arguments for Pauline authorship.

- 1- The entire Eastern Church of Palestine, Syria, and Alexandria ascribed it to Paul (as did most of the Church Fathers).
- 2- The argument and theology of the book are quite Pauline.
- 3- The references to bonds fit Paul's experience.
- 4- Peter states that Paul wrote to the sojourners in dispersion (II Peter 3:15), and no other Epistle of Paul was written to Hebrews.
- 5- Apart from Pauline authorship, little unity is seen among commentators as to who the author was.

C Arguments against Pauline authorship.

- 1- The early Western Church denied it until the 4th century.
- 2- The author does not name himself, which is unusual for Paul. {But not unusual for one who turned his back on Judahism. NEC}
- 3- The language and style do not seem to be Pauline. There are 140 hapax legomena. Farrar says, "He writes differently; he argues differently; he constructs and connects his sentences differently; he builds up his paragraphs on a wholly different model. " Westcott says, "The Epistle is both in vocabulary and style purer and more vigorous than that of any other book of the New Testament. "
- 4- Hebrews 2:3 seems to conflict with Galatians 1:12, if Pauline.
- 5- Hebrews 13:23 speaks of Timothy as released from prison, whereas no indication of such is noted in Paul's writings even through his last Epistle to Timothy.

D- Other contentions.

- 1- Luther, Farrar, etc., plead for the authorship by Apollos.
- 2- Some hold that Paul was the author and Luke or some other was the composer. One was responsible for the content and the other for the literary form. Some also hold that Luke wrote it after the death of Paul to persecuted Hebrew Christians. Although a Gentile, Luke was thoroughly familiar with both the Old Testament and Paul's theology. Luke always concealed his identity (cf. Luke and Acts).

E- Conclusion.

The opinion of Origen is still the best: The writer is known to God alone. Though the authorship is uncertain, its inspiration is indisputable.

## II. THE ADDRESSEES

- A- The addressees were Jewish Christians, many of whom had heard the gospel from the immediate disciples of Christ (2:3). No mention is made of Gentiles or of the Gentile controversy.
- B- They had evidently been Christians for some time. Their leaders had died (13:7), and for their time in the Lord, they should have been teachers (5:12).
- C- They had endured great persecution and had shown compassion on those in prison, especially the writer (10:32-34). For some reason they had failed to grow in the Lord, had become dull of hearing and sluggish in conduct, and were majoring on the elementary aspects of salvation. Some were even considering a return to the colorful ceremonies of the Jewish system.
- D- The location of these Jewish Christians is uncertain, probably being in the Jerusalem and Palestine area.

## III. THE HISTORICAL SETTING

- A- A decided tension was developing between the church and synagogue. The inclusion of many Gentiles in the church began a trend and built up a barrier between Jew and Gentiles. It became more and more difficult for a Jew to turn to Christ because it became a question of Hebrew loyalty and patriotism. Thus many Jews straddled the fence between Judaism and Christianity. The Jews that did make a clean break from Judaism were persecuted socially (Hebrews 10:32ff. ). These circumstances led some true Jewish Christians to ponder the desirability of returning to the beggarly elements in an effort to ease the tension.
- B- The opposition from Imperial Rome was beginning to develop. The Holy City and the temple would be wiped out or destroyed in a few years or months, and possibly the rebellion was already started.
- C- The second coming of Christ began to appear as a futile hope for some. Miraculous signs had about ceased, most of the Apostles had passed on, persecution was growing, and a lonely chill was settling over Jewish Christians, prompting many to a reconsideration of the prudence of leaving all the venerated religious underpinnings of Judaism.

**OUTLINE OF HEBREWS****I. The Glory and Sufficiency of Christ's Person. 1:1 - 4:13.**

- A- He is superior to the prophets.
- B- He is superior to the angels.
- C- He is superior to Moses.

**II. The Glory and Sufficiency of Christ's Priesthood. 4:14 -10:18.**

- A- His Priesthood surveyed.
- B- His Priesthood related to the Old Testament.
- C- His Priesthood of a superior order.
- D- His Priesthood in a superior realm.
- E- His Priesthood through a superior offering.

**III. The Glory and Sufficiency of Christ's Program. 10:19 -13:25.**

-- The believer's life of faith.

- A- The believer's benefits and responsibilities.
- B- The believer's work of faith.
- C- The believer's patience of hope.
- D- The believer's labour of love.

**Theme: The superiority of Christ and the Christian faith --  
emphasizing the need to move on to maturity and stability.**

Appendix A - Duane Dunham Th.D, "*An Exegetical Examination of the Warnings in the Epistle to the Hebrews*", Dr. Dunham Presents an exegetical examination of every warning in the book of Hebrews. This is similar to the biography of Missionary Joseph Alleine. "Alarm to the Unconverted". (which more aptly be titled **Alarm to the Converted**)

This Th.D Thesis has been provided courtesy of Dr. Duane Dunham Th.D.



## Hebrews 1

- 1 ¶ God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners,
- 2 hath at the end of these days spoken unto us in {1} his Son, whom he appointed heir of all things, through whom also he made the {2} worlds; {1} *Gr a Son* 2) *Gr ages*; Compare 1 Ti 1:17}
- 3 who being the effulgence of his glory, and {1} the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; {1} *Or the impress of his substance*}
- 4 ¶ having become by so much better than the angels, as he hath inherited a more excellent name than they.
- 5 For unto which of the angels said he at any time, {1} Thou art my Son, This day have I begotten thee? and again, {2} I will be to him a Father, And he shall be to me a Son? {1} *Ps 2:7.* 2) *2 Sa 7:14*}
- 6 {1} And when he again {2} bringeth in the firstborn into {3} the world he saith, {4} And let all the angels of God worship him. {1} *Or And again, when he bringeth in* 2) *Or shall have brought in* 3) *Gr the inhabited earth* 4) *De 32:43 (Sept); compare Ps 97:7*}
- 7 And of the angels he saith, {1} Who maketh his angels winds, And his ministers a flame of fire: {1} *Ps 104:4*}
- 8 but of the Son *he saith*, {1} {2} Thy throne, O God, is for ever and ever; And the sceptre of uprightness is the sceptre of {3} thy kingdom. {1} *Ps 45:6 f* 2) *Or Thy throne is God for etc* 3) The two oldest Greek manuscripts read *his*}
- 9 Thou hast loved righteousness, and hated iniquity; Therefore God, thy God, hath anointed thee With the oil of gladness above thy fellows.

**I. THE GLORY AND SUFFICIENCY OF CHRIST'S PERSON****(1:1.-4:13.)****A- HE IS SUPERIOR TO THE PROPHETS.****vs. 1-3**

1- The former revelation "in the prophets" described.  
This was fragmentary and multifarious.

vs. 1

2- The final Revelation "in His Son" described.

vs. 2-3

a- His relation to creation.

1) He is Heir of all things.

2) He is Creator of all the ages.

3) He is the Sustainer of all.

b His relation to God.

vs. 3

1) He is the effulgence of God's glory (not just a reflection)

2) He is the exact image of the Father.

c- His relation to believers.

vs. 3

1) He purged our sins.

2) He sat down at the Father's right hand to intercede.

3} Thus He is the supreme Prophet.

He revealed God in all His crystal clear Majesty.

**B- HE IS SUPERIOR TO THE ANGELS.****vs. (1:4.-2:18.)**

1- He is God Himself.

vs. 4-14

a- He is called the Son of God.

vs. 4-5

No angel was ever called a Son in this sense.

b- He is worshipped by angels.

vs. 6-7

By contrast the angels are His servants.

c- He has a throne that is eternal.

vs. 8-9

His scepter --righteousness; Only righteousness can be eternal.

**Hebrews 1 (cont.)**

- 10 And, *{1}* Thou, Lord, in the beginning didst lay the foundation of the earth, And the heavens are the works of thy hands: *{1} Ps 102:25. ff}*
- 11 They shall perish; but thou continuest: And they all shall wax old as doth a garment;
- 12 And as a mantle shalt thou roll them up, As a garment, and they shall be changed: But thou art the same, And thy years shall not fail.
- 13 But of which of the angels hath he said at any time, *{1}* Sit thou on my right hand, Till I make thine enemies the footstool of thy feet? *{1} Ps 110:1}*
- 14 Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?

**Hebrews 2**

- 1 ¶ Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away *from them*.
- 2 For if the word spoken through angels proved stedfast, and every transgression and disobedience received a just recompense of reward;
- 3 how shall we escape, if we neglect so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard;
- 4 God also bearing witness with them, both by signs and wonders, and by manifold powers, and by *{1}* gifts of the Holy Spirit, according to his own will. *{1} Gr distributions }*



- d- He is the Creator. vs. 1:10-12
- 1) Creation is His handiwork. [Psa. 102:25] vs. 10
  - 2) Creation is His garment. vs. 11-12  
It is one of His ways of manifesting Himself.
  - 3) Creation is transitory -- "shall perish." vs. 12  
Created for a temporary purpose, it is waxing old.  
[Ps. 110] God's present kingdom purpose is to bow Christ's enemies.
- e- He is seated at the Father's right hand. [Ps. 110] vs. 13  
God's present kingdom purpose is to bow Christ's enemies.
- f- B contrast, the angels are servants of saints. vs. 14-16
- 2- The 1<sup>st</sup> parenthetical warning -- Hearken to His word. vs. 2:1-4
- a- Beware of drifting from God's Word. vs. 1
  - b- Recall how binding the word of angels was. vs. 2  
Remember, the law was given by angels (Gal. 3:19)
  - c- Recognize how much more binding the Word of Christ is. vs. 3-4
    - 1) It was direct in contrast to mediate revelation. vs. 3
    - 2) It was further confirmed by miracles and gifts. vs. 4
      - a) By signs, wonders, and powers.
      - b) By gifts of the Holy Spirit. I. e., by tongues at Pentecost, etc.
  - d- Recognize that "so great" salvation carries immense responsibilities.  
**There is no excuse for the believer's neglect.**

- 5 ¶ For not unto angels did he subject {1} the world to come, whereof we speak. {1} *Gr the inhabited earth*}
- 6 But one hath somewhere testified, saying, {1} What is man, that thou art mindful of him? Or the son of man, that thou visitest him? {1} *Ps 8:4 ff*}
- 7 Thou madest him {1} a little lower than the angels; Thou crownedst him with glory and honor, {2} And didst set him over the works of thy hands: {1} *Or for a little while lower* 2) Many authorities omit *And didst...hands*}
- 8 Thou didst put all things in subjection under his feet. For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see not yet all things subjected to him.
- 9 But we behold him who hath been made {1} a little lower than the angels, *even* Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every man. {1} *Or for a little while lower*}
- 10 ¶ For it became him, for whom are all things, and through whom are all things, {1} in bringing many sons unto glory, to make the {2} author of their salvation perfect through sufferings. {1} *Or having brought* 2) *Or captain*}
- 11 For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren,
- 12 saying, {1} I will declare thy name unto my brethren, In the midst of the {2} congregation will I sing thy praise. {1} *Ps 22:22. 2) Or church*}
- 13 And again, I will put my trust in him. And again, {1} Behold, I and the children whom God hath given me. {1} *Isa 8:17 f*}
- 14 ¶ Since then the children are sharers in {1} flesh and blood, he also himself in like manner partook of the same; that through death he {2} might bring to nought him that {3} had the power of death, that is, the devil; {1} *Gr blood and flesh*; Eph 6:12. 2) *Or may* 3) *Or hath*}
- 15 and {1} might deliver all them who through fear of death were all their lifetime subject to bondage. {1} *Or may*}
- 16 {1} For verily not to angels doth he give help, but he giveth help to the seed of Abraham. {1} *Gr For verily not of angels doth he take hold, but he taketh hold of etc* ; Compare Isa 41:9; Sir 4:11; Heb 8:9 (in the Greek)}
- 17 Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.
- 18 {1} For {2} in that he himself hath suffered being tempted, he is able to succor them that are tempted. {1} *Or For having been himself tempted in that wherein he hath suffered* 2) *Or wherein*}

- 3- He became the God-Man. vs. 2:5-18
- a- Man was originally commissioned to dominate nature. vs. 5-8
- 1) Man's glory was to rule for God. vs. 5-7  
     This was a privilege not given to angels. vs. 5  
     He originally intended man to subject all creation.
- 2) Sin, however, deprived man of this glory. vs. 8b
- b- Christ was incarnated as the Perfect Man. vs. 9-13
- 1) His preparation as Man. vs. 9-10
- a) He was incarnated lower than the angels. vs. 9
- b) He tasted death for every man. vs. 9
- c) Perfected in experiencing suffering.
- 2) His purpose as Man. vs. 10-13
- a) To bring many sons to glory. vs. 10
- b) To make them His brethren. vs. 11-12
- c) To claim the children God had given Him. vs. 13
- 4- He became man's High Priest through death. (14-18)
- a- His death provided for Satan's destruction. (14)
- 1) Satan is pictured as having the power of death. How?
- 2) Belief simply confirms God's work from the foundation of the world.
- b- His death brought deliverance for the seed of Abraham. (2:15)
- 1) His death destroyed their fear of judgment.
- 2) He notes that it was not a redemption of angels.
- c- His death enabled His High Priestly work for believers. (17)
- 1) Note this 1st mention of Him as High Priest in N.T.
- 2) Note the 2 functions of a H. P.
- d- His suffering made Him a Wonderful Counselor. (18)  
     Why did He need to experience temptation to help us?

## Hebrews 3

- 1 ¶ Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, *even* Jesus;
- 2 who was faithful to him that {1} appointed him, as also was Moses in all {2} his house. {1} *Gr made* 2) That is *God's house* ; See Nu 12:7}
- 3 For he hath been counted worthy of more glory than Moses, by so much as he that {1} built the house hath more honor than the house. {1} *Or established*}
- 4 For every house is {1} builded by some one; but he that {1} built all things is God. {1} *Or established*}
- 5 And Moses indeed was faithful in all {1} his house as a servant, for a testimony of those things which were afterward to be spoken; {1} *That is God's house*; See Nu 12:7}
- 6 but Christ as a son, over {1} his house; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end. {1} *That is God's house*; See Nu 12:7}
- 7 ¶ Wherefore, even as the Holy Spirit saith, {1} To-day if ye shall hear his voice, {1} *Ps 95:7 ff*}
- 8 Harden not your hearts, as in the provocation, Like as in the day of the trial in the wilderness,
- 9 {1} Where your fathers tried *me* by proving *me*, And saw my works forty years. {1} *Or Wherewith*}
- 10 Wherefore I was displeased with this generation, And said, They do always err in their heart: But they did not know my ways;

**C- HE IS SUPERIOR TO MOSES****(3:1.-4:13.)**

- 1- His twofold superiority. vs. 1-6
  - a- Superior in His work -- as The Builder. vs. 1-4
    - 1) Consider His great faithfulness to the Father.
    - 2) Consider His superiority to Moses.  
Christ was the Builder; Moses, part of the building.
  - b- Superior in His Person -- as The Son. vs. 5-6
    - 1) Note the contrast with Moses, who was only a servant.
    - 2) Note the 3rd class contingency (runs through Epistle). vs. 6  
The "if" is contingent upon the fact that our experience is genuine.  
Continuing  
**to hold fast gives evidence of the fact of a genuine experience of salvation.**
- 2- The consequent parenthetical warning (#2) -- Beware of Unbelief. vs. 3:7-19
  - a- The warning is given in light of His great High Priesthood.
  - b- Beware of the peril of hardened hearts. vs. 8-10
    - 1) Having seen God's works incurs great responsibility.
    - 2) Israel's problem was a "heart" problem, not "head."

**Hebrews 3 (cont.)**

- 11 {1} As I swear in my wrath, {2} They shall not enter into my rest. {1) Or So 2) Gr *If they shall enter*}
- 12 Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God:
- 13 but exhort one another day by day, so long as it is called To-day; lest any one of you be hardened by the deceitfulness of sin:
- 14 for we are become partakers {1} of Christ, if we hold fast the beginning of our confidence firm unto the end: {1) Or *with*; Compare Heb 1:9; 3:6}
- 15 while it is said, {1} To-day if ye shall hear his voice, Harden not your hearts, as in the provocation. {1) *Ps 95:7 ff*}
- 16 For who, when they heard, did provoke? nay, did not all they that came out of Egypt by Moses?
- 17 And with whom was he displeased forty years? was it not with them that sinned, whose {1} bodies fell in the wilderness? {1) *Gr limbs*}
- 18 And to whom sware he that they should not enter into his rest, but to them that were disobedient?
- 19 And we see that they were not able to enter in because of unbelief.

**Hebrews 4**

- 1 ¶ Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to have come short of it.
- 2 For indeed we have had {1} good tidings preached unto us, even as also they: but the word of hearing did not profit them, because {2} it was not united by faith with them that heard. {1) Or *a gospel* 2) Many ancient authorities read *they were*}
- 3 {1} For we who have believed do enter into that rest; even as he hath said, {2} {3} As I swear in my wrath, {4} They shall not enter into my rest: although the works were finished from the foundation of the world. {1) *Some ancient authorities read We therefore* 2) *Ps 95:11.* 3) Or *So* 4) Gr *If they shall enter* }

- c **Beware of the unbelief that leads to hardening.** vs. 3:11-17
- 1) **Sin hardens by deceiving us concerning the truth.** vs. 13
- How do we escape the hold of sin (the old man-Adamic Nature)?
- 2) Sin hardens by an inactive faith --becoming unbelief.
- 3) Unbelief cheats us out of the rest God offers. vs. 11
- 4) **Note that perseverance is an evidence of faith.** (John 8:31) vs. 14-17
- d- Beware of disobedience which constitutes unbelief. vs. 18-19
- 1) Israel expressed unbelief by disobedience.
- 2) Such unbelief denies the believer "rest" in God. vs. 19  
Note the significance of this "rest."
- 3- His superior rest for the believer. vs. 4:1 13
- a- His rest must be actively entered. vs. 1-2
- 1) There is a possibility of missing this rest.
- 2) Dilly-dallying at the entrance can produce hardening.
- b- True believers are entering His rest. vs. 3
- 1) They believe or rest in God's word.
- Obviously, Those who refuse to learn God's Word and go on to maturity learning positional truth and the Christian Identification truths of e.g., Rom 6-8, Col, etc.
- 2) Belief simply confirms God's work from the foundation of the world..

- 3 {1} For we who have believed do enter into that rest; even as he hath said, {2} {3} As I sware in my wrath, {4} They shall not enter into my rest: although the works were finished from the foundation of the world. {1} *Some ancient authorities read We therefore* 2) Ps 95:11. 3) Or *So* 4) Gr *If they shall enter* }
- 4 For he hath said somewhere of the seventh *day* on this wise, {1} And God rested on the seventh day from all his works; {1} *Ge 2:2*}
- 5 and in this *place* again, {1} {2} They shall not enter into my rest. {1} *Ps 95:11* 2) Gr *If they shall enter*}
- 6 Seeing therefore it remaineth that some should enter thereinto, and they to whom {1} the good tidings were before preached failed to enter in because of disobedience, {1} Or *the gospel was*}
- 7 he again defineth a certain day, To-day, saying in David so long a time afterward (even as hath been said before), {1} To-day if ye shall hear his voice, Harden not your hearts. {1} *Ps 95:7ff*}
- 8 For if {1} Joshua had given them rest, he would not have spoken afterward of another day. {1} Gr *Jesus*; Compare Ac 7:45}
- 9 There remaineth therefore a sabbath rest for the people of God.
- 10 For he that is entered into his rest hath himself also rested from his works, as God did from his.
- 11 ¶ Let us therefore give diligence to enter into that rest, that no man fall {1} after the same example of disobedience. {1} Or *into*; Gr *in*}
- 12 For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.
- 13 And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do.
- 14 Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession.
- 15 For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as *we are*, yet without sin.
- 16 Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help *us* in time of need.



- c- A further rest had been promised Old Test. saints. vs. 4:3-8
  - 1) God's creation work did not provide rest. vs. 3
  - 2) Most of Israel failed to find that rest. vs. 6
    - It was still future at David's time. vs. 7-8
- e- Complete rest was not attained in the O. T.
- d- The sabbath rest is now available in Christ. vs. 9-10
  - 1) It means complete rest from meritorious works of salvation.
  - 2) It means complete satisfaction in Christ's redemptive work.
- e- Each individual must make his rest certain. vs. 11-13
  - 1) He notes the deep discerning character of God's Word.
    - It pierces to the inmost recesses of soul and spirit.
  - 2) He notes the all-seeing discernment of God's candid eye.

## II. THE GLORY AND SUFFICIENCY OF CHRIST'S PRIESTHOOD.

**(4:14.-10:18.)**

### A— HIS PRIESTHOOD SURVEYED.

**vs. 4:14-16**

- 1- He is the "Great" High Priest. vs. 14
  - a- Because He is divine -- the Son of God.
  - b- Because He is in heaven --direct access to the Father.
- 2- He is a sympathetic High Priest. vs. 15
  - a- As human -- He was tempted in all points as we.
  - b- As divine-- He was without sin.
  - c- Thus He understands our plight, experientially, and can "suffer with" and impart grace to help.
- 3- He therefore, invites supplication for grace and mercy. vs. 16

## Hebrews 5

- 1 ¶ For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:
- 2 who can bear gently with the ignorant and erring, for that he himself also is compassed with infirmity;
- 3 and by reason thereof is bound, as for the people, so also for himself, to offer for sins.
- 4 And no man taketh the honor unto himself, but when he is called of God, even as was Aaron.
- 5 So Christ also glorified not himself to be made a high priest, but he that spake unto him, *{1}* Thou art my Son, This day have I begotten thee: *{1}* *Ps 2:7*
- 6 as he saith also in another *place*, *{1}* Thou art a priest for ever After the order of Melchizedek. *{1}* *Ps 110:4*
- 7 Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him *{1}* from death, and having been heard for his godly fear, *{1}* *Or out of*
- 8 though he was a Son, yet learned obedience by the things which he suffered;
- 9 and having been made perfect, he became unto all them that obey him the *{1}* author of eternal salvation; *{1}* *Gr cause*
- 10 ¶ named of God a high priest after the order of Melchizedek.
- 11 Of *{1}* whom we have many things to say, and hard of interpretation, seeing ye are become dull of hearing. *{1}* *Or which*
- 12 For when by reason of the time ye ought to be teachers, ye have need again *{1}* that some one teach you the rudiments of the *{2}* first principles of the oracles of God; and are become such as have need of milk, and not of solid food. *{1}* *Or that one teach you which are the rudiments* 2) *Gr beginning*
- 13 For every one that partaketh of milk is *{1}* without experience of the word of righteousness; for he is a babe. *{1}* *Or inexperienced in*
- 14 But solid food is for *{1}* fullgrown men, *even* those who by reason of use have their senses exercised to discern good and evil. *{1}* *Or perfect*

**B— HIS PRIESTHOOD AS RELATED TO THE OLD TESTAMENT (5.-6.)**

- 1- Two O. T. qualifications for the office are noted. vs. 1-4
- a- The priest was obviously taken from among men. vs. 1-3
- 1) As such he could deal with compassion.
- 2) As such, He represented man before God.
- b- The priest was also appointed by God. vs. 4  
No one was allowed to usurp this authority.
- 2- Christ fulfilled these two qualifications. vs. 5-10
- a- He was appointed by God. vs. 5-6<sup>i</sup>
- 1) Uniquely, He was related to God as His Son.
- 2) Uniquely, He was after the order of Melchizedec. vs. 6
- b- He was also taken from among men. vs. 7-10
- 1) He learned to trust in God as a Man. vs. 7
- a) He experienced the suffering & needs of men.
- b) He prayed for deliverance "out of" of death.
- 2) He learned obedience as a Man. (8) (Experienced vs. 8)
- 3) He thus became the Author of eternal salvation. vs. 9
- 3- The 3rd parenthetical warning -- **Don't stagnate on elementaries.** (5:11.-6:20.)
- a- He deplores their spiritual immaturity. vs. 11-14
- 1) Their immaturity limited their understanding. vs. 11
- 2) Age-wise, they should have been teachers. vs. 12
- 3) As immature babes, they could not receive meat. vs. 13-14

## Hebrews 6

- 1 ¶ Wherefore leaving {1} the doctrine of the first principles of Christ, let us press on unto {2} perfection; not laying again a foundation of repentance from dead works, and of faith toward God, {1} *Gr the word of the beginning of Christ* 2) *Or full growth*}
- 2 {1} of the teaching of {2} baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. {1} *Some ancient authorities read, even the teaching of* 2) *Or washings*}
- 3 And this will we do, if God permit.
- 4 For as touching those who were once enlightened {1} and tasted of the heavenly gift, and were made partakers of the Holy Spirit, {1} *Or having both tasted of...and being made...and having tasted etc*}
- 5 and {1} tasted the good word of God, and the powers of the age to come, {1} *Or tasted the word of God that it is good*}
- 6 and *then* fell away, it is impossible to renew them again unto repentance; {1} seeing they crucify to themselves the Son of God afresh, and put him to an open shame. {1} *Or the while*}
- 7 For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from God:
- 8 but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned.
- 9 ¶ But, beloved, we are persuaded better things of you, and things that {1} accompany salvation, though we thus speak: {1} *Or belong to*}
- 10 for God is not unrighteous to forget your work and the love which ye showed toward his name, in that ye ministered unto the saints, and still do minister.
- 11 And we desire that each one of you may show the same diligence unto the {1} fulness of hope even to the end: {1} *Or full assurance*}
- 12 that ye be not sluggish, but imitators of them who through faith and patience inherit the promises.
- 13 For when God made promise to Abraham, since he could swear by none greater, he swore by himself,
- 14 saying, {1} Surely blessing I will bless thee, and multiplying I will multiply thee. {1} *Ge 22:16 f*}
- 15 And thus, having patiently endured, he obtained the promise.
- 16 For men swear by the greater: and in every dispute of theirs the oath is final for confirmation.

- b- He exhorts that they move on to spiritual maturity. vs. 6:1-20
- 1) Beware of stagnating on elementaries. vs. 1-3
    - a) Do not keep re-laying foundations. vs. 1-3  
Repentance, faith, baptism, etc.
    - b) Rather, build the superstructure of maturity.
  - 2) Be aware of the impossibility of re-laying foundations. vs. 4-8
    - a) The case is probably that of a saved person. (4-5) (Once-for-all enlightened)
    - b) The person "fell back" to a previous practice. vs. 6  
Evidently went back to O. T. rituals.
    - c) Renewal of repentance & foundations is impossible. vs. 6  
Ritualizing Christ's crucifixion by O.T. offerings cannot renew this experience.  
"Put to open shame" = Exhibiting His crucifixion.
    - d) But genuine faith will show in one's works. vs. 7-8
    - e) Note several popular interpretations of this passage.
  - 3) Be encouraged by your evident works of faith. vs. 9-12
    - a) He notes their evidence of salvation. vs. 9-10
    - b) He urges further diligence and growth. vs. 11-12
  - 4) Be encouraged by the solidarity of God's promise. vs. 13-20
    - a) It is built on 2 immutable words. vs. 13, 18
      - 1] His promise to Abraham. vs. 13-14
      - 2] His oath to Abraham. (Gen. 22:16) (16)

**Hebrews 6 (cont.)**

- 17 Wherein God, being minded to show more abundantly unto the heirs of the promise the immutability of his counsel, *{I}* interposed with an oath; *{I}* *Gr mediated*
- 18 that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us:
- 19 which we have as an anchor of the soul, *a hope* both sure and stedfast and entering into that which is within the veil;
- 20 whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek.

**Hebrews 7**

- 1 ¶ For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him,
- 2 to whom also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is King of peace;
- 3 without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually.
- 4 Now consider how great this man was, unto whom Abraham, the patriarch, gave a tenth out of the chief spoils.
- 5 And they indeed of the sons of Levi that receive the priest's office have commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out of the loins of Abraham:
- 6 but he whose genealogy is not counted from them hath taken tithes of Abraham, and hath blessed him that hath the promises.
- 7 But without any dispute the less is blessed of the better.
- 8 And here men that die receive tithes; but there one, of whom it is witnessed that he liveth.
- 9 And, so to say, through Abraham even Levi, who receiveth tithes, hath paid tithes;
- 10 for he was yet in the loins of his father, when Melchizedek met him.

- b) It is grounded on the Abrahamic Covenant. vs. 6:17-18
- c) It is certified by the entrance of our Forerunner. vs. 19-20

Christ, our High Priest has secured our entrance into heaven by His entrance.

Point of 3rd warning: Don't stagnate on elementaries; Move on to maturity.

### **C- HIS PRIESTHOOD IS OF A SUPERIOR ORDER (7.)**

- 1- Consider the greatness of Melchizedec's priesthood. vs. 1-10
  - a- He out-ranked Abraham. vs. 1-2
  - b- His name was King of Righteousness and Peace. vs. 2
  - c- His priesthood was ostensibly permanent. vs. 3
    - 1) He was without recorded genealogy, as effecting his priesthood.
    - 2) He was not just part of an order of priests.
  - d- He was "like" the Son of God in his priesthood. vs. 3
 

He was not, however, a Christophany, for he had genuine historic relations as king and priest of Salem.
  - e- He was greater than the Aaronic priests. vs. 4-10
    - 1) Because he received tithes of Abraham.
    - 2) Because he blessed Abraham as his priest. vs. 7

## Hebrews 7 (cont.)

- 11 ¶ Now if there was perfection through the Levitical priesthood (for under it hath the people received the law), what further need *was there* that another priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron?
- 12 For the priesthood being changed, there is made of necessity a change also of the law.
- 13 For he of whom these things are said {1} belongeth to another tribe, from which no man hath given attendance at the altar. {1} *Gr hath partaken of*; See Heb 2:14}
- 14 For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests.
- 15 And *what we say* is yet more abundantly evident, if after the likeness of Melchizedek there ariseth another priest,
- 16 who hath been made, not after the law of a carnal commandment, but after the power of an {1} endless life: {1} *Gr indissoluble*}
- 17 for it is witnessed *of him*, {1} Thou art a priest for ever After the order of Melchizedek. {1} *Ps 110:4*}
- 18 For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness
- 19 (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God.
- 20 And inasmuch as *it is* not without the taking of an oath
- 21 (for they indeed have been made priests without an oath; but he with an oath {1} by him that saith {2} of him, {3} The Lord sware and will not repent himself, Thou art a priest for ever); {1} *Or through* 2) *Or unto* 3) *Ps 110:4*}
- 22 by so much also hath Jesus become the surety of a better covenant.
- 23 And they indeed have been made priests many in number, because that by death they are hindered from continuing:
- 24 but he, because he abideth for ever, {1} hath his priesthood {2} unchangeable. {1} *Or hath a priesthood that doth not pass to another* 2) *Or inviolable*}
- 25 Wherefore also he is able to save {1} to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them. {1} *Gr completely* }
- 26 For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens;
- 27 who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the *sins* of the people: for this he did once for all, when he offered up himself.
- 28 For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, *appointeth* a Son, perfected for evermore.



- 2- Consider Christ's superiority to Aaron. vs. 7:11-29
- a- His Priesthood is eternal, not temporary. vs. 11-17
    - 1) The Levitical priesthood could never make perfect. vs. 11, 19
    - 2) The Levitical law was to end with the priesthood. vs. 12
    - 3) Christ's priesthood was not related to the Levitical. vs. 13-14
    - 4) Christ was declared an Eternal Priest by God. vs. 15-16
  - b- His Priesthood annulled the Law system as binding. vs. 18-19
    - 1) The law was weak, an ethic without a dynamic. vs. 18
    - 2) A change of priesthood called for a change of law. vs. 12
  - c- He was appointed a Priest by God's special oath. (Psa. 110:4) vs. (17, 20-22)
    - 1) This was not true of the Aaronic.
    - 2) This oath constituted a further guarantee of salvation.
  - d- He was appointed a Priest by God's special oath. (Psa. 110:4) vs. 17, 20-22
    - 1) This was not true of the Aaronic.
    - 2) This oath constituted a further guarantee of salvation.
  - e- Christ's Priesthood saves eternally. vs. 23-25
    - 1) Because He is an eternal Priest. vs. 24
    - 2) Because of His continual intercession. vs. 25
  - f- Christ qualified to perfection for the Priesthood. vs. 26-28
    - 1) His perfect Person qualifies Him.
    - 2) His perfect offering was "once for all."

- 1 ¶ {1} Now {2} in the things which we are saying the chief point *is this*: We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, {1} Or Now to sum up what we are saying: We have etc 2) Gr upon}
- 2 a minister of {1} the sanctuary, and of the true tabernacle, which the Lord pitched, not man. {1} Or holy things}
- 3 For every high priest is appointed to offer both gifts and sacrifices: wherefore it is necessary that this *high priest* also have somewhat to offer.
- 4 Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law;
- 5 who serve *that which is* a copy and shadow of the heavenly things, even as Moses is warned *of God* when he is about to {1} make the tabernacle: for, {2} See, saith he, that thou make all things according to the pattern that was showed thee in the mount. {1} Or complete 2) Ex 25:40}
- 6 ¶ But now hath he obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises.
- 7 For if that first *covenant* had been faultless, then would no place have been sought for a second.
- 8 For {1} finding fault with them, he saith, {2} Behold, the days come, saith the Lord, That I will {3} make a new covenant with the house of Israel and with the house of Judah; {1} Some ancient authorities read finding fault with it, he saith unto them etc 2) Jer 31:31 ff 3) Gr accomplish}
- 9 Not according to the covenant that I made with their fathers In the day that I took them by the hand to lead them forth out of the land of Egypt; For they continued not in my covenant, And I regarded them not, saith the Lord.
- 10 For this is the covenant that {1} I will make with the house of Israel After those days, saith the Lord; I will put my laws into their mind, And on their heart also will I write them: And I will be to them a God, And they shall be to me a people: {1} Gr I will covenant}
- 11 And they shall not teach every man his fellow-citizen, And every man his brother, saying, Know the Lord: For all shall know me, From the least to the greatest of them.
- 12 For I will be merciful to their iniquities, And their sins will I remember no more.
- 13 In that he saith, A new *covenant* he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away.

**D- HIS PRIESTHOOD IS IN A SUPERIOR REALM (8.-9.)**

- 1- His superior sanctuary -- in heaven. vs. 8:1-5
- a- He ministers at God's right hand. vs. 1  
There He sat down, His sacrificial work completed.
- b- His sanctuary was pitched by God. vs. 2  
Thus it was not defiled.
- c- Moses' tabernacle was only a type of the true in heaven. vs. 3-5  
Thus the Old Testament priesthood system was only an earthly picture or foreshadowing of the true Priesthood of Christ in heaven.
- 2- His superior covenant. vs. 6-13
- a- He mediates a better covenant. vs. 6  
He is not renewing or patching up the old obsolete Mosaic code with its conditional promises.
- b- The 1st covenant was only temporary. vs. 7-8
- 1) The Mosaic cove. is here contrasted with the new of Jer. 31.
- 2) Israel made the Mosaic cov. obsolete by violating
- c- The 2nd covenant is also to be with Israel. vs. 8-10
- 1) It is twice stated to be with Israel & Judah.
- 2) It is to replace the Mosaic with Israel.
- d- Note the essence of the new covenant. vs. 10-12
- 1) It will be made with Israel and Judah. vs. 8, 10
- 2) It will be engraved on their minds & hearts. vs. 10
- 3) It will be invoked at a time when they all know the Lord. vs. 11
- 4) It will be after Israel's sins are forgiven & forgotten. vs. 12
- e- Note the basic point being made: vs. 13  
The new covenant with Israel, prophesied in Jeremiah, is referred to to prove that the Mosaic covenant was only temporary and was now obsolete. Christ, not Moses, will be the Mediator of that better covenant.

## Hebrews 9

- 1 ¶ Now even a first *covenant* had ordinances of divine service, and its sanctuary, *a sanctuary* of this world.
- 2 For there was a tabernacle prepared, the first, wherein {1} were the candlestick, and the table, and {2} the showbread; which is called the Holy place. {1} Or, are 2) Gr the setting forth of the loaves}
- 3 And after the second veil, the tabernacle which is called the Holy of holies;
- 4 having a golden {1} altar of incense, and the ark of the covenant overlaid round about with gold, wherein {2} was a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant; {1} Or censer; 2 Ch 26:19; Eze 8:11. 2) Or, is}
- 5 and above it cherubim of glory overshadowing {1} the mercy-seat; of which things we cannot now speak severally. {1} Gr the propitiatory}
- 6 Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services;
- 7 but into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the {1} errors of the people: {1} Gr ignorances; Sir 23:2 f}
- 8 ¶ the Holy Spirit this signifying, that the way into the holy place hath not yet been made manifest, while the first tabernacle is yet standing;
- 9 which *is* a figure for the time present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect,
- 10 *being* only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation.
- 11 But Christ having come a high priest of {1} the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, {1} Some ancient authorities read the good things that are come}
- 12 nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption.

- 3- His superior tabernacle. vs. 9:1-11
- a- The old tabernacle was only typical. vs. 1-6
- 1) The tabernacle as a whole typified Christ.
- 2) The holy place typified fellowship with Christ. vs. 2
- Bread.  
Light.  
Incense.
- 3) The Holy of Holies typified direct access to God. vs. 3-6
- a) The incense (brought in by high priest).
- b) The manna.
- c) Aaron's rod.
- d) The Law.
- e) The mercyseat.
- b- The old did not provide continual **access** to God. vs. 7-8
- 1) The process had to be repeated year by year.
- 2) The "Way" had not yet been manifested. vs. 8
- c- The old ritual never did perfect the heart. vs. 9-10
- 1) It was an external arrangement.
- 2) It was only a temporary arrangement. vs. 10
- d- Christ's sanctuary provides eternal redemption and eternal intercession. vs. 11-12

## Hebrews 9 (cont.)

- 12 nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption.
- 13 For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh:
- 14 how much more shall the blood of Christ, who through {1} the eternal Spirit offered himself without blemish unto God, cleanse {2} your conscience from dead works to serve the living God? {1} Or, his eternal spirit 2) Many ancient authorities read our }
- 15 ¶ And for this cause he is the mediator of a new {1} covenant, that a death having taken place for the redemption of the transgressions that were under the first {1} covenant, they that have been called may receive the promise of the eternal inheritance. {1} The Greek word here used signifies both covenant and testament }
- 16 For where a {1} testament is, there must of necessity {2} be the death of him that made it. {1} The Greek word here used signifies both covenant and testament 2) Gr be brought }
- 17 For a {1} testament is of force {2} where there hath been death: {3} for it doth never avail while he that made it liveth. {1} The Greek word here used signifies both covenant and testament 2) Gr over the dead 3) Or for doth it ever...liveth? }
- 18 Wherefore even the first covenant hath not been dedicated without blood.
- 19 For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,
- 20 saying, {1} This is the blood of the {2} covenant which God commanded to you-ward. {1} Ex 29:8. 2) The Greek word here used signifies both covenant and testament }
- 21 Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood.
- 22 And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.
- 23 ¶ It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these.
- 24 For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us:
- 25 nor yet that he should offer himself often, as the high priest entereth into the holy place year by year with blood not his own;
- 26 else must he often have suffered since the foundation of the world: but now once at the {1} end of the ages hath he been manifested to put away sin {2} by the sacrifice of himself. {1} Or consummation 2) Or by his sacrifice }
- 27 And inasmuch as it is {1} appointed unto men once to die, and after this cometh judgment; {1} Gr laid up for; Col 1:5; 2 Ti 4:8 }
- 28 so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.

**E- HIS PRIESTHOOD IS THROUGH A SUPERIOR OFFERING (9:12.-10:18.)**

- 1- His offering was once-for-all, and thus eternal. vs. 12
- 2- His offering cleanses the spirit as well as the flesh. vs. 13-14
  - a- It was made to cleanse the inner man. vs. 14
  - b- It was made through the Eternal Spirit.
  - c- It was made to enable effective service. vs. 14
- 3- His offering ratified an eternal covenant. vs. 15-23
  - a- He redeemed the sins under the old covenant.
    - 1) These sins had only been covered.
    - 2) His offering fulfilled their promise of eternal inheritance. vs. 15
    - 3) A testament requires the death of the testator for the promises to be fulfilled. vs. 17
    - 4) The blood of animals in the O. T. only gave ceremonial cleansing, typifying Christ's death and offering. vs. 18-22  
They ceremonially cleansed the earthly sanctuary.
  - b- He cleansed the "heavenly sanctuary" (as a place for sinners to approach God). vs. 23
  - c- He now appears in the presence of God for us. vs. 24  
There He appears as the Priest-Victim for sin.
- 4- His one sacrifice was all-sufficient. vs. 24-28  
(Note His 3-fold appearance)
  - a- He hath appeared -- for sacrifice-- for sin. vs. 26
  - b- He now appears -- for intercession -- for sinners. vs. 24
  - c- He shall appear -- with salvation -- for saints. vs. 28

- 1 ¶ For the law having a shadow of the good *things* to come, not the very image of the things, *{1}* can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. *{1}* *Many ancient authorities read they can}*
- 2 Else would they not have ceased to be offered? because the worshippers, having been once cleansed, would have had no more consciousness of sins.
- 3 But in those *sacrifices* there is a remembrance made of sins year by year.
- 4 For it is impossible that the blood of bulls and goats should take away sins.
- 5 Wherefore when he cometh into the world, he saith, *{1}* Sacrifice and offering thou wouldest not, But a body didst thou prepare for me; *{1}* *Ps 40:6 ff}*
- 6 In whole burnt offerings and *sacrifices* for sin thou hadst no pleasure:
- 7 ¶ Then said I, Lo, I am come (In the roll of the book it is written of me) To do thy will, O God.
- 8 Saying above, Sacrifices and offerings and whole burnt offerings and *sacrifices* for sin thou wouldest not, neither hadst pleasure therein (the which are offered according to the law),
- 9 then hath he said, Lo, I am come to do thy will. He taketh away the first, that he may establish the second.
- 10 *{1}* By which will we have been sanctified through the offering of the body of Jesus Christ once for all. *{1}* *Or In}*



- 5- The superiority of Christ's offering recapitulated. vs. 10:1-18
- a- The ineffectiveness of animal sacrifices. vs. 1-6
- 1) They failed to perfect. vs. 1-3  
Renewal had to be made year by year.
- 2) They failed to redeem. vs. 4-5
- a) Animal blood could only symbolize the need. vs. (4
- b) A real "body" had to be prepared for sacrifice. vs. 5
- 3) They failed to propitiate God. vs. 6
- a) God had no pleasure in all this slaughter, in itself.
- b) Their value was only in foreshadowing the True offering.
- b- The effectiveness of Christ's offering. vs. 7-10
- 1) It was according to God's will. vs. 7  
Foretold throughout the Old Testament.
- 2) It was prepared by God -- virgin-born. vs. 5
- 3) It rendered the old system obsolete. vs. 9  
The 1<sup>st</sup> had to be done away to establish the 2<sup>nd</sup>.
- 4) His offering sanctifies the believer forever. vs. 10  
This sanctifying is seen to be especially God's will.

**Hebrews 10 (cont.)**

- 11 And every {1} priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins: {1} *Some ancient authorities read high priest*}
- 12 but he, when he had offered one sacrifice for {1} sins for ever, sat down on the right hand of God; {1} *Or sins, for ever sat down etc*}
- 13 henceforth expecting till his enemies be made the footstool of his feet.
- 14 For by one offering he hath perfected for ever them that are sanctified.
- 15 And the Holy Spirit also beareth witness to us; for after he hath said,
- 16 {1} This is the covenant that {2} I will make with them After those days, saith the Lord: I will put my laws on their heart, And upon their mind also will I write them; *then saith he, {1} Jer 31:33 f 2) Gr I will covenant*}
- 17 And their sins and their iniquities will I remember no more.
- 18 Now where remission of these is, there is no more offering for sin.

- c- The finality of Christ's offering. vs. 10:11-14
- 1) He sat down,signifying completion of His sacrifice.
  - 2) He potentially destroyed His enemies. vs. 13  
This was one of the results of the cross. (Jn. 12:31).
  - 3) He potentially perfected the saints forever. vs. 14
  - 4) The Old Testament bore witness of the coming of Christ's all-sufficient offering for sin.  
This promise of remission pointed to a perfect offering. vs. 15-18

**Hebrews 10 (cont.)**

- 19 ¶ Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus,  
20 by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh;  
21 and *having* a great priest over the house of God;  
22 let us draw near with a true heart in {1} fulness of faith, having our hearts sprinkled from an evil {2} conscience: and having our body washed with pure water, {1) Or full assurance 2) Or conscience, and our body washed with pure water: let us hold fast}  
23 let us hold fast the confession of our hope that it waver not; for he is faithful that promised:  
24 and let us consider one another to provoke unto love and good works;  
25 not forsaking our own assembling together, as the custom of some is, but exhorting *one another*; and so much the more, as ye see the day drawing nigh.  
26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins,  
27 but a certain fearful expectation of judgment, and a {1} fierceness of fire which shall devour the adversaries. {1) Or jealousy}

**III. THE GLORY AND SUFFICIENCY OF CHRIST'S PROGRAM****(10:19.-13:25.)****-- The believer's life of faith.****A- THE BELIEVER'S BENEFITS AND RESPONSIBILITIES****(10:19-38.)**

- 1- We have a Living Way and a great High Priest. vs. 19-21
  - a- His blood provided a living way. vs. 19-20  
Passage through the veil is through His flesh.
  - b- His Priesthood enables constant access to God. vs. 21
- 2- We therefore have living responsibilities. vs. 22-25
  - a- Exercising faith -- Draw near. vs. 22
  - b- Exercising hope -- Hold fast our confession. vs. 23
  - c- Exercising love -- with good works. vs. 24
  - d- Exercising diligence -- in assembly. vs. 25
- 3- The 4<sup>th</sup> parenthetic warning -- Don't presume on God's grace. vs. 26-31
  - a- Willful sin invites judgment. vs. 26
  - b- Notice the fearful expectation of judgment. vs. 27

- 28 A man that hath set at nought Moses law dieth without compassion on *the word of* two or three witnesses:
- 29 of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified {1} an unholy thing, and hath done despite unto the Spirit of grace? {1} *Gr a common thing*}
- 30 For we know him that said, {1} Vengeance belongeth unto me, I will recompense. And again, {2} The Lord shall judge his people. {1} *De 32:35. 2) De 32:36*}
- 31 It is a fearful thing to fall into the hands of the living God.
- 32 But call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of sufferings;
- 33 partly, being made a gazingstock both by reproaches and afflictions; and partly, becoming partakers with them that were so used.
- 34 For ye both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing that {1} ye have for yourselves a better possession and an abiding one. {1} *Many ancient authorities read ye have your own selves for a better possession etc; Compare Lu 9:25; 21:19*}
- 35 Cast not away therefore your boldness, which hath great recompense of reward.
- 36 For ye have need of {1} patience, that, having done the will of God, ye may receive the promise. {1} *Or stedfastness*}
- 37 {1} For yet a very little while, He that cometh shall come, and shall not tarry. {1} *Hab 2:3 f*}
- 38 But {1} my righteous one shall live by faith: And if he shrink back, my soul hath no pleasure in him. {1} *Some ancient authorities read the righteous one*}
- 39 But we are not {1} of them that shrink back unto perdition; but of them that have faith unto the {2} saving of the soul. {1} *Gr of shrinking back...but of faith 2) Or gaining*}

- b- Remember God's judgment under Moses' law. vs. 10:28-29  
No offering was provided to rescind the punishment of willful sins.
- c- Remember the increased responsibility under grace. vs. 29
- 1) Greater light involves greater responsibility.
  - 2) Beware lest we thwart His work in our lives.
  - 3) The purpose of His work was to produce sanctified living.  
Thwarting this work is doing despite to the Holy Spirit Whose work it is to accomplish this.
- d- Remember God's warning to His people. vs. 30-31
- 1) God always judges sin -- especially in His people.
  - 2) It is always fearful when God judges sin. vs. 31
- 4- Some reminders and counsel. vs. 10:32-39
- a- Their past endurance is recalled. vs. 32-34
- 1)- They had endured reproach. vs. 32-33
  - 2)- They had suffered material loss. vs. 34  
These were translated into eternal currency.
- b- Their present need for patience is emphasized. vs. 35-38
- 1) Boldness really pays off properly used --don't lose it. vs. 35
  - 2) Do not expect immediate rewards. vs. 36
  - 3) The righteous characteristically live by faith. vs. 38
- c- Their perseverance as saints is noted. vs. 39  
Believers do not draw back to perdition.

## Hebrews 11

- 1 ¶ Now faith is {1} assurance of *things* hoped for, a {2} conviction of things not seen. {1) Or the giving substance to 2) Or test}
- 2 For therein the elders had witness borne to them.
- 3 By faith we understand that the {1} worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear. {1) *Gr ages*; Compare 1 Ti 1:17 margin}
- 4 ¶ By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, {1} God bearing witness {2} in respect of his gifts: and through it he being dead yet speaketh. {1) *The Greek text in this clause is somewhat uncertain.* 2) Or over his gifts}
- 5 By faith Enoch was translated that he should not see death; and he was not found, because God translated him: {1} for he hath had witness borne to him that before his translation he had been well-pleasing unto God: {1) Or for before his translation he hath had witness borne to him that he etc}
- 6 And without faith it is impossible to be well-pleasing *unto him*; for he that cometh to God must believe that he is, and *that* he is a rewarder of them that seek after him.
- 7 By faith Noah, being warned *of God* concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith.
- 8 By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went.
- 9 By faith he became a sojourner in the land of promise, as in a *land* not his own, {1} dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: {1) Or having taken up his abode in tents}
- 10 for he looked for the city which hath the foundations, whose {1} builder and maker is God. {1) Or architect}
- 11 By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised:



**B- THE BELIEVER'S WORK OF FAITH. (11.)**  
**The FAITH Chapter**

- 1- The nature of faith stated. vs. 1-3
- a- Faith is a guarantee of hope.  
It is that quality of confidence which trusts in God alone.
  - b- Faith is proof of unseen which has been promised. vs. 11:27
  - c- Faith is that quality of discernment in the believer to which God addresses Himself in teaching spiritual truth. vs. 3
    - 1) Concerning His creative work. vs. 3
    - 2) Concerning His redemptive work. vs. 4
- 2- The examples of faith before the flood noted. vs. 4-7
- a- Abel -- made his offering by faith. vs. 4  
His faith was shown by obedience.
  - b- Enoch -- pleased d God. vs. 5-6  
Note: Without faith one cannot please God.
  - c- Noah -- obeyed God's word. vs. 7
    - 1) He believed and obeyed God, though contrary to reason.
    - 2) His faith saved his house , bore testimony to the world.
- 3- The examples of faith in the Patriarchs. (8-22.)
- a- Abraham -- obeyed God apart from knowledge. vs. 8-19
    - 1) His faith was not dictated by logic. vs. 8
    - 2) His faith was directed by an object. vs. 10  
It was positive, not just negative.
    - 3) Sarah's faith brought forth Isaac. vs. 11  
In spite of her doubt, God credited her with faith.

## Hebrews 11 (cont.)

- 12 wherefore also there sprang of one, and him as good as dead, *so many* as the stars of heaven in multitude, and as the sand, which is by the sea-shore, innumerable.
- 13 These all died *{1}* in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. *{1} Gr according to}*
- 14 For they that say such things make it manifest that they are seeking after a country of their own.
- 15 And if indeed they had been mindful of that *country* from which they went out, they would have had opportunity to return.
- 16 But now they desire a better *country*, that is, a heavenly: wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city.
- 17 By faith Abraham, being tried, *{1}* offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten *son*; *{1} Gr hath offered up}*
- 18 *even he {1}* to whom it was said, *{2}* In Isaac shall thy seed be called: *{1} Or of 2} Ge 21:12}*
- 19 accounting that God *is* able to raise up, even from the dead; from whence he did also in a figure receive him back.
- 20 By faith Isaac blessed Jacob and Esau, even concerning things to come.
- 21 By faith Jacob, when he was dying, blessed each of the sons of Joseph; and worshipped, *leaning* upon the top of his staff.
- 22 By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones.
- 23 By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's commandment.
- 24 By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter;
- 25 choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season;

- 4) Their faith produced the Hebrew nation. vs. 11:12
- 5) Their children died in faith, the promised not fulfilled.
- a) They lived as pilgrims, looking for a better country God had promised. vs. 13-15
- b) God loves to own those that trust Him. vs. 16
- 6) Abraham's supreme display of faith was in offering Isaac. vs. 17-19
- a) All his hopes were in Isaac.
- b) He obeyed when he could not understand.
- c) He believed in a resurrection God.
- 7) The faith of Isaac. vs. 20
- a) He believed for the future of Jacob and Esau. The faith of Jacob. vs. 21  
He blessed the 2 sons of Joseph at his death. Why?
- b) The faith of Joseph. vs. 22  
He believed God would return Israel to Palestine.
- 4- Examples of faith at the Exodus. (11:23-31.)
- a- Moses' parents. vs. 23  
Disobedience of the king is here seen as faith. Why?
- b- The faith of Moses. vs. 24-29
- 1) He chose suffering for God rather than pleasure for self.  
They were not governed by immediate or fleshly circumstances
- 2) They were not governed by immediate or fleshly circumstances. vs. 24-25

**Hebrews 11 (cont.)**

- 26 accounting the reproach of *{1}* Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward. *{1}* Or *the Christ*; Compare 1 Co 10:4}
- 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.
- 28 By faith he *{1}* kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them. *{1}* Or *instituted*; Gr *hath made*}
- 29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were swallowed up.
- 30 By faith the walls of Jericho fell down, after they had been compassed about for seven days.
- 31 By faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace.
- 32 ¶ And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets:
- 33 who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,
- 34 quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens.
- 35 Women received their dead by a resurrection: and others were *{1}* tortured, not accepting *{2}* their deliverance; that they might obtain a better resurrection: *{1}* Or *beaten to death* 2) Gr *the redemption*}
- 36 and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment:
- 37 they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated
- 38 (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth.
- 39 And these all, having had witness borne to them through their faith, received not the promise,
- 40 God having *{1}* provided some better thing concerning us, that apart from us they should not be made perfect. *{1}* Or *foreseen*}

- 3) His faith looked beyond the present. vs. 11:26-27
- a) He was able to discern true riches. vs. 26
  - b) His faith lense saw the "invisible."
- 3) His faith brought salvation to Israel. vs. 28-29
- a) Keeping the Passover.
  - b) Passing through the Red Sea.
  - c) The faith of Joshua. vs. 30  
Victory at Jericho by the obedience of faith.
  - d)- The faith of Rahab. vs. 31  
Had she faith without works, she would have been dead.
- 5- Faith in the later stalwarts of Israel. vs. 11:32-38
- a- The "hall of fame" from Gideon to the Maccabees.  
Relate to our culture of sophistry.
  - b- They were known for their vision of faith. vs. 25  
An indomitable troupe, with heaven in their eyes.
  - c- They were faithful in spite of no immediate rewards. vs. 39  
They lived for a "better resurrection." vs. 35  
Note The Judgement seat of Christ for Church age saints in
- 6- The outstanding virtues of the faithful. vs. 11:39-40
- a- Their faith was without sight (in God's Word w/o phys. evidence).
  - b- They were not governed by immediate or fleshly circumstances.

- 1 ¶ Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every {1} weight, and the sin which {2} doth so easily beset us, and let us run with {3} patience the race that is set before us, {1) Or encumbrance 2) Or doth closely cling to us; Or is admired of many 3) Or stedfastness }
- 2 looking unto Jesus the {1} author and perfecter of *our* faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. {1) Or captain}
- 3 For consider him that hath endured such gainsaying of sinners against {1} himself, that ye wax not weary, fainting in your souls. {1) Many ancient authorities read themselves ; Compare Nu 16:38}
- 4 ¶ Ye have not yet resisted unto blood, striving against sin:
- 5 and ye have forgotten the exhortation which reasoneth with you as with sons, {1} My son, regard not lightly the chastening of the Lord, Nor faint when thou art reprov'd of him; {1) Pr 3:11 f}
- 6 For whom the Lord loveth he chasteneth, And scourgeth every son whom he receiveth.
- 7 {1} It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom his father chasteneth not? {1) Or Endure unto chastening }
- 8 But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons.
- 9 Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of {1} spirits, and live? {1) Or our spirits}
- 10 For they indeed for a few days chastened *us* as seemed good to them; but he for *our* profit, that *we* may be partakers of his holiness.
- 11 All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, *even the fruit* of righteousness.

**C- THE BELIEVER'S PATIENCE OF HOPE****(12.)**

- 1- Running the race with patience. vs. 1-4
  - a- Remember the great examples of faith. vs. 1
  - b- Lay aside every obstruction.
  - c- Run with patience and constancy.
  - d- Keep your eye on Jesus. vs. 2-3
    - 1) He too looked to the joy beyond while enduring the cross.
    - 2) He now sits at the highest place of honor.
  - e- Don't be alarmed if "blood" is required of you. vs. 4
- 2 Enduring chastening with patience. vs. 5-11
  - a- Recognize the Father's love in chastening. vs. 5-9
    - 1) God does not coddle His own. vs. 5-7
    - 2) The absence of chastening may be a bad omen. vs. 8  
Only illegitimates are without chastening.
  - b- Recognize the ultimate purpose of chastening. vs. 10-11
    - 1) To build character. vs. 10
    - 2) To stimulate the production of fruit. vs. 11

## Hebrews 12 (comt.)

- 12 Wherefore {1} lift up the hands that hang down, and the palsied knees; {1} *Gr make straight*
- 13 and make straight paths for your feet, that that which is lame be not {1} turned out of the way, but rather be healed. {1} *Or put out of joint*
- 14 Follow after peace with all men, and the sanctification without which no man shall see the Lord:
- 15 looking carefully {1} lest *there be* any man that {2} falleth short of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby the many be defiled; {1} *Or whether* 2) *Or falleth back from*
- 16 {1} lest *there be* any fornicator, or profane person, as Esau, who for one mess of meat sold his own birthright. {1} *Or whether*
- 17 For ye know that even when he afterward desired to inherit the blessing, he was {1} rejected; for he found no place for a change of mind *in his father*, though he sought it diligently with tears. {1} *Or rejected (for he found no place of repentance), etc; Or rejected; for...of repentance etc; Compare Heb 6:6; 2 Es 9:11; Wis 12:10*
- 18 ¶ For ye are not come unto {1} *a mount* that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest, {1} *Or a palpable and kindled fire*
- 19 and the sound of a trumpet, and the voice of words; which *voice* they that heard entreated that no word more should be spoken unto them;
- 20 for they could not endure that which was enjoined, {1} If even a beast touch the mountain, it shall be stoned; {1} *Ex 19:12 f*
- 21 and so fearful was the appearance, *that* Moses said, {1} I exceedingly fear and quake: {1} *De 9:19*
- 22 but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, {1} and to {2} innumerable hosts of angels, {1} *Or and to innumerable hosts, the general assembly of angels, and the church etc* 2) *Gr myriads of angels*
- 23 to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect,
- 24 and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better {1} than *that of* Abel. {1} *Or than Abel*
- 25 See that ye refuse not him that speaketh. For if they escaped not when they refused him that warned *them* on earth, much more *shall not we escape* who turn away from him {1} that *warneth* from heaven: {1} *Or that is from heaven*
- 26 whose voice then shook the earth: but now he hath promised, saying, {1} Yet once more will I make to tremble not the earth only, but also the heaven. {1} *Hag 2:6*
- 27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain.



- 3- Pursuing grace and peace with patience. vs. 12:12-17
- a- Encourage one another. vs. 12-13
    - 1) Lift up the depressed. vs. 12
    - 2) Restore broken spirits and lives. vs. 13
  - b- Pursue peace and holiness. vs. 14
  - c- Certify your calling and election. vs. 15-17
    - 1) The superficial, like Esau, do not stand. vs. 15
      - a) They have a materialistic outlook. vs. 16
      - b) They defile many (act as "bad apples" in a box).
    - 2) The offer of repentance does not continue forever. vs. 16-17  
Esau responded, even with tears, but too late.
- 4- Remember the high position of our life in Christ. vs. 18-24
- a- Mount Sinai is past. vs. 18-21
    - 1) We are not under the old economy of fear.  
That period emphasized God's judgment on sin.
    - 2) We are not under the old economy of bondage.
    - 3) The law invoked bondage because of sin.
  - b- Mount Zion is present. vs. 22-24
    - 1) The new era is likened to "heavenly Jerusalem."
    - 2) An innumerable host of angels.
    - 3) To the church of Christ, the Firstborn.
    - 4) To God the Judge of all.
  - c- To the spirits of just men now perfected. vs. 23
    - 1) To Jesus, the new covenant Mediator. vs. 24
    - 2) His blood alone is efficacious for sin.
- 5- The 5<sup>th</sup> parenthetical warning --Beware of indifference and not taking heed. (12:25-29.)
- a- Beware of failing to heed God's word. vs. 25-27
  - b- God's judgment at Sinai was but a warning.
    - 1) His future judgment will be more sever. vs. 26-27
    - 2) The earth will again know God's wrath on sin.

**Hebrews 12 (comt.)**

- 28 Wherefore, receiving a kingdom that cannot be shaken, let us have {1} grace, whereby we may offer service well-pleasing to God with {2} reverence and awe: {1) Or thankfulness; Compare 1 Co 10:30. 2) Or *godly fear*; Compare Heb 5:7}
- 29 for our God is a consuming fire.

b- Be persistent in serving God with grace and reverence. vs. 12:28-29

1) Serve God in view of His coming kingdom. i.e. The millennial Kingdom  
In accordance with the disciples prayer Mat 6:10; Luk 11:2.

2) Strive to please God with grace.

3) Remember the fury of His wrath apart from grace. vs. 29

- 1 ¶ Let love of the brethren continue.
- 2 Forget not to show love unto strangers: for thereby some have entertained angels unawares.
- 3 Remember them that are in bonds, as bound with them; them that are ill-treated, as being yourselves also in the body.
- 4 *Let* marriage *be* had in honor among all, and *let* the bed *be* undefiled: for fornicators and adulterers God will judge.
- 5 {1} Be ye free from the love of money; content with such things as ye have: for himself hath said, {2} I will in no wise fail thee, neither will I in any wise forsake thee. {1} *Gr, Let your turn of mind be free* 2) De 31:6; Jos 1:5}
- 6 So that with good courage we say, {1} The Lord is my helper; I will not fear: What shall man do unto me? {1} *Ps 118:6*}

**D- THE BELIEVER'S LABOUR OF LOVE. (13.)**

- 1- Be careful to show love and kindness. vs. 1-3
  - a- Love to the brethren. vs. 1
  - b- Hospitality to strangers. vs. 2
  - c- Kindness to the afflicted. vs. 3
- 2- Be careful to maintain moral purity. vs. 4
- 3- Be content with God's provision. vs. 5-6
  - a- Don't become a slave to love of money.
  - b- Keep your reliance on the Lord.

- 7 Remember them that had the rule over you, men that spake unto you the word of God; and considering the issue of their *{1}* life, imitate their faith. *{1}* *Gr manner of life* }
- 8 Jesus Christ *is* the same yesterday and to-day, *yea* and *{1}* for ever. *{1}* *Gr unto the ages* }
- 9 Be not carried away by divers and strange teachings: for it is good that the heart be established by grace; not by meats, wherein they that *{1}* occupied themselves were not profited. *{1}* *Gr walked* }
- 10 We have an altar, whereof they have no right to eat that serve the tabernacle.
- 11 For the bodies of those beasts whose blood is brought into the holy place *{1}* by the high priest *as an offering* for sin, are burned without the camp. *{1}* *Gr through* }
- 12 Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate.
- 13 Let us therefore go forth unto him without the camp, bearing his reproach.
- 14 For we have not here an abiding city, but we seek after *the city* which is to come.
- 15 Through him *{1}* then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name. *{1}* *Some ancient authorities omit then* }
- 16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.
- 17 Obey them that have the rule over you, and submit *to them*: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with *{1}* grief: for this *were* unprofitable for you. *{1}* *Gr groaning* }

- 4- Be submissive to pastoral authority. vs. 13:7-8; 17
- a- Imitate them in life.
  - b- Remember their spiritual authority. vs. 17
- 5- Be steadfast in the faith. vs. 13:8-9
- a- Remember that Jesus Christ does not change. vs. 8
  - b- Likewise, His doctrine is changeless. vs. 9
- 6- Maintain a proper separation to the Lord. vs. 10-14
- a- Recognize the greatness of our spiritual altar. vs. 10-11  
We are privileged to partake of Christ's body.
  - b- Remember that Christ was excluded, also. vs. 12
  - c- Be ready to suffer the same reproach of exclusion. vs. 13-14
- 7- Make life a continual praise to God. vs. 15-16
- a- By confessing His Name. vs. 15
  - b- By communicating His grace. vs. 16
  - c- By conforming to His will. vs. 17  
Through obedience to His appointed leaders.

**Hebrews 13 (cont.)**

- 18 ¶ Pray for us: for we are persuaded that we have a good conscience, desiring to live honorably in all things.
- 19 And I exhort *you* the more exceedingly to do this, that I may be restored to you the sooner.
- 20 Now the God of peace, who brought again from the dead the great shepherd of the sheep {1} with the blood of an eternal covenant, *even* our Lord Jesus, {1} *Or by; Gr in*}
- 21 make you perfect in every good {1} thing to do his will, working in {2} us that which is well-pleasing in his sight, through Jesus Christ; to whom *be* the glory {3} for ever and ever. Amen. {1} *Many ancient authorities read work* 2) Many ancient authorities read *you* 3) *Gr unto the ages of the ages*}
- 22 But I exhort you, brethren, bear with the word of exhortation, for I have written unto you in few words.
- 23 Know ye that our brother Timothy hath been set at liberty; with whom, if he come shortly, I will see you.
- 24 Salute all them that have the rule over you, and all the saints. {1} They of Italy salute you. {1} *Or The brethren from etc*}
- 25 Grace be with you all. Amen.



8- The closing requests and benediction.

vs. 13:18-25

- a- The author seeks release through their prayer.
- b- The benediction of peace and perfection. vs. 20-21
  - 1) From the God of peace and power.
  - 2) Through the Great Shepherd and eternal covenant.
  - 3) For their perfection in His will.
- c- Note that Timothy had recently been released from prison. vs. 23

- 1- Give two arguments in favor of the Pauline authorship theory.
- 2- Give two arguments against the Pauline authorship theory.
- 3- To whom was the Epistle written?
- 4- What problem or tension evidently faced the addressees of this Epistle?
- 5- Give the probable date of its writing and a brief defense of this date.
- 6- State the theme of Hebrews.
- 7- State several outstanding peculiarities of the book.
- 8- Give the threefold division of the book.
- 9- State three relations in which Christ is superior.
- 10- In what particular way is Christ superior to the prophets?
- 11- How is the first warning (2:1-4) related to the context (angels)?
- 12- Why did Christ have to become Man and not angel?
- 13- What first function did Christ perform as High Priest?
- 14- In what two ways is Christ superior to Moses?
- 14- What peril is warned against in the second warning (3:7-19)?
- 15- What is the superior rest of Christ?

16- How does the discernment of the Word of God (4:12-13) relate to the context?

17- Give two qualifications of a true priest?

18- What quality of the hearers brought on the third warning in 5:11 - 6:20?

19- What are they warned against in 6:1-3?

20- State three views as to the identity of those referred to in 6:4-8.

21- What are the "two immutable things" which form an anchor of our faith (6:18)?

22- State several ways in which Christ's Priesthood is superior to that of Aaron.

23- Why was it possible for Christ to be a Priest when He was not of the tribe of Aaron?

24- With whom is the new covenant to be made (8:7f. )?

25- For what purpose does the writer bring up the new covenant in chapter 8?

26- What is the better tabernacle replacing the old (9:11)?

27- In what two ways is Christ a better High Priest in 9:24-28?

28 How would you characterize chapter 10:1-18?

Characterize the exhortation in 10:19-25 in three points.

29- What is the consequence of sinning willfully in the warning of 10:26-31?

30- What functions does faith fill in 11:1-3?

31- What common trait do you note in the faith of the elders (chapter 11)?

32- Give three general exhortations of chapter 12 relative to patience.

33- Characterize the exhortation in the last warning (12:25-29).

34- Characterize the general content of chapter 13.

35- Who is the only human person mentioned in the Epistle as then living?

Copy these 3 pages, type your answers, and hand in or send by email to [toswede@thecfbc.com](mailto:toswede@thecfbc.com)

## **THE EPISTLE OF JAMES**

**INTRODUCTION**

**PRINCIPLES**

**TEXT**

**OUTLINE**

**QUESTIONS**

Adapted from the larger work (under contract - prior his home-going) of  
**Dr. Stanley Ellisen, Beloved Professor of English Bible  
And Interpretation  
At The Western Baptist Theological Seminary.**

This Monograph was prepared for Seminary,  
Bible College, Church and Home Bible studies.

Also contained in each book is an Introduction and  
on opposing pages the associated Biblical text taken from  
the ASV Version of 1901; and a list of  
Class Questions.



**INTRODUCTION****I. THE AUTHORSHIP**

A- James, half-brother of the Lord ("Jacob" in Greek). Confirmed:

1. Best authenticated of four possibilities (son of Zebedee and brother of John; son of Alphaeus; father of Judas, not Iscariot; and James the Lord's brother).
- 2- The content is in close agreement with what is known of James the Lord's half-brother (Acts 1:14; 12:17; 15:4-29; 21:18; I Corinthians 15:7; Galatians 1:18-19; 2:9-11; James 1:1; Jude 1).
- 3- Externally, the book was classed by the Western church with the questioned books of the Antilegomena until the third council of Carthage of 397. Though long questioned in the West, it was early acknowledged as canonical in Jerusalem and Syria (probably because it was written to the Eastern diaspora with Jewish overtones and not to Western Gentiles).

B- Person of the author:

- 1- He was a brother of the Lord (Galatians 1:19). The term could not be used of any but of the immediate family, not cousins (Robertson). The names of the brothers were: Jesus, James, Joses (or Joseph), Judas, and Simon (Matthew 13:55; Mark 6:3).
- 2- He was the son of Mary and Joseph, not a son by a former marriage (otherwise Jesus would not have been heir to the throne, or, on the other hand, Mary would not have been a virgin).
- 3- As the next younger brother of Jesus, he was doubtless brought up with Jesus in Nazareth and taught many lessons, physical, moral, and spiritual, by his older Brother.
- 4- Legend holds that he became a Nazarite without grounds. He came to be known as James the Just not because a Nazarite but because of his piety.
- 5- He perhaps followed Jesus in His early ministry (John 2:12), but failed to believe in His Messiahship until after the resurrection (John 7:5; I Corinthians 15:7).
- 6- He continued to follow Jesus' ministry out of curiosity and brotherly interest (Mark 3:31) but at the crucifixion was evidently out of sympathy with Him, for Jesus commended His mother unto John, rather than unto His own family.
- 7- He was paid a personal visit by the Risen Christ shortly after the resurrection. This was Jesus' only appearance to an unbeliever after the resurrection. Following this James evidently led his brothers to faith (Acts 1:14).
- 8- By A. D. 44 James had become a leader in the church at Jerusalem (Acts 12:17), and was a pillar or president of the group at the first Church Council in A.D. 50.
- 9- Josephus says he was stoned just after the death of Festus by the high

priest and Sadducees on a charge of transgressing the law (c. A.D. 62).

10-His ministry was primarily to the circumcision or Jewish element in the church in Jerusalem and the Eastern diaspora.

## II. THE ADDRESSEES

James wrote to the "twelve tribes which are scattered abroad" (1:1), evidently meaning Christian Jews (2:1; 5:7) with an oblique reference to all the Jews of the dispersion. The content seems to indicate Jewish Christians of the poorer class and a sprinkling of the rich.

James probably addressed chiefly those of the Eastern dispersion of Babylonia and Mesopotamia, while Peter addressed those of the Western area (I Peter 1:1).



### III. THE HISTORICAL SETTING

#### A- Date of writing: (c. A. D. 45-49).

It seems to have been written after a time of persecution when James came to be a recognized leader in the church. It was no doubt written after the martyrdom of James the brother of John (c. 44), for he writes as though his identity would not be confused. It seems to have been written before the time of the problem of Gentiles' admission to the Church, which came to a head at the council of A. D. 50.

#### B- Written before the Jerusalem Council, James was the first New Testament book to be written. The only Scriptures they had at that time was the Old Testament. They had to depend largely on oral sayings and recorded pieces concerning the life and message of Christ.

#### C- James writes to Jewish Christians who from the time of Pentecost had travelled in every direction with the message of Peter concerning Jesus Who had fulfilled the law and Who seemed to oppose the law in that He opposed their traditions. This obviously put them in a hostile environment in their various localities and seemed to put them in the position of defending antinomianism. Thus James writes to bolster them in their faith, but also to warn them against antinomianism. There is no conflict with Pauline doctrine in James, for Paul had not yet set forth his views in these areas.

### IV. THE STYLE AND COMPOSITION OF JAMES

#### A- The Greek language employed is the smooth easy Koine of a cultivated Jew of Palestine, with little indications of classical Greek.

#### B- James' style and content resemble that of Jesus in the Sermon on the Mount. Proverbial epigrams, homely figures of speech, and directness of speech characterize the Epistle. He uses many metaphors and similes. He deals not with abstractions, but characteristically as a Jew, with concrete, picturesque forms (2:2-4; 5:1-5).

#### C- The Epistle breathes the atmosphere of the Law and the fiery sternness of the prophets, employing the logic of the wisdom literature. No sharper condemnations of worldliness can be found in the New Testament.

### V. THE PURPOSE AND THEME OF JAMES

**The theme of James is practical Christian living or the manifestation of faith by works.** He wrote to a group of Hebrew Christians who, having been liberated from the shackles of the Law, and living in an age and surroundings of lawlessness, were

tempted and inclined to antinomianism. They tended to restrict their experience of faith to an inward and intellectual experience; this type of faith was not so costly in terms of social persecution. James strikes a devastating blow at this conception, declaring such faith to be dead. His appeal is not to the sinner for salvation and justification before God, but to the believer for sanctified living and justification before men.

His purpose then is **to enjoin perseverance and joy in persecution and stimulate a vigorous declaration of their inward faith by outward works.**

I	<u>FAITH TESTED BY TRIALS.</u>	1.
	A. External Sources Of Trials. 1-12 .	
	B. Internal Sources Of Trials. 13-17.	
	C. Supernal Source Of Strength. 18-21	
	D. Eternal Need Of Vigilance. 22-27.	
II	<u>FAITH TESTED BY WORKS.</u>	2.
	A. Faith Without Love Is Dead. 1-13.	
	B. Faith Without Works Is Dead. 14-26.	
III	<u>FAITH TESTED BY WORDS.</u>	3.
	A. The Divine Rule Of The Tongue Needed. 1-12.	
	B. The Divine Role Of The Tongue Noted. 13-18.	
IV	<u>FAITH TESTED BY WORLDLINESS.</u>	4.
	A. The Demonic Source Of Worldliness. 1-4.	
	B. The Divine Solution To Worldliness. 5-10.	
	C. The Deceitful Character Of Worldliness. 11-17.	
V	<u>FAITH TESTED BY WATCHFULNESS.</u>	5.
	A. Counsel Concerning Riches. 1-6.	
	B. Counsel Concerning Oppression. 7-11.	
	C. Counsel Concerning Holy Living. 12-20.	
<u>Theme:</u> The Interrelationship Of Faith And Works. (Or, The Testing Of Faith By Works)		

1Co 9:25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible **crown**; but **we an incorruptible**.

Php 4:1¶ Therefore, **my brethren dearly beloved and longed for, my joy and crown**, so stand fast in the Lord, *my* dearly beloved.

1Th 2:19 For what *is* our hope, or joy, or **crown of rejoicing**? *Are* not even ye in the presence of our Lord Jesus Christ at his coming? {rejoicing: or, glorying?}

2Ti 4:8 Henceforth there is laid up for me **a crown of righteousness**, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto **all them also that love his appearing**.

Jas 1:12 Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the **crown of life**, which the Lord hath promised **to them that love him**.

1Pe 5:4 And when the chief Shepherd shall appear, ye shall receive a **crown of glory** that fadeth not away.

Re 2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee **a crown of life**.

#### **The Warnings!**

2Ti 2:5 And if a man also strive for masteries, *yet* is he not **crowned**, except he strive lawfully.

Re 3:11 Behold, I come quickly: hold that fast which thou hast, that no man take thy **crown**.

### **Figure 01. A BELIEVER'S CROWNS**

## Heaven came down and glory filled my soul!

**Verse 1:**

O what a wonderful, wonderful day - day I will never forget;

After I'd wandered in darkness away, **Jesus my Saviour** I met.

O what a tender, Compassionate friend - He met the need of my heart;

Shadows dispelling, With joy I am telling, He made all the darkness depart.

**Chorus:**

**Heaven came down and glory filled my soul,**

**When at the cross the Saviour made me whole;**

**My sins were washed away –**

**And my night was turned to day –**

**Heaven came down and glory filled my soul!**

**Verse 2:**

Born of the Spirit with life from above - into God's fam'ly divine,

Justified fully thru Calvary's love, O what a standing is mine!

And the transaction so quickly was made, when as a sinner I came,

Took of the offer of grace He did proffer - He saved me, O praise His dear name!

**Chorus:****Verse 3:**

Now I've a hope that will surely endure after the passing of time;

I have a future in heaven for sure, there in those mansions sublime.

And it's because of that wonderful day when at the cross I believed;

Riches eternal and **blessings supernal** from His precious hand I received.

**Chorus:**

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**Figure 02. Lyrics To Heaven Came Down And Glory Filled My Soul.**

- 1 ¶ {1} James, a {2} servant of God and of the Lord Jesus Christ, to the twelve tribes which are of the Dispersion, {3} greeting. {1} Or Jacob 2) Gr bondservant 3) Gr wisheth joy}
- 2 ¶ Count it all joy, my brethren, when ye fall into manifold {1} temptations; {1} Or trials }
- 3 Knowing that the proving of your faith worketh {1} patience. {1} Or stedfastness }
- 4 And let {1} patience have *its* perfect work, that ye may be perfect and entire, lacking in nothing. {1} Or stedfastness }
- 5 But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him.
- 6 But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed.
- 7 For let not that man think {1} that he shall receive anything of the Lord; {1} Or that a doubleminded man, unstable in all his ways, shall receive anything of the Lord }
- 8 a doubleminded man, unstable in all his ways.
- 9 But let the brother of low degree glory in his high estate:
- 10 and the rich, in that he is made low: because as the flower of the grass he shall pass away.
- 11 For the sun ariseth with the scorching wind, and withereth the grass: and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his goings.
- 12 Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which *the Lord* promised to them that love him.
- 13 ¶ Let no man say when he is tempted, I am tempted {1} of God; for God {2} cannot be tempted with {3} evil, and he himself tempteth no man: {1} Gr from 2) Or is untried in evil 3) Gr evil things }
- 14 but each man is {1} tempted, when he is drawn away by his own lust, and enticed. {1} Or tempted by his own lust, being drawn away by it, and enticed }
- 15 Then the lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death.
- 16 Be not deceived, my beloved brethren.
- 17 Every good {1} gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning. {1} Or giving }

**I. FAITH TESTED BY TRIALS.****(1.)****A- INTRODUCTION.****vs. 1**

- 1- The author:
- 2- The addressees:

**B- EXTERNAL SOURCES OF TRIALS.****vs.2-12**

- 1- The purpose of testing. vs. 2-4
  - a- To increase joy.
  - b- To instill patience.
  - c- To build maturity.
- 2- The promise for testing. vs. 5-8
  - a- The need for special wisdom.
  - b- God's liberal supply available.
  - c- God's method of dispensing. vs. 6-8
- 3- The prominent area of testing. -- "riches." vs. 9-11
  - a- To the poor: Focus on your true riches.
  - b. To the rich: Beware of attachment to riches
- 4- The prize of testing: A "crown of life." vs. 12  
(Reserved especially for trial-overcomers, Rev. 2:10)

**C- INTERNAL SOURCES OF TRIALS.****vs. 13-17**

- 1- Note that these temptations (enticements) are not from God.  
(Distinguish from the previous tests from God)
- 2- Sin is conceived by "fondling" evil desires. vs. 14-15
- 3- Sin ultimately slays its victim. vs. 15
- 4- Note the warning about rationalizing this principle. vs. 16-17

18 Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.

19 ¶ {1} Ye know *this*, my beloved brethren. But let every man be swift to hear, slow to speak, slow to wrath: {1} Or *Know ye*}

20 for the wrath of man worketh not the righteousness of God.

21 Wherefore putting away all filthiness and overflowing of {1} wickedness, receive with meekness the {2} implanted word, which is able to save your souls. {1} Or *malice* 2) Or *inborn*}

22 But be ye doers of the word, and not hearers only, deluding your own selves.

23 For if any one is a hearer of the word and not a doer, he is like unto a man beholding {1} his natural face in a mirror: {1} Or *the face of his birth*}

24 for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was.

25 But he that looketh into the perfect law, the *law* of liberty, and *so* continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing.

26 If any man {1} thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain. {1} Or *seemeth to be*}

27 Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, *and* to keep oneself unspotted from the world.



**D- SUPERNAL<sup>1</sup> INTERNAL SOURCES OF TRIALS.****vs. 1:18-21**

- 1 God's Word begets us to new life. vs. 17-18
  - a- Of His will.
  - b- By His Word.
  - c- As "firstfruits." Therefore especially offered to God.
- 2- God's Word also matures us. vs. 19-21
  - a- Maturity involves our wills also.
  - b- Maturity has great opposition.
  - c- Maturity comes by responding to the Word. Mere knowledge tends to deceive.

**E- ETERNAL NEED OF VIGILANCE.****vs. 1:22-27**

- 1- The need for personal inventory. vs. 22-25
  - a- **Blindness develops by non-response. (Light is dangerous to just stare at)**
  - b- **Blessing comes through knowing and doing. How does this "Law" liberate?**
- 2- The need for community involvement. vs. 26-27
  - a- Pure religion is socially active.
  - b- Pure religion is guarded in speech.
  - c- Pure religion is concerned for the less fortunate.
  - d- Pure religion does not compromise with evil.

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<sup>1</sup> Supernal: **1.** of or from the world of the divine; celestial **2.** of or emanating from above or from the sky . See Figure 02; [from Medieval Latin *supernālis*, from Latin *supernus* that is on high, from *super* above]

**James 2**

- 1 ¶ My brethren, {1} hold not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons. {1} *Or do ye, in accepting persons, hold the faith...glory?*}
- 2 For if there come into your {1} synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing; {1} *Or assembly*; Compare Heb 10:25 (Gr)}
- 3 and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my footstool;
- 4 {1} do ye not make distinctions {2} among yourselves, and become judges with evil thoughts? {1} *Or are ye not divided* 2) *Or in your own mind*}
- 5 Hearken, my beloved brethren; did not God choose them that are poor as to the world *to be* rich in faith, and heirs of the kingdom which he promised to them that love him?
- 6 But ye have dishonored the poor man. Do not the rich oppress you, and themselves drag you before the judgment-seats?
- 7 Do not they blaspheme the honorable name {1} by which ye are called? {1} *Gr which was called upon you?* See Ac 15:17}
- 8 ¶ Howbeit if ye fulfil the royal law, according to the scripture, {1} Thou shalt love thy neighbor as thyself, ye do well: {1} *Le 19:18*}
- 9 but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors.
- 10 For whosoever shall keep the whole law, and yet stumble in one *point*, he is become guilty of all.
- 11 For he that said, {1} Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law. {1} *Ex 20:13 f; De 5:17 f*}
- 12 So speak ye, and so do, as men that are to be judged by a law of liberty.
- 13 For judgment *is* without mercy to him that hath showed no mercy: mercy glorieth against judgment.

## II. FAITH IS TESTED BY WORKS. (2.)

### A- FAITH WITHOUT LOVE IS DEAD. vs. 2:1-13

- 1- Partiality was especially repugnant to Jesus. vs. 1
  - a- He didn't politic with the rich and influential.
  - b- He was the Friend of the poor and helpless.
- 2- Partiality breaks the "Law of love." vs. 2-4
  - a- It uses religion for its own purposes.
  - b- It bows to "mammon" in God's house.
- 3- Partiality is blind to God's will. vs. 5-6
  - a- God often chooses the poor rather than the rich. (The poor are His special concern, Ps. 41:1; Prov. 19:17)
  - b- Note the qualification of the poor that "love Him." vs. 5
- 4- Partiality tends to side with blasphemers. The rich are vs. 7
 

prone to arrogance against God.
- 5- Partiality is tantamount to adultery & murder. vs. 8-12
  - a- The heart of the "royal law" (the King's) is love. The law is broken (like a balloon) by the smallest puncture.
  - b- The judgment of the "law of liberty" will be according to love or mercy shown.
- 6- Partiality invites God's judgment without mercy. vs. 12-13
 

"Blessed are the merciful ...." (Matt. 5:7)

**James 2 (cont.)**

14 ¶ What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him?

15 If a brother or sister be naked and in lack of daily food,

16 and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit?

17 Even so faith, if it have not works, is dead in itself.

18 {1} Yea, a man will say, Thou hast faith, and I have works: show me thy faith apart from *thy* works, and I by my works will show thee *my* faith. {1} *Or But some one will say*}

19 Thou believest that {1} God is one; thou doest well: the demons also believe, and shudder. {1} *Some ancient authorities read there is one God*}

20 But wilt thou know, O vain man, that faith apart from works is barren?

21 Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar?

22 {1} Thou seest that faith wrought with his works, and by works was faith made perfect; {1} *Or Seest thou...perfect?*}

23 and the scripture was fulfilled which saith, {1} And Abraham believed God, and it was reckoned unto him for righteousness; {2} and he was called the friend of God. {1} *Ge 15:6. 2) Isa 41:8; 2 Ch 20:7*}

24 Ye see that by works a man is justified, and not only by faith.

25 And in like manner was not also Rahab the harlot justified by works, in that she received the messengers, and sent them out another way?

26 For as the body apart from the spirit is dead, even so faith apart from works is dead.

**B- Faith Without Works Is Dead.****vs. 2:14-26**

- 1- The problem: "What kind of faith is 'saving faith'?"
  - a- Is mere profession of orthodoxy, salvation?  
Remember the "advantages" of such in the dispersion.
  - b- Such a concept even violated Jewish religion.
- 2- The answer: "Living faith is active faith." vs. 17-18
  - a- **Its root is in God's Word.**
  - b- **Its fruit is a manifestation to men.**
- 3- Some classic examples. vs. 19-25
  - a- The demons exemplify dead "orthodoxy." vs. 19
    - 1) They are monotheists, certainly not atheists.
    - 2) They even quake and tremble.
  - b- Father Abraham exemplified **growing faith.** vs. 20-24
    - 1) Offering Isaac **demonstrated his growing faith.**  
He was "justified" by a working faith.
    - 2) **His faith produced works**, not vice versa.  
The two then perfected each other.
  - c- Rahab the harlot exemplified saving faith. vs. 25

Her new faith was immediately courageous.  
(As Abraham gave up his son, Rahab gave up her family)
  - d- The analogy of a body without a spirit. vs. 26

## James 3

- 1 ¶ Be not many *of you* teachers, my brethren, knowing that we shall receive {1} heavier judgment. {1} *Gr greater*}
- 2 For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also.
- 3 Now if we put the horses' bridles into their mouths that they may obey us, we turn about their whole body also.
- 4 Behold, the ships also, though they are so great and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth.
- 5 So the tongue also is a little member, and boasteth great things. Behold, {1} how much wood is kindled by how small a fire! {1} *Or how great a forest*}
- 6 And the tongue is {1} a fire: {2} the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of {3} nature, and is set on fire by {4} hell. {1} *Or a fire, that world of iniquity: the tongue is among our members that which etc* 2) *Or that world of iniquity, the tongue, is among our members that which etc* 3) *Or birth* 4) *Gr Gehenna*}
- 7 For every {1} kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed {2} by {3} mankind. {1} *Gr nature* 2) *Or unto* 3) *Gr the human nature*}
- 8 But the tongue can no man tame; *it is* a restless evil, *it is* full of deadly poison.
- 9 Therewith bless we the Lord and Father; and therewith curse we men, who are made after the likeness of God:
- 10 out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be.
- 11 Doth the fountain send forth from the same opening sweet *water* and bitter?
- 12 Can a fig tree, my brethren, yield olives, or a vine figs? Neither *can* salt water yield sweet.
- 13 ¶ Who is wise and understanding among you? let him show by his good life his works in meekness of wisdom.
- 14 But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth.
- 15 This wisdom is not *a wisdom* that cometh down from above, but is earthly, {1} sensual, {2} devilish. {1} *Or natural; Or animal;* 2) *Gr demoniacal*}
- 16 For where jealousy and faction are, there is confusion and every vile deed.
- 17 But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without {1} variance, without hypocrisy. {1} *Or doubtfulness; Or partiality*}
- 18 And the fruit of righteousness is sown in peace {1} for them that make peace. {1} *Or by*}

**III. FAITH TESTED BY WORKS.****(3.)****A- THE DIVINE RULE OF THE TONGUE NEEDED.****vs. 1-12**

- 1- A most strategic instrument. vs. 1-6
  - a- It imposes great responsibility on teachers. vs. 1-2
    - 1) Don't be mere self-appointed teachers.
    - 2) Its control is a mark of perfection.
  - b- It acts as a "rudder" for life. vs. 3-4
    - 1) As a horse's bit. The 1<sup>st</sup> thing we must tame.
    - 2) As a ship's rudder. "Small, but Oh, my!"
  - c- Uncontrolled, it is disastrous. vs. 5-6
- 2- **A most difficult instrument to control.** vs. 7-12
  - a- The only "beast" man can't tame. vs. 7-8
  - b- Its deception is uncanny. vs. 9-10
    - Blesses and curses according to whim.
  - c- It operates contrary to the laws of nature. vs. 11-12
- 3- **The implication: God alone can tame the tongue.** vs. 10, 13

**B- THE DIVINE ROLE OF THE TONGUE NOTED.****vs. 13-18**

- 1- **Untamed by God, it is a fountain of wickedness.**  
By thoughts, words, and vile deeds that follow.
- 2- **Tamed by God, it is a fountain of wisdom.** vs. 17-18
  - a- **Purity** -- its foremost characteristic.
  - b- **Compassionate** -- its preeminent concern.
  - c- **Sincere and genuine** -- its compelling authenticity.
  - d- **Righteousness and peace** -- its delicious fruit.

## James 4

- 1 ¶ Whence *come* wars and whence *come* fightings among you? *come they* not hence, *even* of your pleasures that war in your members?
- 2 Ye lust, and have not: ye kill, and {1} covet, and cannot obtain: ye fight and war; ye have not, because ye ask not. {1} *Gr are jealous*}
- 3 Ye ask, and receive not, because ye ask amiss, that ye may spend *it* in your pleasures.
- 4 Ye {1} adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God. {1} *That is who break your marriage vow to God*}
- 5 Or think ye that the scripture {1} speaketh in vain? {2} Doth the spirit which {3} he made to dwell in us long unto envying? {1} *Or saith in vain*, 2) Or *The Spirit which he made to dwell in us he yearneth for even unto jealous envy*. Compare Jer 3:14; Ho 2:19 f; Or *That Spirit which he made to dwell in us yearneth for us even unto jealous envy*. 3) Some ancient authorities read *dwelleth in us*}
- 6 But he giveth {1} more grace. Wherefore *the scripture* saith, {2} God resisteth the proud, but giveth grace to the humble. {1} *Gr a greater grace* 2) Pr 3:34}
- 7 Be subject therefore unto God; but resist the devil, and he will flee from you.
- 8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded.
- 9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.
- 10 Humble yourselves in the sight of the Lord, and he shall exalt you.
- 11 ¶ Speak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law: but if thou judgest the law, thou art not a doer of the law, but a judge.
- 12 One *only* is the lawgiver and judge, *even* he who is able to save and to destroy: but who art thou that judgest thy neighbor?
- 13 Come now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain:
- 14 whereas ye know not what shall be on the morrow. What is your life? For ye are a vapor, that appeareth for a little time, and then vanisheth away.
- 15 {1} For that ye ought to say, If the Lord will, we shall both live, and do this or that. {1} *Gr Instead of your saying*}
- 16 But now ye glory in your vauntings: all such glorying is evil.
- 17 To him therefore that knoweth to do good, and doeth it not, to him it is sin.



**IV. FAITH TESTED BY WORLDLINESS.****(4.)****A- THE DEMONIC SOURCE OF WORLDLINESS.****vs. 1-4**

- 1- The problem: "How strife begins?" vs. 1
  - a- An internal enemy wars for our affections. **The old man is still alive!**
  - b- Surrender here leads to perpetual strife.
- 2- The process: "How strife develops." vs. 2-3
  - a- **Selfish** desires lead to carnal schemes. Even murder is possible.
  - b- **Selfish** desires nullify God's help. Even prayer can be prostituted.
- 3- The paradox: "God's people can become His enemies." vs. 4
  - a- **Worldliness is spiritual adultery.**
  - b- **Worldliness is satanic alliance.**

**B- THE DIVINE SOLUTION TO WORLDLINESS.****vs. 5-10**

- 1- The divine Presence within. vs. 5
- 2- The divine promise of grace. vs. 6
- 3- The divine process of peace and power. vs. 7-10
  - a- Submit to God (**pos.**); Resist the devil (**neg.**).
  - b- Draw nigh to God (**pos.**); Cleanse hands & hearts (**neg.**).
  - c- Remember: Exaltation comes through humility.

**C- THE DECEITFUL CHARACTER OF WORLDLINESS.****vs. 4:11-17**

- 1- We so easily become self-appointed judges. vs. 11-12  
This is usurping God's authority. (Rom. 14:4)
- 2- We so easily leave God out of our planning. vs. 13-15
- 3- We so easily become callous to our conscience. vs. 16-17

## James 5

- 1 ¶ Come now, ye rich, weep and howl for your miseries that are coming upon you.
- 2 Your riches are corrupted, and your garments are moth-eaten.
- 3 Your gold and your silver are rusted; and their rust shall be for a testimony *{1}* against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. *{1) Or unto}*
- 4 Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth.
- 5 Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter.
- 6 Ye have condemned, ye have killed the righteous *one*; he doth not resist you.
- 7 Be patient therefore, brethren, until the *{1}* coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until *{2}* it receive the early and latter rain. *{1) Gr presence 2) Or he}*
- 8 Be ye also patient; establish your hearts: for the coming of the Lord is at hand.
- 9 Murmur not, brethren, one against another, that ye be not judged: behold, the judge standeth before the doors.
- 10 Take, brethren, for an example of suffering and of patience, the prophets who spake in the name of the Lord.
- 11 Behold, we call them blessed that endured: ye have heard of the *{1}* patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful. *{1) Or endurance}*

**V. FAITH TESTED BY WATCHFULNESS. (5.)****A- COUNSEL CONCERNING RICHES. 5:1-6**

- 1- Possessing riches can be a curse. vs. 1-3
  - a- Their strict accounting will be required. vs. 1, 3
  - b- Their selfish use will be judged. vs. 2
    - Not intended for selfish exploitation.
  - c- Their non-use will be judged. vs. 3
    - God wants it invested for Him, not hoarded for security.
- 2- Pursuing riches can be a curse. vs. 4-6
  - a- The tendency to fraud is noted.
  - b- The Judge of fraud: The "Lord of Armies." vs. 4
    - He will especially revenge the poor & oppressed.
  - c- The judgment of fraud: Slaughter. vs. 5
    - The rich "fatten themselves for slaughter."
  - d- The viciousness of fraud: Ends in murder. vs. 6
    - Avarice will stop at nothing.

**B- COUNSEL CONCERNING OPPRESSION. vs. 7-11**

- 1- Beware of seeking retaliation. vs. 6-8
  - a- Rather learn patience awaiting the Lord.
  - b- Remember the Lord is a patient "Farmer."
- 2- Beware of recrimination. vs. 9
  - Rather leave the judgment of others to the Lord.
- 3- Be aware "you're in good company" – the prophets.' vs. 10-11
  - a- Note Jeremiah's endurance --without being vindicated.
  - b- Note Job's end -- vindicated for our learning.

**James 5 (cont.)**

12 ¶ But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but *{1}* let your yea be yea, and your nay, nay; that ye fall not under judgment. *{1}* Or *let yours be the yea, yea, and the nay, nay;* Compare Mt 5:37}

13 Is any among you suffering? Let him pray. Is any cheerful? Let him sing praise.

14 Is any among you sick? Let him call for the elders of the church; and let them pray over him, *{1}* anointing him with oil in the name of the Lord: *{1}* Or *having anointed }*

15 and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him.

16 Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working.

17 Elijah was a man of like *{1}* passions with us, and he prayed *{2}* fervently that it might not rain; and it rained not on the earth for three years and six months. *{1}* Or *nature 2) Gr with prayer}*

18 And he prayed again; and the heaven gave rain, and the earth brought forth her fruit.

19 My brethren, if any among you err from the truth, and one convert him;

20 *{1}* let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins. *{1}* *Some ancient authorities read know ye}*

**C- COUNSEL FOR HOLY LIVING.****vs. 5:12-20**

- 1- Be Founded On Honesty. vs. 12
- a- Trials should not diminish honesty.
  - b- Honesty should not require an oath. [Mat 5:34-37].  
i. e., **Be honest at all times.**
- 2- Be fervent in prayer. vs. 13-18
- a- In times of trial. vs. 13
  - b In times of triumph. vs. 13
  - c- In times of sickness. vs. 14-16
    - 1) The patient 1st calls the elders.
    - 2) The elders pray (to determine God's will).
    - 3) The elders anoint (a "medication"?).
    - 4) Unconfessed sin is confessed (if any is involved).
    - 5) The "prayer of faith" brings healing (definite).  
i.e., after God's will has been determined by prayer.  
If healing is not God's will, greater grace is given. (II Cor. 12:9)
  - d- In times of spiritual conflict. vs. 16-18
    - 1) Prayer overcomes human weaknesses.
    - 2) Elijah was weak but righteous and believing.
- 3- **Be faithful in mending broken lives.** vs. 19-20
- a- **Any believer can fall into error.**
  - b- An untimely death can result. (I Cor. 11:30; I Jn. 5:16)
  - c- **Remember: "We are our brother's keeper" [Gal 6:1]**

## QUESTIONS FOR THE EPISTLE OF JAMES

1. Why was the canonicity of the Epistle to James long disputed by the Western church?
2. To what other portion of the New Testament is James strikingly similar?
3. To whom was the book of James addressed?
4. Give the approximate date of its writing and two reasons for maintaining this date.
5. State the theme of the Epistle of James.
6. What is the value of temptation according to James?
7. Distinguish the two types of temptation referred to in James 1.
8. Suggest several ways by which works attest one's faith.
9. In what way is "discrimination" a sin against the "royal law"?
10. What analogy does James make of "dead faith"?
11. In what way was Abraham justified by works, according to 2:21?

12. Suggest two ways in which the tongue is crucial in relation to faith.
  
13. How is wisdom related to works?
  
14. How does James characterize worldliness?
  
15. Note three elements in the remedy for worldliness.
  
16. Why does James remonstrate against the rich in James 5?
  
17. What encouragement does James give the oppressed?
  
18. Suggest several principles of holy living as given in James 5:12-20.

Copy these 2 pages, type your answers, and hand in or send by email to [swede@thecfbc.com](mailto:swede@thecfbc.com)





## **THE EPISTLE OF 1 PETER**

**INTRODUCTION**

**PRINCIPLES**

**TEXT**

**OUTLINE**

**QUESTIONS**

Adapted from the larger work (under contract - prior his home-going) of  
**Dr. Stanley Ellisen, Beloved Professor of English Bible  
And Interpretation  
At The Western Baptist Theological Seminary.**

This Monograph was prepared for Seminary,  
Bible College, Church and Home Bible studies.  
Also contained in each book is an Introduction and  
on opposing pages the associated Biblical text taken from  
the ASV Version of 1901; and a list of  
Class Questions.



# THE FIRST EPISTLE OF PETER

## INTRODUCTION

### I. THE AUTHORSHIP: Peter, the apostle.

#### A- The Attestations Of Petrine Authorship.

Both external and internal attestations for the Petrine authorship are strong. It is the most anciently and unanimously attested of all the New Testament writings. Internally, he gives his name in the salutation and evidences familiarity with the life and sufferings of Christ. Note also the similarity between this Epistle and Peter's sermons in Acts.

#### B- Background And Life Of Peter.

- 1- He was originally from Bethsaida (John 1:44). His father's name was Jonas and his brother's, Andrew, with whom he carried on a fishing business at Capernaum.
- 2- He and his wife lived evidently with her folks at Capernaum.
- 3- He was led to the Lord by Andrew, at which time Christ named him Cephas (Aramaic) or Peter (Greek), meaning "rock. "
- 4- He became a disciple of Jesus at His invitation (Luke 5:2-11).
- 5- He became the leader among the disciples and a member of the inner circle of three.
- 6- After Pentecost he became the spokesman for the early church and one of its two greatest personalities, in spite of his lapse and denial of Christ at the crucifixion.
- 7- Although his ministry was to the circumcision, he was the one through whom the Lord impressed the early church that Gentiles were to be included apart from law observances.
- 8- Peter travelled extensively to the outlying Jewish communities, often being accompanied by his wife (Galatians 2:8, 9; I Corinthians 9:5).
- 9- His life may be studied with Pentecost as the dividing point. Two periods may be defined before Pentecost and two after; Peter the fisherman; Peter the disciple; Peter the Apostle and leader of the church; and Peter the travelling Jewish evangelist.
- 10- Tradition (from the time of Clement of Rome) is almost universal in asserting that Peter came to Rome and was crucified head downward in the Neronian persecution. Origen and Eusebius claimed it occurred on the same day as the martyrdom of Paul. It seems probable he did not get to Rome till after Paul wrote 2 Timothy, and that he died a short time after Paul at Rome.

## II. THE ADDRESSEES

- A- Peter wrote to the scattered believers throughout Asia Minor; some of whom were Jews, but most Gentile believers. The term "Gentiles" seems to signify unbelievers rather than non-Jews in the book.
- B- Possibly many of these churches had been founded by Paul or were offshoots of the churches he founded. Peter did not restrict his ministry to the Jews any more than Paul restricted his to Gentiles. Such a contention would assume he had forgotten his vision in Acts 10.

## III. THE HISTORICAL SETTING

### A- Date of writing.

- 1- Peter was martyred the 13th year of Nero's reign, c. 67/68.
- 2- Since 1 Peter shows acquaintance with the Prison Epistles, its writing would be then after 63.
- 3- The mounting persecution in the provinces suggests that the Neronian persecution in Rome had begun (64, or after).
- 4- Probable date then, c. 65-67.

### B- Separation From Judaism.

Christianity had made a definite separation from Judaism, especially during the 6th decade A.D. Reaction against the Christians, with their concept of coming judgment and overthrow of the existing world scene, provoked suspicion and contempt from both Judaism and Rome.

### C- Imperial Persecution.

Imperial persecution of Christians began in Rome in 64 and the churches of the Roman Empire began to fear Nero's brutality would extend to the provinces. Suffering was the lot of many and was ominously approaching all. At this point, however, persecution was more in the form of slander and calumnious attacks because of their separated walk (4:4, 5; 14, 15).

### D- Locations Of Peters Ministry.

Since much of this territory was probably the area of Paul's ministry, it is reasonable to assume that Paul was not in the area at this time, possibly in Spain.

#### **IV. THE PURPOSE AND THEME OF I PETER.**

**The theme of the Epistle is suffering.** The word or its equivalent is found 21 times in the book. Peter emphasizes the principle of first the cross and then the crown.

**His purpose is twofold:** **(1)** He writes to confirm that the gospel of Christ is the "true grace of God" in spite of the seeming "silence of heaven" and the mounting opposition of the ungodly. **(2)** Peter writes to encourage these scattered believers and to forewarn them of coming "fiery trials" which would sift and purify the church. Through such they are to live separated lives and to suffer patiently after the example of Christ.

<b>I</b>	<b><u>THE HIGH STANDING OF BELIEVERS.</u></b>	1:1- 2:12.
	A. Their Divine Foundation.	1:1-12.
	1. God's work of salvation.	
	2. God's witness of revelation.	
	B. Their Designed Transformation.	1:13-2:12.
	1. The need for "girding up."	
	2. The need for growing up.	
<b>II</b>	<b><u>THE HOLY WALK OF BELIEVERS.</u></b>	2:13- 4:19.
	A. The Need For Proper Submission.	2:11-3:12.
	1. Submission in society.	
	2. Submission in shop & office.	
	3. Submission in the home.	
	4. Submission in the church.	
	B. The Need For Proper View Of Suffering.	3:13-4:19.
	1. Suffering often promotes God's program.	
	2. Suffering often perfects the saints.	
<b>III</b>	<b><u>THE HUMBLE SERVICE OF BELIEVERS.</u></b>	5.
	A. Exhortations To The Leaders.	5:1-4.
	B. Exhortations To The Laity.	5-11.
	C. Salutations From "Babylon."	12-13..
<b><u>Theme:</u> The Place Of Suffering In Christian Living.</b>		

1Co 9:25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible **crowns**; but **we an incorruptible.**

Php 4:1¶ Therefore, **my brethren dearly beloved and longed for, my joy and crown**, so stand fast in the Lord, *my* dearly beloved.

1Th 2:19 For what *is* our hope, or joy, or **crowns of rejoicing**? Are not even ye in the presence of our Lord Jesus Christ at his coming? {rejoicing: or, glorying?}

2Ti 2:5 And if a man also strive for masteries, yet is he not **crowns**, except he strive lawfully.

2Ti 4:8 Henceforth there is laid up for me **a crown of righteousness**, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto **all them also that love his appearing.**

Jas 1:12 Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the **crowns of life**, which the Lord hath promised **to them that love him.**

1Pe 5:4 And when the chief Shepherd shall appear, ye shall receive a **crowns of glory** that fadeth not away.

Re 2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee **a crown of life.**

#### Warning

Re 3:11 Behold, I come quickly: hold that fast which thou hast, that no man take thy **crowns**.

### Figure 01. A BELIEVER'S CROWNS

**1 Peter 1**

- 1 ¶ Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,
- 2 according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.
- 3 ¶ Blessed *be* {1} the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, {1} *Or God and the Father*; See Ro 15:6 margin}
- 4 unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,
- 5 who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time.
- 6 ¶ Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold {1} trials, {1} *Or temptations*}
- 7 that the proof of your faith, *being* more precious than gold that perisheth though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ:
- 8 whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and {1} full of glory: {1} *Gr glorified*}
- 9 receiving the end of your faith, *even* the salvation of *your* souls.
- 10 ¶ Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that *should come* unto you:
- 11 searching what *time* or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings {1} of Christ, and the glories that should follow them. {1} *Gr unto*}
- 12 To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that {1} preached the gospel unto you {2} by the Holy Spirit sent forth from heaven; which things angels desire to look into. {1} *Gr brought good tidings*; Compare Mt 11:5. 2) *Gr in*}



**I. THE HIGH STANDING OF BELIEVERS.****(1:1.-2:12.)****A- THEIR DIVINE FOUNDATION.****vs. 1:1-12**

- 1- The salutayion. vs. 1
  - a- The writer - the Apostle Peter.
  - b- The readers - believers of Asia Minor.
- 2- God's work of salvation. vs. 1-7
  - a- Election. vs. 1-2
    - 1) Based on the mystery of God's foreknowledge. (Rom. 8:29)**
    - 2) Bringing about sanctification. and obedience.
    - 3) Built on the offering of Christ. (Note Trinity)
  - b- Regeneration. vs. 3-4
    - 1) Produced by the Father's mercy.
    - 2) Proven by the Saviour's resurrection.
    - 3) Promising an eternal inheritance.
  - c- Preservation. vs. 5-7
    - 1) Through the greatest of power -- God's.
    - 2) Through the deepest of trials -- fire.
- 2- God's witness of Revelation. vs. 8-12
  - a- The witness of faith -- not sight. (John 20:29)  
Even without sight, the joy is unspeakable.
  - b- The witness of prophecy -- not logic.  
Even the prophets didn't understand it all.
  - c- The witness of the Holy Spirit -- not the human instruments. vs. 11-12  
Even the angels are intrigued & baffled.

**1 Peter 1 (cont.)**

- 13 ¶ Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that {1} is to be brought unto you at the revelation of Jesus Christ; {1} *Gr is being brought*
- 14 as children of obedience, not fashioning yourselves according to your former lusts in *the time of your* ignorance:
- 15 but {1} like as he who called you is holy, be ye yourselves also holy in all manner of living; {1} *Or like the Holy One who called you*
- 16 because it is written, {1} Ye shall be holy; for I am holy. {1} *Le 11:44 f; 19:2; 20:7*
- 17 And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear:
- 18 knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers;
- 19 but with precious blood, as of a lamb without spot, *even the blood* of Christ:
- 20 who was foreknown indeed before the foundation of the world, but was manifested at the end of times for your sake,
- 21 who through him are believers in God, that raised him from the dead, and gave him glory; so that your faith and hope might be in God.
- 22 Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another {1} from the heart fervently: {1} *Many ancient authorities read from a clean heart; Compare 1 Ti 1:5*
- 23 having been begotten again, not of corruptible seed, but of incorruptible, through the word of {1} God, which liveth and abideth. {1} *Or God who liveth; Compare Da 6:26*
- 24 ¶ For, {1} All flesh is as grass, And all the glory thereof as the flower of grass. The grass withereth, and the flower falleth: {1} *Isa 40:6 ff*
- 25 But the {1} word of the Lord abideth for ever. And this is the {1} word of good tidings which was {2} preached unto you. {1} *Gr saying 2) See verse 12*

**B- THEIR DESIGNED TRANSFORMATION.****(1:13.-2:12.)**

- 1- The need for "girding up." (Signified preparation for service) vs. 13-25
  - a- Be girded with hope. vs. 13
    - Even greater grace is ahead (perhaps dying grace?).
  - b- Be girded with holiness. vs. 14-16
    - 1) Not governed by worldly fashions.
    - 2) Governed by the Father's fashions.
  - c- Be girded with prayer. vs. 17
  - d- Be girded with knowledge. vs. 18-21
    - 1) Concerning the price of salvation.
    - 2) Concerning the pre-arrangement of salvation. Christ also was "foreknown." (20)
    - 3) Concerning the proof in Christ's resurrection.
  - e- Be girded with love. vs. 22
    - Turn "brotherly love" (philadelphia) into divine love of the heart.
  - f- Be girded with the eternal Word. vs. 23-25
    - 1) The Word is the seed of salvation.
    - 2) The Word is the security of Eternal Salvation.
      - It is the one secure thing in this life. vs. 24-25

**1 Peter 2**

- 1 ¶ Putting away therefore all {1} wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, {1} *Or malice*; 1 Co 14:20}
- 2 as newborn babes, long for the {1} spiritual milk which is without guile, that ye may grow thereby unto salvation; {1} *Gr belonging to the reason*; Compare Ro 12:1}
- 3 if ye have tasted that the Lord is gracious:
- 4 ¶ unto whom coming, a living stone, rejected indeed of men, but with God elect, {1} precious, {1} *Or honorable*}
- 5 ye also, as living stones, are built up {1} a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. {1} *Or a spiritual house for a holy priesthood*}
- 6 Because it is contained in {1} scripture, {2} Behold, I lay in Zion a chief corner stone, elect, {3} precious: And he that believeth on {4} him shall not be put to shame. {1} *Or a scripture* 2) Isa 28:16. 3) *Or honorable* 4) *Or it*}
- 7 {1} For you therefore that believe is the {2} preciousness: but for such as disbelieve, {3} The stone which the builders rejected, The same was made the head of the corner; {1} *Or In your sight* 2) *Or honor* 3) Ps 118:22}
- 8 and, {1} A stone of stumbling, and a rock of offence; {2} for they {3} stumble at the word, being disobedient: whereunto also they were appointed. {1} *Isa 8:14.* 2) *Gr who* 3) *Or stumble, being disobedient to the word*}
- 9 But ye are an elect race, a royal priesthood, a holy nation, a people for *God's* own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light:
- 10 who in time past were no people, but now are the people of God: who had not obtained mercy, but now have obtained mercy.
- 11 Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul;
- 12 having your behavior seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation.

- 2- The need for growing up. vs. 2:1-12
- a- As new-born babes. vs. 1-3
    - 1) Don't feed on the garbage of wickedness.  
These poison the system by self-love.
    - 2) Desire the milk of the Word.  
This alone gives spiritual growth.
  - b- As a new building of God. vs. 4-8
    - 1) Each believer is a living stone. (As was Peter) Matt. 16:18) vs. 4-5  
Also a spiritual priest unto God.
    - 2) Christ is the Chief Cornerstone. vs. 6-8
      - a) Believers build on this Cornerstone.
      - b) Unbelievers stumble as on a stumbling stone. The penalty for disobedience is ordained. vs. 8
  - c- As a new people of God. vs. 9-12
    - 1) Chosen to be royal and holy.
    - 2) Called to demonstrate the grace of God.
      - a) As coming out of the darkness of "Egypt." vs. 9-10
      - b) As faithful pilgrims in wilderness of life. vs. 11-12
    - 3) Called to glorify the Name of God. vs. 12

**1 Peter 2 (cont.)**

- 11 Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul;
- 12 having your behavior seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation.
- 13 ¶ Be subject to every {1} ordinance of man for the Lord's sake: whether to the king, as supreme; {1} *Gr creation*}
- 14 or unto governors, as sent {1} by him for vengeance on evil-doers and for praise to them that do well. {1} *Gr through*}
- 15 For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men:
- 16 as free, and not {1} using your freedom for a cloak of {2} wickedness, but as bondservants of God. {1} *Gr having* 2) Or *malice* ; 1 Co 14:20}
- 17 Honor all men. Love the brotherhood. Fear God. Honor the king.
- 18 {1} Servants, *be* in subjection to your masters with all fear; not only to the good and gentle, but also to the froward. {1} *Gr Household-servants* }
- 19 For this is {1} acceptable, if for conscience {2} toward God a man endureth griefs, suffering wrongfully. {1} *Gr grace* 2) *Gr of* }
- 20 For what glory is it, if, when ye sin, and are buffeted *for it*, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye shall take it patiently, this is {1} acceptable with God. {1} *Gr grace*}
- 21 For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps:
- 22 who did no sin, neither was guile found in his mouth:
- 23 who, when he was reviled, reviled not again; when he suffered threatened not; but committed {1} *himself* to him that judgeth righteously: {1} Or, *his cause*}
- 24 who his own self {1} bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose {2} stripes ye were healed. {1} Or *carried up...to the tree*; Compare Col 2:14; 1 Ma 4:53 (Gr) 2) *Gr bruise*}
- 25 For ye were going astray like sheep; but are now returned unto the Shepherd and {1} Bishop of your souls. {1} Or *Overseer*}

**II. THE HOLY WALK OF BELIEVERS.****(2:11.-4:19.)****A. THE NEED FOR PROPER SUBMISSION.****(2:11.-3:12.)**

- 1- Proper submission glorifies God. vs. 11-12
- 2- Submission to civil authorities. vs. 13- 17
  - a- Civil authorities are God's agents. vs. 14-15
    - 1) All duly appointed civil authorities.
    - 2) They have God's command to take vengeance.
  - b- Civil obedience is an effective testimony. vs. 15
  - c- Religious freedom is not freedom from law. vs. 16
    - 1) It is freedom from legalism to love.
    - 2) It frees us to serve God as a Person.
  - d- Remember our four-fold responsibility. vs. 17
    - To society; to the church; to God; to the state.
- 3- Submission in the shop and office. vs. 18-25
  - a- Submission includes even to mean masters. vs. 18
  - b- Submission includes suffering wrongfully on occasion.
    - 1) The wrong here involves religious issues.
    - 2) Such suffering honors and thrills the Lord.
    - 3) **Christ's suffering was the supreme example.** vs. 21-25
      - a) **His suffering brought our great Salvation.**
      - b) The point: **Our suffering may be used of God to effect other's Salvation.**

**1 Peter 3**

- 1 ¶ In like manner, ye wives, *be* in subjection to your own husbands; that, even if any obey not the word, they may without the word be gained by the *{1}* behavior of their wives; *{1}* *Or manner of life*; verse 16;
- 2 beholding your chaste *{1}* behavior *coupled* with fear. *{1}* *Or manner of life*; verse 16}
- 3 Whose *adorning* let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel;
- 4 but *let it be* the hidden man of the heart, in the incorruptible *apparel* of a meek and quiet spirit, which is in the sight of God of great price.
- 5 For after this manner aforetime the holy women also, who hoped in God, adorned themselves, being in subjection to their own *{1}* husbands: *{1}* *Or husbands (as Sarah...ye are become), doing well, and not being afraid}*
- 6 as Sarah obeyed Abraham, calling him lord: whose children ye now are, if ye do well, and are not *{1}* put in fear by any terror. *{1}* *Or afraid with}*
- 7 Ye husbands, in like manner, dwell with *your wives* according to knowledge, giving honor *{1}* unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered. *{1}* *Gr unto the female vessel, as weaker}*
- 8 ¶ Finally, *be* ye all likeminded, *{1}* compassionate, loving as brethren, tenderhearted, humbleminded: *{1}* *Gr sympathetic}*
- 9 not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing.
- 10 For, *{1}* He that would love life, And see good days, Let him refrain his tongue from evil, And his lips that they speak no guile: *{1}* *Ps 34:12 ff}*
- 11 And let him turn away from evil, and do good; Let him seek peace, and pursue it.
- 12 For the eyes of the Lord are upon the righteous, And his ears unto their supplication: But the face of the Lord is upon them that do evil.



- 4- Submission in the home. vs. 3:1-7  
[Eph 5:17-32]
- a- Submission of wives. vs. 1-6
- 1) Submission has a winning influence.  
Note the value of a "living translation."
- 2) Submission has a "romantic beauty." vs. 3-4
- a) Not denouncing outward beauty.
- b) Emphasizing the essence of true beauty.  
Note I Tim. 2:9; Contrast Isa. 3:12-17.
- 3) Submission is greatly prized by God. vs. 4-6
- b- Submission of husbands. vs. 7
- 1) To honor the peculiar needs of the wife,
- 2) To keep their "joint" relationship in mind.  
An interdependence is always involved.
- 3) Bad relations short-circuit prayers to God.
- 5- Submission in the church. vs. 8-12
- a- Submission is central to love.
- b- Submission is characterized by humility.
- c- Submission is evidenced by careful speech. vs. 9-10
- d- Submission is honored by the Lord's blessing. vs. 10-12  
Such catch the 'eye' and 'ear' of the Lord.

**1 Peter 3 (cont.)**

- 13 And who is he that will harm you, if ye be zealous of that which is good?
- 14 But even if ye should suffer for righteousness' sake, blessed *are ye*: and fear not their fear, neither be troubled;
- 15 but sanctify in your hearts Christ as Lord: *being* ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear:
- 16 ¶ having a good conscience; that, wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ.
- 17 For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing.
- 18 ¶ Because Christ also {1} suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit; {1} *Many ancient authorities read died*;
- 19 in which also he went and preached unto the spirits in prison,
- 20 that aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, {1} wherein few, that is, eight souls, were saved through water: {1} *Or into which few, that is, eight souls, were brought safely through water*;
- 21 ¶ which also {1} after a true likeness doth now save you, *even* baptism, not the putting away of the filth of the flesh, but the {2} interrogation of a good conscience toward God, through the resurrection of Jesus Christ; {1} *Or in the antitype* 2) *Or inquiry; Or appeal*;
- 22 who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him.

**B- THE NEED FOR A PROPER VIEW OF SUFFERING.****(3:13.-4:19.)**

- 1- Suffering often promotes God's program. vs. 3:13-22
  - a- The believer's suffering for righteousness. vs. 13-17
    - 1) Undeserved suffering is generally exceptional. vs. 13
    - 2) Undeserved suffering has a special blessing.  
It is not to be feared. vs. 14
    - 3) Such suffering offers witness opportunities. vs. 15-16
      - a) Let Christ rule your heart.
      - b) Give a witness to Christ within.
    - 4) Be sure it is not for evil-doing. vs. 17
  - b- Christ's suffering for the unrighteous. vs. 18-22
    - 1) His suffering brought us to God.
    - 2) Though slain in body, He remained alive in spirit.
    - 3) His Spirit also suffered with Noah's generation. vs. 19ff  
Only 8 responded to Him then.
    - 4) Christ's suffering is symbolized by baptism. vs. 21-22
      - a) Not that the ritual itself cleans.
      - b) It symbolized His death and resurrection.
    - 5) Christ's suffering resulted in great exaltation. vs. 22  
The Point: Be ready to do likewise (as Phil. 2).

**1 Peter 4**

- 1 ¶ Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same {1} mind; for he that hath suffered in the flesh hath ceased {2} from sin; {1} Or thought 2) Some ancient authorities read *unto sins*}
- 2 that {1} ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God. {1} Or *he no longer...his time*}
- 3 For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibbings, revellings, carousings, and abominable idolatries:
- 4 ¶ wherein they think it strange that ye run not with *them* into the same {1} excess of riot, speaking evil of you: {1} Or *flood*}
- 5 who shall give account to him that is ready to judge the living and the dead.
- 6 For unto this end {1} was the gospel preached even to the dead, that they might be judged indeed according to men in the flesh, but live according to God in the spirit. {1} Or *were the good tidings preached*}
- 7 ¶ But the end of all things is at hand: be ye therefore of sound mind, and be sober unto {1} prayer: {1} *Gr prayers*}
- 8 above all things being fervent in your love among yourselves; for love covereth a multitude of sins:
- 9 using hospitality one to another without murmuring:
- 10 according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God;
- 11 if any man speaketh, *speaking* as it were oracles of God; if any man ministereth, *ministering* as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion {1} for ever and ever. Amen. {1} *Gr unto the ages of the ages*}
- 12 ¶ Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you:
- 13 but insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy.
- 14 If ye are reproached {1} for the name of Christ, blessed *are ye*; because the *Spirit* of glory and the Spirit of God resteth upon you. {1} *Gr in*}
- 15 For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's matters:
- 16 but if *a man suffer* as a Christian, let him not be ashamed; but let him glorify God in this name.
- 17 For the time *is come* for judgment to begin at the house of God: and if *it begin* first at us, what *shall be* the end of them that obey not the {1} gospel of God? {1} *Gr good tidings*; See Mt 4:23 margin}
- 18 And if the righteous is scarcely saved, where shall the ungodly and sinner appear?
- 19 Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.

- a- Remember your position in Christ. "And the old man died" with respect to sin.  
[ Rom 6-8] New Man Righteous, Old man Crucified (in a place of ineffectiveness) with Christ.
- 1) It liberates one from the power of sin. vs. 1
  - 2) It enables one to do the will of God. vs. 2
  - 3) It gives a new perspective of sin.. vs. 3-5  
Inconceivable to the world.
- b- Remember the examples of the martyrs. vs. 5-6
- 1) Judged and slain by men.
  - 2) But alive unto God.  
They lived for God's judgment, not man's.
- c- Remember the time of God's judgment. vs. 7-11
- 1) By sober living. vs. 7
  - 2) By prayer.
  - 3) By love.
  - 4) By faithful ministering. vs. 9-11
    - a) Each with his own gift(s).
    - b) Each in the Lord's strength.
    - c) Each for the Lord's glory.
- d- Remember, you suffer in Christ's stead. vs. 12-16
- 1) It will increase your future glory.
  - 2) It will increase God's present glory.
- e- Remember God's creative work in suffering. vs. 17-19
- 1) Believers are His first concern.
  - 2) He will later attend to the ungodly.

**1 Peter 5**

- 1 ¶ The elders among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed:
- 2 Tend the flock of God which is among you, {1} exercising the oversight, not of constraint, but willingly, {2} according to *the will of God*; nor yet for filthy lucre, but of a ready mind; {1} *Some ancient authorities omit exercising the oversight* 2) *Some ancient authorities omit according to the will of God*}
- 3 neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock.
- 4 And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away.
- 5 ¶ {1} Likewise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble. {1} *Or Likewise...elder; yea, all of you one to another. Gird yourselves with humility*}
- 6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time;
- 7 casting all your anxiety upon him, because he careth for you.
- 8 ¶ Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour,
- 9 whom withstand stedfast in {1} your faith, knowing that the same sufferings are {2} accomplished in your {3} brethren who are in the world. {1} *Or the* 2) *Gr being accomplished* 3) *Gr brotherhood*}
- 10 ¶ And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself {1} perfect, establish, strengthen {2} you. {1} *Or restore* 2) *Many ancient authorities add settle*}
- 11 To him *be* the dominion {1} for ever and ever. Amen. {1} *Gr unto the ages of the ages*}
- 12 By Silvanus, {1} our faithful brother, as I account *him*, I have written unto you briefly, exhorting, and testifying that this is the true grace of God. Stand ye fast therein. {1} *Gr the*}
- 13 {1} *She* that is in Babylon, elect together with *you*, saluteth you; and *so doth* Mark my son. {1} *That is, The church, or, The sister*}
- 14 Salute one another with a kiss of love. Peace be unto you all that are in Christ.

**III. THE HUMBLE SERVICE OF BELIEVERS.****(5.)****A- EXHORTATIONS TO THE LEADERS.****vs. 5:1-4**

- 1- A special glory is suggested for faithful leaders. vs. 1
- 2- They serve as shepherds. vs. 2-3
  - a- Feeding the sheep.
  - b- Leading the sheep.  
As appointed by God.
  - c- But not "bleeding" the sheep.
    - 1) As greedy for money (fleecing the sheep).
    - 2) As greedy for power (driving the sheep).
- 3- They serve as undershepherds --under the Chief Shepherd. vs. 4  
Note Fig. 02. for the special  
"crown of glory" for faithful undershepherds.

**B- EXHORTATIONS TO THE LAITY.****vs. 5-11**

- 1- Be subject to church leaders. vs. 5
  - 2- Beware of pride and self-exaltation. vs. 5-6
  - 3- Beware of living in your own strength alone. vs. 6-7
- Such is a form of pride.
- 4- Be alert to the traps of the devil. vs. 8-9
  - 5- Be aware of God's perfecting work in you. vs. 10-11
    - a- First the glory of the cross.
    - b- Then the glory of the crown.

**C- SALUTATIONS FROM "BABYLON."****vs. 12-14**

- 1- Penned by Silas.
- 2- With greetings from Mark and the church at Rome. (Babylon was waste and barren)
- 3- The Communal Greeting
- 4- Peace to Ya'll who believe.

**QUESTIONS ON I PETER**

1. To whom did Peter write his first Epistle?
2. Why is the date 65-67 a likely date for the writing of this book?
3. State the theme of I Peter.
4. What was Peter's purpose in writing the book?
5. What twofold evidence of inspiration is given in I Peter 1?
6. What is significant about "being born again ... of incorruptible seed? (1:23)
7. What two things are wrought in the individual by the Word as noted in 1:23- 2:10?
8. Why is submission a necessary trait of believers?
9. For what reason does Peter introduce Christ's suffering in 2:24?
10. Why is submission of the wife essential for a Christian home?
11. Why is proper submission of the husband also essential? (3:7)
12. What does Peter mean in saying that Christ preached to spirits in prison in 3:19?
13. What does he mean in saying that "baptism does now save us...?"
14. Give the key verse of the book as found in chapter 5.
15. Give the three-fold division of the message of I Peter.

Copy this page, type your answers, and hand in or send by email to [swede@thecfbc.com](mailto:swede@thecfbc.com)



**THE BOOK OF 2 PETER**  
**INTRODUCTION**  
**PRINCIPLES**  
**TEXT**  
**OUTLINE**  
**QUESTIONS**

Adapted from the larger work (under contract - prior his home-going) of  
**Dr. Stanley Ellisen, Beloved Professor of English Bible**  
**And Interpretation**  
**At The Western Baptist Theological Seminary.**

This Monograph was prepared for Seminary,  
Bible College, Church and Home Bible studies.  
Also contained in each book is an Introduction and  
on opposing pages the associated Biblical text taken from  
the ASV Version of 1901; and a list of  
Class Questions.



## THE SECOND EPISTLE OF PETER

### INTRODUCTION

#### I. THE AUTHORSHIP

##### A- The Attestation of authorship.

While I Peter has the strongest external attestation, II Peter has "less historical support of its genuineness than any other book of the New Testament"? -- Moorehead.

##### B- External evidence for Petrine authorship.

- 1- It was quoted or referred to by several of the Fathers: Jerome, Justin Martyr, and Irenaeus.
- 2- It was received as canonical by three early church councils: Laodicea (363), Hippo (393), and Carthage (397).
- 3- The Epistle of Jude is the earliest attestation of it, and "we really need no other" --Zahn.

##### C- Internal evidence.

- 1- Petrine authorship is directly claimed (1:1) and the author states that this is his second Epistle to them (3:1).
- 2- He claims to have seen Christ's glory on the holy mount.
- 3- Words used in the Epistle are similar to those used by Peter in his sermons in Acts. The difference in vocabulary and style existing between I and II Peter can be explained by the fact that Peter used an amanuensis for I Peter (Silas).
- 4- Other qualities, such as phrases, word pictures, etc., are common to both Epistles.

##### D- Conclusion:

It is a moral and psychological impossibility for an Epistle of such high moral and spiritual content to be composed by a forger. A far more insoluble psychological riddle would then be raised. An honest man could not, and a dishonest man would not compose such a treatise.

## II. THE HISTORICAL SETTING

### A- Date of writing.

- 1- It was probably written after the death of Paul (67/68) and just prior to the death of Peter (68).
- 2- It was written before the death of Nero (June 8, 68).
- 3- The best date then would be c. the spring of 68.

**I. THE REMINDER TO GROW. 1.**

- |    |                                       |        |
|----|---------------------------------------|--------|
| A. | The Divine Provisions For Growth.     | 1-4.   |
| B. | The Divine Progression of Growth.     | 5-7.   |
| C. | The Divine Purpose of Growth.         | 8-11.  |
| D. | The Divine Precaution For The Mature. | 12-15. |
| E. | The Divine Prophecies For Growth.     | 16-21. |

**II THE REMINDER OF FALSE TEACHERS. 2.**

- |    |                                      |        |
|----|--------------------------------------|--------|
| A. | The Deceitfulness Of False Teachers. | 1-3.   |
| B. | The Destruction Of False Teachers.   | 4-9.   |
| C. | The Description Of False Teachers.   | 10-22. |

**III THE REMINDER OF THE DAY OF THE LORD. 3.**

- |    |                                    |       |
|----|------------------------------------|-------|
| A. | 'Its Denial Expressed By Scoffers. | 1-7.  |
| B. | Its Delay Explained By Peter.      | 8-10. |

**Theme: The Continual Need To Grow In Grace And Knowledge Of The Lord  
Jesus Christ.**

**2 Peter 1**

- 1 ¶ {1} Simon Peter, a {2} servant and apostle of Jesus Christ, to them that have obtained {3} a like precious faith with us in the righteousness of {4} our God and *the* Saviour Jesus Christ: {1} *Many ancient authorities read Symeon*; See Ac 15:14. 2) Gr *bondservant*; 3) Gr *an equally precious* 4) Or *our God and Saviour*; Compare 2 Pe 1:11; 2:20; 3:18; Tit 2:13}
- 2 Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord;
- 3 seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us {1} by his own glory and virtue; {1} *Some ancient authorities read through glory and virtue*}
- 4 whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of {1} the divine nature, having escaped from the corruption that is in that world by lust. {1} Or *a*}
- 5 ¶ Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in *your* virtue knowledge;
- 6 and in *your* knowledge self-control; and in *your* self-control {1} patience; and in *your* {1} patience godliness; {1} Or *steadfastness*}
- 7 and in *your* godliness {1} brotherly kindness; and in *your* {1} brotherly kindness love. {1} Gr *love of the brethren*}

**I. THE REMINDER TO GROW.****(1.)****A- INTRODUCTION.****vs. 1**

- 1- The writer.
- 2- The addressees.
- 3- The theme and keynote.

**B- THE DIVINE PROVISIONS FOR GROWTH.****vs. 2-4**

- 1- The power of God.
- 2- The portrait of Christ.
- 3- The promises of Scripture.
- 4- The partaking of the divine nature.

**C- THE DIVINE PROGRESSION OF GROWTH.****vs. 5-7**

Note the sweep from faith to love.

Note also the need for diligence.

- 1- Faith (a point of commencement, not complacency)
- 2- Virtue.
- 3- Knowledge.
- 4- Temperance.
- 5- Patience.
- 6- Godliness.
- 7- Brotherly love.
- 8- Agape love.

**2 Peter 1 (cont.)**

- 8 For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ.
- 9 For he that lacketh these things is blind, *{1}* seeing only what is near, having forgotten the cleansing from his old sins. *{1}* Or *closing his eyes*}
- 10 Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble:
- 11 for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.
- 12 ¶ Wherefore I shall be ready always to put you in remembrance of these things, though ye know them, and are established in the truth which is with *you*.
- 13 And I think it right, as long as I am in this tabernacle, to stir you up by putting you in remembrance;
- 14 knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me.
- 15 Yea, I will give diligence that at every time ye may be able after my *{1}* decease to call these things to remembrance. *{1}* Or *departure*}
- 16 ¶ For we did not follow cunningly devised fables, when we made known unto you the power and *{1}* coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. *{1}* Gr *presence*}
- 17 For he *{1}* received from God the Father honor and glory, when there was borne such a voice to him by the Majestic Glory, This is my beloved Son, in whom I am well pleased: *{1}* Gr *having received*}
- 18 and this voice we *ourselves* heard borne out of heaven, when we were with him in the holy mount.
- 19 ¶ And we have the word of prophecy *made* more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a *{1}* dark place, until the day dawn, and the day-star arise in your hearts: *{1}* Gr *squalid*}
- 20 knowing this first, that no prophecy of scripture is of *{1}* private interpretation. *{1}* Or *special*}
- 21 For no prophecy ever *{1}* came by the will of man: but men spake from God, being moved by the Holy Spirit. *{1}* Gr *was brought*}



**D- THE DIVINE PURPOSE OF GROWTH.****vs. 1:8-11**

- 1- To make us productive. vs. 8
- 2- To make us perceptive of our election. vs. 9-10
- 3- To make us partakers of God's Image. vs. 4
- 4- To make us prepared for an abundant heaven. vs. 11

**E- THE DIVINE PRECAUTION FOR THE MATURE.****vs. 12-15**

- 1- The mature are to beware of complacency.
- 2- The mature are to remember to keep growing.  
Or else: sarkikoi!

**F- THE DIVINE PROPHECIES FOR GROWTH.****vs. 16-21**

- 1- The New Testament prophecies. vs. 16-18
  - a- Christ's glory seen by Peter. Not just visionary, but visible.
  - b- Christ's glory confirmed by the Father. The vocal pronouncement from heaven.
- 2- The Old Testament prophecies. vs. 19-21
  - a- Now made even "more sure."
  - b- Long serving as a light in the dark.
  - c- Originating from God, not human inspiration. vs. 20-21
  - d- Channeled through prepared men. vs. 21

Not human inspiration nor divine dictation, **but divine preparation and interpenetration for the purpose of revelation.** [See Appendix A.]

**2 Peter 2**

- 1 ¶ But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in {1} destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction. {1} *Or sects of perdition*}
- 2 And many shall follow their lascivious doings; by reason of whom the way of the truth shall be evil spoken of.
- 3 ¶ And in covetousness shall they with feigned words make merchandise of you: whose sentence now from of old lingereth not, and their destruction slumbereth not.
- 4 For if God spared not angels when they sinned, but {1} cast them down to {2} hell, and committed them to {3} pits of darkness, to be reserved unto judgment; {1} *Or cast them into dungeons* 2) *Gr Tartarus* 3) Some ancient authorities read *chains*; Compare Wis 17:17}
- 5 and spared not the ancient world, but preserved Noah with seven others, {1} a preacher of righteousness, when he brought a flood upon the world of the ungodly; {1} *Gr a herald*}
- 6 and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto those that should live ungodly;
- 7 ¶ and delivered righteous Lot, sore distressed by the lascivious life of the wicked
- 8 (for that righteous man dwelling among them, in seeing and hearing, {1} vexed *his* righteous soul from day to day with *their* lawless deeds): {1} *Gr tormented* }
- 9 the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment;

**II. THE REMINDER OF FALSE TEACHERS.****(2.)****A- THE DECEITFULNESS OF FALSE TEACHERS.****vs. 2:1-3**

- 1- They are forever with us. vs. 1
- 2- They operate furtively (by private sessions). vs. 1
- 3- They attack basic doctrines of the faith. vs. 1-2
  - a- Concerning Christ's Lordship.
  - b- Concerning the Word of Truth.
- 4- They appeal with sensual attractions. vs. 2-3
  - a- By sensual ways.
  - b- By seductive words.

**B- THE DESTRUCTION OF FALSE TEACHERS.****vs. 4-9**

- 1- Their judgment is certain. vs. 3-4
- 2- Their judgment illustrated. vs. 4-8
  - a- By the rebellious angels. vs. 4
  - b- By the ungodly of Noah's time. vs. 5  
When the majority were horribly wrong.
  - c- By the judgment of Sodom & Gomorrah. vs. 6-8
    - 1) As an example to future generations.
    - 2) As an example of God's care of the righteous.
- 3- Their judgment reserved for a special "day." vs. 9  
From this the godly will be delivered. (1 Thes. 5:9)

**2 Peter 2 (cont.)**

- 10 ¶ but chiefly them that walk after the flesh in the lust of defilement, and despise dominion. Daring, self-willed, they tremble not to rail at *{1}* dignities: *{1}* *Gr glories* }
- 11 whereas angels, though greater in might and power, bring not a railing judgment against them before the Lord.
- 12 But these, as creatures without reason, born *{1}* mere animals *{2}* to be taken and destroyed, railing in matters whereof they are ignorant, shall in their *{3}* destroying surely be destroyed, *{1}* *Gr natural 2) Or to take and to destroy 3) Or corruption; Compare 1 Ti 6:9}*
- 13 suffering wrong as the hire of wrong-doing; *men* that count it pleasure to revel in the day-time, spots and blemishes, revelling in their *{1}* deceivings while they feast with you; *{1}* *Some ancient authorities read love-feasts; Compare Jude 12}*
- 14 having eyes full of *{1}* adultery, and that cannot cease from sin; enticing unstedfast souls; having a heart exercised in covetousness; children of cursing; *{1}* *Gr an adulteress}*
- 15 forsaking the right way, they went astray, having followed the way of Balaam the *son* of *{1}* Beor, who loved the hire of wrong-doing; *{1}* *Many ancient authorities read Bosor}*
- 16 but he was rebuked for his own transgression: a dumb ass spake with man's voice and stayed the madness of the prophet.
- 17 These are springs without water, and mists driven by a storm; for whom the blackness of darkness hath been reserved.
- 18 For, uttering great swelling *words* of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error;
- 19 promising them liberty, while they themselves are bondservants of corruption; for of *{1}* whom a man is overcome, of the same is he also brought into bondage. *{1}* *Or what }*
- 20 For if, after they have escaped the defilements of the world through the knowledge of *{1}* the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first. *{1}* *Many ancient authorities read our}*
- 21 For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them.
- 22 It has happened unto them according to the true proverb, *{1}* The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire. *{1}* *Pr 26:11}*

**2 Peter 3**

- 1 ¶ This is now, beloved, the second epistle that I write unto you; and in both of them I stir up your sincere mind by putting you in remembrance;
- 2 that ye should remember the words which were spoken before by the holy prophets, and the commandments of the Lord and Saviour through your apostles:
- 3 ¶ knowing this first, that *{1}* in the last days mockers shall come with mockery, walking after their own lusts, *{1}* *Gr in the last of the days}*
- 4 and saying, Where is the promise of his *{1}* coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation. *{1}* *Gr presence}*
- 5 For this they willfully forget, that there were heavens from of old, and an earth compacted out of water and *{1}* amidst water, by the word of God; *{1}* *Or through}*
- 6 by which means the world that then was, being overflowed with water, perished:
- 7 but the heavens that now are, and the earth, by the same word have been *{1}* stored up for fire, being reserved against the day of judgment and destruction of ungodly men. *{1}* *Or stored with fire}*

- |   |           |
|---|-----------|
| 1- Arrogant and lawless.                    | vs. 2:10  |
| 2- Spiritually ignorant and defiant.        | vs. 11-12 |
| a- No respect for authorities.              |           |
| b- No conscience toward God (as beasts).    |           |
| 3- Morally depraved.                        | vs. 13-14 |
| a- Enslaved by the flesh.                   |           |
| b- Enticing the weak.                       |           |
| 4- Materialistic and greedy.                | vs. 15-16 |
| a- Like Balaam in serving "mammon."         |           |
| b- Excelling Balaam in madness.             |           |
| 5- Impressionistic, but barren.             | vs. 17-18 |
| 6- Preaching liberty while enslaved to sin. | vs. 19-20 |
| 7- Apostates after seeing the true light.   | vs. 21-22 |
| a- Rejecting light brings greater darkness. |           |

### **III. THE REMINDER OF THE DAY OF THE LORD. (3.)**

#### **A- ITS DENIAL EXPRESSED BY SCOFFERS. vs. 3:1-7**

- |  |         |
|--|---------|
| 1- The prophets and apostles warned of this.   | vs. 1-2 |
| 2- The scoffers deny Christ's 2nd coming.      | vs. 3-4 |
| a- Note their subjective rationalism.          |         |
| b- Note their short-range perspective.         |         |
| 3- The scoffers deny God's past judgments.     | vs. 5-6 |
| a- They deny creation by the Word.             |         |
| b- They deny the catastrophe at the flood.     |         |
| 4. The scoffers deny God's future judgment.    | vs. 7   |
| a- Earth's fires are now kindled for judgment. |         |
| b- Only God's Word restrains that judgment.    |         |

**2 Peter 3 (cont.)**

- 8 ¶ But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day.
- 9 ¶ The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance.
- 10 But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the {1} elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be {2} burned up. {1) Or heavenly bodies 2) The most ancient manuscripts read *discovered*}

**B- ITS DELAY EXPLAINED BY PETER.****vs. 3:8-10**

- 1- Not to be interpreted as annulment of judgment. vs. 8
  - a- God is not in a hurry.
  - b- Sin does not "fluster" God to impatience.
  
- 2- It only expresses the divine longsuffering. vs. 9
  - a- He desires none to perish.
  - b- He desires all to repent.
  
- 3- The delay, however, will intensify divine judgment. vs. 10
  - a- The Day of the Lord will come without warning.
  - b- That Day will finally purge all creation.

**2 Peter 3 (cont.)**

- 11 ¶ Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in *all* holy living and godliness,
- 12 looking for and {1} earnestly desiring the {2} coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the {3} elements shall melt with fervent heat? {1} Or *hastening* 2) Gr *presence* 3) Or *heavenly bodies*}
- 13 But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness.
- 14 Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in his sight.
- 15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you;
- 16 as also in all *his* epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as *they do* also the other scriptures, unto their own destruction.
- 17 Ye therefore, beloved, knowing *these things* beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own stedfastness.
- 18 But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him *be* the glory both now and {1} for ever. Amen. {1} Gr *unto the day of eternity* ; Sir 18:10}



**C- ITS DESIGN IN TERMS OF CHRISTIAN LIVING.****vs. 3:11-18**

- 1- It should stimulate holy living. vs. 11-14
  - a- Awaiting the coming "Day of God." (The Eternal State)
  - b- Preparing for the new era of universal righteousness.
  - c- Promoting peace and purity.
  
- 2- It should stimulate evangelistic effort. vs. 15-16
  - a- The Lord's longsuffering is for others' salvation.  
This calls for a like concern by God's people.
  - b- Peter uses Paul for further confirmation.
    - 1) He denotes Paul's writings as "Scripture."
    - 2) He notes their difficulty for the "ignorant."  
(Some refer this to Heb. 12:25-29)
  
- 3- It should stimulate doctrinal steadfastness. vs. 17
  - a- Beware of false teachers.
  - b- Beware of losing your own steadfastness.
  
- 4- It should stimulate Christian growth. vs. 18
  - a- The need for grace in Christ.
  - b- The need for knowledge of Christ.

1. Give two reasons for maintaining that Peter wrote 2 Peter.
2. State the theme of the book.
3. How is the problem Peter discusses in 2 Peter different from that of 1 Peter?
4. Give a three-fold outline of 2 Peter by chapters.
5. Note three purposes for which Peter maintains growth is essential. (1)
6. What two areas of revelation does Peter commend as contributing to Christian growth in 1:16-21?
7. What does Peter mean in 1:20 in saying that "no prophecy of the Scripture is of any private interpretation"?
8. What three historic examples of God's judgment does Peter introduce in chapter 2?
9. Characterize the apostate teachers in several ways.
10. For what reason do the scoffers disbelieve in the second coming, according to Peter?
11. How does Peter explain the seeming long delay of the coming of the Day of the Lord?
12. What point does Peter make in saying that "one day is with the Lord as a thousand years"?
13. What practical issue does Peter make out of the coming Day of the Lord?

Copy this page, type your answers, and hand in or send by email to [swede@thecfbc.com](mailto:swede@thecfbc.com)

**APPENDIX A – BIBLIOLOGY Revelation, Inspiration,  
Illumination A Pattern Of Evidence**

## APPENDIX A - BIBLIOLOGY

### REVELATION, INSPIRATION, ILLUMINATION A PATTERN OF EVIDENCE

#### 1.0 DEFINITIONS

1.1 **Revelation (Special)** : Information obtained from God which could not (under any circumstances) be obtained by any other means (new truth). Matt 13:10-17, 34-35; Gal 1:12, etc.

1.2 **Inspiration** : That influence of the Holy Spirit upon the Scripture writers (II Pet 1:21) which made their writings the record of a progressive Devine revelation, sufficient when taken together and interpreted by the same Holy Spirit who inspired them, to lead every honest inquirer to Christ and to salvation and maturity. I Pet 1:23, John 17:17, Rom 10:17, etc.,

Inspiration is usually thought of as being composed of two parts:

##### 1.2.1 Verbal Inspiration

Inspiration extends to the very **words of Scripture**. Matt 5:18, Lk 21:33. As Chafer explains, “. . . in the **original writings**, the Spirit guided in the choice of the words used. However, the human authorship was respected to the extent that the writers' characteristics are preserved and their style and vocabulary are employed, but without the intrusion of error.<sup>1</sup>”

##### 1.2.2 Plenary Inspiration :

The accuracy which verbal inspiration assures, is extended to **every portion of the Bible**, so that it is, as a whole and in all its constituent parts, **infallible** and **inerrant** as to truth, and **final** as to Divine authority. Once again Chafer continues: “. . . is meant the accuracy which verbal inspiration secures, is extended to every portion of the Bible so that it is in all its parts . . . infallible as to truth and final as to Divine authority. . . . This teaching preserves the **dual authorship** in a perfect balance, ascribing to each that consideration which is accorded it in the Bible.”

#### 1.3 Illumination :

The quickening of regenerate man's understanding so that he may comprehend truth already revealed. (old or new truth made clear) The unregenerate man not only does not welcome (as a guest) the Word of God, but he is not able to understand the spiritual things (words) because they can only be understood by means of the Holy Spirit's leading. I Cor 2:14

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1. Lewis Sperry Chafer, SYSTEMATIC THEOLOGY - Volume I - Bibliology, 1976, Dallas Seminary Press, EX!

2 Pet 1:15-21 is often used as a section on the inspiration of Scripture, however, its primary significance is for the interpretation of Scripture

- 15 Moreover I will endeavour that ye may be able after my decease to **have these things always in remembrance.**
- 16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.
- 17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.
- 18 And this voice which came from heaven we heard, when we were with him in the holy mount.
- 19 We have also a **more sure word of prophecy**; whereunto **ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:** {that we might understand it – interpret it}
- 20 Knowing this first, that no prophecy of the scripture is {comes or springs<sup>2</sup>} of any private {one's own} origination {~~interpretation~~} {ἐπιλύσεως: Ablative of source or origin, Fem., Sing. > ἐπιλυσις † solution, interpretation, here, origination or disclosure<sup>3</sup>}.
- 21 For { γαρ : For - introduces causal clause - which gives the reason or the ground for the assertion contained in the previous context i.e. the reader's interpretation of Scripture<sup>4</sup>} the prophecy came not in old time by the will of man: but holy men of God spake {ἐλάλησαν: A.A.I.3Pl > λαλεω I speak - refers to the actual words} [as they were] moved {φερόμενοι: P.P.Ptcpl.N.M.Sing. > φερω I bear, carry; here, carried along} by the Holy Ghost {Spirit}. (2 Peter 1:15-21)

## 2.0 A PATTERN OF EVIDENCE FOR OLD TESTAMENT INSPIRATION.

Most everyone acquainted with the Old Testament can bring up internal examples which show the O.T. itself bears witness to its own inspiration. Such verses as shown below are representative but are not exhaustive. They do, however, indicate a strong case for the Old Testament inspiration by internal evidence.

And God said, Let there be light: and there was light. (Genesis 1:3)

10 And Moses said unto the LORD, O my Lord, I [am] not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I [am] slow of speech, and of a slow tongue. 11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? 12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. (Exodus 4:10-12)

2. Archibald Thomas Robertson, WORD PICTURES IN THE NEW TESTAMENT - Volume VI - The General Epistles and the Revelation of John, 1933, Broadman Press, Ex.

3. Archibald Thomas Robertson, WORD PICTURES IN THE NEW TESTAMENT - Volume VI - The General Epistles and the Revelation of John, 1933, Broadman Press, Ex.

4. Dana & Mantey, A MANUAL GRAMMAR OF THE GREEK NEW TESTAMENT, 1955, The Macmillan Company, Ex.

And the LORD said unto Moses, Write this [for] a memorial in a book, and rehearse [it] in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. (Exodus 17:14)

And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, [so] I will be with thee. (Joshua 3:7)

And the LORD said, Judah shall go up: behold, I have delivered the land into his hand. (Judges 1:2)

Therefore they enquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff. (1 Samuel 10:22)

And the LORD said unto Satan, Hast thou considered my servant Job, that [there is] none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? (Job 1:8)

Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me. (Isaiah 1:2)

Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. (Isaiah 1:10)

For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, (Isaiah 8:11)

Then the word of the LORD came unto me, saying, (Jeremiah 1:4)

19 Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. 20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: (Daniel 2:19-20)

The word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel. (Hosea 1:1)

The word of the LORD that came to Joel the son of Pethuel. (Joel 1:1)

The vision of Obadiah. Thus saith the Lord GOD concerning Edom; We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle. (Obadiah 1:1)

And the LORD answered me, and said, Write the vision, and make [it] plain upon tables, that he may run that readeth it. (Habakkuk 2:2)

1 In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, 2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD'S house should be built. 3 Then came the word of the LORD by Haggai the prophet, saying, (Haggai 1:1-3)

1 In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, 2 The LORD hath been sore displeased with your fathers. 3 Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts. (Zechariah 1:1-3)

1 The burden of the word of the LORD to Israel by Malachi. 2 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? [Was] not Esau Jacob's brother? saith the LORD: yet I loved Jacob, (Malachi 1:1-2)

### **3.0 A PATTERN OF EVIDENCE FOR NEW TESTAMENT INSPIRATION**

The inspiration of the New Testament is not, unfortunately, so widely understood.

#### 3.1 The Promise of Revelation

This has, primarily, to do with authorization to receive Revelation. John 16:12-13

#### 3.2 The Reception of Revelation

The reception of Revelation is bound up with the person sent. John 13:20

#### 3.3 The Authorization of Revelation

The Revelation sent by God and received by men (Apostles) is authorized by God through the words of the Apostles. John 17:20

#### 3.4 A Partial Fulfillment of John 16:12-13

The Church now revealed to New Testament saints. Eph 3:2-9 (not previously revealed to O.T. saints)

#### 3.5 The Authoritative Equality of the O.T. and the Apostle's Writings

Peter sets the O.T. Scriptures on equal footing with the writings of the Apostles. II Pet 3:2

#### 3.6 The Ultimate Source of Pauls' Revelations

Paul didn't get his information through (intermediate agency) or from men as their ultimate source, but through the direct agency and by direct Revelation through Jesus Christ. Gal 1:1, 1:12

#### 3.7 The Form of Pauls' Revelations

Pauls' Revelations came in word form. I Cor 2:9-13

#### 3.8 The Hiatus of New Revelation

No more Revelation will be given until the Lord's return - or at least the mystery revealed here is the most important. Col 1:24-27 (vs 25 - πληρωσαι PAInf > πληρωω : fill, make full, fill to the full) is used here metaphorically and refers to the revelation of the church as the "capstone" [of a building] of revelation.), Heb 1:2

#### 3.9 Peter Equates Pauls' Writings with the Rest of Scripture

## 3.10 Paul's Writings are the Word of God

Paul called his own words the Word of God. I Thess 2:13

**4.0 SOME REVEALED PURPOSES OF THE WORD OF GOD**

## 4.1 Faith a Product

Faith is a product of the Word of God. Rom 10:17

## 4.2 The New Birth

We are born again by the Word of God. I Pet 1:23, Rom 10:17

## 4.3 The Believer's Sanctification

The believer is sanctified by the Word of God. John 17:17, II Tim 3:16-17  
Through the ministry of the Trinity 1 Cor 12:4-6.

## 4.4 The Basis of Judgement of Unbelievers

The judgement of unbelievers will rest on their rejection of the Word of God.  
John 12:47-48 (Which Reveals The Sacrificial Death of The LORD Jesus The  
Messiah For The SINS of the Whole World 1 Jo 2:2c.)

INDEX OF ENGLISH  
WORDS

## INDEX OF GREEK WORDS

γαρ	:coord.part. ; for	2
επιλυσις	:explanation, disclosure; ϕ solution-discharge debt	2
Λαλεω	:I speak - the sounds or the actual words	2
πληροω	:fill, make full, fill to the full	6
Φερω	:I bear, carry	2



## **THE EPISTLE OF JUDE**

**INTRODUCTION**

**PRINCIPLES**

**TEXT**

**OUTLINE**

**QUESTIONS**

Adapted from the larger work (under contract - prior his home-going) of

**Dr. Stanley Ellisen, Beloved Professor of English Bible**

**And Interpretation**

**At The Western Baptist Theological Seminary.**

This Monograph was prepared for Seminary,  
Bible College, Church and Home Bible studies.

Also contained in each book is an Introduction and  
on opposing pages the associated Biblical text taken from  
the ASV Version of 1901; and a list of  
Class Questions.

## THE EPISTLE OF JUDE

### Introduction

#### I. Authorship.

- A- Of the seven Judes (or Judas) in the New Testament there are two possibilities— Judas the Apostle and Jude the brother of Jesus and James. Since the writer seems to distinguish himself from the Apostles, the best probability is Jude the brother of James and of the Lord. His identification of himself as the brother of James rather than of Jesus indicates his proper humility and his respect for the true Person of the Lord.
  
- B- The book was one of the last to be admitted as canonical, largely because of its reference to the apocryphal book of Enoch as prophecy (14). It was recognized as canonical in 397.
  
- C- Jude was a brother of James and thus of the Lord. He seems to have been the fourth of five boys in the family. His early history was largely the same as that of James, being saved to faith in Christ after the resurrection through either Mary or James. Nothing further is known of his career except the writing of this short Epistle. Eusebius claimed that his grandsons were summoned to Rome by Domitian to be questioned because they were in the kingly line and house of Joseph and a brother of Jesus.

#### II. Historical Setting.

- A- Date: Jude seems to have been written after II Peter, having many similarities to II Peter 2 (the dependence seems to be of Jude on Peter rather than vice versa). Also, it must have been written before the destruction of Jerusalem (70), otherwise, he surely would have included this event in his catalog of judgments in 5-7. A probable date then would be c. 68.
  
- B- Jude wrote with a similar theme to that of Peter in II Peter, addressing perhaps a Palestinian group as Peter had addressed Asia Minor. The heresy gaining momentum at this time was that of incipient Gnosticism, with its appeal to both the mind and the flesh. The situation called for strong words, sharp warnings, and violent denunciations. The false teachers Peter had warned were coming seem to be present in Jude.
  
- C- Jude's brother James is said to have been martyred in Jerusalem in 62, his brother Simeon replacing him as head of the Jerusalem church. Jude's influential voice then was doubtless quite powerful coming from such a family of leaders.

### III. Purpose and Theme of Jude.

The theme of the Epistle of Jude is "contending for the faith" and recognizing apostates. His purpose was to alert the faithful as to an ominous danger arising within the church of teachers who were turning the grace of God into licentiousness and exploiting the gospel for the lusts of the flesh.

#### Outline of Jude

- |      |                                |       |
|------|--------------------------------|-------|
| I.   | Introduction.                  | 1-3   |
| II.  | The Danger to the Church.      | 4-19  |
| III. | The Discipline for the Church. | 20-25 |

Theme: Contending for the faith and recognizing apostates.

**Jude 1**

- 1 ¶ {1} Jude, a {2} servant of Jesus Christ, and brother of {3} James, {4} to them that are called, beloved in God the Father, and kept for Jesus Christ: {1) Gr Judas 2) Gr bondservant 3) Or Jacob 4) Or to them that are beloved in God the Father, and kept for Jesus Christ, being called}
- 2 Mercy unto you and peace and love be multiplied.
- 3 ¶ Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints.
- 4 For there are certain men crept in privily, *even* they who were of old {1} written of beforehand unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying {2} our only Master and Lord, Jesus Christ. {1) Or set forth 2) Or the only Master, and our Lord Jesus Christ}
- 5 Now I desire to put you in remembrance, though ye know all things once for all, that {1} the Lord, having saved a people out of the land of Egypt, {2} afterward destroyed them that believed not. {1) Many very ancient authorities read Jesus 2) Gr the second time}
- 6 And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day.
- 7 Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication and gone after strange flesh, are set forth {1} as an example, suffering the punishment of eternal fire. {1) Or as an example of eternal fire, suffering punishment}

**I. INTRODUCTION.****1-3****A- Salutation.**

1-2

- 1- The writer.
- 2- The addressees.
- 3- The benediction.

**B- The purpose of writing.**

vs. 3

- 1- The original purpose.
- 2- The changed purpose.

**II. THE DANGER TO THE CHURCH.**

vs. 4-19

**A- The coming of apostates.**

vs. 4

- 1- They crept in secretly.
- 2- They were ordained of God to condemnation.
- 3- They are libertines with the grace of God.
- 4- They deny Jesus Christ as Master and Lord.

**B- The historic judgment of apostates.**

vs. 5-7

- 1- Israel's judgment in the wilderness vs. 5
- 2- The disobedient angels vs. 6
- 3- Sodom and Gomorrah vs. 7

**Jude 1 (cont.)**

- 8 ¶ Yet in like manner these also in their dreamings defile the flesh, and set at nought dominion, and rail at *{I}* dignities. *{I}* *Gr glories*
- 9 But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee.
- 10 But these rail at whatsoever things they know not: and what they understand naturally, like the creatures without reason, in these things are they *{I}* destroyed. *{I}* *Or corrupted*; Compare 2 Pe 2:12 margin}
- 11 Woe unto them! For they went in the way of Cain, and *{I}* ran riotously in the error of Balaam for hire, and perished in the gainsaying of Korah. *{I}* *Or cast themselves away through*
- 12 These are they who are *{I}* hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn leaves without fruit, twice dead, plucked up by the roots; *{I}* *Or spots*
- 13 Wild waves of the sea, foaming out their own *{I}* shame; wandering stars, for whom the blackness of darkness hath been reserved for ever. *{I}* *Gr shames*

**C- The description of the apostates.**

**vs. 8-13**

- 1- Defiant and lawless vs. 8-11
  - a- Defiling the flesh.
  - b- Despising authority.
  - c- Reviling angelic majesties.
  
- 2- Corrupt in religion vs. 11
  - a- In the way of Cain.
  - b- In the error of Balaam.
  - c- In rebellion like Korah.
  
- 3- Without moral character vs. 12-13
  - a- As spots in the love feasts.
  - b- As clouds without water.
  - c- As trees without fruit.
  - d- As raging waves of the sea.
  - e- As wandering stars.

**Jude 1 (cont.)**

- 14 And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with {1} ten thousands of his holy ones, {1} *Gr his holy myriads*
- 15 ¶ to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him.
- 16 These are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling words), showing respect of persons for the sake of advantage.
- 17 But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ;
- 18 That they said to you, In the last time there shall be mockers, walking after {1} their own ungodly lusts. {1} *Gr their own lusts of ungodlinesses*
- 19 These are they who make separations, {1} sensual, having not the Spirit. {1} *Or natural; Or animal*
- 20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit,
- 21 keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.
- 22 {1} And on some have mercy, {2} who are in doubt; {1} *The Greek text in this passage (And...fire) is somewhat uncertain. Some ancient authorities read And some refute while they disputes with you. Compare 1 Ti 5:20; Tit 1:9. 2) Or while they dispute with you*
- 23 and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh.
- 24 Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy,
- 25 to the only God our Saviour, through Jesus Christ our Lord, *be* glory, majesty, dominion and power, before all time, and now, and {1} for evermore. Amen. {1} *Gr unto all the ages*



**D- Prediction of the apostates.****vs. 14-19**

- 1- Enoch's prophecy of their judgment vs. 14-16
  - a- Their speech.
  - b- Their walk.
  - c- Their deceit.
- 2- The apostles' prophecies of their mockery vs. 17-19
  - a- Being led by lusts.
  - b- Being devoid of the Holy Spirit.

**III. THE DISCIPLINE FOR THE CHURCH.****vs. 20-25.****A- Edification principles.****vs. 20-21**

- 1- Building yourselves up in the faith.
- 2- Keep yourselves in the love of God.
- 3- Remind yourselves of the hope of Christ.

**B- Evangelization principles.****vs. 22-23**

- 1- Treat some with gentleness.
- 2- Treat others with strong measures.
- 3- Treat all sin with fear and disapproval.

**C- Ascription of praise.****vs. 24-25**

- 1- For God's ability to perfect.
- 2- For God's sovereign wisdom.

## Questions For Jude

- 1- What evidence is there that the writer was the half-brother of the Lord?
  
- 2- What is the theme of the Epistle of Jude?
  
- 3- With what other portion of the New Testament is it related?
  
- 4- In verse 6, Who are these angels?
  
- 5- Why are they likened to those humans living in Sodom and Gomorrah?
  
- 6- Where, elsewhere in the Bible, are these angels possibly mentioned?
  - (a)
  - (b)
  - (c)
  - (d)
  - (e)
  
- 7- Do they have progeny or others like them that will be seen (a) Pre-rapture, (b) during the tribulation? (c) Explain?
  - (a)
  - (b)
  - (c)
  
- 8- Characterize the apostates described in several ways.
  
- 9- In what way was their gainsaying similar to that of Core (Korah)?

10- What two attitudes are to be had toward those in error (22, 23)?

(a)

(b)

Copy these 2 pages, type your answers, and hand in or send by email to [swede@thecfbc.com](mailto:swede@thecfbc.com)

Congratulations! You've finished a complete study of the English Bible with a few Historical, Grammatical, Exegetical, Archaeological, facts thrown in. It's been my pleasure to be your instructor through all these Bible Books. I wish you God's Speed in finishing up the remainder of your studies.

Grace to you and Peace From our LORD Jesus The Messiah,

Rev Norman E. Carlson

## **A Brief Bibliography For Exposition Of New Testament Epistles**

Adapted from the larger work (under contract - prior his home-going) of  
**Dr. Stanley Ellisen, Beloved Professor of English Bible  
And Interpretation  
At The Western Baptist Theological Seminary.**

This Bibliography was prepared for Seminary,  
Bible College, Church and Home Bible studies.

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