

Teaching General Epistles

Please read at least this introduction section to know the method used to study the Bible and produce this Teaching Aid.

This Study covers the General Epistles including Hebrews. Two other, similar, Teaching books cover Romans and the rest of the Pauline Epistles.

Overview of this Book

This Study has Epistle Overviews; Questions-and-Answers and Questions-without-Answers for each of the Epistles which are included. The Questions-without-Answers pages are included for the teacher to print out and use as tests in class. Obviously, the Questions and Answers pages are there to be sure that the teacher has the correct Answers. These are designed to help in teaching and bring out doctrines which might not be noticed when just studying the epistle from beginning to end.

True Biblical doctrines are the same across the Bible. Therefore, some of the Questions-and-Answers cover subjects which relate a particular doctrine within the Epistle to other parts of the Bible. Other Questions-and-Answers deal with a subject which is repeated within an epistle but where the repeat might not be noticed with casual reading and yet the repeat is significant to understanding the message of the epistle. Still other Questions-and-Answers deal with things like the differences in the usage of the names for the Son of God and the doctrinal significance associated with each name. For example, the epistles which present the Gospel of Christ are written to cause the saved person to mature spiritually, and not aimed at converting the lost. Understanding the doctrinal differences due to the different roles of the Son of God is critical to proper understanding the message of the epistle. Also, understanding the type of person that an epistle is written to is central to understanding what was really written.

When I teach in Bible School, I personally go over the Questions and Answers in a class before any test and allow open Bible and open notes while taking tests. This has been shown to have no effect on the grade curve as some students will study with or without notes and some students will not study no matter what aid they have. However, it does affect how the student studies and what they concentrate on retaining after the class is over. With open notes and open Bible, the student has less pressure to memorize things which will be soon forgotten. Instead, they are encouraged to take good notes, which they can use later if they hold onto them. In any type of class, things are taught where the details are soon forgotten. However, what the person retains is what produces an advantage to the student. If they retain the general knowledge and know that they have notes for the details, when they need the details, that knowledge is usually the best that a student can take from a class. It is important for God's people to know that they have the answer and have an idea of how to find that answer in the Bible when life brings problems which need to be dealt with.

The Epistle Overviews, within this book, are only the summary portions of the Book Studies found at ljc1611kjb.com. They are also in the Sentence-by-Sentence books which are available at Amazon.com. The detailed Studies found in those locations can overwhelm people with the abundance of information, the technical language involved in structural analysis and the "meat" type of doctrine found there. For many people, those details are deeper than they wish to go. However, we all run into people, from time to time, who demand a deeper proof of the doctrine which we hold to. Those detailed Studies provide more evidence than anyone has chosen to refute in over 15 years in

which preachers and others have challenged the doctrine which I teach. In addition, there are over 150,000 first level links attached to the interpretation of every sentence, verse, punctuation mark, most phrases and most significant words within every epistle of the New Testament. (Scripture interprets Scripture.) Further, most of those links lead to other Studies, such as Word Studies, which have several more links within them. Someone guessed that there would be more than one million supporting references if what is available for each sentence / verse were summed up.

Basically, there is a preponderance of evidence to support the interpretation provided in this book and these other places. There is enough evidence to support the interpretations presented that everyone has refused the challenge to prove it wrong. Thus, the teacher can have confidence that they have the evidence which may be required support to the doctrines presented here without having to go through all of that evidence. This support is available for everything presented in this book, and yet is separate so that it does not get in the way of teaching the main doctrines of these epistles.

In addition to this, every other commentator that I know of skips “difficult verses”, or claims that there are “errors in God’s perfect word”. This behavior by commentators shows that the “way” of interpretation which they use leads to errors. The “way of interpretation” used to generate the doctrines presented here use God’s step-by-step procedure found within the Bible. I know of no one else who uses this God given method unless they have been taught to do so by me. However, the important point is not that I am great or knowledgeable but, as many preachers have testified, God works through me in this particular area. What is here comes from God. The evidence of that claim is the fact that I skip nothing and I find no errors and no “difficult passages” which many others cannot avoid. Jesus said “**It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.**” (Deuteronomy 8:3; Matthew 4:4; Luke 4:4). Obviously, when commentators skip verses they leave out a lot of words which we are supposed to “**live by**”. In the detailed Studies of all of these epistles, I cover every sentence, every verse, every phrase, every punctuation mark and every doctrinally significant word so that people truly have “**every word that proceedeth out of the mouth of God**”, at least for these epistles. This book is a summary of that level of detail.

Further, unlike many commentators, the “way of interpretation”, which was described above, was consistently used and not abandoned when it led to doctrine different than what the author liked. Like God, we must also be “faithful” and consistent. Please see the [Hermey Menu](http://ljc1611kjv.com) at ljc1611kjv.com for more details on the “way of interpretation” that was used to generate the doctrine presented here.

Epistle Themes.

Hebrews	How God the Father Dealt with the Son of God
James	Beware of Living by Doctrinal Error
1Peter	Use what God gave to you for a proper testimony during suffering
2Peter	Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ
1John	Jesus Christ shows us how to live in the flesh
2John	Prove that You Follow Truth
3John	God's People are to Help Missionaries
Jude	Beware of false doctrine and false teachers within the church.

This ends the general comments about these epistles. Thank you for reading this far and I pray that this book is a blessing to you and to the people whom you teach. Following this is the information for teaching each epistle which is covered within this book.

Teaching Hebrews

This epistle explains How God the Father deals with His sons. The Son of God is used to provide better things in the New Testament. Therefore, we should serve God more than people did in the Old Testament.

Overview of Hebrews

The most used non-prepositional words in a chapter or epistle often gives a strong indication of the theme of the chapter or epistle. The most used non-prepositional word in Hebrews is [God](#). After that the most used prepositional words are not helpful in telling us the theme of this epistle.

Many people claim that this epistle was written by Paul in spite of the fact that [2Thessalonians 3:17](#) says *The salutation of Paul with mine own hand, which is the token in every epistle: so I write.* This *epistle* does not have *the salutation of Paul*.

Paul trained many preachers and had three that he called *son*, which means that they had the same character as Paul. All of the reasons which people give for claiming that Paul wrote this epistle are based upon the characteristics which we see in this chapter. All three of the men that Paul called *son* would have the same characteristics. However, all of the arguments don't matter and are used by the devil to distract from the message of this epistle. We are to not add to God's Word and there is no author named in this epistle. Therefore, God deliberately had that information hid and all arguments about who the author is are adding to God's Word what He deliberately kept out of His word. God did not name the author and He does not want us wasting out time on this distraction which will keep us from focusing on the message which God has for us.

Many people claim that the theme of this epistle is: '*God's Son is greater*'. However, that puts the emphasis on the Son of God while the word [God](#) occurs 72 times within this epistle. All combinations of the words: *Lord, Jesus, Christ, Son, Saviour, King, Lamb* (matching capitalization) only occur 58 times in 47 verses. Therefore, our epistle is speaking more about what God the Father did than it speaks about God the Son. In addition, capitalized *Son* (God the Son) occurs 11 times while lower-case *son* (saved) occurs 7 times. The actual theme of this epistle is: '*How God the Father deals with His sons*', with God the Son used as our primary example.

In a lot of detail, the author explains how the New Testament, and our relationship with God through *faith*, is much better than the Mosaic Law and keeping of religious rules. He explains that we have access to much more but that we don't act in *faith* then we won't receive these blessings. That's why this epistle has the famous chapter on *faith* where he uses Old Testament saints to show us how they acted in *faith* even when they did not have all that we have in our relationship to God. Based upon all of this explanation, the author finishes this epistle with specific commands that we are to obey in order to show our true *faith*.

This epistle has many quotes from the Old Testament to show that what is revealed here is based upon established scripture and not something completely new. Almost every sentence in the first chapter, which provides the basis for our epistle, references an Old Testament truth. Thus, while the author explains how the New Testament is better than the Old Testament, he also shows that the New Testament is based upon promises found within the Old Testament.

In our first chapter ([1:4](#)) we are told in detail how that the Son of God is much greater than any angel. He created everything and has a position far above angels that was given to Him by God the Father and more. That makes the Son of God greater than any other being other than God the Father. That includes all spiritual beings. However, in spite of His high position, our second chapter tells us that God the Father made the Son of God *a little lower than the angels for the suffering of death* ([2:7](#)). He became a man to *suffer death*, to pay for our sin, and to experience being a weak man so that he could *able to succour them that are tempted*. He became like us so that He *might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people*. Thus we see that the Son of God gave up everything for our sakes.

In our third chapter ([3:3](#)) we are told that *Christ* is much greater than Moses. Therefore, our relationship with God the Father, through God the Son, is much greater than keeping religious rules such as the Mosaic Law or things spoken by angels. God the Father brought severe judgment upon people who disobeyed the angels and who disobeyed the Mosaic Law. Therefore, since we have a greater relationship with God the Father, through our *Apostle and High Priest of our profession, Christ Jesus*, we should *Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God*. That is, since we have a better relationship which is based upon *faith*, we should be careful to maintain our *faith* and not let anything interfere with it.

Also, in our third chapter we are warned against *unbelief* because of how God dealt with it in the past and how He still deals with it. Later, we will be told to *live by faith* and *faith* requires going beyond just getting rid of *unbelief*. However, you can not have *faith* until after you get rid of *unbelief*. Therefore, the author presents this step before going unto the next step.

Our fourth chapter starts with *Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it*. It ends with *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need*. Between the two the author explains that certain blessings are only given to people who enter God's *rest* and that people who act in *unbelief* are not allowed into God's *rest*. Therefore, we *may obtain mercy, and find grace to help in time of need* only if we continue to *live by faith*. Thus the author is instructing us on our responsibility within this *better relationship*.

Chapter 5 starts with the word *For* and explains why this is true. Here, we are told basic facts about the office of a *priest*. Then the author explains that God made *Christ* a new type of *priest*. He is the *priest* for God's people and especially those who have entered into God's *rest* and *live by faith*. The error that too many of God's people believe is that *Christ* makes everything OK while they go on living in sin, but that is a lie of the devil. This truth is not understood by most of God's people and we see it when the author says *Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing*. After acknowledging

that most of God's people will not listen because they are *spiritual babes*, the author admits that this truth can only be accepted by those saved people who have *their senses exercised to discern both good and evil*. Again, the author is instructing us on our responsibility due to our having a *better priesthood*.

Chapter 6 starts out telling us that it is going to go beyond basic doctrines which we should already understand. Our chapter ends by telling us how that *Jesus* is *our forerunner* and that we should follow His example, even if circumstances include a cross like He endured. We should do this because we have *two immutable things* from God upon which we are to rest our *hope*. Between the beginning of this chapter and the end we are told that our life is to produce *better things* than the lives of lost people because of our salvation. Their lives are *rejected* but our life should bring *blessings* and we should continue to produce these *better things* until the end of our life, regardless of circumstances, because of our salvation and the basis of our *hope*.

Chapter 7 tells us about *Melchisedec*, who was a '*Christophny*'. He was the priest who blessed Abraham and our chapter explains how that he also represented a better priesthood than the Levitical priesthood. We are also told that his priesthood was a type of the eternal priesthood that *Jesus Christ* now has and uses to represent us. Our chapter gives us several ways that this priesthood is better, and how we are more blessed by it. That is, [7:9](#) tells us that we have a *better hope*. Since *hope* is an action verb within the Bible, God expects better attitudes and actions from us as a result of this better *hope*. In particular, we are more enabled to serve God and produce the *better things* ([6:9](#)) that our prior chapter talked about. In particular, we are told that *Jesus made a surety of a better testament* ([7:22](#)), which is the basis of our *better hope* and the reason that God expects *better things* from us.

Chapter 8 transitions from telling us about a *better testament* to telling us about a *better covenant, which was established upon better promises* ([8:6](#)). Here we learn about the *fault* that God found with the First Covenant. Namely, God's people did not maintain their relationship with Him. God improved things in the New Covenant in hopes that more of God's people will maintain their ongoing personal relationship with Him.

Based upon the prior chapter, Chapter 9 explains how He also has a better *ordinances of divine service*, which are done in a *greater and more perfect tabernacle* ([9:11](#)) which also has better *sacrifices* ([9:23](#)). Our chapter also explains the relationship between the testament and death with the shedding of blood.

Our prior chapter explained how the Levitical priesthood and sacrifices were not sufficient because they did not make anyone *perfect*. Now our chapter explains how *Jesus Christ* did what was needed to give us the Holy Ghost and make us *perfect*. He did this in order to make us *sanctified* ('set aside for God's holy use'). With this change we now have *the Holy Ghost also is a witness to us* because under the new *covenant* God will *put my laws into their hearts, and in their minds will I write them*.

In [10:34](#): we are told that the saved people who meet God's requirements *ye have in heaven a better and an enduring substance*. After that, [11:16](#) says that such people *desire a better country, that is, an heavenly* and [11:35](#) says that such people did what they did *that they might obtain a better resurrection*. Finally, [12:24](#) says that we have come to a *better place* and that we need to act

right because the *new covenant speaketh better things than that of Abel*. Yes, everything that we have is *better*, but God also expects that our response will also be better.

Because of these changes we are told to have *boldness to enter into the holiest by the blood of Jesus...with a true heart in full assurance of faith*. However, we are also to have our life cleaned up and to '*Stop our Sinning*'. With that in mind, the last half of our chapter warns us of the consequences of returning to sin after we receive all that God has done to change our life. Here is where we read the famous verse of: *It is a fearful thing to fall into the hands of the living God*. We are to *live by faith* and know that God will punish backsliders.

Chapter 11 is the famous chapter on *faith*. There are times when I listen to people and am convinced that they are sure that they '*know*' what it says and, when they read it, they see what they have been told to see and not what it really says. As the Bible says in some places: *Selah* ('*Think about it!*').

True Biblical *faith* is an action verb which produces *works*. If people really read what this chapter they will see that every person mentioned here did action. In addition, we are judged by our *works* because our *works* are the evidence of true Biblical *faith*. [James 2](#) talks about *faith without works*, but that is not true Biblical *faith*, as even [James 2](#) explains. The definition from our chapter is: *Now faith is the substance of things hoped for; the evidence of things not seen*. As I explain to Bible Students and others, *evidence* is something that is used in court and can be separated from the person presenting it so that it can be examined independent of that person. What is in your head and in your heart can not be separated from you. That is a *belief*, and not true Biblical *faith*. In addition, something that has *substance* can be sensed with our physical senses. Another person can not sense what is in your head and in your heart. Thus, what [James 2](#) calls *faith without works* is in fact only a *belief* and does not match what is truly reported within our chapter.

Please prayerfully read what this chapter truly says about true Biblical *faith*.

PS: [Hebrews 11:6](#) is the verse that God used to start me on this Study and the creation of this web site. It has the promise that *God...is a rewarder of them that diligently seek him*. I started by *seeking* God by studying through every book in the New Testament (at least 24 times each book) to find how the Bible truly uses the various roles of the Son of God. The result is in the [Lord Jesus Christ](#) Study on this site. The rest of this site came after that because God rewarded me by showing me how to interpret His Word so that there are NO conflicts. While many people believe this, neither I nor anyone that I know of has provided the *proof* required by God to back up such a belief. True *proof* requires proving a thing to be true in every circumstance. Since all claims of '*error in the Bible*' are based upon claims about the New Testament, with God's help I will finish this Study for the entire New Testament and *prove* that there are **NO** '*errors in the Bible*' but that all such claimed '*errors*' are due to men refusing to use God's way to interpret the Bible while they use the way of men. (*There is a way which seemeth right unto a man, but the end thereof are the ways of death*. [Proverbs 14:12](#); [Proverbs 16:25](#))

Chapter 12 starts with *Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us*. It continues from there but we are reminded that when we start to think our circumstances are hard and that we are not receiving the help which we think we deserve, we have all of these *witnesses* who had worse circumstances and less help and

yet were faithful. We are also told how to be faithful when we are told today *aside* what will hinder us and to concentrate on running *the race*. Further, if this was not enough, our first sentence then reminds us of *Jesus* and all He did and of His motivation. *Jesus* is our main example for how to live in the flesh using the power of the Holy Ghost.

With this basis our chapter tells us that our circumstances aren't as bad as we imagine them to be. In addition, what we think is bad may be *the chastening of the Lord* which is designed to help us. From this admonition to fix our attitude we are told to worship God (*Wherefore lift up the hands*), seek God's healing and do right by other people. We are also warned against *bitterness* and becoming like Esau. We are also reminded that we have a better deal than people in the Old Testament and since they did not escape punishment then we also will not escape punishment for sin. With these admonishments, we are told *Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire.*

In our final chapter we are told how to apply, in our daily life, what has been told to us. First, we are to treat others right. Then we are to keep our doctrine and service to God right. Then we are to keep our eyes on the heavenly goal and remember that we are here to represent God, not to fight for things of this world. Finally, we are to encourage the brethren.

If you look at the summary of each chapter above you should see a logical progression that supports the summary of this epistle provided at the start of this section. That Summary supports the two sentence theme for this epistle found at the start of this Study. Below you will find the summary of each sentence followed by the summary of that chapter and you will be able to see that the chapter summary is derived from the sentence summaries. If you follow the link provided for each sentence summary, you will find a detailed note which deals with each sentence in the context which it is found in, the sentence structure based upon consistent Biblical usage of punctuation, word studies which show how the word definitions come from the Biblical usage of those words. Also, you will find links to other Studies, where appropriate. The combination shows that the Bible is consistent in its message from the theme of an epistle down to every word and punctuation mark used within it. It is also consistent across the Bible in the usage of words, punctuation, messages and more. There are **NO** conflicts within the Bible if we use God's way to understand God's Word.

Epistle Outline by verse

	Christ provided a new and better, but different, religion. So we should act and be different.
1	Introduction of Jesus as the Son of God and Creator
1-3	God spoke in the past by the Jewish Fathers. He has now spoken by His Son who is the Creator and heir of all of salvation. He is the brightness of God's glory, His express image and has, by himself, purged our sins.
4-14	Jesus is better than angels

8-12 God calls Jesus God. Jesus loves righteousness and hates iniquity. Jesus will outlast creation.

2

How can we neglect our salvation after Jesus went through so much to succor and help us?

1-4 Therefore: keep heed of things heard lest we let them slip, for how can we expect to escape judgment after all of the evidence of history?

5-7 God didn't put the world into subjection of angles but had David testify of our power compared to the Creator's power and to the angles' power.

8 God put everything into subjection to Jesus, but we don't see it in force yet.

9-13 Jesus experienced being a man and suffered death so that He would perfectly understand us and not be ashamed to call us 'brethren'.

14-16 Jesus took flesh and blood, like us, to destroy the power of death over us. He didn't destroy death as an angle but as a man.

17-18 Wherefore, He became like us to faithfully represent us to God and to succor us.

3

Christ provides rest for those who remain faithful and punishes those who are unfaithful. Unfaithfulness (sin) leads to a hard heart.

1-2 Jesus is our apostle and high priest. He is greater than Moses.

Jesus is greater than Moses because the builder is greater than the house.

3-5 Moses was a faithful servant in the house but Jesus is God's Son and builder of the house (creator). Therefore, Jesus is greater than Moses.

If we hold fast those who don't hold fast have proof that they weren't true sons but bastards. Therefore, don't harden your heart and act like bastards like the Jews did in the desert.

6-9

4

Christ has reserved a rest for those of His people that remain faithful and trust His Word.

The saved are to be afraid of missing God's rest in their lives. God's rest was established before the world was created and can only be entered into by faith. Some saved people miss God's rest by refusing to live by faith.

10-13 God's rest is to stop seeking your own desires and needs and to seek God's will while trusting God for your needs. God uses His Word to separate those who enter His rest by faith from other saved.

12-13 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. either is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

14-15 Jesus was like us and understands our infirmities. Hold fast to your profession like Jesus did.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

5

Christ has a better priesthood

1-3 Every priest is ordained to offer sacrifices for sins. He should have compassion for the weak because he sees them daily. He should realize that

he is like others and make sacrifices for his own sins.

4 Only God can give the position of priest. Man can't give the position because if God rejects the priest, his sacrifices amount to burning meat without achieving the intended result.

5 God called Jesus not just as a priest but as a Son and priest after the order of Melchisedec.

6-9 Jesus was afraid in His flesh and asked to be spared death but "learned obedience" to be perfect and the author of salvation to those who obey Him. Jesus is a priest after the order of Melchisedec but that saying isn't explained because most people are too spiritually immature to handle the truth. Those who are mature enough are they who have user their spiritual senses by experiencing spiritual things like walking by faith.

10-14

Those that preach loosing salvation are wrong and are close to being cursed. Keep hope in God and stay faithful.

6

1-3 Moving on from the basics of the doctrines of Christ and repentance (turn from angel worship and man's authority and any other authority to Christ's authority).

4-8 If a person has a true spiritual walk with God and "get lost again" or "loose their salvation", it is impossible for them to get saved again.

9-12 Paul is persuaded that they don't believe the error of "loosing salvation" and reminds them of God's character. God won't for get their "labor of love" and they should word with the "hope" of reward.

13-18 God made a promise the Abraham and secured it by an oath on His own name and Character. We have 2 immutable things backing God's promise: God's Word and God's character.

19-20 Wherefore, we have an "anchor for the soul" that was taken into God's "holy of Hollies" by Jesus Christ Himself, who is our forerunner.

7

Christ has a better priesthood than Levi and represents a better testament than Moses' Law.

1-10 Melchisedec met Abraham and blessed him. Abraham gave tithes to Melchisedec. Melchisedec had personal attributes that we don't really understand but he was greater than Abraham because Abraham gave him tithes and he blessed Abraham.

11-21 Christ came from the priesthood of Melchisedec, not of Levi and therefore has a greater priesthood. Where the Law and priesthood of Levi can't make anything perfect, the priesthood of Christ can.

22 By so much was Jesus made a surety of a better testament.

Levitical priests all died because of sin. Jesus lives eternally and continues as an eternal priest because He has a greater priesthood than Levi.

23-28 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Jesus saves for all time and we can't lose our salvation because He continues to represent us.

8

Christ is the mediator of a better covenant.

1-8 In summary, we have a high priest in heaven, in the true sanctuary which

was the model that Moses copied. As such, Jesus has a better ministry and covenant.

9-13 The better covenant gives us God's Spirit and His laws in our minds and hearts. We shall personally know God and He will show us mercy and forgiveness.

9

Christ is the high priest of a new and better religion: tabernacle, sacrifice, Holy of Holies, forgiveness and testament.

1-5 Description of the tabernacle which had ordinances of divine service, and a worldly sanctuary.

6-14 Only the High priest went into the holy of holies and only once a year and then only after offering blood for his sins. The Holy Spirit was showing that the way into heaven wasn't open yet. But Christ entered once with His blood which is sufficient for eternity. His blood purges us from dead (religious) works.

15-24 Because of Jesus' sacrifice, He is the mediator of a better covenant. Moses sprinkled all the items of the Law (religious instruments) with blood from sacrifices to show that a death had occurred and that the OT was in effect. Jesus shed His own blood to put the NT into effect.

25-28 Christ offered Himself once only and doesn't have to repeat the sacrifice like men have to continually offer sacrifices. Men's sacrifices don't last but Christ's does.

10

Christ had a better sacrifice that resulted in a new covenant with us receiving God's Spirit. Therefore, live by faith.

1-4 Their Law was only a shadow of things to come and can't make people perfect. If it had, then sacrifices wouldn't have been constantly required. The blood of animals wasn't sufficient.

5-8 Wherefore, God gave Jesus a body that would be a sufficient sacrifice.

9-15 God took away the OT sacrifices to establish Christ's sacrifice. We can't have both. We are sanctified by Christ once for all.

16 In the NT God puts His laws in our hearts and minds because of the difference in Christ's sacrifice from the sacrifices of the OT.

17-18 God doesn't remember our sin so there can't be any more sacrifices for it.

19-25 Therefore, because of Christ's sacrifice and our resulting new relationship and rights before God, let us live like the saved should, knowing that there is no more sacrifice for our sins.

26 For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27-31 If Jews died without mercy under Moses' Law, how much worse do we deserve when we trample the blood of Christ under foot by living in a way that says He shed His blood in vain for us? Jesus shed His blood to cleanse us from sin, not just to pay the price while we continue to live in sin. If we keep doing sin after salvation, our lives say that Christ's sacrifice was in vain and we trample His sacrifice under foot.

32-39 The just shall live by faith. Do right and have patience while waiting for God's reward.

11 The evidence of faith is what we do.

- 1 Now faith is the substance of things hoped for, the evidence of things not seen.
- 2-5 The elders got their reputations by living by faith. We understand creation by faith. Able and Enoch lived and obeyed by faith.
- 6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.
- 7-16 Faith of Noah, Abraham, Sarah Jacob and Isaac all led them to seek a spiritual country ruled by God and ignore the rules and benefits of a physical world that they lived in.
- 17-32 By faith Abraham and others believed, prophesized and lived as if the promised impossible was a finished fact.
- 33-38 All that the people suffered by faith became examples to us.
- 39-40 And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

12 We are not come to a physical religion and law but to a spiritual relationship with God. So follow the Spirit.

- 1 Wherefore: there are so many saints in history who have gone through anything that we may face and more that we have no excuse. Wherefore, put aside the weights and excuses and sins and run the race to the finish and get God's reward.
- 2-4 Look unto Jesus, not others or our circumstances. Jesus suffered more and reaped a greater reward than any other man.
- 5-8 Don't despise God's chastening because God only chastens sons (to improve them) and not bastards.
- 9-10 Our fathers chastened us for their pleasure but God does it for our profit. Chastening isn't pleasant but should yield fruit of peace and righteousness.
- 11-15 Therefore, thank God for the chastening and fruit. Follow peace and righteousness. Follow God's Spirit and grace and avoid bitterness. Remember that Esau lost all and suffered Hell. For we aren't come unto the
- 16-24 Law and the experience of God giving the Law but are come unto Heaven and the NT.
- 25-29 See that you don't refuse Christ's command because if others didn't escape for disobeying men, we won't escape for disobeying Jesus in heaven.

13 May the God of peace make you perfect in every good work to do His will (21-22)

- 1 Let brotherly love continue.
- 1-6 Practical practice of Christian obedience that was explained in chapter 12: brotherly love, entertaining strangers, proper marriage and sex, not covetous, boldly testifying that God helps us in our need.
- 7-9 Follow God ordained leaders. Jesus is the same yesterday, today and tomorrow. Don't follow every wind of doctrine because Jesus doesn't change.

Jesus suffered and died outside of established religion. Don't follow religion
10-18 but follow Jesus, praise God, do good, obey those that have rule over you
and pray for others.

19-25 Final blessing and goodbye.

Chapter 1 Summary:

1. [C1-S1](#): God made His Son greater than any other being.
2. [C1-S2](#): No angel has received the same recognition and glory from God.
3. [C1-S3](#): God has not given His character to any other like He gave it to His Son.
4. [C1-S4](#): God commanded angels to worship Him.
5. [C1-S5](#): Angels are far greater than us.
6. [C1-S6](#): God's Son reigns over all beings *for ever and ever*.
7. [C1-S7](#): God's Son *hast loved righteousness, and hated iniquity* more than any other being.
8. [C1-S8](#): God's Son will outlast Creation.
9. [C1-S9](#): No angel has received the reward given to God's Son.
10. [C1-S10](#): Angels are God's *ministers*.

The theme of this chapter is: 'God's *Son* is greater than all other beings so don't listen to anyone who disagrees with Him'. God's Son has *obtained a more excellent name than they*. He has a better position since He is seated *on the right hand of the Majesty on high*. He has a better relationship being called *Son*, which no angel has been called. He has more power since He is the Creator. He has more authority because where God used angels as His messengers in the past, God the Father has replaced them and *hath in these last days spoken unto us by his Son*. Further, God the Father *saith, And let all the angels of God worship him and Thy throne, of God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom*. Notice that God the Father called His Son *God*.

Chapter 2 Summary:

1. [C2-S1](#): Hold onto truth to avoid losing it.
2. [C2-S2](#): Based upon history, we will be punished for failing this task.
3. [C2-S3](#): Angels were not given the rule of this world.
4. [C2-S4](#): Yet man is far below God.
5. [C2-S5](#): Man should be beneath God's notice.
6. [C2-S6](#): Yet God lifted up man.
7. [C2-S7](#): God's *Son* is made ruler of *the world to come*.
8. [C2-S8](#): Some creatures don't obey God's *Son* yet.
9. [C2-S9](#): Jesus was made a man to die for all men.
10. [C2-S10](#): Therefore, Jesus is our captain of salvation.
11. [C2-S11](#): Jesus is not ashamed to be identified with the sanctified.
12. [C2-S12](#): Jesus put His trust in God the Father.
13. [C2-S13](#): The sanctified are the *children which God hath given* to Jesus.
14. [C2-S14](#): Jesus became human like us to *destroy him that had the power of death*.
15. [C2-S15](#): Jesus did not become an angel but became a man.
16. [C2-S16](#): Jesus did this to *be a merciful and faithful high priest*.
17. [C2-S17](#): Jesus is able to *succour* us because of His experience as a man.

The theme of this chapter is in the last sentence where we were told that Jesus is able to *succour* us because of His experience as a man. The first sentence of our chapter starts with *Therefore*, which means we are to do what this chapter tells us because of what we were told in the prior chapter. That is: the last chapter proved that we have the most powerful being is all of existence, short of God the Father, Who became man and understands our infirmities and is willing and able to *succour* us. No other being can do anything to us unless He allows it. With this powerful of an ally, we have no excuse for failure.

Our chapter starts out telling us that since God the Father raised *Jesus* above all other beings (except for God the Father), then *we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip*. The author then reminds us of the consequences in the past which people received when they *let slip* the commandments of God and disobeyed.

Our chapter quotes Psalms to remind us of the great differences between God and us. We are to be honored that God considers us and we are to do all we can to obey because of that. Since God has His Son become human and made Him *the captain of (our) salvation* for the express purpose that He would *bring many sons unto glory*, we are to obey and let Him do this for us.

The author reminds us that God used angels to send messages to men, but angels are not like us and do not understand our weaknesses nor do they understand how difficult it might be for us to obey. However, since the Son of God set aside His personal power and became a weak human being, He does understand our weaknesses and the limits of our abilities. Since He went to all of this effort to understand what we are going through, we need to recognize His understanding and accept that when He tells us to

do something it is something we can do. Thus, we should understand the conclusion of this chapter which is: *For in that he himself hath suffered being tempted, he is able to succour them that are tempted.*

Chapter 3 Summary:

1. **C3-S1**: *consider the Apostle and High Priest of our profession, Christ Jesus.*
2. **C3-S2**: He is *worthy of more glory than Moses.*
3. **C3-S3**: The difference between God and man.
4. **C3-S4**: *Christ* is the builder and greater than a servant.
5. **C3-S5**: Be careful to not have *an evil heart of unbelief* that rejects God's Son to follow religious leaders.
6. **C3-S6**: Beware of *the deceitfulness of sin.*
7. **C3-S7**: We must continue with *Christ.*
8. **C3-S8**: Some people who are with God's people do not belong to God.
9. **C3-S9**: God was *grieved forty years* with His children who followed the unbelievers.
10. **C3-S10**: God killed His children who sinned.
11. **C3-S11**: God denied them His promises.
12. **C3-S12**: *Unbelief* causes us to lose everything from God.

In this chapter the author tells us about *the Apostle and High Priest of our profession, Christ Jesus.* Here, we are told that *Christ* is much greater than Moses. Therefore, our relationship with God the Father, through God the Son, is much greater than keeping religious rules such as the Mosaic Law or things spoken by angels. God the Father brought severe judgment upon people who disobeyed the angels and who disobeyed the Mosaic Law. Therefore, since we have a greater relationship with God the Father, through our *Apostle and High Priest of our profession, Christ Jesus*, we should *Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.* That is, since we have a better relationship which is based upon *faith*, we should be careful to maintain our *faith* and not let anything interfere with it.

In this chapter we are warned against *unbelief* because of how God dealt with it in the past and how He still deals with it. Later, we will be told to *live by faith* and *faith* requires going beyond just getting rid of *unbelief*. However, you can not have *faith* until after you get rid of *unbelief*. Therefore, the author presents this step before going unto the next step.

Chapter 4 Summary:

1. [C4-S1](#): Be afraid so that you don't miss God's *rest*.
2. [C4-S2](#): The *gospel* does not profit if not mixed with *faith*.
3. [C4-S3](#): *Faith* is required to enter God's *rest*
4. [C4-S4](#): God is found in His *rest*.
5. [C4-S5](#): God's blessings are in His *rest*.
6. [C4-S6](#): God's *rest* is available to us today.
7. [C4-S7](#): Evidence that is still available today.
8. [C4-S8](#): It is available to us.
9. [C4-S9](#): We must *cease* from our own work to enter.
10. [C4-S10](#): Work to enter God's *rest*.
11. [C4-S11](#): The *word of God* tells us how to do this.
12. [C4-S12](#): We are *manifest* to the *word of God*.
13. [C4-S13](#): *Jesus the Son of God* is representing us to God.
14. [C4-S14](#): Therefore, go to God for *help in time of need*.

Our chapter starts with the phrase *Let us therefore*, which tells us that Chapter 4 is a future result which we are to produce based upon what was said in the prior chapter and in all that came before this within our epistle. (That is the meaning of the word *therefore*.) Indeed, as we see in several other epistles, each chapter is dependent upon the prior and we can not get a true interpretation while ignoring the context.

Our prior chapter told us how we have a better *Apostle and High Priest* than people had in the Old Testament. It reminded us of the judgment that God brought down upon people who acted in *unbelief* and warned us that we could expect the same and more if we acted in *unbelief* because God gave us a better relationship. With this as our basis we can look at our chapter which explains that receiving God's promises (getting the *profit*) requires our responding to the *gospel* with *faith*. The response of true *faith* allows us to *enter into his (God's) rest*, which is where we *cease from (our) own works*. We must *labour therefore to enter into that rest* by doing the work God gives us while having *faith* that God will meet our needs. Our chapter ends with *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need*. We must have *faith* that *Jesus the Son of God* will properly represent us and get what we need if we are busy doing the work of God.

Chapter 5 Summary:

1. [C5-S1](#): The purpose of the priesthood.
2. [C5-S2](#): The priest offers sacrifices for sins.
3. [C5-S3](#): God chooses who is a priest.
4. [C5-S4](#): God choose *Christ*.
5. [C5-S5](#): God made *Christ* a priest.
6. [C5-S6](#): *Christ* suffered so that He could represent people who suffer.
7. [C5-S7](#): People refuse to listen to certain truths about *Christ*.
8. [C5-S8](#): This is because of spiritual immaturity.
9. [C5-S9](#): Spiritual babes can handle only milk.
10. [C5-S10](#): We must exercise our spiritual senses in order to grow.

Our prior chapter told us that we only get certain blessings is we enter God's *rest* and live *by faith*. Our current chapter starts with the word *For* and explains why this is true. Here, we are told basic facts about the office of a *priest*. Then the author explains that God made *Christ* a new type of *priest*. He is the *priest* for God's people and especially those who have entered into God's *rest* and *live by faith*. The error that too many of God's people believe is that *Christ* makes everything OK while they go on living in sin, but that is a lie of the devil. This truth is not understood by most of God's people and we see it when the author says *Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing*. After acknowledging that most of God's people will not listen because they are spiritual *babes*, the author admits that this truth can only be accepted by those saved people who *have their senses exercised to discern both good and evil*.

Chapter 6 Summary:

1. [C6-S1](#): Go past the *principles of the doctrine of Christ*.
2. [C6-S2](#): Get God's permission.
3. [C6-S3](#): Why God might not allow some to understand
4. [C6-S4](#): Evidence of this truth from nature.
5. [C6-S5](#): Truly saved produce *better things*.
6. [C6-S6](#): Why saved are supposed to produce *better things*.
7. [C6-S7](#): How we are to act and show that we are saved.
8. [C6-S8](#): God gave a promise to Abraham.
9. [C6-S9](#): Abraham *obtained the promise*.
10. [C6-S10](#): Men swear *an oath...to...end of all strife*.
11. [C6-S11](#): God swore an oath to give us greater assurance of the promise.

Our chapter starts out telling us that it is going to go beyond basic doctrines which we should already understand. Our chapter ends by telling us how that *Jesus* is *our forerunner* and that we should follow His example, even if circumstances include a cross like He endured. We should do this because we have *two immutable things* from God upon which we are to rest our *hope*.

Between the beginning of this chapter and the end we are told that our life is to produce better *things* than the lives of lost people because of our salvation. Their lives *are rejected* but our life should bring *blessings* and we should continue to produce these better *things* until the end of our life, regardless of circumstances, because of our salvation and the basis of our *hope*.

Chapter 7 Summary:

1. [C7-S1](#): *Melchisedec* is a type of *priest continually*.
2. [C7-S2](#): Consider how important he was.
3. [C7-S3](#): He was a greater than any priest of Levi.
4. [C7-S4](#): He was greater than Abraham.
5. [C7-S5](#): He was an early manifestation of *Christ*.
6. [C7-S6](#): Levi paid tithes to Him through Abraham.
7. [C7-S7](#): Levi is a son of Abraham who paid tithes to *Melchisedec*.
8. [C7-S8](#): The Mosaic Law could not bring *perfection*.
9. [C7-S9](#): The law is linked to the priesthood.
10. [C7-S10](#): Our new priest is not from Levi.
11. [C7-S11](#): *Our Lord sprang out of Juda*.
12. [C7-S12](#): Our Lord is a *priest...after the power of an endless life*.
13. [C7-S13](#): The scripture testifies of His nature.
14. [C7-S14](#): Why God changed things.
15. [C7-S15](#): How the law failed.
16. [C7-S16](#): *Jesus made a surety of a better testament*.
17. [C7-S17](#): Jesus has *an unchangeable priesthood*.
18. [C7-S18](#): Jesus provides a salvation that does not end.
19. [C7-S19](#): Jesus made a sacrifice that does not have to be repeated.
20. [C7-S20](#): God's *Son...is consecrated for evermore*.

Our chapter tells us about *Melchisedec*, who was a 'Christophny'. He was the priest who blessed Abraham and our chapter explains how that he also represented a better priesthood than the Levitical priesthood. We are also told that his priesthood was a type of the eternal priesthood that *Jesus Christ* now has and uses to represent us. Our chapter gives us several ways that this priesthood is better, and how we are more blessed by it. In particular, this better priesthood does a better job of enabling us to serve God and produce the *better things* that our prior chapter talked about.

Chapter 8 Summary:

1. [C8-S1](#): Our *high priest* is in *heaven*.
2. [C8-S2](#): Every priest must have a gift to offer.
3. [C8-S3](#): He was not a priest on Earth.
4. [C8-S4](#): He makes everything *better*.
5. [C8-S5](#): The *first covenant* had faults.
6. [C8-S6](#): God's people did not keep the Mosaic covenant.
7. [C8-S7](#): God will deal with His people differently under the New Covenant.
8. [C8-S8](#): God promises mercy and forgiveness with the new covenant.
9. [C8-S9](#): God replaced the *old* covenant with the *new*.
10. [C8-S10](#): God is ready to let the *old* vanish away.

This chapter transitions from telling us about a better priesthood to telling us about a better covenant which is ministered by our *high priest*. Here we learn about the *fault* that God found with the First Covenant. Namely, God's people did not maintain their relationship with Him. God improved things in the New Covenant in hopes that more of God's people will maintain their ongoing personal relationship with Him.

Chapter 9 Summary:

1. [C9-S1](#): The truth about the *first covenant*.
2. [C9-S2](#): There were things used in that service.
3. [C9-S3](#): The tabernacle also had the *Holiest of all*.
4. [C9-S4](#): Regular priests only went into part of the tabernacle.
5. [C9-S5](#): Only *the high priest alone once every year* into the *Holiest of all*.
6. [C9-S6](#): How the service of *Christ* is better.
7. [C9-S7](#): The work of *Christ* is to *purge your conscience from dead works to serve the living God*.
8. [C9-S8](#): Additional work of *Christ*.
9. [C9-S9](#): He died to put the New Testament into effect.
10. [C9-S10](#): A legal document called the '*Last Will and Testament*' requires a death to be put into effect.
11. [C9-S11](#): Blood was also shed to put *the first testament* into effect.
12. [C9-S12](#): Moses sprinkled everything with blood.
13. [C9-S13](#): The *tabernacle, and all the vessels of the ministry* were also sprinkled with blood.
14. [C9-S14](#): Why blood was required.
15. [C9-S15](#): Heavenly things were also purified with a better blood.
16. [C9-S16](#): *Christ* offered His blood once for all time.
17. [C9-S17](#): *Christ* provides *salvation* to *them that look for him*.

Our prior chapter told us how *Christ* has a better *priesthood* than what was provided under the Mosaic Law. Now this chapter explains how He also has a better *ordinances of divine service* in a better temple and that the better *ordinances* are related to a better testament. Our chapter also explains the relationship between the testament and death with the shedding of blood.

Chapter 10 Summary:

1. [C10-S1](#): Sacrifices under the Mosaic Law can not make us perfect.
2. [C10-S2](#): Offerings cease when the function is completed.
3. [C10-S3](#): Perfect people *have no more conscience of sins*.
4. [C10-S4](#): Ongoing sacrifices are for ongoing sins.
5. [C10-S5](#): Animal sacrifices can not pay for sins.
6. [C10-S6](#): Animal sacrifices can not satisfy God.
7. [C10-S7](#): Obedience satisfies God.
8. [C10-S8](#): The Son of God gave the sacrifice which satisfies God.
9. [C10-S9](#): God replaced the first with the second.
10. [C10-S10](#): The *offering* that satisfied God.
11. [C10-S11](#): Mosaic priests keep making sacrifices but *Jesus Christ* is done.
12. [C10-S12](#): His offering provides perfection *for ever*.
13. [C10-S13](#): The Holy Ghost is our witness of this truth.
14. [C10-S14](#): We no longer have to make offerings for sin.
15. [C10-S15](#): We can not approach God when we clean up our life.
16. [C10-S16](#): Hold on.
17. [C10-S17](#): If we willfully sin then we must expect judgment.
18. [C10-S18](#): We should expect worse punishment than people had under the Law.
19. [C10-S19](#): The *Lord* promised vengeance.
20. [C10-S20](#): The *Lord* promised judgment.
21. [C10-S21](#): The results of foolishly ignoring consequences.
22. [C10-S22](#): Remember your past.
23. [C10-S23](#): You had joy in losing physical things to gain spiritual.
24. [C10-S24](#): Don't lose what you gained.
25. [C10-S25](#): Have patience and faith.
26. [C10-S26](#): Remember the promise.
27. [C10-S27](#): Remember that God is not pleased with backsliders.
28. [C10-S28](#): Don't be a backslider.

Our prior chapter explained how the Levitical priesthood and sacrifices were not sufficient because they did not make anyone *perfect*. Now our chapter explains how *Jesus Christ* did what was needed to give us the Holy Ghost and make us *perfect*. He did this in order to make us *sanctified* ('*set aside for God's holy use*'). With this change we now have *the Holy Ghost also is a witness to us* because under the new *covenant* God will *put my laws into their hearts, and in their minds will I write them*.

Because of these changes we are told to have *boldness to enter into the holiest by the blood of Jesus...with a true heart in full assurance of faith*. However, we are also to have our life cleaned up and to '*Stop our Sinning*'. With that in mind, the last half of our chapter warns us of the consequences of returning to sin after we receive all that God has done to change our life. Here is where we read the famous verse of: *It is a fearful thing to fall into the hands of the living God*. We are to *live by faith* and know that God will punish backsliders.

Chapter 11 Summary:

1. [C11-S1](#): The main Biblical definition of *faith*.
2. [C11-S2](#): It takes *faith* to get *a good report*.
3. [C11-S3](#): *Faith* teaches us about creation.
4. [C11-S4](#): *Able* demonstrated *faith*.
5. [C11-S5](#): *Enoch* demonstrated *faith*.
6. [C11-S6](#): God only responds to *faith*.
7. [C11-S7](#): *Noah* demonstrated *faith*.
8. [C11-S8](#): *Abraham* demonstrated *faith*.
9. [C11-S9](#): *Abraham* lived by *faith* and taught the same to Isaac and Jacob.
10. [C11-S10](#): *Sarah* demonstrated *faith*.
11. [C11-S11](#): A multitude came from the child received by *faith*.
12. [C11-S12](#): All held their *faith* through death.
13. [C11-S13](#): All looked for reward in the future.
14. [C11-S14](#): None returned to former life because focus was on Heaven.
15. [C11-S15](#): God prepared a city for them in Heaven.
16. [C11-S16](#): Abraham proved his *faith* when he offered up Isaac.
17. [C11-S17](#): Isaac proved his *faith* when he prophesied of future.
18. [C11-S18](#): Jacob did the same.
19. [C11-S19](#): Joseph did the same.
20. [C11-S20](#): The parents of Moses proved their *faith* when they hid him.
21. [C11-S21](#): Moses proved his *faith* when he chose God's people.
22. [C11-S22](#): Moses chose God over the king.
23. [C11-S23](#): The Jews proved their *faith* when they kept the first Passover.
24. [C11-S24](#): The Jews proved their *faith* when they went through the Red Sea.
25. [C11-S25](#): The walls of Jericho fell by *faith*.
26. [C11-S26](#): Rahab proved her *faith* when she hid the spies.
27. [C11-S27](#): How much more evidence is required?
28. [C11-S28](#): Lots of others in the Bible proved their *faith* by their actions.
29. [C11-S29](#): Lots of others not mentioned in the Bible did the same.
30. [C11-S30](#): They all had a *good report* but haven't received the *promise* yet.

This is the famous chapter on *faith*. There are times when I listen to people and am convinced that they are sure that they '*know*' what it says and, when they read it, they see what they have been told to see and not what it really says. As the Bible says in some places: *Selah* ('*Think about it!*')

True Biblical *faith* is an action verb which produces *works*. If people really read what this chapter they will see that every person mentioned here did action. In addition, we are judged by our *works* because our *works* are the evidence of true Biblical *faith*. [James 2](#) talks about *faith without works*, but that is not true Biblical *faith*, as even [James 2](#) explains. The definition from our chapter is: *Now faith is the substance of things hoped for, the evidence of things not seen*. As I explain to Bible Students and others, *evidence* is something that is used in

court and can be separated from the person presenting it so that it can be examined independent of that person. What is in your head and in your heart can not be separated from you. That is a *belief*, and not true Biblical *faith*. In addition, something that has *substance* can be sensed with our physical senses. Another person can not sense what is in your head and in your heart. Thus, what [James 2](#) calls *faith without works* is in fact only a *belief* and does not match what is truly reported within our chapter.

Please prayerfully read what this chapter truly says about true Biblical *faith*.

PS: [Hebrews 11:6](#) is the verse that God used to start me on this Study and the creation of this web site. It has the promise that *God...is a rewarder of them that diligently seek him*. I started by *seeking* God by studying through every book in the New Testament (at least 24 times each book) to find how the Bible truly uses the various roles of the Son of God. The result is in the [Lord Jesus Christ](#) Study on this site. The rest of this site came after that because God rewarded me by showing me how to interpret His Word so that there are NO conflicts. While many people believe this, neither I nor anyone that I know of has provided the *proof* required by God to back up such a belief. True *proof* requires proving a thing to be true in every circumstance. Since all claims of '*error in the Bible*' are based upon claims about the New Testament, with God's help I will finish this Study for the entire New Testament and *prove* that there are **NO** '*errors in the Bible*' but that all such claimed '*errors*' are due to men refusing to use God's way to interpret the Bible while they use the way of men. (*There is a way which seemeth right unto a man, but the end thereof are the ways of death.* [Proverbs 14:12](#); [Proverbs 16:25](#))

Chapter 12 Summary:

1. [C12-S1](#): Conclusion of how we should also do the same.
2. [C12-S2](#): Consider Jesus Christ when getting *weary*.
3. [C12-S3](#): Others have suffered more than us.
4. [C12-S4](#): Remember that *the chastening of the Lord* is done in love.
5. [C12-S5](#): Chastening proves that we are God's children.
6. [C12-S6](#): People who claim to be God's people, but who are not chastened, are bastards.
7. [C12-S7](#): We should reverence God more than our fleshly fathers.
8. [C12-S8](#): God has a better motivation for chastening us.
9. [C12-S9](#): Look at the long-term results.
10. [C12-S10](#): Act right to get the blessing.
11. [C12-S11](#): Act morally right.
12. [C12-S12](#): God does not always accept repentance.
13. [C12-S13](#): We have a better relationship with God.
14. [C12-S14](#): Don't refuse to listen.
15. [C12-S15](#): Old Testament people were judged and they had less of a relationship than we have.
16. [C12-S16](#): God removes what can't last and leaves what is permanent.
17. [C12-S17](#): Conclusion: *serve God acceptably with reverence and godly fear*.

Our chapter starts with *Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us*. It continues from there but we are reminded that when we start to think our circumstances are hard and that we are not receiving the help which we think we deserve, we have all of these *witnesses* who had worse circumstances and less help and yet were faithful. We are also told how to be faithful when we are told today *aside* what will hinder us and to concentrate on running *the race*. Further, if this was not enough, our first sentence then reminds us of *Jesus* and all He did and of His motivation. *Jesus* is our main example for how to live in the flesh using the power of the Holy Ghost.

With this basis our chapter tells us that our circumstances aren't as bad as we imagine them to be. In addition, what we think is bad may be *the chastening of the Lord* which is designed to help us. From this admonition to fix our attitude we are told to worship God (*Wherefore lift up the hands*), seek God's healing and do right by other people. We are also warned against *bitterness* and becoming like Esau. We are also reminded that we have a better deal than people in the Old Testament and since they did not escape punishment then we also will not escape punishment for sin. With these admonishments, we are told *Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire*.

Chapter 13 Summary:

1. [C13-S1](#): *Let brotherly love continue.*
2. [C13-S2](#): Entertain strangers.
3. [C13-S3](#): Remember those who suffer.
4. [C13-S4](#): Keep sex to the marriage bed.
5. [C13-S5](#): Do not covet.
6. [C13-S6](#): Rely upon help from *the Lord*.
7. [C13-S7](#): Treat church leaders right.
8. [C13-S8](#): The basis of our confidence.
9. [C13-S9](#): Don't get caught up in strange doctrines.
10. [C13-S10](#): choose *grace* over religion.
11. [C13-S11](#): We have access to God which other religions don't have.
12. [C13-S12](#): The bodies of animals used for sin offerings were burned outside of the camp.
13. [C13-S13](#): That's why *Jesus* also suffered outside of religion.
14. [C13-S14](#): We need to also go outside of religion to be identified with Him.
15. [C13-S15](#): Our reward isn't here but comes later.
16. [C13-S16](#): We need to thank and praise God.
17. [C13-S17](#): Keep doing good.
18. [C13-S18](#): Follow your leaders.
19. [C13-S19](#): Pray for church leaders.
20. [C13-S20](#): Pray for the author's return.
21. [C13-S21](#): Blessing from God.
22. [C13-S22](#): *Amen*.
23. [C13-S23](#): Listen to exhortation.
24. [C13-S24](#): Timothy is set free.
25. [C13-S25](#): Salute God's people.
26. [C13-S26](#): Greetings from others.
27. [C13-S27](#): Final blessing.
28. [C13-S28](#): *Amen*.

In our final chapter we are told how to apply, in our daily life, what has been told to us. First, we are to treat others right. Then we are to keep our doctrine and service to God right. Then we are to keep our eyes on the heavenly goal and remember that we are here to represent God, not to fight for things of this world. Finally, we are to encourage the brethren.

Questions and Answers

Epistle Overview

1. What is the theme of this epistle?
 - a. How God the Father deals with His sons.
2. How do we know that Paul did not write this epistle and why is it important to avoid arguing about this even while knowing the truth?
 - a. 2Thessalonians 3:17 tells us that Paul signs all of his epistles and this epistle does not have Paul's signature on it. All of the arguments which claim that Paul wrote it are based upon it having the same style and character as Paul's writings, but Paul had three men, within all that he trained, whom he called 'son'. That meant that they received Paul's character in the faith and would have written like Paul did. However, even with this, we see that God deliberately did not identify the author and arguing about the author distracts from the message of this epistle. Therefore, when we meet people who want to argue that Paul wrote this epistle, we should realize that they believe doctrinal error taught by people who use the wrong ways to understand the Bible, try to gently correct them but avoid arguing. Anyone who wants to argue is to be left for God to correct.
3. What is the doctrinal significance of the number of Old Testament quotes within this epistle?
 - a. While the author explains how the New Testament is better than the Old Testament, he also shows that the New Testament is based upon promises found within the Old Testament
4. Our epistle tells us that God the Son is "better". List the things named.
 - a. Angels and all spiritual beings
 - b. Moses and all prophets
 - c. the levitical priests and all beings which represent God to man or man to God
 - d. all religious things
5. What better things does the Son of God provide for saved people?
 - a. Relationship with God
 - b. life due to God changing the saved
 - c. covenant
 - d. testament
 - e. promises
 - f. heritage
 - g. sacrifices, ordinances and divine services
 - h. tabernacle
 - i. country, which is the place we will live
 - j. priesthood and representation before God the Father
6. What is the main spiritual danger which we are warned against and what is the way to avoid that danger?
 - a. The danger is "unbelief" and the cure is to "walk by faith".
7. What is the main lesson provided by all of the examples in the "Chapter on faith"?
 - a. Every person mentioned acted based upon their faith while ignoring all of the physical evidence that their faith was impossible. As we are told in James, a claimed faith that does not produce action is dead and not true Biblical faith.

8. What is the main conclusion which the author draws from all of the examples in the “Chapter on faith”?
 - a. *“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.”*
9. Why did God hate Esau?
 - a. He was a spiritual “fornicator” who sold his spiritual birthright for physical porrage. That is: he violated his personal relationship with God, which was spiritual, in order to have physical things.
10. What does chapter 13 (the concluding chapter) tell us?
 - a. How to apply all of the doctrine covered in earlier chapters.

Chapter 1

1. What is the theme of this chapter?
 - a. *God's Son* is greater than all other beings so don't listen to anyone who disagrees with Him.
2. Who does the author compare God's Son to and what is the result of that comparison?
 - a. God's Son is better than the angels.
3. Who did God speak through in the past and who is God speaking through today and why is this significant to us?
 - a. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by *his Son*". God's Son is the Word of God in human flesh and the Bible is the word of God in print. God spoke through prophets in the past but no longer does so. Instead, God's Son uses God's Holy Spirit and God's word (the true Bible) to speak to us today.
4. Our first sentence tells us that God's Son "hath by inheritance obtained a more excellent name than they (the angels)". What is the doctrinal significance of this phrase?
 - a. The Bible uses the word "name" to indicate the power and authority which is behind the "name". Thus, our phrase is telling us that God's Son has more power and authority than any angel.
5. What evidences does the author give to show that God's Son has more power and authority than any angel?
 - a. He is God's "only begotten Son" while angels were created, not begotten.
 - b. He is God's Son while angels are God's servants.
 - c. Angels are commanded to worship God's Son.
 - d. Angels are ministers while God's Son was given a throne.
 - e. God's Son "hast (personally) loved righteousness, and hated iniquity" while some angels turned evil and followed Satan.
 - f. God's Son created the world while angels can't create anything.
 - g. God's Son has been promised that God will "make thine enemies thy footstool" while angels have no similar promise.
6. Why does the author compare God's Son to angels?
 - a. Because many people worship spiritual beings other than God and believe they have to do so because of the power of those spiritual beings. However, since God's Son has greater power than any other spiritual being, and we are instructed to worship Him and no other spiritual being, only the foolish chose the weaker being to worship.
7. What are modern examples of people worshiping other spiritual beings?
 - a. Roman Catholics praying to (worshiping) Mary and "saints".
 - b. Buddhists and other religions which have a multitude of gods or which teach that all, or part of, of nature is a god.
 - c. Religions with ancestor worship.
8. Who are the angels really supposed to serve?
 - a. "them who shall be heirs of salvation".
9. What is the main action which our author reports that the Son of God did which got Him reward and which we are to also do if we want God to reward us?
 - a. "Thou hast loved righteousness, and hated iniquity; therefore God, *even thy God*, hath anointed thee with the oil of gladness above thy fellows". The amount of reward that we can expect to

receive from God is proportional to the amount that we also “love righteousness, and hate iniquity”.

10. What does our author say is the main evidence that God's Son is His Son and how does that apply to saved people?
 - a. The author tells us that God's Son is “the express image of his (God's) person”. John 1:12 says: “But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name”. In order for the saved “to become the sons of God” they also must “express the image of God's person”. That is: their life must show God to the world.

Chapter 2

1. What is the theme of this chapter?
 - a. The Son of God “hath suffered being tempted, he is able to succour them that are tempted”.
2. What is the significance of this truth when it is applied to our lives?
 - a. The most powerful being, other than God the Father, in all of existence became a weak human being and understands our condition and needs because He personally experienced those conditions and needs. He is now on the right hand of God the Father providing for our needs and no being is powerful enough to keep him from proving for us. The only thing which stops Him is our refusal to accept what He provides. Therefore, there is no excuse for us not accepting and using all that He provides.
3. What two reasons does our chapter give us, at the start of the chapter, which tell us why we “ought to give the more earnest heed to the things which we have heard”?
 - a. Because of the truths in the prior chapter (“Therefore” is the first word in this chapter).
 - b. Because we are warned about the consequences if “at any time we should let *them* slip”.
4. What evidences does the author give for his claim in the first sentence?
 - a. “the word spoken by angels was stedfast”
 - b. “and every transgression and disobedience received a just recompence of reward”
 - c. Our “great salvation (was) first...spoken by the Lord”
 - d. Our “great salvation (was) confirmed unto us by them that heard *him*”
 - e. Our “great salvation (had) God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost”.
5. Why does our chapter quote Psalms?
 - a. To remind us of the great difference between God and us and to remind us that there is no way that we deserve the salvation which God provides.
6. Why is the Son of God able to “*succour*” us?
 - a. “*For in that he himself hath suffered being tempted, he is able to succour them that are tempted*”.
7. Why are the saved called the “brethren” of God's Son?
 - a. “For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren”. When we become “sanctified” and like God's Son (“*are* all of one”) then He “is not ashamed to call (us) brethren”.
8. Why did God's Son take human flesh?
 - a. “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same”
 - b. “that through death he might destroy him that had the power of death, that is, the devil”
 - c. “And deliver them who through fear of death were all their lifetime subject to bondage”
9. Why did God's Son become like us?
 - a. “that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people”
10. What does our chapter tell us about the Son of God's understanding about being tempted?
 - a. “For in that he himself hath suffered being tempted, he is able to succour them that are tempted”.

Chapter 3

1. What is the theme of this chapter?
 - a. Christ Jesus is the Apostle and High Priest of our profession.
2. What is the conclusion after comparing Christ Jesus to Moses?
 - a. “For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house”
3. What is the difference between Christ Jesus and Moses when we consider their position before God the Father?
 - a. Christ Jesus is a Son while Moses is a servant.
4. What is the main warning of this chapter?
 - a. “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God”
5. How do God’s people make this mistake?
 - a. By choosing religious doctrine over what the Bible literally says when the religious doctrine disagrees with what the Bible literally says.
6. What was the consequence to the Jews and what are the main indicators that people who claim to be saved are making the same mistake?
 - a. God “sware in my wrath, They shall not enter into my rest” because the Jews provoked God “in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years”. Today people who claim to be saved have not entered into what Hebrews calls God’s “rest” and we know this because of all of the illness, financial problems, lack of participation in doing God’s work and all of the different doctrines accepted by people claiming to be saved when God has a single (“one Lord, etc”) doctrine.
7. What is the command, within our chapter, to all true believers?
 - a. “But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin”
8. What was the consequence of their unbelief?
 - a. Death: “But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcases fell in the wilderness?”
9. What are the requirements that our chapter gives us in order to be “made partakers of Christ”?
 - a. “if we hold the beginning of our confidence stedfast unto the end”
 - b. “if ye will hear his voice, harden not your hearts, as in the provocation”
10. What is the final conclusion of our chapter regarding God’s “rest”?
 - a. “So we see that they could not enter in because of unbelief.”

Chapter 4

1. What is the theme of this chapter?
 - a. Be afraid that you will miss God's "rest" if you don't believe and do what God says.
2. Our chapter starts with "Let us therefore", which means it is based upon what came before. What did our prior chapter tell us that is repeated near the end of this chapter?
 - a. The prior chapter told us that Christ Jesus is the Apostle and High Priest of our profession. Our current chapter tells us "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God".
3. What does our chapter tell us is the expected consequence of our having an ongoing relationship with the Son of God Who has this current position in Heaven?
 - a. "let us hold fast *our* profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need". We are to live a life matching our claimed belief with the assurance that Christ Jesus will get us what we need from God so that we can do so.
4. What is meant "he also hath ceased from his own works" and "us labour therefore" in 4:10-11 and how do these two phrases work together while avoiding a conflict?
 - a. The critical phrase is "his own works" in "he also hath ceased from his own works" and the phrase "us labour therefore" is directed towards "to enter into that rest". That is: we are to stop working to provide for our own needs and work for God's kingdom while depending upon God to provide for our needs.
5. How is the attitudes and actions of the prior question related to our chapter saying "Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do"?
 - a. The Son of God knows our true heart and what our true attitudes are. We can not lie to Him like we can to other men. Therefore, we will not be blessed and enter into God's "rest" unless the Son of God truly sees that we are doing our best to labor in God's kingdom while we rely upon Him for our physical needs.
6. What does our chapter tell us is the reason why the Son of God our high priest?
 - a. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin". Unlike God the Father, the Son of God personally experienced being a weak human being who was tempted. He can "be touched with the feeling of our infirmities" and be a true representative of our weaknesses before God the Father.
7. Why did the Jews not enter into God's "rest"?
 - a. "because of unbelief".
8. Why were they stuck in "unbelief"?
 - a. Because they personally ("ye") refused to "hear his (God's) voice" and they "harden their hearts" when God required them to "believe" truths which went against what their natural senses told them. They saw the size of the giants instead of believing that God was bigger.
9. How do we know that we can enter into God's "rest"?
 - a. Our chapter quotes scripture telling us that God rested and that God's people entered into God's rest and the fact that the Jews did not fulfil this prophecy.
10. Our chapter tells us that "the gospel (was) preached as well as unto them (the Jews)". They would have received "the gospel of God", which is slightly different from what is usually preached today but the required reaction by hearers has not changed. What does God require from everyone who hears the gospel?

- a. Hearing must be “mixed with faith” in order for it to “profit”.

Chapter 5

1. What is the theme of this chapter?
 - a. The high priesthood of Jesus Christ.
2. What are the purposes of the priesthood?
 - a. To represent “men in things *pertaining* to God”.
 - b. To “offer both gifts and sacrifices for sins”.
 - c. To “have compassion on the ignorant, and on them that are out of the way”.
3. How does a man become a priest?
 - a. “no man taketh this honour unto himself, but he that is called of God, as *was* Aaron”.
4. How is the phrase “to day have I begotten thee” related to the priesthood of the Son of God?
 - a. “For every high priest (is) taken from among men”. The Son of God had to be “begotten” as a literal physical man before He could be our high priest.
5. Why is He called “a priest for ever after the order of Melchisedec”?
 - a. Other places in this epistle point out that the Jewish priesthood is all from the tribe of Levi, and the Son of God was “begotten” through the tribe of Judah. Therefore, He could not be part of the Jewish priesthood but had to be part of another priesthood. The “order of Melchisedec” is also explained in this epistle as an older and more Godly priesthood that was even above Abraham and presided over a relationship with God that was shown by faith, as opposed to a relationship God that was shown by keeping the Mosaic Law, which the Jewish priesthood represented. There are other advantages also pointed out within this epistle but in EVERY way possible, the “order of Melchisedec” is a superior priesthood.
6. Who is talked about in Hebrews 5:7-10, which is a single sentence and a single thought?
 - a. Jesus Christ
7. If our sentence says “Though he were a Son, yet learned he obedience”, is it possible to learn all things through the teaching of others or do some things require experience to understand?
 - a. Some things are only learned through experience. Sex, pregnancy and birth, for example, can only be fully understood through experience.
8. What does our chapter say about people who can only handle “milk” doctrine?
 - a. “ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you...he is a babe”.
9. What evidence does our chapter give us to use when determining that someone is a spiritual “babe”?
 - a. He “*is* unskilful in the word of righteousness”. That is: such a person does not apply God’s “righteousness” to his life but lives a sinful lifestyle even while professing salvation.
10. Who can handle “strong meat” doctrine?
 - a. “them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil”. That is: they have personally (“by reason of use”) experienced “having their senses exercised to discern both good and evil” and live a life which displays God’s “righteousness”.

Chapter 6

1. What is the theme of this chapter?
 - a. Go beyond basic doctrine to mature doctrine in order to have a better witness and a better blessing from God.
2. What are the “principles of the doctrine of Christ” which our chapter names?
 - a. “the foundation of repentance from dead works”.
 - b. “the foundation of ...faith toward God”.
 - c. “the foundation of... the doctrine of baptisms”.
 - d. “the foundation of... laying on of hands”.
 - e. “the foundation of... resurrection of the dead”.
 - f. “the foundation of... eternal judgment”.
3. How does our chapter use the word “principles” in the “principles of the doctrine of Christ” and how do we know this by the usage of the word “foundation” within the same sentence where the author describes the “principles” that he is talking about?
 - a. Our chapter uses the word “principles” for ‘the main thing’ and ‘the main thing’ to get right, when you build anything, is your “foundation”. We see this taught in Psalms and Proverbs as well as in other parts of the Bible. A lot of doctrinal error is accepted by people who want to know about ‘prophecy’ and other “meat” doctrines when they don’t understand basic “milk” doctrines.
4. What is meant by 6:4-6?
 - a. If someone was truly saved and truly became spiritually mature through personal experience and then returned to the way of the world, then “*it is impossible... to renew them again unto repentance*”. The main source of argument against this statement from God is that people who were **NOT** truly saved or who were **NOT** truly spiritually mature through personal experience try to claim that they were. Then when they “backslide”, they either believe that they can not repent or they believe that this statement from God is wrong. However, the true source of the problem, when such people do truly repent, is their pride in their claiming to have had a spiritual maturity which they did not truly have. However, those spiritually people who truly have the personal experience, which the author speaks about, can not be so tempted by the things of the world to truly turn their back on God because they know in their innermost being that the things of this world are temporary while true spiritual rewards are eternal.
5. What is the primary truth which the author provides to motivate people to remain true to God and His service?
 - a. “For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.” Based upon the character of or God, and the testimony of how God dealt with others, as recorded in the Bible, we can be positive that we will receive our eternal reward after we leave this physical life.
6. What is the phrase, in our chapter, which tells us to trust the character of God even when we can not find a specific promise within the word of God?
 - a. “the full assurance of hope”. In the Bible, “hope” is an action word just like “faith” is. However, where “faith” is based upon a promise found within the word of God, “hope” is based upon the character of God and actually carries a greater reward than “faith” provides.
7. How does our chapter say that we must prove that we have “the full assurance of hope”?
 - a. “every one of you do shew the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises”.
8. How did God show that we could trust His promises which he gave to us through Abraham?

- a. "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath".
9. How do we prove that we believe the character and oath of God?
- a. By following "Jesus... which entereth into that within the veil" and who is our "forerunner" and "an high priest for ever after the order of Melchisedec".
10. How do we follow "Jesus" in this action?
- a. We approach God's throne in worship and with sacrifices which are acceptable to God. Please also see Romans 12:1-2.

Chapter 7

1. What is the theme of this chapter?
 - a. The change that God brought to the priesthood with the New Testament.
2. What was the job of “Melchisedec” and why does the author say that his job was important?
 - a. He “abideth a priest continually” who was so “great” that “even the patriarch Abraham gave the tenth of the spoils”.
3. How is this related to the Levitical priesthood?
 - a. The author explains in more detail but makes it clear that “Melchisedec” was greater than “Levi” and, therefore, the priesthood from “Melchisedec” is greater than the Levitical priesthood.
4. What did God change with the New Testament?
 - a. He replaced the religious part of the Mosaic Law with the New Testament.
5. How is this related to the priesthood?
 - a. The way that we worship God, and religious rules that we follow, are based upon the priesthood. In order for God to change the way that we worship God, and religious rules that we follow, God had to change the priesthood that they are based upon.
6. What does this tell us about Seventh Day Adventists and other religions which claim to be Christian while insisting upon keeping parts of the religious portions of the Mosaic law?
 - a. They have been deceived and deceive others. You can accept worshipping God and keeping religious rules from the Mosaic Law **ONLY** if you reject Christ as your high priest. Such rejection makes a claim to be Christian a lie.
7. Why did God replace the religious part of the Mosaic Law with the New Testament?
 - a. “For the law made nothing perfect, but the bringing in of a better hope *did*, by the which we draw nigh unto God.” (7:19). God changed the type of relationship that we have with Him so that He could bring spiritual maturity (“make perfect”) to us in a way that keeping religious rules does not do.
8. Why were there “many priests” in the Levitical priesthood while Christ “hath an unchangeable priesthood”?
 - a. “they were not suffered to continue by reason of death”. Death is the penalty of sin and even while they administered the Mosaic Law, which tells the condemnation of sin, they continued to sin and break the very law which they represented. That resulted in their death. However, Christ does not sin and does not die.
9. What is the result of this change for us?
 - a. “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” There is a famous saying that goes: ‘**from the guttermost to the uttermost**’. However, that teaches doctrinal error about this part of Hebrews. This is not saying how much sin Christ can get us out of but is saying how long Christ can keep us saved. It is telling us that we have eternal security because of His ongoing intercession for us.
10. What is the basic conclusion of this chapter?
 - a. “For such a high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.” (Hebrews 7:26-28) We have a different and better relationship with God because we have a different and better high priest representing us before God.

Chapter 8

1. What is the theme of this chapter?
 - a. The new covenant.
2. What is the new covenant based upon?
 - a. A change in our relationship with God which is based upon the change in the priesthood that the prior chapter explained.
3. What is the evidence of this changed relationship?
 - a. The indwelling Holy Spirit who keeps us connected to Christ and that relationship gets us to stop our sinning and live a holy and righteous life.
4. Where in the Old Testament do we find the promise of the new covenant which is referenced in our current chapter?
 - a. [Jeremiah 31:31-34](#).
5. What does our chapter warn us was God's reaction to His people breaking the first covenant and what Old Testament reference is used for this claim?
 - a. "because they continued not in my covenant, and I regarded them not, saith the Lord" comes from Jeremiah 11.
6. What is the specific change promised with the new covenant and what Old Testament reference is used for this claim?
 - a. "For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest" (Hebrews 8:10-11) comes from [Jeremiah 31:31-34](#) and [Ezekiel 11:19; 36:26-27](#) and [Hosea 2:23](#) and [Zechariah 8:8](#).
7. What reason does our chapter give for God changing the covenant?
 - a. "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Hebrews 8:12). The second phrase in this verse is quoting Jeremiah 31:34.
8. What is the result to the religious part of the Mosaic Law?
 - a. "Now that which decayeth and waxeth old *is* ready to vanish away". The Temple, which is required to keep the sacrifices which are an important part of the religious portion of the Mosaic law, is gone. A new Temple will not be built until God is ready to remove the church (or after God removes the church).
9. What is meant by the phrase "And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest"?
 - a. During the 1,00 year reign of Christ all saved will personally know God and be able to get personal directions directly from God and not have to get other people to explain the things of God.
10. What is the basic message of this chapter?
 - a. "But now hath he (Christ) obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises."

Chapter 9

1. What is the theme of this chapter?
 - a. The change in the tabernacle and related services which came with the new covenant.
2. How do we know that “the golden censer, and the ark of the covenant” and other things mentioned in the start of this chapter had symbolic significance?
 - a. We are also told, later in the chapter, that “the first tabernacle was yet standing: Which *was* a figure for the time then present”. The word “figure” tells us that it was not the true “tabernacle” and, therefore, only had symbolic representation of the true “tabernacle”.
3. What are we told about the construction of the true “tabernacle” and what does that tell us about where it is?
 - a. “a greater and more perfect tabernacle, not made with hands, that is to say, not of this building...he (Christ) entered in once into the holy place”. This is in Heaven where things are “not made with hands, that is to say, not of this building” and where “(Christ) entered in once into the holy place” with the sacrifice that obtained our salvation. Other places within our epistle also tells us that the true “tabernacle” is in heaven.
4. What is supposed to be the result of Christ offering His blood for our sins?
 - a. It is supposed to “purge your conscience from dead works to serve the living God”.
5. Why is Christ “the mediator of the new testament”?
 - a. To “purge your conscience from dead works to serve the living God”.
 - b. “for the redemption of the transgressions *that were* under the first testament”.
 - c. So that “they which are called might receive the promise of eternal inheritance”.
6. What is required to put a ‘**last will and testament**’ into force?
 - a. “a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth”.
7. Why was death by shedding of blood required for God to accept the Old and the New Testaments?
 - a. “And almost all things are by the law purged with blood; and without shedding of blood is no remission.” (“Remission” is part of our forgiveness of sins. Without it God does not “blot out” the legal record and we still have the penalty of our sin.)
8. Why were the Earthly Tabernacle and sacrifices created according to our chapter?
 - a. “*It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.” (Hebrews 9:23). The physical is used to teach us about the spiritual. (the physical is only a “pattern”.) However, the physical was not sufficient and “better sacrifices” were required in order to change the spiritual legal record.
9. How do we know that the sacrifice by Christ is better than physical sacrifices?
 - a. “For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.” (Hebrews 9:24-26).
10. How is our last sentence (Hebrews 9:27-28) related to the statement on the cross of “it is finished” (John 19:30)?
 - a. Our last sentence says “as it is appointed unto men once to die, but after this the judgment”. If Jesus Christ had to be sacrificed many times, as is claimed by many religions which claim to be Christian while refusing to accept God’s requirements, then His death could

not “finish” the work of our salvation and Christ could not “appear the second time without sin unto salvation”. A further work would be required and we would have no assurance that the required work would be done in our life. Therefore, we would have no assurance of salvation.

Chapter 10

1. What is the theme of this chapter?
 - a. The changes in our life that are expected because we have a better sacrifice, better covenant and better testament.
2. What is the order in which the author presents his argument for a changed life?
 - a. The Old Testament Mosaic Law could not make people “perfect” because if it did then they would have stopped offering sacrifices for sin.
 - b. The Son of God came into the world “to do thy will, O God” in the “body hast thou prepared me”.
 - c. God replaced continuous sacrifices with a life doing the will of God.
 - d. We are “perfected” (‘made spiritually mature’) when we let Jesus Christ “sanctify” (‘set aside from sin and unto God’s use’) our life.
 - e. We can have “boldness to enter into the holiest by the blood of Jesus, By a new and living way” because of the changed (“sanctified”) life which Jesus Christ gives to the obedient who live to serve God.
 - f. We must “hold fast the profession of *our* faith without wavering” and do the right things to help each other.
 - g. We must have “the fear of the Lord” and remember God’s punishment of His people who disobeyed.
 - h. We must remember the changed life that our relationship with Jesus Christ brings.
 - i. We must “have need of patience, that, after ye have done the will of God, ye might receive the promise”.
 - j. We must “live by faith”.
 - k. Our life must prove that “we are not of them who draw back unto perdition; but of them that believe to the saving of the soul”.
3. Why is it not possible for anyone to have this type of changed life while relying upon keeping the Old Testament Law?
 - a. This type of change is only possible if Jesus Christy changes us in a way that we can not change ourselves, even by doing our best to obey.
4. What does our chapter tell us is the reason why God “took away” the Old Testament?
 - a. “that he (God) may establish the second (New Testament)...(so that) we are sanctified through the offering of the body of Jesus Christ once *for all*”. People in the New Testament are to be set aside (“sanctified”) from sin and unto God’s service in a way that Old Testament saints could not be.
5. What evidence does our chapter give us to show that we have the Holy Spirit and that we are saved?
 - a. “I will put my laws into their hearts, and in their minds will I write them”. If we never learn what God expects us to do and don’t understand God’s word then we must question our claim to salvation. Further, if we never obey God’s will then we probably do not really understand God’s law and judgment and probably are not truly saved.
6. What is one reason that our chapter gives us to “have boldness to enter into the holiest by the blood of Jesus”?
 - a. So that we can “hold fast the profession of *our* faith without wavering”.
7. What is the warning about if “we sin wilfully”?
 - a. “there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries”.

8. What are we offered to help us live right besides the promise of punishment when “we sin wilfully”?
 - a. The testimony of our changed life and the blessings which we received because of the change along with the promise that we “know in yourselves that ye have in heaven a better and an enduring substance”. That is: we know our promise for eternal rewards if we “live by faith” and continue to the end of our life.
9. How does our chapter tell us that we must continue to the end of our life?
 - a. “Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.”
10. What is the evidence that our author tells us to have in our life to prove our claims?
 - a. “we are not of them who draw back unto perdition; but of them that believe to the saving of the soul”.

Chapter 11

1. What is the theme of this chapter?
 - a. The definition and application of true Biblical “faith”.
2. What is the true Biblical definition of “faith”.
 - a. True Biblical definition of “faith” is an action word that is based upon a promise found within the word of God. All promises given to saved people during the church age include a requirement to do something to prove that, of our own free will, we are giving God permission to work in and through our life. Thus, we must do the specified action with the belief that God will give us what He promised and do so with the understanding that God will decide when and how He keeps His promise.
3. How does this definition match the first verse of our chapter?
 - a. The word “is” tells us that the first verse is giving us at least part of the definition. Both “substance” and “evidence” can be detected by our physical senses, which means that true Biblical “faith” produces what can be physically sensed. That means that true Biblical “faith” is an action word since it produces things which can be sensed. In addition, with the verse starting with the word “now”, we know that this verse requires us understanding what came before it, which told us about promises and warnings based upon what the Bible says, and lets us know that true Biblical “faith” is based upon what the Bible says. Further, the phrases “things hoped for” and “things not seen” lets us know that the reward for our current action will come in the future and may be after we leave this life by death or rapture.
4. What does 11:3 tell us about our current world as far as the physical and spiritual interact?
 - a. The physical reality was made from the spiritual reality and the spiritual reality controls the physical reality.
5. What are we told is an absolute requirement to please God?
 - a. Faith.
6. What are we told is an absolute requirement to receive a reward from God?
 - a. We “must believe that he is, and that he is a rewarder of them that diligently seek him”. This “belief” must result in matching action because anyone who claims to believe one thing while doing another is a liar. In addition, the phrase “diligently seek him” means that we must ‘keep on keeping on searching everywhere to find God and the way to God’. Someone who gives up searching is not “diligent”. Someone who only looks where others tell them to look is not truly “seeking”. Someone who does only what religious leaders tell them to do, even if they are “diligent” and are truly “seeking”, are not “seeking him (God)”
7. What does our chapter tell us was the motivation for the faith of Moses and that should also be our main motivation?
 - a. “Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward”.
8. What does our chapter tell us with all of the people named and the things told about them?
 - a. Those tell us different applications of true Biblical “faith”. If we are not willing to match, or exceed, these applications when we are in similar circumstances then we do not have true Biblical “faith” and can not expect to receive the reward.
9. What does the author report is common with all of the people named as far as their reward goes?
 - a. “And these all, having obtained a good report through faith, received not the promise”.
10. Why was that so?
 - a. “God having provided some better thing for us, that they without us should not be made perfect”.

Chapter 12

1. What is the theme of this chapter?
 - a. The conclusion of everything said so far, which is that we are to follow the example of Jesus for how to live in this flesh using the “faith” which He gives us.
2. Why did Jesus “endure the cross” and what is the example for us to follow?
 - a. “For the joy that was set before him”. The example is that we are to be willing to suffer anything in this physical life which God has us suffer and willingly accept any loss in this physical life and we are to even get rid of any good thing which hinders our service to God. We are to do all of this in order to “lay up treasure in heaven”. That is what is meant by “let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us”.
3. What are we to do when we “be wearied and faint in your minds”?
 - a. We are to “consider him (Jesus) that endured such contradiction of sinners against himself” and realize that we “have not yet resisted unto blood, striving against sin”. Therefore, while we are still alive, we have not yet lived up to the example of Jesus. In addition, we need to remember the exhortation of: “despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth”. Therefore, the problems which we endure here are to make us like God’s Son and are done by God with love so that we will enjoy our eternity more.
4. What is the warning about people who claim to be saved but are never chastened by God for their sin and their failure to live up to God’s standards?
 - a. “But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons”. The “bastards” have a spiritual mommy that is the church but their spiritual daddy is the devil. When God is our spiritual Father then He changes our inner character to be like His character. Therefore, anyone who claims to be saved, but still shows the sinful nature which we were each born with, is either newly saved, and has not yet learned to be like God, or is a spiritual “bastard”.
5. How does our chapter tell us to verify someone’s claim of salvation?
 - a. “Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.” We look to see if they have “the peaceable fruit of righteousness” in their life and we look to see how they react to the “chastening” from God. The truly saved will do the things which we are told to do in this chapter, especially after they receive “chastening” from God.
6. What does our chapter tells us to do as a result of receiving “chastening” from God?
 - a. “Wherefore lift up the hands which hang down, and the feeble knees”. This means that we are to praise God and go out and serve Him as a direct result of receiving “chastening” from God.
 - b. “And make straight paths for your feet”. This means to stop sinning and walk the “narrow way” which Jesus shows us and which causes our life to be righteous and holy.
 - c. “lest that which is lame be turned out of the way”. This means we are to act in the fear of the Lord that God will make us a “castaway” if we refuse correction from God.
 - d. “but let it rather be healed”. This means to let God heal our life and character by making them like God.
 - e. “Follow peace with all men, and holiness, without which no man shall see the Lord”. This means that it does not matter how evil other men are, we are to follow the example of Jesus so that we can “see the Lord” and receive His instructions on how to handle the circumstances of life.
 - f. “Looking diligently lest any man fail of the grace of God”. God gives us His “grace” to make Him look good. If we fail to make God look good, by showing the world how God takes

care of us, then we “fail of the grace of God”. We must be “Looking diligently” to do this because it is easy to fall into error otherwise.

- g. “Lest any root of bitterness springing up trouble you, and thereby many be defiled”. Anyone who has ever experienced “bitterness” knows what it feels like and how hard it is to overcome. In fact, we can only overcome it when we realize in our innermost being that it “defiles” us personally. The “root of bitterness” is the result of our resenting the circumstances of life which is usually because we are looking at circumstances and at people instead of looking at God and realizing that He gave us these circumstances to teach us how to be like Him. Bitter saved people also fail to “look unto Jesus” for the “faith” which is required to live in this life using the power of the Holy Spirit, as He gave us an example.
 - h. “Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright”. This means we can have a more than one reason but end up at the same result of throwing away the things which God is trying to give us and doing so in order to gain something in this physical world which we will lose at our death.
7. What is meant by the sentence in Hebrews 12:18-24?
- a. We have a better covenant and a better high priest than anyone in the Old Testament had. Therefore, we are given much more and are expected to produce much more for the “kingdom of God”.
8. What is meant by “See that ye refuse not him that speaketh”?
- a. God speaks to our hearts and uses men to deliver His message. Many times saved people are moved by a message and yet refuse to respond to the invitation. They are disobeying this command and ignoring the warning that is in 12:25-26. The most common prayer request in America is because of sickness and death even while saved are refusing to respond to the message from God and are warned that God uses sickness and death to “chasten” His children. I have personally seen God kill a preacher, who was a preacher’s son, because both refused the correction from God. They used the excuse that I was not a preacher, and therefore, could not be a messenger from God. However, the Bible tells us that God used an ass, and a cock and uses children as well as using lost people. **1Samuel 8:7** says: “And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.” When our heart is moved it is not the speaker but God speaking through the person and we are disobeying this command and ignoring the warning that is in 12:25-26 when we “refuse him that speaketh”.
9. What is meant by “And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain”?
- a. God is going to remove everything in this physical reality and only spiritual things which we have will remain. Therefore, we need to concentrate on getting the spiritual, which we can not lose, and not worry about losing anything physical, which we can not keep anyway.
10. What part of the Bible is the last verse (Second Equivalent Section of the last sentence) quoting and what is the original usage?
- a. The Second Equivalent Section is a quote of Deuteronomy 4:24 and Deuteronomy 9:3. In those places we are warned about the consequence of ignoring the warning from God and continuing to live in sin.

Chapter 13

1. What is the theme of this chapter?
 - a. The application of all of the doctrine taught within this epistle.
2. How are most of the commands within this chapter to be viewed in relationship to context?
 - a. Most of the sentences within this chapter commands are based upon doctrine taught earlier within this epistle and taught elsewhere in the Bible. In general, these are precepts which can be preached and taught independent of the context. However, a few are related to the sentences before and/or after them. Those should be obvious from reading the chapter.
3. What is the final result that the author wished for his readers to have?
 - a. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever."
4. What is the main command which is given regarding our spiritual leaders?
 - a. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."
5. In the first four verses we are told how to deal with different groups of people. What are these four groups?
 - a. Saved
 - b. Strangers
 - c. Saved people in bonds and suffering
 - d. Marriage partners
6. What is the primary basic command given regarding our lifestyle?
 - a. "Let your conversation be without covetousness; and be content with such things as ye have".
7. What two reasons are we given for living this way?
 - a. "for he hath said, I will never leave thee, nor forsake thee"
 - b. "So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."
8. Why are we told "Jesus Christ the same yesterday, and to day, and for ever"?
 - a. So that we will know that the doctrine found within the Bible, and our example from the Son of God, do not change. Many doctrinal errors are based upon a claim that God had told us to do something new that is different from what God said to do in the past. Notice that the next verse says: "Be not carried about with divers and strange doctrines".
9. What is meant by "For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein"?
 - a. Let the grace of God direct your life and not keeping religious rules and traditions which go against grace.
10. What are we told to do with money?
 - a. "But to do good and to communicate forget not: for with such sacrifices God is well pleased."

Questions for Hebrews

Epistle Overview

1. What is the theme of this epistle?
 - a.
2. How do we know that Paul did not write this epistle and why is it important to avoid arguing about this even while knowing the truth?
 - a.
3. What is the doctrinal significance of the number of Old Testament quotes within this epistle?
 - a.
4. Our epistle tells us that God the Son is “better”. List the things named.
 - a.
 - b.
 - c.
 - d.
5. What better things does the Son of God provide for saved people?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
 - j.
6. What is the main spiritual danger which we are warned against and what is the way to avoid that danger?
 - a.
7. What is the main lesson provided by all of the examples in the “Chapter on faith”?
 - a.
8. What is the main conclusion which the author draws from all of the examples in the “Chapter on faith”?
 - a.
9. Why did God hate Esau?
 - a.
10. What does chapter 13 (the concluding chapter) tell us?
 - a.

Chapter 1

1. What is the theme of this chapter?
 - a.
2. Who does the author compare God's Son to and what is the result of that comparison?
 - a.
3. Who did God speak through in the past and who is God speaking through today and why is this significant to us?
 - a.
4. Our first sentence tells us that God's Son "hath by inheritance obtained a more excellent name than they (the angels)". What is the doctrinal significance of this phrase?
 - a.
5. What evidences does the author give to show that God's Son has more power and authority than any angel?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
6. Why does the author compare God's Son to angels?
 - a.
7. What are modern examples of people worshipping other spiritual beings?
 - a.
 - b.
 - c.
8. Who are the angels really supposed to serve?
 - a.
9. What is the main action which our author reports that the Son of God did which got Him reward and which we are to also do if we want God to reward us?
 - a.
10. What does our author say is the main evidence that God's Son is His Son and how does that apply to saved people?
 - a.

Chapter 2

1. What is the theme of this chapter?
 - a.
2. What is the significance of this truth when it is applied to our lives?
 - a.
3. What two reasons does our chapter give us, at the start of the chapter, which tell us why we “ought to give the more earnest heed to the things which we have heard”?
 - a.
 - b.
4. What evidences does the author give for his claim in the first sentence?
 - a.
 - b.
 - c.
 - d.
 - e.
5. Why does our chapter quote Psalms?
 - a.
6. Why is the Son of God able to “*succour*” us?
 - a.
7. Why are the saved called the “brethren” of God's Son?
 - a.
8. Why did God's Son take human flesh?
 - a.
 - b.
 - c.
9. Why did God's Son become like us?
 - a.
10. What does our chapter tell us about the Son of God's understanding about being tempted?
 - a.

Chapter 3

1. What is the theme of this chapter?
 - a.
2. What is the conclusion after comparing Christ Jesus to Moses?
 - a.
3. What is the difference between Christ Jesus and Moses when we consider their position before God the Father?
 - a.
4. What is the main warning of this chapter?
 - a.
5. How do God's people make this mistake?
 - a.
6. What was the consequence to the Jews and what are the main indicators that people who claim to be saved are making the same mistake?
 - a.
7. What is the command, within our chapter, to all true believers?
 - a.
8. What was the consequence of their unbelief?
 - a.
9. What are the requirements that our chapter gives us in order to be "made partakers of Christ"?
 - a.
 - b.
10. What is the final conclusion of our chapter regarding God's "rest"?
 - a.

Chapter 4

1. What is the theme of this chapter?
 - a.
2. Our chapter starts with “Let us therefore”, which means it is based upon what came before. What did our prior chapter tell us that is repeated near the end of this chapter?
 - a.
3. What does our chapter tells us is the expected consequence of our having an ongoing relationship with the Son of God Who has this current position in Heaven?
 - a.
4. What is meant “he also hath ceased from his own works” and “us labour therefore” in 4:10-11 and how do these two phrases work together while avoiding a conflict?
 - a.
5. How is the attitudes and actions of the prior question related to our chapter saying “Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do”?
 - a.
6. What does our chapter tell us is the reason why the Son of God our high priest?
 - a.
7. Why did the Jews not enter into God’s “rest”?
 - a.
8. Why were they stuck in “unbelief”?
 - a.
9. How do we know that we can enter into God’s “rest”?
 - a.
10. Our chapter tells us that “the gospel (was) preached as well as unto them (the Jews)”. They would have received “the gospel of God”, which is slightly different from what is usually preached today but the required reaction by hearers has not changed. What does God require from everyone who hears the gospel?
 - a.

Chapter 5

1. What is the theme of this chapter?
 - a.
2. What are the purposes of the priesthood?
 - a.
 - b.
 - c.
3. How does a man become a priest?
 - a.
4. How is the phrase “to day have I begotten thee” related to the priesthood of the Son of God?
 - a.
5. Why is He called “a priest for ever after the order of Melchisedec”?
 - a.
6. Who is talked about in Hebrews 5:7-10, which is a single sentence and a single thought?
 - a.
7. If our sentence says “Though he were a Son, yet learned he obedience”, is it possible to learn all things through the teaching of others or do some things require experience to understand?
 - a.
8. What does our chapter say about people who can only handle “milk” doctrine?
 - a.
9. What evidence does our chapter give us to use when determining that someone is a spiritual “babe”?
 - a.
10. Who can handle “strong meat” doctrine?
 - a.

Chapter 6

1. What is the theme of this chapter?
 - a.
2. What are the “principles of the doctrine of Christ” which our chapter names?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
3. How does our chapter use the word “principles” in the “principles of the doctrine of Christ” and how do we know this by the usage of the word “foundation” within the same sentence where the author describes the “principles” that he is talking about?
 - a.
4. What is meant by 6:4-6?
 - a.
5. What is the primary truth which the author provides to motivate people to remain true to God and His service?
 - a.
6. What is the phrase, in our chapter, which tells us to trust the character of God even when we can not find a specific promise within the word of God?
 - a.
7. How does our chapter say that we must prove that we have “the full assurance of hope”?
 - a.
8. How did God show that we could trust His promises which he gave to us through Abraham?
 - a.
9. How do we prove that we believe the character and oath of God?
 - a.
10. How do we follow “Jesus” in this action?
 - a.

Chapter 7

1. What is the theme of this chapter?
 - a.
2. What was the job of “Melchisedec” and why does the author say that his job was important?
 - a.
3. How is this related to the Levitical priesthood?
 - a.
4. What did God change with the New Testament?
 - a.
5. How is this related to the priesthood?
 - a.
6. What does this tell us about Seventh Day Adventists and other religions which claim to be Christian while insisting upon keeping parts of the religious portions of the Mosaic law?
 - a.
7. Why did God replace the religious part of the Mosaic Law with the New Testament?
 - a.
8. Why were there “many priests” in the Levitical priesthood while Christ “hath an unchangeable priesthood”?
 - a.
9. What is the result of this change for us?
 - a.
10. What is the basic conclusion of this chapter?
 - a.

Chapter 8

1. What is the theme of this chapter?
 - a.
2. What is the new covenant based upon?
 - a.
3. What is the evidence of this changed relationship?
 - a.
4. Where in the Old Testament do we find the promise of the new covenant which is referenced in our current chapter?
 - a.
5. What does our chapter warn us was God's reaction to His people breaking the first covenant and what Old Testament reference is used for this claim?
 - a.
6. What is the specific change promised with the new covenant and what Old Testament reference is used for this claim?
 - a.
7. What reason does our chapter give for God changing the covenant?
 - a.
8. What is the result to the religious part of the Mosaic Law?
 - a.
9. What is meant by the phrase "And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest"?
 - a.
10. What is the basic message of this chapter?
 - a.

Chapter 9

1. What is the theme of this chapter?
 - a.
2. How do we know that “the golden censer, and the ark of the covenant” and other things mentioned in the start of this chapter had symbolic significance?
 - a.
3. What are we told about the construction of the true “tabernacle” and what does that tell us about where it is?
 - a.
4. What is supposed to be the result of Christ offering His blood for our sins?
 - a.
5. Why is Christ “the mediator of the new testament”?
 - a.
 - b.
 - c.
6. What is required to put a ‘last will and testament’ into force?
 - a.
7. Why was death by shedding of blood required for God to accept the Old and the New Testaments?
 - a.
8. Why were the Earthly Tabernacle and sacrifices created according to our chapter?
 - a.
9. How do we know that the sacrifice by Christ is better than physical sacrifices?
 - a.
10. How is our last sentence (Hebrews 9:27-28) related to the statement on the cross of “it is finished” (John 19:30)?
 - a.

Chapter 10

1. What is the theme of this chapter?
 - a.
2. What is the order in which the author presents his argument for a changed life?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
 - j.
 - k.
3. Why is it not possible for anyone to have this type of changed life while relying upon keeping the Old Testament Law?
 - a.
4. What does our chapter tell us is the reason why God “took away” the Old Testament?
 - a.
5. What evidence does our chapter give us to show that we have the Holy Spirit and that we are saved?
 - a.
6. What is one reason that our chapter gives us to “have boldness to enter into the holiest by the blood of Jesus”?
 - a.
7. What is the warning about if “we sin wilfully”?
 - a.
8. What are we offered to help us live right besides the promise of punishment when “we sin wilfully”?
 - a.
9. How does our chapter tell us that we must continue to the end of our life?
 - a.
10. What is the evidence that our author tells us to have in our life to prove our claims?
 - a.

Chapter 11

1. What is the theme of this chapter?
 - a.
2. What is the true Biblical definition of "faith".
 - a.
3. How does this definition match the first verse of our chapter?
 - a.
4. What does 11:3 tell us about our current world as far as the physical and spiritual interact?
 - a.
5. What are we told is an absolute requirement to please God?
 - a.
6. What are we told is an absolute requirement to receive a reward from God?
 - a.
7. What does our chapter tell us was the motivation for the faith of Moses and that should also be our main motivation?
 - a.
8. What does our chapter tell us with all of the people named and the things told about them?
 - a.
9. What does the author report is common with all of the people named as far as their reward goes?
 - a.
10. Why was that so?
 - a.

Chapter 12

1. What is the theme of this chapter?
 - a.
2. Why did Jesus “endure the cross” and what is the example for us to follow?
 - a.
3. What are we to do when we “be wearied and faint in your minds”?
 - a.
4. What is the warning about people who claim to be saved but are never chastened by God for their sin and their failure to live up to God’s standards?
 - a.
5. How does our chapter tell us to verify someone’s claim of salvation?
 - a.
6. What does our chapter tells us to do as a result of receiving “chastening” from God?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
7. What is meant by the sentence in Hebrews 12:18-24?
 - a.
8. What is meant by “See that ye refuse not him that speaketh”?
 - a.
9. What is meant by “And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain”?
 - a.
10. What part of the Bible is the last verse (Second Equivalent Section of the last sentence) quoting and what is the original usage?
 - a.

Chapter 13

1. What is the theme of this chapter?
 - a.
2. How are most of the commands within this chapter to be viewed in relationship to context?
 - a.
3. What is the final result that the author wished for his readers to have?
 - a.
4. What is the main command which is given regarding our spiritual leaders?
 - a.
5. In the first four verses we are told how to deal with different groups of people. What are these four groups?
 - a.
 - b.
 - c.
 - d.
6. What is the primary basic command given regarding our lifestyle?
 - a.
7. What two reasons are we given for living this way?
 - a.
 - b.
8. Why are we told “Jesus Christ the same yesterday, and to day, and for ever”?
 - a.
9. What is meant by “For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein”?
 - a.
10. What are we told to do with money?
 - a.

Additional Lessons on Hebrews

These are good lessons that I collected but I don't remember the author.

Overview of the book of Hebrews

I. Chapter themes

1. God's only begotten Son (1:5) is better than OT prophets and better than angels.
2. 'Wherefore (2:17)': Jesus took on the nature of man to be 'made perfect (2:10)'. Therefore, we can't dare to neglect our salvation (2:3).
3. Don't act in unbelief as the Jews did when they were following Moses (3:12).
4. Jesus and the Bible (4:12) can separate the true saved from the religious lost.
5. Jesus is our High Priest (5)
6. Live your salvation and trust God to reward your efforts (6:11-12).
7. We have a better priest and testament (7:26-28).
8. The new covenant (8: 10) is better than the old and replaces it (8: 10).
9. Christ is a better high priest with a better sanctuary, a better sacrifice and a better testament (9:14-15).
10. The better sacrifice and service of Christ requires a more sanctified service from us (10:38-39).
11. (11:1) Faith is ... True faith results in works seen by others.
12. If men could serve God like they did under the OT (12:1), we have no excuse and should serve God 'acceptably with reverence and godly fear (12:28)'.
13. Because of everything that I have told you, do these things ... (13:16).

II. Jesus is better.

1. 1:4 - better than the angels
2. (implied) chap 3: Jesus is better than Moses
3. (implied) chap 4: better relationship (rest) than religion
4. 6:9 - better things ... that accompany salvation
5. 7:7 And without all contradiction the less (lesser person) is blessed of the better (person).
6. (implied) Chap 7-8: better priesthood

7. 7:19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.
8. 7:22 By so much was Jesus made a surety of a better testament.
9. 8:6 ... he (Jesus) is the mediator of a better covenant
10. 8:6 ... which was established upon better promises.
11. (implied) chap 8: better hope
12. 9:23 better sacrifices
13. 9:15-18 (implied) better testament (NT is better than OT).
14. 10:1-9 (implied) a better purging from sin (NT vs OT)
15. 10:17-19 (implied) a better way to approach the throne of God
16. 10:34 a better and an enduring substance (reward in heaven).
17. 11:16 better country
18. 11:35 better resurrection: (for martyrs)
19. 11:40 God having provided some better thing (results of faith) for us
20. 12:18,22 (implied) better mount of religious covenant
21. 12:24 ... new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. (better results from better sacrifice)

III. Hebrews tells us of 12 titles for Jesus

1. God's only begotten Son (1:5)
2. God (1:8)
3. Lord (1:10)
4. The captain of our salvation (2:10)
5. Our merciful and faithful High Priest (2:7)
6. The Apostle (3:1)
7. The Son over God's house (3:6)
8. The author of eternal salvation (5:9)
9. Our forerunner (6:20)
10. The mediator of a better covenant (8:6)
11. The author and finisher of our faith (12:2)
12. The Great Shepherd (13:20)

IV. The great acts of Jesus

1. He made the worlds (1:10)
2. He made the heavens (1:10)
3. He upholds all things by His power (1:3)
4. He purges our sins (1:3)
5. He proclaims our salvation (2:3)
6. He destroyed the devil (2:14)
7. He delivers those who are subject to death (2:15)
8. He succors those who are tempted (2:18)
9. He resisted every temptation known to man (4:14)
10. He saves to the uttermost those who come to God by him (7:25)
11. He entered heaven and represents us to God (9:24)
12. He will appear the second time without sin unto salvation (9:28)
13. He perfects us to the work that pleases God (13:21)

V. Hebrews is written to saved

1. 1:1-2 the reader knew 'the fathers' and 'the prophets'
2. 2:3 the writer groups himself with the readers
3. 3:1 the readers were called 'holy brethren'
4. 4:2-3 both the author and the reader had heard the Gospel and believed
5. 6:9 the writer expected 'things that accompany salvation' of his 'beloved' readers.
6. 10:10 'We (writer & reader) are sanctified through the offering of the body of Jesus Christ once for all.'
7. 10:39 'We (writer & reader) are not of them who draw back unto perdition: but of them that believe to the saving of the soul.'

VI. Warnings to Christians in Hebrews

1. 2:1-4 – Don't drift from so great of a savior.
2. 3:1-12 – Don't doubt so great of a Son.
3. 5:11-14 – Don't disregard so perfect of a scripture.
4. 10:19-39 – Don't disobey so great of a God
5. 12:3-11, 25-29 – Don't defy so authoritative of a savior

VII. Important passages

1. 4:12 For the word of God ... dividing asunder of soul and spirit, ... In this verse the 'soul' represents the true saved who end up in heaven and the 'spirit' represents the religious lost that act like (have the 'spirit of') the true saved.
2. 6:1-9 Lost people who claim special relationship and special privilege with Christ (lost priest / preacher) will find it 'impossible' (6:4) to find true faith. ie: People can't be saved, 'fall away' (6:6) and then be saved again.

VIII. 'Eternal' and 'forever' in Hebrews

1. Heb 1:8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.
2. Heb 5:6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.
3. Heb 5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him;
4. Heb 6:1-2 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
5. Heb 6:20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.
6. Heb 7:17 For he testifieth, Thou art a priest for ever after the order of Melchisedec.
7. Heb 7:21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)
8. Heb 7:24 But this man, because he continueth ever, hath an unchangeable priesthood.
9. Heb 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.
10. Heb 9:13-14 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?
11. Heb 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.
12. Heb 10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;
13. Heb 10:14 For by one offering he hath perfected for ever them that are sanctified.
14. Heb 13:8 Jesus Christ the same yesterday, and to day, and for ever.

15. Heb 13:21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

IX. 'Heavenly' in Hebrews.

1. Heb 3:1 heavenly calling
2. Heb 6:4 heavenly gift
3. Heb 8:5 heavenly things (tabernacle)
4. Heb 9:23 heavenly things (purified)
5. Heb 9:24 Jesus entered into heaven
6. Heb 10:34 'ye have in heaven a better and an enduring substance.'
7. Heb 11:16 a better country, that is, an heavenly:
8. Heb 12:22 heavenly Jerusalem,
9. Heb 12:23 new covenant written in heaven
10. Heb 12:25 Jesus speaks from heaven
11. Heb 12:26 Jesus voice shakes heaven

The Majestic Greatness of Christ: Hebrews 1:1-4,8-14

Theme: Jesus is better.

13 times the writer of Hebrews uses the word 'better'. He goes to great lengths to show that a perfect relationship with God can NEVER be achieved through religion alone. It is possible ONLY through a personal relationship with Jesus.

I. Jesus is better than the prophets 1:1-3

1. God spoke to the prophets 'at sundry times'.

- a) 'Sundry' means collectively and individually. God spread certain revelations across several prophets. No one prophet knew all of the revelation of Christ's first or second coming. Yet, each prophet had his own message.
- b) The definition of 'sundry' also deals with the consistency of scripture. While each prophet spoke in their own style, all of the revelations fit together in a way that shows one author (God). They individually spoke and yet they spoke together.
- c) The New Testament was given by Jesus through the Holy Ghost. The NT reveals the OT, which is better. The prophets themselves didn't understand what they wrote (1 Pet 1:10-11). Jesus did understand and explained the scriptures Luke 24:27, 44-45.

2. God spoke to the prophets 'in divers manners'.

- a) 'Divers manners' means in different ways. The Old Testament is broken into History, Poetry, Law, Prophets, and books of Wisdom.
- b) God spoke through dreams (Dan), visions (Sam), covenants (Abraham), angels (Mary), and an audible voice (Adam).
- c) God spoke through different symbols: a burning bush (Moses), a brazen serpent (to Jews bitten), a fiery cloud (in wandering), earthquake (at mount in desert), a still small voice (Elijah), Ezekiel laying on his side, Hosea marrying a whore, Balaam's donkey, etc.

3. The author tells us 7 ways that Jesus is better.

- a) Jesus is the 'appointed heir of all things': He rightfully inherits God's throne
- b) Jesus 'made the worlds': He is the Creator.
- c) Jesus 'in the brightness of [God's] glory': He deserves all of the praise directed at God.
- d) Jesus is 'the express image of [God's] person': His essence represents Deity precisely.
- e) Jesus is 'upholding all things by the word of His power': He sustains all of creation moment by moment.
- f) Jesus 'by himself purged our sins': He has already completed the task, not by offering a sacrifice separate from Himself, but by offering Himself.

g) Jesus 'has sat down on the right hand of the Majesty on high': He sits exalted on the right hand of God.

II. Jesus is better than the angels.

A. Angels are misrepresented in our society.

1. Angels are always male or neutral in the Bible. The world presents them as female.
2. When the world presents angels as male, they always have long hair. The only beings in the Bible that have male faces and long hair are the beasts out of the 'pit' in Rev 9:7-8.
3. People pray to angels but any true angel refuses worship and prayers. Rev 22:8-9 and other places.
4. The world presents angels as a type of being. The Bible presents an angel as God's servant. In Rev 1:1 the angel is Jesus (giver of Revelation). In Rev 2:1 – 3:14, the angel is the pastor of the church. In Rev 5:2 the angel is what we think of as angels. In Isaiah 6, they have six wings. In Ezek and Rev, they appear as 'beasts'. There is enough about angels to have their own doctrine. And as with all other doctrines, the world has the wrong idea.

B. The author of Hebrews tells us how Jesus is better by quoting Old Testament verses.

1. 1:5 Jesus is God's only begotten Son. Angels (Job 38:7) and men (John 1:12, 10:34-35) are called 'sons of God' but Jesus is the only begotten (not adopted) son of God.
2. 1:5 Jesus fulfils God's covenant to David that David's son (Jesus) would have the throne for ever (2 Sam 7:13-14). On heaven's throne, Jesus is master to angels.
3. Jesus is worshiped by angels. 1:6 Quotes Ps 97:7 '...worship him, all ye gods.' where 'gods' is the same word as 'angels' in Ps 8:5. The 'gods' in Ps 97:7 are fallen angels which were the power behind false gods in the OT.
4. 1:7 Jesus is eternal. Quote of Ps 104:4 proves that angels are created as spirits while Jesus is both spirit and has his own body. Angels can have a body temporarily or can possess a person but don't have their own body.
5. Jesus is sovereign (1:8-9) while angels are servants (1:7).
6. Jesus is the Creator (1:10-12) quotes Ps 102:25-27 which shows that Jesus created the angels. He created the world (1:10-12) in the past, He sustains it (1:3) in the present and He will destroy it in the future (Rev 20:11) and create it new (Rev 21:1). Worlds and angels are corrupted (Jude 6) but Jesus stays pure.
7. Jesus is the ultimate conqueror. 1:13 quotes Ps 110:1 where 'footstool' refers to a conqueror putting his foot on the neck of the conquered king. Gen 3:15 promised that Jesus would 'bruise thy (Satan's) head' and Satan is the most powerful of angels. Angels serve not conquer (heb 1:14). Angels who refused to serve were cast from heaven (Luke 10:18).

The Praise Habit: Heb 2:9-18

Theme: God deserves praise for what He's done (Heb 2:12).

I. Praise Jesus because He restored fallen man. (Heb 2:9).

A. Man had been created 'with glory and honor' (Heb 2:7, Ps 8:5). Man lost his glory and honor when he sinned and was cast out of the Garden of Eden. Jesus became man so that as man He could pay the price to restore man's 'glory and honor'. Is 65:25 and other verses tell of man's restoration during the millennium rule of Christ.

II. Praise Jesus because of His self-abasement (Heb 2:9-10).

A. Heb 2:2-8 quotes Ps 8:4-6 which tells us that men are a little lower than the angels in God's creation. Jesus gave up all of His glory and honor in heaven to become man and after that He suffered and died the most dishonoring and painful death known to man.

B. Jesus' titles and attributes show us that He was higher than angels before His birth. Also, in Heb 2:9 'was made a little lower than the angels' indicates that He was higher before that event.

C. Jesus became man to experience suffering and death and pay our sin debt (Heb 2:9-10). He was willing to do anything to win our salvation.

III. Praise Jesus as the 'Captain of our salvation' (Heb 2:10-13).

A. 'Captain' means a leader that also experiences the things that his followers experience. The word also means 'trailblazer'. No one could go to heaven until Jesus made the way ('I am the door', 'I am the way', etc).

B. 'Made perfect': 'Perfect' means complete, effective, or adequate. Certain things, like sex and death, must be experienced to be fully appreciated. Jesus was tempted, suffered and died. No man can say that he experienced something that Jesus did not experience.

C. Jesus identified with humans by becoming a human.

a. Heb 2:11 and Matt 28:10 Jesus called men his 'brothers'.

b. He sang praises to God with other men (Heb 2:12, Mark 14:24-26).

c. He trusted God like other men Heb 2:13, Luke 4:3-4, Matt 27:46, etc.

d. He succeeded in His ministry only as God gave Him followers. Heb 2:13, John 17:6

IV. Praise Jesus because of His victory (Heb 2:11-16).

A. He 'partook of flesh and blood (2:14)' in order to save man (Mat 1:21).

B. He saved man from the 'power of death (2:14-15)': we no longer have to fear death. Jesus gave us the power over suffering even to become martyrs because we are promised a greater life after death. Jesus rose from the dead and was seen of man specifically to prove that death had been overcome.

C. His victory 'destroyed the devil (2:14)'. This 'destroy' is not completely removing the devil but making his works (fear, depression, etc) non-effectual. By prayer, we can overcome the devil ourselves (James 4:7).

D. His victory brings sanctification (Heb 2:11). Man was created in glory and honor (God's image) but lost it when he sinned (Rom 3:23). Jesus restores that glory and honor by setting us apart for God's use.

E. His victory brings through brotherhood (Heb 2:11-12). When we are 'born again' we become adopted by God and brothers with Christ (Rom 8:15).

F. His victory brings out the praise in us (Heb 2:12-13). Being brothers with Christ makes us like Him. If we are truly saved, we will glorify God like Christ did.

G. His victory brings defeat to Satan and sin (Heb 2:14-16). Jesus death ended the threat of eternal punishment to saved people. He also broke the power of Satan to make us sin. Saved people sin only when they choose to do so. Sin is no longer 'natural' to the saved that are living by the Spirit.

V. Praise Jesus because of His intercession (Heb 2:17-18).

A. Jesus is merciful: Jesus knows our infirmities and tempers just judgment.

B. Jesus is faithful: He always represents our interests in the best way to God the Father.

C. Jesus is High Priest: Jesus offered Himself, instead of an animal, so that the need of sacrifices could end.

D. Jesus makes reconciliation: He tells us what we need to do to be right with God and avoid further judgment (for sin).

E. Jesus is sympathetic and 'succors' us: 'Succor' means to aid, assist, help or relieve. How many of us struggle with sin and circumstances when Jesus is waiting to help?

The Son over God's House: Hebrews 3:1-12

Theme: Jesus, God's Son, deserves far greater honor than Moses, God's servant. Never back off from your allegiance to Jesus as God's Son.

Danger: Backsliding is accepting a position that you used to hold which is less devoted to God and God's service that you have had at your best. Backsliding begins with the neglect of God's word (Heb 2:1).

- I. Problems with "holy brethren" (3:1). The writer implies that some of the readers had problems by giving the solutions to those problems. All of their problems came from their own backsliding.
 1. 3:12-13 They stopped believing God's promises. This is sin (evil heard). Some became hardened in their sin. The counter is the encouragement from other saints. This is one of the reasons for attending church, especially when you don't feel like it.
 2. 4:1 They didn't have God's 'rest'. They fretted about things only God could handle. The counter to this fretting is to actively seek acknowledging what God does for us. If we 'fear' losing our confidence in God, we will actively avoid 'unbelief' (3:19).
 3. 5:11-12 They backslid. They became 'dull of hearing (5:11) and therefore lost the things they had. They had not matured (teachers, strong meat) but were still babes (milk). They did not retain past lessons (taught again). Lessons of life are painful and a lot of their pain was due to a refusal to grow.
 4. 6:9-11 They had started well but lost their practice of faith ('though ...'). They were acting like God wasn't faithful (needed reminding that 'God is not unrighteous'). They weren't getting the 'full assurance of hope' because they were no longer 'diligent' (6:11).
 5. 10:23-24 They lost their testimony and others knew it. As a result, they stopped encouraging others to do right and then stopped showing up for church. Nothing shuts a Christian's mouth like having their sin thrown in their face does. The only way to get rid of sin is to confess it and forsake it.
 6. 12:3-4 They magnified their problems and opposition out of proportion. They needed to consider what Christ did for them 'while (they) were yet sinners'.
 7. 12:15 They looked at their own problems instead of looking at Christ and became bitter and defiled. The 'grace of God' fails us if it doesn't meet our need. We 'fail the grace of God' when we refuse the results of God's grace. When problems make us bitter and defiled we have refused God's grace. When we accept God's grace, we see problems as a stepping stone to helping others.
 8. 3:17-19 Those who grieved God were the ones who had the name of God's people but not the belief. They were the religious lost or the backslidden. They had the appearance of religion but not the personal relationship that comes from true belief. The writer warns us against becoming like them (4:1).
- II. 3:1-6. The solution offered to the "holy brethren" was to consider Jesus Christ (3:1). Jesus is compared to Moses because the Jewish Law (Jewish religion) was given through Moses. Moses is equated with the OT Law in the Gospels. See Mat 8:4, 17:3 (Mount of Transfiguration), 19:7, 22:24, 23:2, Mark 1:44, 7:10, 9:4, 10:3, etc. This comparison between Christ and Moses is a comparison of the religion of Jesus Christ (personal salvation) to the religion of Moses (laws and ceremonies).
 1. Moses was a faithful servant in the house (3:5) but Jesus was the builder (owner) of the house (3:6).
 2. (3:6) 'For this man (Jesus) was counted worthy of more glory than Moses': the Son is above the servant in importance.

3. Jesus built the house (us) 3:6. Moses was 'built' by God (Jesus) 3:4. The builder is greater than the building 3:3.
4. 3:1 'partakers of the heavenly calling' Since our calling is from heaven, and Jesus is from heaven, we should listen to Jesus more than listen to earthly religion (Moses).

III. 3:6-12 The warning offered to the "holy brethren" was to 'take heed'.

1. The part within the parenthesis is a separate, but related, thought.
 - a. 'if ye will hear his voice': Even Jesus couldn't make people listen if they refused to listen. Many times in the Gospels Jesus said 'let he who has ears to hear ...'. There is always blessings to those who listen and curses to those who will not hear.
 - b. 'Harden not your hearts': those who refuse to listen 'harden their hearts'. They insist that 'their interpretation' is right regardless of the evidence presented to them. For example, people who are in a service with the Holy Ghost moving and they decide that people are being 'emotional'. Also, those who insist that 'their interpretation' of the Bible is right like those who insist that there are contradictions in the Bible but can't point them out or refuse to accept the non-contradictory interpretation.
 - c. 'as in the provocation ... , and saw my works forty years'. Specific reference to Kadeshbarnea and the wandering in the desert.
 - d. 'When your fathers tempted me (God)': people who demand God do a miracle before they will believe. Mat 4:1-3 devil 'tempted' Jesus with 'if thou be the Son of God'.
 - e. 'When your fathers tempted me (God)': people who try to twist the true meaning of the Bible like the lawyer 'tempted' Jesus in Luke 10:25.
 - f. 'When your fathers ... proved me': Prove means to test until there is no possibility of question. These Jews not only tempted God but kept it up in spite of God's provision (saved from Egypt, manna, shoes not wear out, etc). These Jews refused to believe no matter what proof God provided.
 - g. 'Wherefore I was grieved': people with hard hearts say 'who could God do/let this happen' while they ignore man's own actions that caused the problems.
 - h. 'They do alway err in their heart; and they have not known my ways.' This is a parallel to Heb 5:11-12 which is Christians who backslid.
 - i. 'So I sware in my wrath, They shall not enter into my rest.' Backslidden Christians will not get assurance from God that He will meet their needs ('my rest').
2. The part outside of the parenthesis is a complete thought even when the parenthesis are removed. This makes the statement 'Wherefore, Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.'
 - a. 'Wherefore': because of things immediately preceding. That is, because true Christians have a personal relationship with Jesus (opposed to earthly religious relationship), 'take heed'. 'Holy Brethren' in 3:1 and 'if we hold fast ...' in 3:6b refers to the personal relationship.
 - b. 'Wherefore': 'the Apostle' in 3:1 refers to Jesus being God's special messenger to man.
 - c. 'Wherefore': 'High Priest of our profession' in 3:1 refers to Jesus being man's representative to God.
 - d. 'Wherefore': because Jesus is the Son (3:6) with special privileges.
 - e. 'Wherefore': Because Jesus is greater than prophets, angels in chapter 1 & 2.
 - f. 'Wherefore': Because Jesus is greater than religion in chapter 3.
 - g. 'In departing' is evidence of 'an evil heart of unbelief'. Our actions reveal our heart Matt 15:11.

- h. 'evil heart of unbelief': the author is emphasizing how bad of a sin this is with the word 'evil'.
- i. 'from the living God': the Bible makes it clear, in many places, that God is the God of the living. Dead boring religion does not honor a 'living' God.
- j. 'In departing from the living God': is referring to people who were turning to dead religious ceremonies from an active relationship to a 'living' God.
- k. 'take heed' means to pay attention. Don't forget this warning before the end of the day.

This is the second warning in Hebrews. Unless you actively work against it, you will drift into a life of doubt. We must actively identify circumstances when we must trust God and then actively glorify God when He provides for our needs.

Maturing in Christ: Hebrews 4:14, 5:11-14

Theme: God has provided the necessary ingredients for spiritual maturity.

Required Response: We need to progress daily in the various stages of Christian growth.

I. The tragedy of the failure to hear (Heb 4:14, 5:11-12).

1. 'Dull of hearing' (5:11): 'dull' means lazy, sluggish or slothful. People are 'Dull of hearing' when they are too lazy to think about what they are hearing. They are also 'Dull of hearing' when they are willfully ignorant.
2. Dullness happened gradually.
 - a. New Christians start out eager to learn about God and the Bible.
 - b. They drifted from God and let the things that they knew slip from their lives (Heb 2:1).
 - c. They began to doubt that God's grace was sufficient and departed from God's ways (Heb 3:12).
 - d. They turned to rituals, religion and their own works rather than resting in Christ (Heb 4:10-11).
 - e. They started missing church (Heb 10:24-25).
 - f. They trod the blood of Christ under-foot and did despite to the Holy Ghost (Heb 10:29).
3. Dullness is unproductive. Heb 5:10-12 says that they should be able to teach others but were too immature because of their dullness. Not teaching = unproductive. In addition to not growing, they saw no need to grow. Rev 3:17 tells what Christ thought of the same type of Christians at Laodicea.
4. Dullness requires teaching to be repeated: 'teach you again' (5:12). This is evidence of backsliding mentioned earlier.

II. The tragedy of spiritual immaturity (Heb 5:13-14).

1. Is milk unhealthy?

Yes for most adults. Milk is food for babies, not adults. There have been a number of health studies showing that milk is damaging to adults. It's the advertising by the American Dairy Association that makes people believe otherwise. Among other things, milk does not add to bones but can actually strip calcium from adults bones. Note: cheese is different.

2. Is meat unhealthy?

Yes for babies. Their digestive system can't handle meat. As the writer says here, milk belongs to babies and meat belongs to those of 'full age'.

3. How do Christians mature?

- a. By 'reason of use have their senses exercised to discern both good and evil'.

- b. Mature Christians 'exercise their senses' regularly by putting into practice the things they are taught. They understand that 'living by faith' is hearing, obeying then understanding and not understanding before obedience.
- c. They are sensitive to God and can tell the difference between the Spirit moving and emotions.
- d. They are humble (James 4:6).
- e. They forsake sin (Heb 10:22).
- f. They resist the Devil until he flees (James 4:7) and the temptation stops being a temptation (quit smoking, etc).
- g. They are consistent in their faith regardless of circumstances (Heb 10:23).
- h. They 'provoke unto love and good works' (Heb 10:24).
- i. They attend all church services if possible (Heb 10:25).
- j. They look for the Lords return (Heb 10:25).
- k. They receive rebuke with love (Heb 10:29).
- l. They not only read their Bible, but they study their Bibles to answer their own questions of life.
- m. They pray until they get answers to prayers.
- n. They can 'discern both good and evil'. 'Discern' means 'figure it out'. Innocent covers on evil such as Halloween don't fool them. They also know that Godly punishment is good.

Strong Consolation: Hebrews 6:13-20

Theme: We are saved by the gracious work of Christ. We are kept by the gracious work of Christ. We can have confidence because Christ, not our works, did it all and He can't fail.

Required Response:

- I. Strong consolation in God's oath (Heb 6:13-18).
 1. Example in Abraham.
 - a. Heb refers to Gen 22:15-18. God made the promise following Abraham's obedience in offering Isaac.
 - b. Abraham received the promise in faith (after) (Heb 6:15)
 - c. Abraham waited patiently for the promise (Heb 6:15)
 - d. Abraham obtained the promise. [Isaac and later Jesus] (Heb 6:15)
 2. Example in God
 - a. The integrity of God revealed (Heb 6:14): God swore an oath so that Abraham could believe. An oath is supposed to end strife. IN context, we should end strife over our salvation ('anchor of the soul').
 - b. The purpose of God revealed (Heb 6:17) 'to show the heirs...' This didn't make God's promise any more reliable but provided extra 'believableness' for those who doubt.
 - c. The character of God revealed (Heb 6:17-18) 'immutable': God's promise and God's oath can't be canceled.
 - d. The significance is that Abraham waited 25 years for Isaac even though there was no evidence of God keeping His promise. We should trust God's promise in spite of no outward evidence. Also, God's promise to Abraham wasn't based upon any action by Abraham. Our salvation also is not dependant
- II. Strong consolation in a place of refuge (Heb 6:18-20).
 1. A place of refuge (Heb 6:18).
 - a. 6 cities on Refuge in O.T. (Num 35:11-14).
 - b. Christ is our refuge in N.T. Jesus is the 'consolation of Israel' (Luke 2:25).
 2. An anchor (Heb 6:19).
 - a. The anchor is an answer to Christians drifting from solid doctrine (Heb 2:1).
 - b. It is 'steadfast': will not let go because it is Christ holding us, not us holding Christ. We just need to submit and obey the true teaching of the Bible (Jesus: John 1:1).
 - c. It is 'sure': This anchor is based on God's oath.
 - d. It is based in Heaven: 'entereth into that within the veil'.
 3. The Forerunner (Heb 6:20). 'entereth into that within the veil': into heaven. We are going to heaven because Jesus opened the way.

4. The High Priest (Heb 6:20). He represents us to God as a priest. 1 John 2:1, Jesus is our advocate.

III. Strong consolation = eternal security.

1. Christ's offering for our sin makes us 'perfected for ever' (Heb 10:14).
2. Our salvation 'shall be forever' (Ecc 3:14).
3. Our salvation is already 'ready to be revealed in the last time': It can't be 'ready' if it is dependant upon our adding to it with our 'good works'. It can be 'ready' only if 'it is finished' (John 19:30).
4. Our salvation is forever because 'neither shall any man pluck them out of my hand' (John 10:27-29).
5. 'Nothing can separate us from God's love' Rom 8:38-39.

The Problem of Hebrews 6:4-6

What does the author mean when he speaks of 'those who were once enlightened' falling away?

The Range of Views

Commentators of various doctrinal backgrounds offer the following theories about this passage.

The Apostasy View: Some say that it speaks of saved people who lose their salvation through some horrible sin.

The Empty-Profession View: Some suggest that the passage refers to professed believers who have only 'tasted' the thing of God but have never fully drunk them in.

The Judgement-on-Backsliders View: Still others look at this passage as a statement about backsliders who are in danger of committing a sin which God will judge by taking their physical life from them.

The Hypothetical-Case View: Others see the enlightened ones who fall away as hypothetical only. 'If one could fall away,' they say, 'it would be impossible to renew him again to repentance, for in such an instance it would be necessary for Christ to be crucified a second time.' Since this will not occur (Hebrews 10: 12, 14), neither will any believer fall away.

Let's look to see which of these views best conforms to the Bible itself.

Wrong Views

The Apostasy View

No believer can lose his salvation. The scriptures in the handout 'God's Word on It' (page 38) are sufficient to prove that this is impossible. (If you haven't completed the handout, stop and do it now.) Just a reading of Hebrews 10: 14 should forever put that issue to rest.

The groups that teach you can lose your salvation also teach that you can get it back again. However, the clear rendering of 6:4-6 denies this! '*It is impossible ... if they shall fall away, to renew them again unto repentance.*' So the groups that hold these verses to teach apostasy are not being consistent in their application of the whole passage.

The Empty-Profession View

This passage does not refer to people who have professed faith in Christ but have never truly come into a relationship with Him. This twists the clear meaning of Scripture by saying the believers have -tasted' the truth but never swallowed it. '*Tasted*' is the same word the author used in Hebrews 2:9: '*Jesus ... was made a little lower than the angels for the suffering of death ... that he by the grace of God should taste death for every man.*' Did Christ just sample death and then back away? The answer is obvious: Jesus really died on the cross. And just as Christ 'tasted death' (fully experienced it), so also Christians have '*tasted*' the gift of salvation.

Some also do mental gymnastics with the phrase '*partakers of the Holy Ghost*' They say that these individuals have experienced the conviction of the Spirit without responding in faith. This again contradicts the writer's use of this word elsewhere. He writes to people who are '*partakers*

of the heavenly calling' (3: 1), *'partakers of Christ'* (3:14), partakers in God's chastisement as His children (12:8), and *'partakers of his holiness'* (12: 10). To partake of something *is* to receive it. *'Partakers of the Holy Ghost'* have received His indwelling.

One further problem with this view is that the writer indicates in verse 6 that these people *'crucify to themselves the Son of God afresh, and put him to an open shame.'* How could an unbeliever ever bring shame upon Christ?

The Judgement-on-Backsliders View

Now, suicide is obviously a *'sin unto death,'* so there is such a sin (I John 5:16-17). But those who see a sin unto death in Hebrews 6:4-6 are saying that there is a point in backsliding where you have gone too far to be restored to fellowship with God, and therefore YOU lose your life. While this view finds some support in other scriptures (see I Corinthians 11: 30; Acts 5: 1 11), Hebrews 6:4-6 itself doesn't make reference to physical death.

The Correct View

I believe the best explanation of Hebrews 6:4-6 is that the writer is giving us a hypothetical situation that can never happen. In doing so he illustrates the absurdity of the idea that we can lose our salvation. The passage obviously refers to Christians. They have *'tasted of the heavenly gift'* and *'tasted the good word of God and dike powers of the world to come'*. They were *'once enlightened.'* The Greek phrase used here does not mean that they used to be enlightened but that they were *'enlightened once and for all.'* They are *'partakers of the Holy Ghost.'*

Also take note that in preceding verses (6:1-3) and in succeeding verses (6:9-20) the writer uses 'we' and 'us.' But in verses 4-8 he shifts to 'they' and 'then without specifying who they are - again suggesting hypothetical case. In fact, in verse 9 he seems to indicate that this was a purely hypothetical case when I says, 'We we persuaded better things of you' than the falling away described in verses 4-6.

We must also look at the flow of thought in the co text. In verses 1-3 the writer is urging us to move on to maturity in our relationship with Jesus Christ. With his hypothetical case in verses 4-6 he is saying, you don't move on to maturity, will you lose your salvation? This is impossible. If you could lose your salvation, you could never get it back, because you ca crucify the Son of God a second time. Also such idea would disgrace Jesus by saying that His work the cross wasn't sufficient to keep you saved.'

This seems to be the best explanation of the verses. The writer is not trying to frighten us, but give us assurance of our salvation. This theme of assurance is consistent with all of chapters 6 and 7.

Saved to the Uttermost: Heb 7:20-28

Theme: God saves forever through the work of Christ, the ever-lasting High Priest.

'Saved to the uttermost' is talking about what God does, NOT about how terrible of a sinner someone is before salvation.

This section is teaching the same truth as Heb 6:13-20 (previous lesson) but stating it another way. It also states the doctrinal basis where Heb 6:13-20 dealt more with our feeling saved. God repeats the most important things and states the lesson different ways so that everyone can understand using the method they are most comfortable with.

Required Response: *Put aside any worry that Christ will allow anything to revoke your salvation.*

I. The Melchizedek Priesthood (Heb7:1-10).

- 1. Gen 14:18-20 Blessed Abraham and received tithes from Abraham.
 - a. Blessed: greater blesses lesser*
 - b. Received tithes: lesser pays tithes**
- c. First mention of tithes: part of the 'moral law' which was before the Levitical Law and remains in effect until today.*
- d. This mention of tithes shows tithes are mainly to honor God for His provision in our life. The Melchizedek Priesthood is associated with God's glory, not some religion.*
- 2. Ps 110:4 David prophesized that Jesus would be a 'priest for ever after the order of Melchizedek'. This was 1,000 years after Melchizedek and 500 years after the Levitical priesthood was created.*
 - 3. Melchizedek Priesthood in Hebrews:
 - a. 7:1 Melchizedek was priest and king. Jesus is the only other person who is king and priest in the Bible. Saul had the kingship removed from his family for trying to offer a sacrifice (1 Sam 15:23).*
 - b. 7:2 Melchizedek was 'king of righteousness' and 'king of peace'. These traits alone make him a picture of Jesus because even David wasn't called a 'king of righteousness' and 'king of peace'. David was not allowed to build the temple because he was a 'bloody man' (2 Sam 16:8).**

- c. 7:3 *This verse means that there is no record of Melchizedek's birth, death or lineage. This does not make him like the angels because only a man can be a priest (Heb 5:1).*
- d. 7:9 *'Levi paid titles in Abraham' is using a principal of God in that the children are accounted with the actions of their parent when that parent's actions have long lasting effects. The same principal is used to declare that we are all born sinners and that we all sinned in Adam.*

II. The Levitical Priesthood (Heb7:11-19).

- 1. 7:11 *The writer says that perfection came not by the Levitical priesthood and implied that it came from the Melchizedek priesthood.*
- 2. 7:12 *The priesthood 'changed' because the rules were changed by different high priests and even the different generations of priests changed the priesthood.*
- 3. 7:12 *'The Law' also changed because the priests implemented / enforced the law. The sacrifices offered by Levitical priests couldn't remove sin. Furthermore, the sacrifices made by Eli's sons and other priests were an offense to God.*
- 4. 7:16 *The Levitical priests were 'carnal' in that they died as opposed to the Melchizedek priesthood which lived for ever.*
- 5. 7:18-19 *'The commandment (Law)' was 'disannulled' because of the 'weakness and unprofitability thereof'. This means that the Law was not able to remove sin (19: made nothing perfect) and was therefore 'weak and unprofitable'. Since it couldn't remove sin it had to be 'disannulled': removed and replaced.*

III. The Messianic Priesthood Heb 7:20-28.

- 1. 7:21 *Christ was made a priest by an oath of God (Ps 110:4). God's oath shows that it is forever (Heb 6:16-17).*
- 2. 7:23-24 *Christ is a single priest because He never dies. The Levitical priests died making the priesthood 'changeable'.*
- 3. 7:25 *Christ saves 'to the uttermost (until the end of our lives)' by remaining our priest and continually making intercession for us.*
- 4. 7:25 *Jesus 'became us': Jesus meets all of our needs precisely. Jesus stands in our place and our sin is replaced by His holiness.*

IV. We are saved even when we don't feel saved.

- 1. *1 John 1:3-4 says that 1 John was written so that the believer could have fellowship with other believers, God and Jesus and so that our*

'joy may be full'. We cannot have full joy while worrying about our salvation.

2. 1 John 1:7-9 says 'IF' we walk then we have fellowship and forgiveness of sins. If we don't 'walk in the light' or we don't 'confess our sins' then we lose our fellowship with Christ and 'deceive ourselves'. We (usually) end up believing false doctrines like losing our salvation. Most people who believe in losing their salvation have a guilty conscience because they have not forsaken (repented) of the sins that they 'confessed'.

3. 1 John 2:3-5 'hereby we do know that we know him, if we keep his commandments ... hereby know we that we are in him'. Our 'knowing that we are in him' is our security in our salvation. Staying in sin removes our security in our salvation as well as other negatives.

A New Covenant (Testament): Hebrews 8:6-13

Theme: God put the New Covenant in believer's heart, making them 'God's people' and becoming their personal God.

Required Response: Put aside any worry that Christ will allow anything to revoke your salvation.

V. The New Covenant is based upon better promises (Heb8:6).

4. The Old Covenant was good but limited.

- a. Jesus said that the old was good: 'I am not come to destroy the Law' (Mat 5:17).*
- b. The Old was a shadow of the salvation in the New (Heb 8:5).*
- c. The Law was 'our schoolmaster to bring us onto Christ' (Gal 3:19-24).*
- d. The Law couldn't provide righteousness. Therefore, it was not faultless (Heb 8:7).*

5. The Old Covenant stressed the outward and temporal.

- a. The Old stressed pictures and types and therefore was oriented to the flesh, not to the spirit.*
 - b. The New stresses the inward and spiritual.*
- c. Individual salvation always starts with realizing outward sins (actions) and inward sins (attitudes) are realized later. This is the same order as God gave the Covenants.*

VI. The New Covenant was anticipated in the Old Covenant (Heb8:7-9).

6. The Old Covenant was defective.

- a. Hebrews says so (Heb 8:7).*
- b. The Old was given so that people could understand their sin and need for salvation but did not provide that salvation.*
- c. Even in time of the Old, people (David, etc) were saved by faith and never kept the Law (Act 15:10).*

7. The people during the Old Covenant were not faithful.

- a. Under the Old, God's blessings were conditional (Ex 24:3).*
- b. Because of the people's unfaithfulness, God promised a New Covenant (Jer 31:31-34).*

VII. The New Covenant has superior design (Heb8:10-13). Both Old and New contain works to exhibit faith. Neither provided salvation by works. The New is better than the Old because it provides more of an emphasis on faith.

1. It emphasizes an inward experience.

The Old had 10 Commandments written on stone and similar external rules. The New has Gods Commandments written on our hearts (Ezek 36:26-27).

2. It promises an unending relationship.

God's promise of a personal relationship starts at Abraham (Gen 17:7) and lasts through Rev 21:3.

3. It promises eternal reconciliation.

3.i. Under the Old, sacrifices had to be continually made. That emphasized that the sacrifices weren't final. Under the New, we have one final sacrifice: Jesus' blood.

3.ii. When a New Covenant is in force it forces the Old to become obsolete (Heb 8:13).

Purged with Blood: Hebrews 9:12-22

Theme: The blood of Christ cleanses from all sin.

Required Response: Depend totally upon His complete sacrifice for the forgiveness of your sins. In Heaven we will declare 'thou was slain and hast redeemed us to God by thy blood ...' Rev 5:9.

- VIII. *The better sacrifice solves an old problem (Heb9:12-15).*
6. *The OT tabernacle and sacrifices were insufficient*
 - a. *They were 'worldly' 9:1*
 - b. *They had mere symbols which were shadows of the true 9:2-5*
 - c. *They were inaccessible to most people 9:6-7*
 - d. *They were temporary 9:8*
 - e. *Their ministry were external: they didn't change the inner man nor purge sin 9:9-10*
 - f. *The purpose was to point people to the true sacrifice 9:11*
7. *Christ's blood is different from our blood and the blood of animals. Therefore, the sacrifice of Christ's blood is more precious than the sacrifice of any other blood.*
- a. *Jesus' physical father is the Holy Ghost (Mat 1:20).*
 - b. *Our blood comes from our father (RH factor in babies).*
 - c. *'... life thereof, which is the blood thereof, ...' (Gen 9:4). We know that Jesus was fully God and fully man. We know that Jesus had the Spirit and life of God (John 1, etc). Part of that was because His blood, and life, came from God.*
 - d. *When Jesus shed His blood to pay for our sins He gave an 'eternal life' (John 1:4) to pay for our sins, not a temporal life like that of animals. This is part of why His sacrifice can go on paying for our sins. The payment lasts as long as the sacrifice, which is eternity.*
 8. *Christ's blood forgives sin eternally (12)*
 - a. *'entered in once': more than once was not required since the once was sufficient for eternity*
 - b. *'having obtained eternal redemption': Christ's blood meets any future need we have. We can't loose the redemption He provides.*
 9. *Christ's blood does away with external rituals (12-14).*
 - e. *The blood of animals purified the flesh (13).*
 - f. *The blood of Christ purified our spirit ['purge your conscious' (14)]. We don't have to worry about dying between sacrifices and*

facing God with non-covered sin like OT saints did and like 'loose your salvation' religions.

- g. Animal sacrifice was like putting on clean clothes each time you need a bath. It makes us look good but doesn't deal with the real problem.*

10. Christ's blood establishes an eternal relationship (15).

- d. The 'first testament' didn't provide 'the redemption of the transgressions'. The second did.*
- e. The 'first testament' provided a temporal inheritance (the land of Israel). The 'second testament' provided an 'eternal inheritance' (Heaven).*
- f. 'for the redemption of transgressions that were under the first testament': Jesus blood covered the sins of OT saints also. The OT sacrifices paid the 'interest' until Christ's blood paid off the debt. (Job 19:25).*

11. It provides a new Mediator.

- a. 'And for this (purge your conscious) cause he is the mediator of the New Testament'. Jesus current job is to be our mediator and to mediate any charge against an OT saint.*
- b. 'that by means of death, ... they which are called might receive the promise of eternal inheritance'. Jesus' death paid the price and made it possible for man to inherit Heaven.*
- c. This includes OT saints who believed on the savior who was to come: 'for the redemption of the transgressions that were under the first testament'. OT salvation was by faith (not sacrifices) just like in the NT.*

IX. The better sacrifice involves an eternal principal (Heb9:16-20).

8. The necessity of death is declared (16-17).

- a. Necessary to make the testament effective (Heb 6:16-17).*
- b. Necessary to pay for our sin so that we could receive the NT promises (Rom 6:23).*
- 9. The necessity of death is demonstrated (18-20).*
- c. The constant sacrifices were constant reminders that the payment for sin was death (Rom 5:12, Heb 9:22).*
- d. The death of Christ and the shedding of His blood is central to the gospel (Rom 5:9, 1 Pet 1:18-19, 1 John 1:7, Rev 1:5).*
- e. The OT blood was applied by Moses sprinkling it (18-22). The NT blood is applied by our accepting Jesus sacrifice as being for us personally (Mat 26:28).*

X. A better sacrifice achieves a greater purpose (Heb9:21-28).

1. *The present ministry of Christ (21-24).*
 - 1.i. *He presents His blood to pay for our sins and adds our names to the 'Book of Life (Phil 4:3, Rev 3:5)' when we get saved.*
 - 1.ii. *He is our mediator (1 Tim 2:5).*
 - 1.iii. *He is giving us our inheritance (1 Pet 1:3-4)*
 2. *The past ministry of Christ (25-28).*
 - 2.i. *Christ was the sacrifice as well as being the priest (9:25).*
 - 2.ii. *'once to die': not more chances for salvation after death.*

Faithful like Him Hebrews 10:19-25

Theme: Jesus has proven His faithfulness to all believers.

Required Response: We need to practice faithfulness in our church and in our personal lives.

- XI. *Be faithful because you have direct access to God. (Heb 10:19-20).*
- 1. God is faithful and expects the same from us Heb 4:14.*
 - 2. Even when we fail to be faithful, Jesus remains faithful and is our High Priest. Our unfaithfulness does not remove access to God.*
 - 3. We have 'boldness to enter into the holiest by the blood of Jesus'. We no longer have to approach God through earthly priests. We can directly approach God and cry 'Abba Father' just like Jesus cried in the Garden of Gethsemane (Mark 14:16).*
 - 4. We are adopted because of the 'blood of Jesus'. We can directly approach God and cry 'Abba Father' (Rom 8:15).*
 - 5. We have a 'new and living way (10:20)' because Jesus is our High priest (Heb 2:17, etc).*
 - 6. God showed that we have access to Him by tearing the veil in the temple (Heb 10:20, Mat 27:50-51).*
- XII. *Be faithful because Jesus invites us to draw near. (Heb 10:21-22).*
- 1. 'true heart in full assurance of faith': We can know God's love for us by our salvation. We can have faith that God and Jesus want the best for us. We are to remind ourselves of these truths before approaching God.*
 - 2. 'having our hearts sprinkled' referred to sanctification accomplished by sprinkling with blood in OT.*
 - 3. 'bodies washed' referred to sacrificial washing done by Jews to show that they were clean from sin enough to approach God (Mark 7:3). We are cleansed by the Holy Ghost (Titus 3:5). It also refers to Jesus washing the disciples feet (John 13:5).*
 - 4. 'let us consider (10:24)': we are to stop thinking about ourselves and our weakness and think about the example that we are setting for others.*
- XIII. *Be faithful because our savior is faithful. (Heb 10:23).*

XIV. Be faithful because you need to encourage others. (Heb 10:24-25).

- 1. One of several reasons that the Bible gives for going to church (tithing, learning, being taught, etc) is to encourage others. In the process of encouraging others, we are encouraged ourselves.*
- 2. 'provoke unto love and good works': It's easy to back-slide and do less for the Lord. It's hard to tell others that they should be working for God's glory and not do so yourself.*
- 3. 'Exhorting one another' includes contacting the less faithful every time that they miss.*
- 4. 'as ye see the day approaching' refers to the day that we will have to stand and give an accounting for our works.*

XV. Be faithful because failure leads to loss. (Heb 10:23).

- 1. 'if we sin, (10:23) ... he was sanctified (10:29)' This warning is to the believer.*
- 2. 'judgment ... adversaries (10:27)' There is more judgment available to God besides losing salvation. Elsewhere, the Bible teaches we can't lose our salvation but there is a 'sin unto death (1 John 5:16)' and there are some saved who will 'suffer loss (1 Cor 3:15)'.*
- 3. 'fiery indignation' refers to punishment of Jews at Kadeshbarnea where they suffered pain but recovered if they looked to the (snake on the) cross.*

XVI. Be faithful because suffering for Christ earns eternal rewards. (Heb 10:32-36).

- 1. 'call to remembrance the former days': remember how God blessed your efforts in the past.*
- 2. 'after ye were illuminated': we have to be taught about God's rewards in heaven for saints. We are to be faithful more for the rewards in heaven than for the rewards here on earth. The ones in heaven are more enduring.*
- 3. 'reproaches and afflictions': 'I've come too far to turn back'.*
- 4. 'ye became companions' others are depending on you.*
- 5. 'ye have in heaven' 'where neither moth nor rust doth corrupt...' (Mat 6:20).*

XVII. Be faithful because Jesus is returning. (Heb 10:37).

- 1. We will get our rewards after seeing Jesus, not before.*

The Path of Faith Hebrews 11:32-40

Theme: It is impossible to please God without faith.

Required Response: Follow the great example of men and women of faith throughout history.

Preface: Which of the following questions is true:

- 1. Christians, as followers of Jesus, are meek, mild and passive. Christians are to be meek but not passive. 'Meek' is strength under control. Jesus wasn't passive to the money lenders in the temple or to the lawyers and Pharisees who criticized him and tried to lead people astray.*
- 2. In the name of 'forgiveness', God expects Christians to accept anything that others do to them. God doesn't forgive the unrepentant. Paul said for us to curse those who preach 'another gospel' and Paul told the Corinthians to turn an un-repentant brother over to Satan for the destruction of the flesh.*
- 3. Christians are supposed to have great faith. Doubt and discouragement are signs of weak faith. The Bible is full of people who doubted. Elijah ran after killing the prophets of Baal. John the Baptist asked Jesus 'are you the one'. Jesus told His disciples 'If ye have faith as a grain of mustard seed ...' (Mat 17:20).*
- 4. Christians have no imperfections and don't sin. 1 John 1:10.*
- 5. Christians are shielded from hardship and tragedies. Hardship and tragedies are a sigh that they failed to 'pray through'. Heb 11:35b-38.*

XVIII. Introduction: Heb 11:1 presents the chapter in general terms: 'Now faith is ...'. Heb 12:1 is the conclusion of the chapter: 'Wherefore ...'. The rest of Heb 11 consists of several examples to illustrate what is said in Heb 11:1 and to support the conclusion of Heb 12:1.

- 1. 'Now faith is the substance'. Substance is something that is sensed. The rest of Heb 11 tells us of concrete examples of faith. Faith is NOT some mystical thing that only you know about. The word 'is' in 'faith is'*

means that if other people can't sense the substance, then IT AINT FAITH.

2. *'of things hoped for': Before we get what we hope for, we hold onto our faith as something solid. When Abraham offered Isaac he didn't worry about it he KNEW that God would raise Isaac from the dead (11:19).*
3. *'the evidence of things not seen': Evidence is what proves a claim to be true. James 2:21-22 'Seest thou how faith wrought with his works, and by works was faith made perfect?'*
4. *Heb 12:1 "wherefore ... great a cloud of witnesses...": This is one place where we will be compared to others. When we offer an excuse for a lack of faith, others with worse circumstances will testify that our excuse isn't valid.*
5. *'let us lay aside...': The things that keep us from serving God with as much enthusiasm as saints of old is sin and a lack of faith.*
6. *'with patience ...' A lack of patience shows a lack of faith.*
7. *'Looking to Jesus ... (Heb 12:2)' Looking at circumstances or others is a lack of faith.*
8. *'endured the cross ... and IS set down...': Jesus suffered before He received the reward and suffered when He had a promise only. True faith does the same.*

XIX. Faith illustrated (Heb 11:1-31). Handout answers 1-10

5. *Abel [B]*
6. *Enoch [E]*
7. *Noah [P]*
8. *Abraham [A]*
9. *Sarah [T]*
10. *Isaac [I]*
11. *Jacob [J]*
12. *Joseph [N]*
13. *Moses [O]*
14. *Rahab [Q]*

XX. Faith recalled (Heb 11:32).

15. *Gideon [H]: The Midianites and Amalekites were 'as grasshoppers for multitude' (Judges 7:12). Gideon assembled 32,00 to fight them and God reduced it to 300 before Gideon went into battle.*

16. Barak [C]: Defeated Canaanites who had chariots. He wouldn't go without Deborah (Judges 4) and therefore God let Jael (a woman) kill Sisera (opposing general).
17. Samson [R] was supposed to kill the Philistines. He killed more in his death than in his life because of worldly lusts.
18. Jephtha [L] Delivered Israel when Ammon invaded. He made a foolish vow before the victory and offered his daughter as a sacrifice to God after the victory because of his vow (Judges 11:30, 39).
19. David [G]:
20. Samuel [S]:

None of these men could accomplish what they did by themselves. All of them did it only with God's aid. Each had to start an impossible task believing that God was faithful and would help them.

When Hudson Taylor was translating the Bible into Chinese, he chose to translate Mark 11:22 as 'Hold fast to the faithfulness of God' instead of 'Have faith in God'. Apparently, the Greek could be translated either way, making the two sayings equivalent.

XXI. Faith triumphant (Heb 11:33-38).

21. Jehoshaphat [K]
22. Jacob [J]
23. Daniel [F]
24. Shadrach, Meshach and Abednego [U]
25. The widow Zarephath [W]

Many people believe the TV preachers who say that sickness is a result of sin. They preach that if we have enough faith and 'pray through' that God will heal us of all sins and problems. True? That was what Job's 'friends' claimed. 1 Cor 11:29-30 says that some sin is due to sickness but John 11:4 said that Lazarus was sick and died 'for the glory of God'.

XXII. Faith rewarded (Heb 11:39-40).

4. Heb 11:35b-40 'others were tortured ... ': bad things happen to Christians that are faithful.
5. (39) 'And these all, having obtained a good report through faith, received NOT the promise.'
6. 'not accepting deliverance; that they might obtain a better resurrection' greater reward in Heaven for less reward here

7. (40) *'God having provided some better thing for us, that they without us should not be made perfect.'*
- a. *God allows us to be 'made perfect' with these saints that suffered but didn't receive reward until they were in Heaven.*
 - b. *God included Heb 11:40 so that we could know about it.*
 - c. *God calls it a 'better thing' for us to stand in faith, without reward here, like those saints of old.*

Summary:

- c.1. *Sometimes undeserving and sinful Christians rejoice in unexpected triumphs. Comparing ourselves to others is not wise (2 Cor 10:12). We should rejoice when our brother rejoices.*
- c.2. *Sometimes Godly Christians suffer through unexplained tragedies (Job). Heb 11:40 'God having provided some better thing for us ...'.*
- c.3. *God wants us to be faithful in all circumstances. 'All things work together for our good' not all things are good. 'Now faith is the substance of things hoped for, the evidence of things not seen.' (Heb 11:1). The more we can't 'see' what God's doing the greater our faith must be and the greater our reward.*
- c.4. *True faith always gives Christians responsibilities before rewards and always is a witness of God's provision. 1 Pet 2:20 says that when we suffer for our faults that's not showing faith in God. It's when we suffer undeservedly but gladly that we show faith. Ex: David wouldn't kill Saul almost 10 years after David was anointed and Saul pursued David without cause.*
- c.5. *True faith is always based on a promise from God (Heb 11:13, 39). Faith is not hoping on a gamble. Don't 'blindly open the Bible and point to a verse' to find God's will for your life and for events in your life. Pray to God for guidance (James 1:5). Then get a concordance and study every place that the Bible talks about your problem. When you know what the Bible says to do, then do it and expect God to bless. For example, the Bible doesn't tell us what church to attend. It does tell us what sound doctrine is and tells us that God's deals with us in a personal manner. A Christian can know that they are in the right church when the church's doctrine matches what God shows them in the Bible and when God's spirit deals with them personally. People who keep changing churches 'where the Spirit leads them' are not acting in faith but are 'children ... carried about with every wind of doctrine' (Eph 4:14).*

- c.6. *True faith endures (Heb 11:35-38).*
- c.7. *The secret to becoming a person of great faith is to ignore our faith and hold onto God's faithfulness.*

Chastening brings Blessings Hebrews 12:3-11

Theme: God corrects His children in order to produce righteousness.

Required Response: Invite God to develop His character in your life..

XXIII. A loving warning precedes chastisement. Heb 12:3-4.

- 1. Consider how sinful actions 'contradict' the leading of Jesus.*
- 2. Consider what Jesus did to pay for your sins ('resisted onto blood') and how your sin makes a mockery of His sacrifice.*
- 3. 'Consider' => think about why God is chastising. Don't react emotionally.*
- 4. 'Faint not' => keep a positive attitude in order to keep going. Know that chastisement will end when YOU learn the lesson.*

XXIV. Instruction always accompanies chastisement. (Heb 12:5).

- 26. 'despise not the chastisement of the Lord': 'chastisement' is same Greek word as 'nurture' in Eph 6:4 'Fathers ...'.*
- 27. 'rebuked' in Heb 12:5 = 'admonition' of Eph 6:4.*
- 28. Both verses are talking about 'corrective instruction'.*
- 29. 'Faint not' => keep a positive attitude in order to keep going. Know that chastisement will end when YOU learn the lesson.*
- 30. 'Despise not' => don't blame God for your error nor for His correcting your error. Be careful to not get bitter against God by blaming God for YOUR error.*

XXV. Biblical chastisement motivates by love. (Heb 12:6).

- 1. James 1:20 and Eph 4:31 shows that anger doesn't belong in Biblical correction.*

XXVI. Receiving chastisement proves that we are God's children (Heb 12:7-8).

- 1. 'Endure' => we must have persistence if we are to succeed at life.*

XXVII. Chastisement is based on a standard of righteousness. (Heb 12:9-10).

- 1. 'Reverence' => we must devote ourselves to worship.*
- 2. 'Profit' => we must identify the strengths that we will gain as a result of the chastisement.*

XXVIII. Chastisement is always for our good (Heb 12:11).

The Sacrifice of Thanksgiving Hebrews 13:15-25

Theme: A spirit of thanksgiving pleases God. This is the summary and conclusion of all of the teachings in Hebrews.

Required Response: Verbally express your thanksgiving to God.

XXIX. Sacrifice of praise Heb 13:15.

1. *What: Praise is what we offer in place of the Old Testament sacrifices. We are no longer offering sacrifices to 'put off' the payment of sin. Christ paid for our sin on the cross. We are to thank Him for paying our debt and for providing His Spirit to guide us and for the mercy and grace that we receive daily.*

2. *Who: Heb 12:13 'For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.'*

- *Our praise is to be Christ centered and not self centered. Many Christians 'testify' like the Pharisee and say 'look at what I've done for God'.*
- *Others use 'testimony' to air others' dirty laundry and then claim 'I just want you to know what to pray for'. We should concentrate on what we would like Christ to do and not what others did to get into trouble.*

3. *When: 'continually'.*

- *Not only in church but when surrounded by sinners. Praising God for what He has done and what He will do is far more effective than arguing about doctrines. (Heb 13:9)*
- *If we can't say what God is doing in our lives on a continual basis then we have a problem. Either God isn't involved, which means that we're lost, or we're not recognizing what God is doing which means that we're backslid.*

4. *How: 'praise' and 'thanksgiving': out loud so that others hear.*

5. *Why: (Heb 12-13:14)*

- *This follows a section where Christians are told what to do in the world. But as we work in the world we get 'dirty' with sin. This praise is to revive us and renew our commitment to God.*
- *This follows a section where Christians are reminded of the 'great cloud of witnesses': both saints and angels. Praising Christ is*

our way of saying 'me to, I belong in the group of saints that will make it to heaven'.

- *This follows a section where Christians are reminded of what Christ is doing for us daily. Praise is our chance to recognize and thank Christ for what He's doing for us today.*
- *This follows a section where Christians are reminded of what Christ will do in the future. Praise is our opportunity to display our faith in Christ and tell others of the things we hope for (Heb 11:1).*

XXX. Do good Heb 13:16.

- 31. *Kindness: how we do the things that we need to do*
- 32. *Generosity: 'do onto others AS you would have them do onto you' NOT as they did onto you*
- 33. *'Conversation' = the way we live. What's your reputation with your co-workers, neighbors, friends, family and enemies?*
- 34. *'forget not': every day and throughout the day. Not just in church. Be an 'everyday' Christian not just a Sunday Christian.*
- 35. *(1 Cor 16:14) Let all your things be done with charity.*

XXXI. Obey Heb 13:17-19.

- 2. *'them that have the rule over you'*
 - *God (James 4:7)*
 - *Government (1 Pet 2:13)*
 - *Pastor (1 Pet 5:5) and to others in church*
 - *Parent (Eph 6:1, Col 3:20)*
 - *Boss (Eph 6:5, 1 Pet 2:18)*
 - *Church leaders (1 Cor 16:16)*
 - *Wives to 'own husbands', not to every man. (Eph 5:22, Col 3:18)*
- 3. *'have the rule over you'*
 - *Greek could also be translated 'guides'. 1 Pet 5:13 supports this translation (guides) for the responsibilities of pastors. God puts 'bosses' over us to guide and help us.*
 - *Bosses will answer to God. (Ezek 3:16-21)*
 - *They don't have to answer to us (Mat 6:24)*
- 4. *'submit'*
 - *submit = obey willingly and with a positive attitude.*
 - *1 Pet 2:19-20 God gets glory only when we suffer and did no wrong. 'Submitting' to just punishment gives God no glory.*

XXXII. Make you perfect Heb 13:20-25.

- 1. *This is the summary: 'now (3:20)'*
 - *'the God of peace' who the entire book has been pointing us to*
 - *'that brought again from the dead our Lord Jesus' (2:9, 7:25)*
 - *'great shepherd' (4:14)*
 - *'through the blood' (10:19)*
 - *'everlasting covenant' (8:6, 9)*
 - *'to whom be glory for ever and ever.' (1:3)*

2. *'Make you perfect in every good work to do his will' (13:21)*
 - *'make perfect' = 'equip' / 'give you everything necessary to do the job assigned without error'*
 - *'make you' = the saints are to do the work*
 - *'God of peace' (13:20) is the one doing the making. Not us, or some man, making ourselves.*
 - *'working in you' God equipping us by changing the inner man.*
 - *'that which is well pleasing in His sight'*
 - *'through Jesus Christ': all of our ability and everything we have is 'in the beloved' not in us.*

Teaching James

Beware of Living by Doctrinal Error

Overview of James

This epistle is concluded in the very last sentence, which also tells us why James wrote it. That sentence says *Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.* This entire epistle is written to tell us ways that people *err from the truth* and to provide the way to *convert him*. James tells us that the motivation is that we *shall save a soul from death, and shall hide a multitude of sins.*

In this, and many other things said in this epistle, we see that James considers the needs of others to be far more important than our personal desires. We also see that James writes to *the twelve tribes which are scattered abroad*, but his warnings apply to any religious people who put their religious acts, attitudes and religious things above a personal relationship with God. In the final analysis, it is increasing our personal relationship with God and decreasing our dependence on religious things that will *converteth the sinner from the error of his way.*

Our First Chapter ended by telling us the difference between a saved man whose *religion is vain* and the saved person who has a *pure religion and undefiled before God*. Someone whose *religion is vain* has a good looking outward show but inside '*are dead men's bones*'. That is: they have no spiritual life inside from God and do all of their religious activities in the flesh. Consider that the word *pure* means '100%'. Therefore, someone who has *pure religion and undefiled before God* has his religion '100%' controlled by God's Spirit. When the Bible presents, and compares, two extremes like this, it also includes everything in-between. Most of us have a religion that is in-between these two extremes. Within the first chapter James gives us several tests to use in order to determine how close we are to either extreme with God's desire being that all saved people have *pure religion*.

Our Second Chapter starts with *My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.* The *faith of our Lord Jesus Christ* leads us to the *pure religion* that the First Chapter told us about. All of Chapter 2 tells us how to handle *the faith of our Lord Jesus Christ* within our life and how to use it to *live by faith*. One of the main sentences within this chapter is: *Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works* and another is: *Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.* The chapter ends with: *For as the body without the spirit is dead, so faith without works is dead also.* Thus we see the message of our chapter that if we truly handle *the faith of our Lord Jesus Christ* properly within our life, then His *faith* will produce *works* through our life.

With this in mind we move into our third chapter where James talks about our *tongue*. James basically says that an uncontrolled *tongue* is the result of pride and proof that we are not handling *the faith of our Lord Jesus Christ* properly within our life and that our *religion is vain*. Thus, we see that everything in the first two chapters was leading up to this message, which is central to the message of Chapter 3.

From speaking about the evil of a pride-driven *tongue*, James goes into *wars and fightings among you*. This, of course, is the next step in sin. James points out that it also keeps us from getting our prayers answered and keeps us from the blessings of God. Then James points out that we do these things because we are seeking *the friendship of the world* instead of *submitting ourselves to God*. After instructing us, James points out that *There is one lawgiver, who is able to save and to destroy* and our trying to hurt other children of God will bring God's judgment upon us. James concludes the chapter with a message that if we are not spending our time serving God then we are sinning.

The final chapter starts with a warning of judgment brought against people who trust in the riches of this world instead of trusting in God. James then tells other believers to *Be patient therefore, brethren, unto the coming of the Lord*. He uses the prophets and Job as examples of how we are to be patient and reminds us that *the coming of the Lord draweth nigh*. Following this James gives specific commands on how to act

and show that we truly are *waiting on the coming of the Lord*. The final of these, before his conclusion, is to have an *effectual fervent prayer* life. It is that prayer life that will give us the spiritual wisdom and ability to *converteth the sinner from the error of his way*.

Chapter 1 Summary:

1. [C1-S1](#): Opening salutation.
2. [C1-S2](#): How to react to temptation.
3. [C1-S3](#): Why we are to react that way.
4. [C1-S4](#): How to get God's *wisdom*.
5. [C1-S5](#): Conditional requirement to receive God's *wisdom*.
6. [C1-S6](#): Why God has that condition.
7. [C1-S7](#): Don't be deceived.
8. [C1-S8](#): Why we must have a single *mind*.
9. [C1-S9](#): How to react to fame and fortune.
10. [C1-S10](#): Why we are to not trust the riches of this world.
11. [C1-S11](#): Promise for *enduring temptation*.
12. [C1-S12](#): Understand the true source of *temptation*.
13. [C1-S13](#): The end result of *temptation* from *lust*.
14. [C1-S14](#): Get peoples' attention with a warning.
15. [C1-S15](#): God is the source of all that is *good*.
16. [C1-S16](#): God had a purpose in *begetting* us.
17. [C1-S17](#): How all of this chapter is to affect our actions.
18. [C1-S18](#): How all of this chapter is to affect our attitudes.
19. [C1-S19](#): Do what God commands.
20. [C1-S20](#): Why listening to God's Word is not enough.
21. [C1-S21](#): Promise of blessing for obedience.
22. [C1-S22](#): Proof of vanity.
23. [C1-S23](#): Proof of *pure religion*.

James starts this chapter eliminating excuses that people give for not obeying the word of God. He then tells us how to get help so that we can stop making excuses and start obeying God. From there he tells us how to understand the purpose of God when we have circumstances we don't like, and tells us how this understanding is supposed to help us react properly to those circumstances. Part of God's purpose is *we should be a kind of firstfruits of his creatures*. Being a *firstfruit* means that God expects more *fruits* and God will use the changes that He brings into our lives as an example to others of how He can also change their lives. With all of this explanation, James then gives us two sentences, which start with *Wherefore*, and provide the concluding attitudes and actions which our lives are to display. After that, James concludes the chapter by telling us how to separate true believers from frauds.

The last two sentences of this chapter summarize the chapter and tell us the difference between a saved person whose *religion is vain* and a saved person who has *pure religion and undefiled before God*. These two sentences give us the two extremes of how well saved people obey God. When the Bible does this, everything in between is implied. All of us have a *religious conversation* which is between these extremes. This chapter gives us many ways to test where we are between these extremes and allows us to understand why God does or does not bless us. The closer that we are to *pure religion and undefiled before God*, as verified by the tests within our chapter, the more we can expect to be blessed by God. The closer that we are to having a *religion (that) is vain*, as verified by the tests within our chapter, the more we can expect to be cursed by God.

Chapter 2 Summary:

1. [C2-S1](#): Handle *the faith of our Lord Jesus Christ* properly.
2. [C2-S2](#): Evidence that saved people disobey the prior command.
3. [C2-S3](#): The Biblical basis of a right belief.
4. [C2-S4](#): The action which shows which belief we are using within our life.
5. [C2-S5](#): A question to make us think.
6. [C2-S6](#): The spiritual wrong done by *rich men*.
7. [C2-S7](#): God's test on this matter.
8. [C2-S8](#): General principal saying why the prior section is true.
9. [C2-S9](#): Reasoning from scripture.
10. [C2-S10](#): Conclusion from scripture.
11. [C2-S11](#): Commandment based upon this sub-section.
12. [C2-S12](#): Why our attitude is important.
13. [C2-S13](#): A question to start us thinking about true Biblical *faith*.
14. [C2-S14](#): *can faith save him?*
15. [C2-S15](#): Example of how we lose the chance to *profit*.
16. [C2-S16](#): Biblical precept that was illustrated by the prior sentence.
17. [C2-S17](#): A challenge to prove a claim.
18. [C2-S18](#): The limitation of belief.
19. [C2-S19](#): The truth about *faith without works*.
20. [C2-S20](#): Abraham used as an illustration.
21. [C2-S21](#): The conclusion from the evidence.
22. [C2-S22](#): The scriptural basis for the statements by James.
23. [C2-S23](#): The conclusion from scriptural example.
24. [C2-S24](#): Rahab used as an illustration.
25. [C2-S25](#): The reason why all of this chapter is true.

As we saw in the sentences of Chapter 1, James switches subjects, with the start of this chapter, and does not tell us how he is transitioning from one subject to the next. Our chapter starts with *My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons*. It then uses two different common practices to illustrate how saved people do what the first sentence said to not do. In the first illustration, James tells saved people to not act wrong when they deal with other people in the church. In the second illustration, James tells saved people to not act wrong in their personal life and expression of the *faith* which they received from *our Lord Jesus Christ*.

The first practice is to give more honor to people that society says are more honorable, such as the rich. This is worldly wisdom, which is the opposite of Godly wisdom. From this subject James then switches to the practice of people who claim that their belief is faith. True Biblical *faith* is an action verb and if there is no action, then the action verb was not done. Both of these two subjects are explained more in the notes for the sentences within this chapter.

Please note that the definition of the word *of* is 'belongs to'. The *faith of our Lord Jesus Christ* is *the faith* that 'belongs to' *our Lord Jesus Christ*. This *faith* does not 'belong to' us. Our *Lord Jesus Christ* put His *faith* in us to change us. If we are doing the things mentioned in this chapter then we are not allowing His *faith* to accomplish His intended work.

[2:2](#) through [2:9](#) form a sub-group of sentences within this chapter and discuss the error of having *respect of persons*. [2:10](#) through [2:13](#) form a sub-group of sentences within this chapter and discuss the legal aspects, including our future judgment, and tell us why we don't want to have *respect of persons*. [2:14](#) through [2:18](#) form a sub-group of sentences within this chapter and discuss how we handle *the faith of our Lord Jesus Christ* in our personal walk within this life. [2:19](#) through [2:23](#) form a sub-group of sentences within this chapter and use Abraham and devils to show us how the Bible gives us examples of

the doctrine that James is explaining within this chapter. Finally, [2:24](#) through [2:26](#) (the end of the chapter) form a sub-group of sentences within this chapter and provide the doctrinal conclusion of this chapter. Thus our chapter starts out telling us how to handle the *faith of our Lord Jesus Christ*. It is concluded with *Ye see then how that by works a man is justified...For as the body without the spirit is dead, so faith without works is dead also*. In between we are told how *the faith of our Lord Jesus Christ* is supposed to produce *works* and that *those works* are what *justify His faith* when He saved us.

Chapter 3 Summary:

1. [C3-S1](#): Basic command that this chapter explains more.
2. [C3-S2](#): Why we are to obey the command of the prior sentence.
3. [C3-S3](#): Evidence of being spiritually mature.
4. [C3-S4](#): Illustration from a horse bridle.
5. [C3-S5](#): Second illustration.
6. [C3-S6](#): The conclusion has equal weight to the illustrations.
7. [C3-S7](#): The result of letting the *tongue boast*.
8. [C3-S8](#): The *tongue* is motivated from *hell*.
9. [C3-S9](#): Why the *tongue* defiles.
10. [C3-S10](#): Example of how we are *double minded* because of the *tongue*.
11. [C3-S11](#): Erroneous action that people do.
12. [C3-S12](#): Correction of error.
13. [C3-S13](#): The first illustration.
14. [C3-S14](#): The second illustration.
15. [C3-S15](#): The third illustration.
16. [C3-S16](#): The conclusion based upon the illustrations.
17. [C3-S17](#): Recognition that some will object to prior statements being applied to them.
18. [C3-S18](#): First test for having *the wisdom of God*.
19. [C3-S19](#): Disqualifier to the first test.
20. [C3-S20](#): The claimed *wisdom* is *the wisdom of this world*.
21. [C3-S21](#): Why the evidence given is true.
22. [C3-S22](#): True evidence for having *the wisdom of God*.
23. [C3-S23](#): True results of having *the wisdom of God*.

In this chapter James starts out telling us *My brethren, be not many masters* and goes on to tell us why that indicates fleshly pride. He ends the chapter with the true evidence and results of having *the wisdom of God*. Much of this chapter deals with the *tongue*, which James presents as the main evidence of someone being truly filled with pride and confusing *the wisdom of this world* with *the wisdom of God*.

Chapter 4 Summary:

1. [C4-S1](#): Opening question to people who do not have the *wisdom of God*.
2. [C4-S2](#): Accusation that these people are motivated by *lusts*.
3. [C4-S3](#): The result of being motivated by *lusts*.
4. [C4-S4](#): Prayers are not answered.
5. [C4-S5](#): Saved become enemies *with God*.
6. [C4-S6](#): The precept about *a friend of the world*.
7. [C4-S7](#): Scriptural reference for prior claim.
8. [C4-S8](#): God's *grace* can overcome.

9. [C4-S9](#): How to get God's *grace*.
10. [C4-S10](#): What to do as a result.
11. [C4-S11](#): How to get rid of *the devil*.
12. [C4-S12](#): How to get close to God.
13. [C4-S13](#): How to stop being *double minded*.
14. [C4-S14](#): Repent of sins.
15. [C4-S15](#): Let God *lift you up*.
16. [C4-S16](#): Stop speaking *evil*.
17. [C4-S17](#): Be a *doer* instead of a *judge*.
18. [C4-S18](#): Who are you personally when compared to God?
19. [C4-S19](#): We are not promised to live tomorrow.
20. [C4-S20](#): How long is life?
21. [C4-S21](#): *It is even a vapour, that appeareth for a little time, and then vanisheth away.*
22. [C4-S22](#): Always seek the will of *the Lord* before making plans.
23. [C4-S23](#): When we *rejoice in your boastings* we do *evil*.
24. [C4-S24](#): *Therefore to him that knoweth to do good, and doeth it not, to him it is sin.*

This chapter is summarized in the last sentence which says *Therefore to him that knoweth to do good, and doeth it not, to him it is sin*. James has just concluded a chapter on how to get the *wisdom of God* and said that the saved people who truly have the *wisdom of God* will also have *the fruit of righteousness* and that they will *make peace*. Now in this chapter James is dealing with people who do not have the *wisdom of God* and the evidence that they don't have it. His first sentence of this chapter is: *From whence come wars and fightings among you?* This is obviously the opposite behavior from those people who *make peace*. Following his opening question, James tells evidence of saved people who are in the church but who are not using the *wisdom of God*. As a result, they have the consequences of sin in their life. James then tells us how to stop doing those sins so that we can get God's blessings in this life.

Saved people who are in the church but who are not using the *wisdom of God* are in that condition for one of two reasons. They either have never being taught how to do right or they are refusing to obey those commandments. With his final sentence, James makes it clear that the *wisdom of God* has been preached and, therefore, these people *sin* by refusing to obey.

Chapter 5 Summary:

1. [C5-S1](#): *Miseries* will come to saved people who trust in riches.
2. [C5-S2](#): Spiritual corruption comes from what they trusted in.
3. [C5-S3](#): Riches will *witness* that people trusted in the wrong thing.
4. [C5-S4](#): Rich saved for their *last days* on Earth.
5. [C5-S5](#): The *Lord* has heard of their crimes.
6. [C5-S6](#): The rich personally sought pleasure at the cost of others.
7. [C5-S7](#): The *just* did not fight back.
8. [C5-S8](#): The *just* are to for *the Lord*.
9. [C5-S9](#): People who reap wait for the right time before they harvest.
10. [C5-S10](#): Be patient and know that *the Lord* comes soon.
11. [C5-S11](#): Remember your own judgment.
12. [C5-S12](#): Use *the prophets* as your example.
13. [C5-S13](#): Happiness comes from endurance.
14. [C5-S14](#): Use Job as an example.
15. [C5-S15](#): Let your life back your mouth.
16. [C5-S16](#): *Is any among you afflicted?*

17. [C5-S17](#): Let the afflicted pray.
18. [C5-S18](#): *Is any merry?*
19. [C5-S19](#): Let the merry sing psalms.
20. [C5-S20](#): *Is any sick among you?*
21. [C5-S21](#): Let the sick call on people who can get prayers answered.
22. [C5-S22](#): How to get healed.
23. [C5-S23](#): *The effectual fervent prayer of a righteous man availeth much.*
24. [C5-S24](#): Use Elias as an example.
25. [C5-S25](#): The results of his prayer.
26. [C5-S26](#): Convert those who are led into error.

James starts out talking against putting our trust in the riches of this world. He ends the chapter with converting a brother who has gone into doctrinal error. Between the beginning and end he deals with piratical things which make up daily life for people.

Within our chapter we find the phrase *the prayer of faith shall save the sick*. This causes lots of arguments because different religions do different religious activities based upon this phrase and then have to find some excuse why their religious activity failed to force God to provide physical healing.

What we see in this last chapter matches what we have seen in other chapters of this book. It is easy to misunderstand what James is really saying. But, the end of the message from James is to try and *convert* saved people who believe error. We can *not convert* someone to God's truth while we believe error ourselves.

James uses the title of *Lord* 15 times in his epistle with 8 (over 1/2) in this chapter. Other than that, James uses *God* 17 times in 13 verses before this chapter, he *uses son* once, and he uses *Lord Jesus Christ* twice. Thus we see that James concentrates on the power and authority of God within His role as *Lord*. In his earlier chapters James also used *God* for those people who didn't want to submit to and obey the *Lord*. He dealt with people who wanted to get blessings from *God*, without submitting to *the Lord*, and let them know that these blessings only come through God's role as *Lord*. Now that he has made that fact clear, he is speaking strictly about what saved people can get from their *Lord*.

This chapter tells us to do many things in order to receive certain blessings from our Lord. Many religious leaders, who claim to speak for the *Lord* make excuses when they can't deliver things like the healing promised within our chapter. They say things like: '*You weren't healed because you didn't have enough faith*'. While they claim that *my* faith can prevent my healing, they also claim that *my* faith is not enough to get me healed. While they claim that I need their '*gift*' in order to be healed, they also claim that it is not possible that their '*gift*' failed.

What I am trying to point out is that lots of religious liars claim parts of this chapter to support their position even while they can't produce the results. However, one thing that James says 8 times within this chapter is that we get these results from our *Lord*. The very first step to getting anything from our *Lord* is to submit and obey His commands, especially when they don't make sense to our flesh. The second thing is to always worship and be thankful to our *Lord*, especially when He puts us in circumstances that our flesh objects to. The bottom line is that it is far more important for us to recognize, and properly respond to, our God's role as *Lord*, than it is to do some religious activity specified by some self-proclaimed representative of God who fails to deliver on his promises. And, I say this based upon having a Muslim doctor, and other non-believing medical people, say that I had '*undeniable multiple miracles*' while the guy in the next bed failed to be healed by his religious healer.

Questions and Answers

Epistle Overview

1. Why was this epistle written?
 - a. This entire epistle is written to tell us ways that people *err from the truth* and to provide the way to *convert him*.
2. What motivation are we given to obey this epistle?
 - a. James tells us that the motivation is that we *shall save a soul from death, and shall hide a multitude of sins*.
3. What priorities does James teach us to live by?
 - a. JOY = Jesus, Others You.
4. Who does this epistle apply to today?
 - a. All religious people who put their religious acts, attitudes and religious things above a personal relationship with God. In the final analysis, it is increasing our personal relationship with God and decreasing our dependence on religious things that will *converteth the sinner from the error of his way*.
5. What are the two types of saved men that James describes in his first chapter?
 - a. A saved man whose *religion is vain*.
 - b. A saved man who has a *pure religion and undefiled before God*.
6. Whose “faith” does Chapter 2 tell us to be careful about how we handle it?
 - a. The *faith of our Lord Jesus Christ*.
7. What does James tell us about “*faith without works*”?
 - a. It is “*dead*”. Such is not true Biblical “*faith*” because it does not match the definition found in Hebrews 11:1. The “*faith without works*” is a religious lie from a devil.
8. What is the theme of Chapter 3?
 - a. Our Tongue
9. What is the theme of Chapter 4?
 - a. *wars and fightings among you*
10. What is the theme of Chapter 5?
 - a. Trusting in riches of this world instead of trusting in God.

Chapter 1

1. What is the theme of this chapter?
 - a.
2. What are the two types of saved men that James describes in his first chapter?
 - a. A saved man whose *religion is vain*.
 - b. A saved man who has a *pure religion and undefiled before God*.
3. What is the promised reward that this chapter tells us about?
 - a. A “crown of life” for those who endure temptation in order to prove that they love God more than the temptation.
4. What is the true source of our temptations?
 - a. Our own lusts.
5. What does our chapter tell us that God gives to each saved person?
 - a. “Every good gift and every perfect gift is from above”.
6. Why has God made the saved a type of “firstfruits”?
 - a. So that God can use our life as an example and change others into His Fruit through the example of the changes that God brings into our life.
7. What are we to do so that we will be a proper type of “firstfruits”?
 - a. “let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves.”
8. What is the consequence of not doing what the word of God says?
 - a. We “forgetteth what manner of man” we were. We forget that we were sinners suffering the consequences of our sin and that God changed us after saving us. As a result, we return to our former life and the consequences of sin.
9. What is the consequence of doing what the word of God says to do?
 - a. “this man shall be blessed in his deed”.
10. What is the evidence given in this chapter that a person has a vain religion?
 - a. “If any man among you seem to be religious, and bridleth not his tongue”.
 - b.

Chapter 2

1. What is the theme of this chapter?
 - a. True Biblical "*faith*".
2. Whose "*faith*" does Chapter 2 tell us to be careful about how we handle it?
 - a. The *faith of our Lord Jesus Christ*.
3. What is the "*faith of our Lord Jesus Christ*"?
 - a. He went to the cross to pay for our sins because He had the "*faith*" to believe that He could change the lives of saved people without taking away their free will. When He does this He gets "*glory*" and proves that He is "*the Lord of glory*".
4. How do saved people mis-handle His "*faith*"?
 - a. They have it "*with respect of persons*". That is, they want certain types of people in their church more than they want other types of people. Proper handling of His "*faith*" is to thank God for all saved people whom He sends to join your church.
5. What is "*the royal law according to the scripture*"?
 - a. "*Thou shalt love thy neighbour as thyself*".
6. How does our chapter tell us that we become a law-breaker?
 - a. We "*offend in one point*", which most often happens when people keep "the letter of the law" and neglect "the spirit of the law".
7. What is the true Biblical evidence of our "*faith*"?
 - a. Works
8. What examples does James offer to prove his point about the relationship between faith and works?
 - a. Abraham offered Isaac.
 - b. Rahab protected the spies.
9. What results did Abraham receive after he did this "*work*"?
 - a. "*it was imputed unto him for righteousness: and he was called the Friend of God*".
10. What conclusion does James end the chapter with?
 - a. "*For as the body without the spirit is dead, so faith without works is dead also*".

Chapter 3

1. What is the theme of this chapter?
 - a. Our tongue.
2. What is the main teaching about the tongue found in this chapter?
 - a. We should not bless God and curse man with the same tongue.
3. James gives us examples to show the foolishness of claiming that is OK for our tongue to produce opposite fruits. What are they?
 - a. "Doth a fountain send forth at the same place sweet *water* and bitter?"
 - b. "Can the fig tree, my brethren, bear olive berries?"
 - c. "either a vine, figs?"
4. What "wisdom descendeth not from above, but *is* earthly, sensual, devilish"?
 - a. The claim that we are spiritual while "ye have bitter envying and strife in your hearts".
5. What is God's wisdom like?
 - a. "the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy"
6. What is God's wisdom produce?
 - a. "the fruit of righteousness (which) is sown in peace of them that make peace"
7. If a saved person does not have control over their tongue, what does that say about their relationship to God?
 - a. They are "many masters". That is: they are their own "master" and God is not their true "master".
8. How does James describe our tongue?
 - a. "the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell...*it is* an unruly evil, full of deadly poison".
9. What is the main lesson about controlling our tongue?
 - a. If we do not let God control our tongue then it will control our life. The example is a horse which is not controlled except by a bit and a ship is controlled by a helm.
10. What is the blessing of our having our tongue under the control of God?
 - a. "If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body"

Chapter 4

1. What is the theme of this chapter?
 - a. wars and fightings among you
2. What is the conclusion of this chapter?
 - a. Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.
3. How is the theme related to the conclusion?
 - a. We have “wars and fightings among you” because of our lustful sins. The Bible teaches us that it is a “good” thing to stop our sins and without our lustful sins, we will not have “wars and fightings among you”. Therefore, if we always do what we “knoweth to be good” then we will not have “wars and fightings among you”.
4. What does James tell us is the cause of saved people having “wars and fightings among you”?
 - a. This is the result of saved people not using the “wisdom of God” to direct their life.
5. Why does James call these saved people “adulterers and adulteresses”?
 - a. Because they violated their covenant agreement to obey their Lord that they made at their salvation. The Biblical definition of “adultery” is a violation of a covenant agreement, which is a spiritual contract made by swearing an oath before God.
6. What does James tell us is the result of our “adultery”?
 - a. “whosoever therefore will be a friend of the world is the enemy of God”. When we violate our salvation oath and refuse to obey our Lord, while we seek to be “a friend of the world”, we end up making ourselves “the enemy of God”, even though we are a child of God.
7. What is the spiritual precept which James gives us to direct how we act towards the correction from God?
 - a. “Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.” If we will humble ourselves and accept the correction from God, we will receive “grace”. However, if we refuse to humble ourselves then “God resisteth the proud”.
8. What are the steps that James gives us for changing from a proud sinner into someone that God “shall lift you up”?
 - a. “Submit yourselves therefore to God”
 - b. “Resist the devil”
 - c. “Draw nigh to God”
 - d. “Cleanse *your* hands”
 - e. “purify *your* heart”
 - f. “Be afflicted, and mourn, and weep”
 - g. “Humble yourselves in the sight of the Lord”
9. What does James tell us about judging and “the law”?
 - a. “if thou judge the law, thou art not a doer of the law, but a judge”. When God uses His word to show us that our belief does not match His word, we either let God's word correct our doctrine or we lift ourselves above God's word, in pride, and judge God's word. There are no other options according to James.
10. What is the guiding precept that James gives us, at the end of this chapter, which should guide all of our decisions in life?
 - a. “For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye *ought* to say, If the Lord will, we shall live, and do this, or that”. This physical life is too short for it to have any value when compared to the eternal rewards which we will get if we please “the Lord”.

Chapter 5

1. What is the theme of this chapter?
 1. Trusting in riches of this world instead of trusting in God.
2. Why does James condemn “rich men” and how can the saved “rich men” avoid this condemnation?
 1. James condemns them for doing the things which he lists in the first 6 verses of this chapter. If the saved “rich men” do not do these things but, instead, use their riches to help build the kingdom of God in this world, then they will not be condemned but will receive praise from God.
3. What does James tell the poor people to do?
 1. “Be patient therefore, brethren, unto the coming of the Lord”.
4. Why does James tell us this?
 1. Because the promised rewards of the Church Age are in eternity and in the 1,000 year reign of Christ. They are not for this time and this physical life.
5. What example does James give us to follow when we are looking for the promises of God?
 1. “Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain”. The farmer plants in Spring even though he does not harvest until Fall and even though he realizes that he can not be sure of a harvest.
6. What example does James give us to follow when we are suffering and why should we do so?
 1. “Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.” God promises greater rewards to those saved people who “endure” with the right attitude and those promises are withheld from those saved people who refuse to “endure”.
7. Why does James say “but let your yea be yea; and *your nay, nay*; lest ye fall into condemnation”?
 1. If our life backs our word then people do not require us to “swear”. However, if people do require us to “swear” before they believe us then that indicates that we are not living true and are in danger of receiving “condemnation” from God.
8. What does our chapter summary tell us that James says in this chapter?
 1. James starts out talking against putting our trust in the riches of this world. He ends the chapter with converting a brother who has gone into doctrinal error. Between the beginning and end he deals with practical things which make up daily life for people.
9. What is the critical requirement for healing which James gives us and that is ignored by almost everyone and what is the true doctrinal meaning of this requirement?
 1. “let...the elders of the church...pray over him, anointing him with oil in the name of the Lord”. The “anointing him with oil in the name of the Lord” is speaking about sanctifying his life to the service of “the Lord”. Lots of people want healing but few are willing to dedicate the rest of their life to the service of “the Lord”.
10. What is the difference between the words “convert” and “converteth” which are in the last sentence of this chapter?
 1. “Convert” used for the final result with the word “converteth” used for the ongoing process which lets us know that it takes more than a one-time effort to truly “convert the sinner from the error of his way”. True “conversion” requires completely changing someone from pursuing sin to their avoiding that sin all of the time.

Questions for James Class

Epistle Overview

1. Why was this epistle written?
 - a.
2. What motivation are we given to obey this epistle?
 - a.
3. What priorities does James teach us to live by?
 - a.
4. Who does this epistle apply to today?
 - a.
5. What are the two types of saved men that James describes in his first chapter?
 - a.
 - b.
6. Whose “faith” does Chapter 2 tell us to be careful about how we handle it?
 - a.
7. What does James tell us about “*faith without works*”?
 - a.
8. What is the theme of Chapter 3?
 - a.
9. What is the theme of Chapter 4?
 - a.
10. What is the theme of Chapter 5?
 - a.

Chapter 1

1. What is the theme of this chapter?
 - a.
2. What are the two types of saved men that James describes in his first chapter?
 - a.
 - b.
3. What is the promised reward that this chapter tells us about?
 - a.
4. What is the true source of our temptations?
 - a.
5. What does our chapter tell us that God gives to each saved person?
 - a.
6. Why has God made the saved a type of “firstfruits”?
 - a.
7. What are we to do so that we will be a proper type of “firstfruits”?
 - a.
8. What is the consequence of not doing what the word of God says?
 - a.
9. What is the consequence of doing what the word of God says to do?
 - a.
10. What is the evidence given in this chapter that a person has a vain religion?
 - a.

Chapter 2

1. What is the theme of this chapter?
 - a.
2. Whose "*faith*" does Chapter 2 tell us to be careful about how we handle it?
 - a.
3. What is the "*faith of our Lord Jesus Christ*"?
 - a.
4. How do saved people mis-handle His "*faith*"?
 - a.
5. What is "*the royal law according to the scripture*"?
 - a.
6. How does our chapter tell us that we become a law-breaker?
 - a.
7. What is the true Biblical evidence of our "*faith*"?
 - a.
8. What examples does James offer to prove his point about the relationship between faith and works?
 - a.
 - b.
9. What results did Abraham receive after he did this "*work*"?
 - a.
10. What conclusion does James end the chapter with?
 - a.

Chapter 3

1. What is the theme of this chapter?
 - a.
2. What is the main teaching about the tongue found in this chapter?
 - a.
3. James gives us examples to show the foolishness of claiming that is OK for our tongue to produce opposite fruits. What are they?
 - a.
 - b.
 - c.
4. What “wisdom descendeth not from above, but *is earthly, sensual, devilish*”?
 - a.
5. What is God's wisdom like?
 - a.
6. What is God's wisdom produce?
 - a.
7. If a saved person does not have control over their tongue, what does that say about their relationship to God?
 - a.
8. How does James describe our tongue?
 - a.
9. What is the main lesson about controlling our tongue?
 - a.
10. What is the blessing of our having our tongue under the control of God?
 - a.

Chapter 4

3. What is the theme of this chapter?
 - a.
4. What is the conclusion of this chapter?
5. How is the theme related to the conclusion?
 - a.
6. What does James tell us is the cause of saved people having “wars and fightings among you”?
 - a.
7. Why does James call these saved people “adulterers and adulteresses”?
 - a.
8. What does James tell us is the result of our “adultery”?
 - a.
9. What is the spiritual precept which James gives us to direct how we act towards the correction from God?
 - a.
10. What are the steps that James gives us for changing from a proud sinner into someone that God “shall lift you up”?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
11. What does James tell us about judging and “the law”?
 - a.
12. What is the guiding precept that James gives us, at the end of this chapter, which should guide all of our decisions in life?
 - a.

Chapter 5

5. What is the theme of this chapter?
 - a.
6. Why does James condemn “rich men” and how can the saved “rich men” avoid this condemnation?
 - a.
7. What does James tell the poor people to do?
 - a.
8. Why does James tell us this?
 - a.
9. What example does James give us to follow when we are looking for the promises of God?
 - a.
10. What example does James give us to follow when we are suffering and why should we do so?
 - a.
11. Why does James say “but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation”?
 - a.
12. What does our chapter summary tell us that James says in this chapter?
 - a.
13. What is the critical requirement for healing which James gives us and that is ignored by almost everyone and what is the true doctrinal meaning of this requirement?
 - a.
14. What is the difference between the words “convert” and “converteth” which are in the last sentence of this chapter?
 - a.

Teaching 1Peter

Saints are to use what God gave to them in order to produce a proper testimony.

Overview of 1Peter

The general structure of Peter's epistle is like the Pauline Epistles. He has an opening salutation, states the purpose of his epistle, provides a general doctrinal basis for what he has to say, applies those doctrinal principals to the circumstances which he is dealing with, gives specific commands for how we are to act based upon the doctrine that he has presented and then closes his epistle with greetings and blessings from others.

The specific commands from Peter match closely with what Paul says in Ephesians and Colossians. However, the doctrinal basis, and the circumstances found within the Pauline Epistles are different from what Peter is dealing with. Thus, we can know that the most basic doctrine for saved people to follow when they are dealing with the circumstances of life is summarized in [James 4:8](#), which tells, which tells us: *Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.* Please note that part of *Draw nigh to God* is to 'Stop our sinning' (*Cleanse your hands, ye sinners; and purify your hearts, ye double minded*). While Paul and Peter use different words, and their specific commands are different, the basic doctrine underlying their commands is the same basic doctrine which is found in James.

In Ephesians and Colossians Paul is dealing with our relationship to God which is through *Christ*. He gives the [Gospel of Christ](#) and tells us that those saved people who are obedient will be blessed while those saved people who are disobedient will be cursed and punished by God. Peter is dealing with saved people who are in, or are going into, persecution. The world and the devil try to use persecution to get us to disobey. Like Paul, Peter warns us that those saved people who are disobedient will be cursed and punished by God. Paul, Peter and James all tell us to obey God in order to be blessed and in order to avoid being cursed and receiving punishment. While the details that each deals with is different, the basic doctrine is the same. Please note: according to the Bible, true *blessings* are spiritual in nature and may actually accompany *persecutions* in the flesh. In fact, when we accept *persecutions* in the flesh, because we are serving God, we receive greater *blessings* in eternity than we would receive for our service which does not include *persecutions* in the flesh.

Returning to the specifics of our current epistle, we see that Peter told us that the purpose of his epistle was to tell us that God knew how to bring us to obedience and purification and spiritual healing through the blood of Christ before Jesus was born. God *elected* us to receive these through *sanctification* which is 'to be set aside from the way of the world and flesh so that we have a different walk in the flesh than the world has'. Those saved

people who obey are God's *elect*. They receive *grace and multiplied peace*. However, in order to receive these blessings, they must meet God's definition of God's *elect*, which requires them to have *sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ*. He continues by saying *Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently*. Peter also warns of coming judgment and tells us that our life is like the *grass* which does not last long. Therefore, we should concentrate on the everlasting spiritual instead of the short-lived physical. Peter finishes his chapter telling us *Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever...And this is the word which by the gospel is preached unto you*. Thus we see that the *Word of God* is supposed to change the way that we live so that our life brings glory to God regardless of the circumstances that we find ourselves in. Further, Peter starts his epistle by emphasizing the need for saved people to have the attitude that if we suffer in the flesh while in service to God's kingdom then we will receive greater reward in eternity. This is part of the message from the *Word of God* and is part of the true *gospel* which Peter says *is preached unto you*.

Peter starts his second chapter with the word *Wherefore*, which lets us know that this chapter is based upon the doctrine of the first chapter. A major source of doctrinal error is taking things out of context and, unfortunately, a lot of preachers are given so short time that they do not show God's people the foundation that is the basis of the scripture which they preach from.

This basis is important because in the second chapter Peter makes the distinction between religious and truly saved people with the religious being disobedient and the truly saved being obedient. In addition to the difference in how people *obey the word*, the *obedient* are given a different relationship with God and display a different testimony and receive *mercy* from God which the *disobedient* do not receive. Thus we see that our obedience is a critical part of our relationship with God and is mandatory for receiving blessings from God. As part of that obedience, Peter gives specific commands about how the saved are to deal with people in authority within this world. Those commands are ones that no person would follow in their own flesh. Thus, we have a testimony that is based upon an observable difference of behavior which strictly comes from obeying the command of God.

When we move into our third chapter we see that our relationship with God is to be displayed through our relationship with other people, especially in how husbands and wives are to treat each other. In addition, the way that we are commanded to treat each other is different from the way that fleshly people act. Therefore, this difference in attitude and actions provides a testimony of true salvation. . What we are seeing with these commands from Peter is that the objectionable circumstances of life are necessary in order for us to have a true testimony of salvation which is different from how the lost world acts. Lost and saved people act in similar ways when things are going well. It is only how we react to bad circumstances which show who truly is using help from God and who is lying and only claiming a relationship which they do not truly live.

Our third chapter ended by telling us how *Christ...hath once suffered for sins* and how our acting the same way during suffering is our true testimony of salvation and an ongoing personal relationship with God through *Christ*. Now our fourth chapter tells us to *arm*

yourselves likewise with the same mind so that we can *cease from sin (and) no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God*. Peter goes on and talks about the saved having a changed life which no longer seeks the lists and sins which mark the life of lost people. After telling us this, Peter uses it to tell us the attitudes to have while dealing with other people in our personal life. In this Peter tells us that our basic attitude needs to be happy anytime that we can suffer and show the changes brought by *Christ* and for saved people to be ashamed and avoid acting like the worst of lost sinners. Peter ends the chapter by reminding us that judgment is coming and it includes severe punishment for the disobedient. We are to *commit the keeping of (our) soul to him in well doing, as unto a faithful Creator*. Basically, we are to do right in the worst of circumstances and trust God to reward our obedience after we get to the *judgment seat of Christ*.

People claim that this epistle is about suffering. And it does deal with that subject but deals with far more than that. What we actually see here is that God has given the saved things like His Holy Spirit and a *mind* which is different from what the lost have. God then allows a *trial of our faith* in order to give us a testimony of being different from lost people by how we react to that *trial of faith*. Peter also warns of judgment and that a proper response to our *trial of faith* will result in reward while a wrong response will result in punishment.

With that in mind, we enter peter's last chapter where he instructs the *elders* to use proper methods when feeding *the flock of God which is among you*. Peter tells of their reward for doing so and then tells all saved to have a proper attitude so that we can be blessed and not punished. Peter gives a final warning about the devil and tells us to keep in mind why God lets us suffer so that we don't react wrong and loose our blessings. After this Peter has his final blessings and encouragements from others. However, the thing to keep in mind is that this epistle is not just about suffering but is actually about the testimony of truly saved people and how that testimony is based upon their having a different response (from the response of other people) to suffering and the circumstances of this world. the sufferings are only allowed by God in order to let us build a testimony which will get us rewards at our judgment. However, part of peter's message is also the warning that we will suffer at our judgment if we are disobedient and fail to build the testimony that God expects us to have. Peter tells us that God has given the saved things like His Holy Spirit and a *mind* which is different from what the lost have. God expects the saved to use what was given to them and to produce the expected testimony.

Chapter 1 Summary:

The theme of 1Peter Chapter 1 is [1:1-2](#) us that God wants to give us *grace and multiplied peace* but receiving them require us to be *elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ*. In this chapter, Peter tells us that God knew how to bring us to obedience and purification and spiritual healing through the blood of Christ before Jesus was born. God *elected* us to receive these through *sanctification* which is 'to be set aside from the way of the world and flesh so that we have a different walk in the flesh than the world has'. In this chapter Peter talks about the Spiritual versus physical. Peter tells us why we should obey the Spiritual while we are still in the physical. Look at [1:9](#) and realize that our *soul* is 'the long-term way we think, the way we make decisions with our will and the way that we react emotionally to the circumstances of life'. These are all involved with our current life and, in fact, control our current physical life. The *salvation of your souls* is 'the changing of the way that we use our mind, our will and our emotions from self-destructive promptings (which come from the world, our flesh or devils) to constructive promptings (which *Christ* teaches us)'. The Spiritual promptings from *Christ* are designed to change our *soul* driven actions in this present physical world. Also look at [1:22-23](#), which has a colon in the middle and which makes the two verses equivalent. Many people treat [1:23](#) as an independent statement and claim that all who receive the *word of God* are positively saved. However, all throughout the Bible God uses physical life as a type of spiritual life. No matter if you are talking about plant seed, animal seed or human seed, there is much seed which is planted and does not result in a 'birth' (*Being born again*). However, as [James 3:11-12](#) points out, the type of fruit that is birthed is determined by the seed. Thus, truly *Being born again* requires the *incorruptible...word of God*. However, that does not guarantee that all planted seed (*word of God*) results in *Being born again*. What the colon in [1:22-23](#) tells us is that those people who are truly *Being born again* also *have purified your souls in obeying the truth through the Spirit*. Thus, in several places of this chapter Peter tells us that the physical life of people who are truly *Being born again* will show evidence of Spirit control from *Christ*, through their obedience to the *Word of God* and the *Holy Spirit of God*.

The summary of each sentence within this chapter is:

1. [C1-S1](#) Who the epistle is from and who it is to along with the blessings received for obedience to the epistle.
2. [C1-S2](#) Recognize the blessings that we have and why we have them.
3. [C1-S3](#) The testimony of the elect.
4. [C1-S4](#) The wonder of Old Testament prophets.
5. [C1-S5](#) God hides things so that we walk by faith.
6. [C1-S6](#) The conclusion is that proper obedience is required.
7. [C1-S7](#) Judgment is based upon our response to our redemption.
8. [C1-S8](#) The evidence of being truly *born again*.
9. [C1-S9](#) Life is short.
10. [C1-S10](#) The contrast that we are to consider.
11. [C1-S11](#) This truth is the basis for *the gospel is preached unto you*.

Chapter 2 Summary:

In this chapter Peter talks about being religious versus being saved. Those people who are truly saved are different than those people who are religious. Basically, the religious are *disobedient* while the truly saved are *obedient*. The theme of 1Peter chapter 2 is [2:7-10](#) which tell us the differences between *disobedient* people who *stumble at the word* and *obedient* people who find *Jesus Christ* to be *precious*. In addition to the difference in how people *obey the word*, the *obedient* are given a different relationship with God and display a different testimony and receive *mercy* from God which the *disobedient* do not receive. One simple evidence of this difference is that the *disobedient* are constantly asking people to pray about problems in this life and hardly ever ask for prayer about spiritual matters. They want people to pray for God to stop punishing them while they continue to live in sin. The summary of each sentence within this chapter is:

24. [C2-S1](#) How to act based upon the truth of the prior chapter.
25. [C2-S2](#) Results of our *coming to Christ*.
26. [C2-S3](#) The scriptural basis for what Peter tells us.
27. [C2-S4](#) The results which are based upon what we believe about *Jesus Christ*.
28. [C2-S5](#) God's change in the lives of *obedient* saved people.
29. [C2-S6](#) The testimony that we are to maintain.
30. [C2-S7](#) Submit to God appointed Earthly rulers and laws.
31. [C2-S8](#) How and why we are to obey God appointed worldly rulers.
32. [C2-S9](#) Command about *all men*.
33. [C2-S10](#) Command about *the brotherhood*.
34. [C2-S11](#) Command about *God*.
35. [C2-S12](#) Command about government.
36. [C2-S13](#) Command to *servants*.
37. [C2-S14](#) The first reason why we are to obey these commandments from Peter.
38. [C2-S15](#) The second reason why we are to obey these commandments from Peter.
39. [C2-S16](#) The third reason why we are to obey these commandments from Peter.
40. [C2-S17](#) How *Christ* made us able to obey these commandments.
41. [C2-S18](#) The fifth reason why we are to obey these commandments from Peter.

Chapter 3 Summary:

The theme of chapter 3 is the relationship that we have with God through *Christ*. [Ephesians 5:32](#) explains that the relationship between a husband and wife is a picture of the relationship between *Christ and the church*. Peter starts this chapter by telling husbands and wives how to act in order to properly represent the relationship between *Christ and the church*. Then Peter tells us how to treat the other saved people and how to act in general so that we get the most of what is available to us through our own relationship with God. This is when Peter warns of judgment and the difference in what obedient and disobedient saved people receive. With that in mind, Peter deals with our being wrongly treated by others and tells us to be willing to suffer in the flesh in order to *sanctify God in your heart* and be a witness to men. This is part of our relationship whereby we are to display *Christ* in our life. *Christ* suffered for us and our willingness to do the same is a witness that we have a true relationship with *Christ*. Peter ends his chapter with *baptism* and there is controversy about this last sentence because people ignore the context of the chapter when they deal with this sentence. Here Peter is reminding us that we agreed to accept *Christ* as our personal *Lord* and to let him change our life so that we are *saved* from the judgment of God upon disobedient saved people who *do evil* ([3:12](#)). Our sentence tells us that this *baptism* is about having *the answer of a good conscience toward God*, which is only possible if we act properly within the relationship with *Christ* which started with our *baptism*.

The summary of each sentence within this chapter is:

26. [C3-S1](#) Why wives are to *be in subjection to (their) own husband*.
27. [C3-S2](#) Two steps wives are to take to *win* their lost husbands.
28. [C3-S3](#) How wives are to act like their Biblical examples.
29. [C3-S4](#) How Husbands are to treat their wives.
30. [C3-S5](#) Conclusion of all that Peter has said to this point.
31. [C3-S6](#) Why obedience to the prior commands is important.
32. [C3-S7](#) Judgment by *the Lord*.
33. [C3-S8](#) Who can set aside the protection of the Lord?
34. [C3-S9](#) The right attitude about physical suffering.
35. [C3-S10](#) The first reason (*for*) why we should be willing to suffer in this life.
36. [C3-S11](#) The second reason (*for*) why we should be willing to suffer in this life.
37. [C3-S12](#) *Baptism* symbolizes our changed life which Jesus Christ provided by His resurrection.

Chapter 4 Summary:

The theme of chapter 4 is in [4:19](#) which tells us: *Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.* In this chapter Peter is giving us detailed instruction on how to live within our relationship with God while the circumstances of life try to get us to act wrong. Our chapter tells us to let everything done in the flesh be according to the will of God as shown to us by the Holy Spirit. We are not to let the circumstances of life dictate how we live but are to trust God for our future rewards while live like *Christ* did in spite of the circumstances of life. In this chapter, Peter explains how that Christ suffered to enable us to stop acting like we used to act before we were saved. Since He suffered to make us free from sin, we are to:

24. act like Christ and live according to God in the Spirit ([4:6](#))
25. We are to live aware of coming judgment (the end of all things is at hand [[4:7](#)])
26. to each personally (ye) be sober ([1:13](#) ; [4:7](#); [5:8](#))
27. and watch unto prayer ([4:7](#))
28. and have fervent charity among yourselves ([4:8](#))
29. and hospitality one to another without grudging ([4:9](#))
30. and speak as the oracles of God ([4:11](#))
31. and minister as of the ability which God giveth ([4:11](#))

The summary of each sentence within this chapter is:

25. [C4-S1](#) Get prepared for a spiritual battle while living in the flesh.
26. [C4-S2](#) We need a testimony of a changed life.
27. [C4-S3](#) Why *Christ* preached to people who are now dead.
28. [C4-S4](#) Consider our own future judgment.
29. [C4-S5](#) The most important action we are to do while we are in this life.
30. [C4-S6](#) Don't begrudge necessary *hospitality*.
31. [C4-S7](#) How to use our gift from God.
32. [C4-S8](#) Our ministry as *stewards of the manifold grace of God*.
33. [C4-S9](#) *Amen*.
34. [C4-S10](#) The proper way to react to God's test.
35. [C4-S11](#) The proper way to react to *reproach*.
36. [C4-S12](#) Exception to prior sentence.
37. [C4-S13](#) Extension to two prior sentences.
38. [C4-S14](#) Why we suffer now.
39. [C4-S15](#) Consider the fate of others.
40. [C4-S16](#) Conclusion of the chapter.

Chapter 5 Summary:

The theme of chapter 5 is in [5:8-9](#) and tells us to be on constant watch that you don't slip into following the flesh and the devil. We are to keep following God's Spirit and know that we don't have it any worse than other saved people have had it. (*Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.*) In this chapter Peter is giving commands to different people who have different roles within the church. This chapter is the practical application of the doctrine taught within earlier chapters. This follows the same format as most Pauline Epistles. The summary of each sentence within this chapter is:

27. [C5-S1](#) Peter exhorts *elders* to cause the church to grow spiritually (*Feed the flock of God which is among you*).
28. [C5-S2](#) The reward for an elder who has faithful obedience with a Godly attitude.
29. [C5-S3](#) After dealing with *elders*, Peter tells the rest of the people how to act.
30. [C5-S4](#) Attitude all are to have and why we are to have that attitude.
31. [C5-S5](#) How to get God to take care of our concerns.
32. [C5-S6](#) How to deal with the devil.
33. [C5-S7](#) The different end result of what God does.
34. [C5-S8](#) Praise God for what He does.
35. [C5-S9](#) *Amen*.
36. [C5-S10](#) Peter used *Silvanus* as his scribe.
37. [C5-S11](#) Greetings from others.
38. [C5-S12](#) Express true Christian love to all people within the church.
39. [C5-S13](#) *Peace* promised only to those saved people who *are in Christ Jesus*.
40. [C5-S14](#) *Amen*.

Word Counts in 1Peter:

The most often used non-prepositional words of 1Peter are: YE (43), GOD (31), YOUR (25), YOU (22), CHRIST (17), IF (16), GLORY (11), LET (11), JESUS (10), GOOD (9), MAN (9), TIME (9), EVIL (8), GRACE (8), FLESH (7), HOLY (7), LORD (7), CONVERSATION (6), DO (6), CALLED (5), DEAD (5).

While the rule of 'most used words' is not absolute, it usually points to what was important to the author when he wrote his epistle. When a word is used repeatedly by an author it is usually pretty important to the message. Here we see several words identifying people, several references to God and words related to our relationship with God. Our first sentence (1:1-2) also tells us that Peter's message is to people who are *Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ*. (Please see the note for that sentence for more details.) Then the second sentence (1:3-5) we are told what God provides to the people described in the first sentence. Then the third sentence (1:6-9) we see the relationship described. Thus, we see the rule of 'most used words' does apply quite well to 1Peter.

The word *ye* is defined as: 'each and every one of you personally'. It is used to address a group of people in a personal way. However, the word *you* is defined as: 'an entire group addressed as a whole'. It is used to address a group of people in an anon-personal way such as when the church is dealt with as a single unit. The word *your* is defined as: 'what belongs to the person or group that is being addressed'.

In addition to addressing people, we see names for God (*God, Christ, Jesus, Holy Ghost, and Lord*). (More about these names is presented below.) Then we also see words related to our relationship with God (*glory* ['Brightness; luster; splendor, Splendor; magnificence, Praise ascribed in adoration; honor, The divine perfections or excellence'], *let* ['a command verb with the power of creation behind it'], *good* ['what comes from God'], *time* ('measurement of our existence within the physical reality'), *evil* ['Having bad qualities of a natural kind; mischievous; having qualities which tend to injury, or to produce mischief'], *grace* ['that which makes the giver look good. When the *grace* comes from God people say that it is God's Riches At Christ Expense'], *holy* ['an attribute of God which we are to make pare of our personal character'], *conversation* ['How we live that is seen by others'], *called* ['To cry for help, hence to pray (Ge 4:26). Thus men are said to "call upon the name of the Lord" (Ac 2:21; 7:59; 9:14; Ro 10:12; 1Co 1:2). (2.) God calls with respect to men when he designates them to some special office (Ex 31:2; Isa 22:20; Ac 13:2), and when he invites them to accept his offered grace'], and *dead* ['an ongoing process of corruption which starts at conception and continues until the body is completely destroyed. Physical *death* is used for the one-time point when the soul and spirit are forced to leave the corrupted body. Spiritual *death* is also used for the one-time point when the soul and spirit are forced to leave the presence of God. When the Bible uses *death* for these events, it assumes that the reader understands that the one-time-event is the pinnacle of an ongoing process. Within the Bible, *death* is to be understood to be an ongoing process, even while highlighting the ultimate point of victory for the process'].

While we have considered these relationship words in a general way, We also need to consider the various names for God because He is the other being within this relationship. Most of these names, and their usage within 1Peter, are dealt with in the [Lord Jesus Christ Study](#). However, the usage of *God* is not there. *God* is used 36 times within 1Peter. *Father* is used 4 times within 1Peter. *Spirit* is used 6 times within 1Peter. That is 35 times that the Son of God is mentioned, 40 times that God the Father is mentioned and 6 times that the Spirit is mentioned. That's a lot of mentioning of God in this small epistle. However, most of those references also use the preposition *of*. If 1 Peter was summarized into one sentence it would be the things of God that are given to us and what we are to do because of them. See, the true God of the Bible is a God Who says '*put up or shut up*'. As the Bible says, we are saved by faith like Abraham's which was a faith that acted and not one that sat still and talked a good game. Peter tells us '*Here's all of the stuff of God that has given to you. Now act upon it*'. When we look at the summary of 1Peter, presented below, we see the same thing as we find from these 'most used words'.

How Peter uses “God” in this epistle:

11. *Of God*
 - a. *foreknowledge of God the Father (1:2)*
 - b. *power of God (1:4)*
 - c. *word of God (1:23)*
 - d. *chosen of God (2:4)*
 - e. *people of God (2:10)*
 - f. *will of God (2:15; 4:2,19)*
 - g. *servants of God (2:16)*
 - h. *sight of God (3:4)*
 - i. *longsuffering of God (3:20)*
 - j. *right hand of God (3:22)*
 - k. *grace of God (4:10; 5:12) oracles of God (4:11)*
 - l. *the ability which God giveth (ability of God) [4:11]*
 - m. *the Spirit of glory and of God resteth upon you (4:14)*
 - n. *house of God (4:17)*
 - o. *gospel of God (4:17)*
 - p. *flock of God (5:2)*
 - q. *God's heritage (heritage of God) [5:3]*
 - r. *God resisteth the proud (resistance of God) [5:5]*
 - s. *mighty hand of God (5:6)*
12. *God of*
 - a. *God of all grace (5:10)*
13. *Of the Lord*
 - a. *word of the Lord (1:25)*
 - b. *Lord is gracious (graciousness of the Lord) [2:3]*
 - c. *Lord's sake (sake of the Lord) [2:10]*
 - d. *eyes of the Lord (3:12)*
14. *Of Jesus Christ*
 - a. *apostle of Jesus Christ (1:1)*
 - b. *blood of Jesus Christ (1:2)*
 - c. *resurrection of Jesus Christ (3:21)*
 - d. *appearing of Jesus Christ (1:7)*
 - e. *revelation of Jesus Christ (1:13)*
15. *Of Christ*
 - a. *Spirit of Christ (1:11)*
 - b. *sufferings of Christ (1:11; 5:1)*
 - c. *For Christ also hath once suffered for sins (suffering of Christ) [3:18]*
 - d. *as Christ hath suffered for us in the flesh (suffering of Christ) [4:1]*
 - e. *partakers of Christ's sufferings (4:13)*
 - f. *precious blood of Christ (1:19)*
 - g. *name of Christ (4:14)*
16. *Of Lord Jesus Christ*
 - a. *God and Father of our Lord Jesus Christ (1:3)*
17. *Of the Spirit*

- 18. *In God*
 - a. *sanctification of the Spirit (1:2)*
 - a. *believe in God (1:21)*
 - b. *be in God (1:21)*
 - c. *trusted in God (3:5)*
- 19. *In Christ*
 - a. *good conversation in Christ (3:16)*
- 20. *In the Spirit*
 - a. *in the Spirit (4:6)*
- 21. *By Jesus Christ*
 - a. *acceptable to God by Jesus Christ (2:5)*
- 22. *By Christ Jesus*
 - a. *eternal glory by Christ Jesus (5:10)*
 - b. *in Christ Jesus (5:14)*
- 23. *By the Spirit*
 - a. *quickenened by the Spirit (3:18)*
- 24. *With God*
 - a. *acceptable with God (2:20)*
- 25. *To God*
 - a. *bring us to God (3:18)*
 - b. *live according to God (4:6)*
- 26. *Toward God*
 - a. *conscience toward God (2:19; 3:21)*
- 27. *Through the Spirit*
 - a. *through the Spirit (1:22)*

References to God without a preposition include:

- 11. *call on the Father (1:17)*
- 12. *glorify God (2:12; 4:16)*
- 13. *Fear God (2:17)*
- 14. *because Christ (2:21)*
- 15. *sanctify the Lord God (3:15)*
- 16. *that God in all things may be glorified (4:11)*

God in 1Peter:

of God:	
foreknowledge	1:02
power	1:05
word	1:23
chosen	2:04
will	2:15, 3:17, 4:2, 4:19
servants	2:16
sight	3:04

longsuffering	3:20
right hand	3:22
grace	4:10, 5:12
oracles	4:11
spirit (lower-case=ours)	4:14
house	4:17
gospel	4:17
flock	5:02
make you perfect, stablish, strengthen, settle you	5:10
Blessed be the God:	1:03
glorify God:	4:11, 4:16
believe in God:	1:21
trusted in God:	3:05
he might bring us to God:	3:18
glorify God:	2:12
fear God:	2:17
conscience toward God:	2:19, 3:21
sanctify the Lord God:	3:15
live according to God:	4:06
ability which God giveth:	4:11
acceptable to God:	2:5, 2:20
God's heritage:	5:03
God resisteth the proud, and giveth grace to the humble:	5:05

Q&A for 1Peter Class

Epistle Overview

11. What is the theme of this epistle?
 - a. Saints are to use what God gave to them in order to produce a proper testimony.
12. Why is it not limited "Suffering" as many people claim?
 - a. The doctrine of this epistle deals with, and is applicable to, far more than just "suffering".
13. How is this epistle similar to Ephesians and Colossians? How is it different?
 - a. Similar: The specific commands are similar.
 - b. Different: The circumstances that the commands deal with are different.
14. What is the relationship between sufferings and blessings that Peter tells us about?
 - a. The amount of eternal blessings which we receive as a reward are proportional to the amount of suffering that we do for God and the gospel.
15. What are the three groups of people that Peter deals with? They are the same three groups named in 2Peter and in Revelation but those books use different names. For extra credit, give the names in those other books.
 - a. Righteous (Godly-2Peter, Hot-Revelation)
 - b. ungodly (ungodly-2Peter, Cold-Revelation)
 - c. sinner (unjust-2Peter, Lukewarm-Revelation)
16. What is the definition of "election" which Peter uses?
 - a. Saved and living a life that is a testimony of the changes which the ministries Jesus Christ cause.
17. What is the type of "salvation" which Peter ties to Baptism?
 - a. Saved from problems in this physical life.
18. What does Peter tell us is the basis of our salvation and our sanctification?

The gospel that is preached unto you.
19. What is the basis of our judgment according to Peter?
 - a. Our obedience to the gospel that is preached unto you.
20. Why does God have us "suffer"? (Look at every place in 1Peter where this word is found.)
 - a. To associate us with the suffering of Christ
 - b. To give us rewards when we "suffer wrongfully" but maintain a Godly attitude about it.
 - c. To be "acceptable with God".
 - d. To follow the example of Christ.
 - e. To make us "happy".
 - f. To do "the will of God".
 - g. To bring the "unjust" to God.
 - h. To "cease from sin".
 - i. To help us to "rejoice".
 - j. To separate us from those who do wrong.
 - k. To avoid "shame".
 - l. To know that God "keeps their soul".
 - m. To enable us to "feed God's flock".
 - n. To make us "perfect, stablish, strengthen, settle *you*".

Chapter 1

11. What is the requirement to receive “*grace and multiplied peace*” according to the opening of this epistle?
 - a. “*elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ*”.
12. What is the requirement to be identified as God's “elect”?
 - a. “*sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ*”.
13. What is the source of our “lively hope”?
 - a. “the resurrection of Jesus Christ from the dead”.
14. What is “the salvation of *your* soul”?
 - a. The changing of the way that we use our mind, our will and our emotions from self-destructive promptings (which come from the world, our flesh or devils) to constructive promptings (which *Christ* teaches us).
15. How does Peter tell us to act “as obedient children” within this chapter?
 - a. “not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation”
16. What does Peter tell us that we are “redeemed” with?
 - a. “the precious blood of Christ, as of a lamb without blemish and without spot”
17. How do we “purify our soul”?
 - a. “obeying the truth through the Spirit unto unfeigned love of the brethren”.
18. What is the equivalency of “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever”?
 - a. “purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently”.
19. What is the probable truth about someone who claims to have “been born again” but never has any evidence of a God caused changed life?
 - a. They probably “believed in vain” (also 1Corinthians 15:2).
20. What is the true evidence of being “bor4n again”?
 - a. Evidence of Spirit control from Christ, through their obedience to the Word of God and the Holy Spirit of God.

Chapter 2

11. What is the theme of this chapter?
 1. Being religious versus being saved.
12. What is the basic difference which our chapter gives us?
 1. Basically, the religious are “*disobedient*” while the truly saved are “*obedient*”.
13. What is the main evidence given for a disobedient religious person?
 1. They “*stumble at the word*” and are constantly asking people to pray about problems in this life and hardly ever ask for prayer about spiritual matters.
14. What is the main reason for these types of prayer requests?
 1. They want people to pray for God to stop punishing them while they continue to live in sin.
15. What are the main evidences given for an obedient sanctified person?
 1. *Obedient* people find “*Jesus Christ*” to be “*precious*”, they “*obey the word*”, are given a different relationship with God, they display a different testimony and they receive “*mercy*” from God.
16. Peter summarizes our chapter with the testimony that people must have if they are truly saved and sanctified. What is it?
 1. “For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls”.
17. How are we to grow spiritually?
 1. “As newborn babes, desire the sincere milk of the word, that ye may grow thereby”.
18. Why has God “chosen” us?
 1. “that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light” and have a testimony which backs up this claim.
19. What is the general rule that encompasses all of the commands of this chapter?
 1. Accept the position that God put you into and submit to all people and rules that are over you.
20. Why are we to do this?
 1. “that with well doing ye may put to silence the ignorance of foolish men”.

Chapter 3

11. What is the theme of this chapter?
 - a. The relationship that we have with God through “*Christ*”.
12. How is Peter's instructions to husbands and wives related to this theme?
 - a. Ephesians 5:32 explains that the relationship between a husband and wife is a picture of the relationship between Christ and the church. Peter's instructions to husbands and wives is to be sure that their marriage is a proper testimony of this relationship between Christ and the church.
13. What other relationships does Peter give instructions on in this chapter?
 - a. Others within the church.
 - b. people outside of the church.
14. What does Peter tell us should make us “happy”?
 - a. “if ye suffer for righteousness' sake”
15. Why should this make us “happy”?
 - a. It gives us the opportunity to testify the “reason of the hope that is in you with meekness and fear”.
 - b. Our testimony will be used to judge people “that falsely accuse your good conversation in Christ”.
16. What does our chapter tell us is “the will of God”?
 - a. That we personally “suffer for well doing”.
17. What type of “salvation” does our chapter tell us that “baptism” provide?
 - a. Being saved from the consequence of sin within this world.
18. What phrases within our chapter tell us this?
 - a. The phrase “The like figure whereunto *even* baptism doth also now save us” tells us that “baptism” is only a picture of the similar physical salvation of “eight souls” in Noah's Ark.
19. What is the main thing that our chapter tells us that “baptism” is to produce in our life?
 - a. “the answer of a good conscience toward God”.
20. What is meant by the phrase “not the putting away of the filth of the flesh, but the answer of a good conscience toward God” in relationship to time?
 - a. “baptism” is not just a one-time religious event which gives us God's mercy for the rest of our life but is the symbolic agreement to have an ongoing personal relationship whereby the things which we do for the rest of our life produces “the answer of a good conscience toward God”.

Chapter 4

11. What is the theme of this chapter?
 - a. "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator".
12. What does our chapter tell us to do about the circumstances of life?
 - a. We are to do "the will of God" regardless of what the circumstances are.
13. What does our chapter tell us is "the will of God"?
 - a. To stop our sinning
 - b. to "commit the keeping of their souls *to him* in well doing, as unto a faithful Creator".
14. What motivation does God provide for doing this and how can we know that we will get the reward?
 - a. Christ is our example. Our chapter starts with "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind" and continues to tell us how to act to prove that we have "the same mind". Our chapter also tells us about the judgment of God upon people who refused to have "the same mind". Therefore, our reward for obedience is God's mercy when we sin.
15. What does Peter tell us is the number one way to treat each other?
 - a. "above all things have fervent charity among yourselves: for charity shall cover the multitude of sins".
16. How are preachers to limit their preaching?
 - a. "let him speak as the oracles of God". He is to preach only what matches the Bible.
17. How are other to limit their ministering?
 - a. "*let him do it* as of the ability which God giveth". We are not to do things, such as handle money, the way that the world and our culture tell us to do but we are to serve God with what He provides and serve Him the way that His Holy Spirit tell us to do using God's Word.
18. What is our promised reward for rejoicing in a "fiery trial"?
 - a. We are promised to be "glad also with exceeding joy" when the glory of Christ is revealed, which is probably in the 1,000 year reign of Christ.
19. What are the three groups of people that Peter names in the last sentences of this chapter?
 - a. The "righteous", the "ungodly" and the "sinner".
20. Where else do we find these three groups named?
 - a. 2Peter and Revelation.

Chapter 5

2. What is the theme of this chapter?
 - a. To be on constant watch that you don't slip into following the flesh and the devil.
3. What is the sentence which tells us this?
 - a. 5:8-9 says: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."
4. What is the basis that Peter gives for instructing elders?
 - a. "who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed".
5. What does Peter tell elders to do?
 - a. "Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over *God's* heritage, but being ensamples to the flock".
6. What is their reward for doing this God's way?
 - a. "when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away".
7. What is the first (main) instruction, within our chapter, from Peter to church members?
 - a. "all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble".
8. What does Peter promise that God will do for the saved after they have "suffered a while"?
 - a. God will "make you perfect, stablish, strengthen, settle *you*".
9. What does Peter tell us is the primary reason why God does everything that He does in and through our life?
 - a. "To him *be* glory and dominion for ever and ever"
10. If we refuse to obey or even if we obey with the wrong attitude, regardless of circumstances, are we giving God "dominion"?
 - a. No
11. What is Peter's final requirement for us to have "peace"?
 - a. We must be "in Christ Jesus".

Questions for 1Peter Class

Epistle Overview

1. What is the theme of this epistle?
 - a.
2. Why is it not limited “Suffering” as many people claim?
 - a.
3. How is this epistle similar to Ephesians and Colossians? How is it different?
 - a. Similar:
 - b. Different:
4. What is the relationship between sufferings and blessings that Peter tells us about?
 - a.
5. What are the three groups of people that Peter deals with? They are the same three groups named in 2Peter and in Revelation but those books use different names. For extra credit, give the names in those other books.
 - a.
 - b.
 - c.
6. What is the definition of “election” which Peter uses?
 - a.
7. What is the type of “salvation” which Peter ties to Baptism?
 - a.
8. What does Peter tell us is the basis of our salvation and our sanctification?
 - a.
9. What is the basis of our judgment according to Peter?
 - a.
10. Why does God have us “suffer”?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
 - j.
 - k.
 - l.
 - m.

Chapter 1

11. What is the requirement to receive "*grace and multiplied peace*" according to the opening of this epistle?
 - a.
12. What is the requirement to be identified as God's "elect"?
 - a.
13. What is the source of our "lively hope"?
 - a.
14. What is "the salvation of *your* soul"?
 - a.
15. How does Peter tell us to act "as obedient children" within this chapter?
 - a.
16. What does Peter tell us that we are "redeemed" with?
 - a.
17. How do we "purify our soul"?
 - a.
18. What is the equivalency of "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever"?
 - a.
19. What is the probable truth about someone who claims to have "been born again" but never has any evidence of a God caused changed life?
 - a.
20. What is the true evidence of being "bor4n again"?
 - a.

Chapter 2

11. What is the theme of this chapter?
 - a.
12. What is the basic difference which our chapter gives us?
 - a.
13. What is the main evidence given for a disobedient religious person?
 - a.
14. What is the main reason for these types of prayer requests?
 - a.
15. What are the main evidences given for an obedient sanctified person?
 - a.
16. Peter summarizes our chapter with the testimony that people must have if they are truly saved and sanctified. What is it?
 - a.
17. How are we to grow spiritually?
 - a.
18. Why has God "chosen" us?
 - a.
19. What is the general rule that encompasses all of the commands of this chapter?
 - a.
20. Why are we to do this?
 - a.

Chapter 3

2. What is the theme of this chapter?
 - a.
3. How is Peter's instructions to husbands and wives related to this theme?
 - a.
4. What other relationships does Peter give instructions on in this chapter?
 - a.
 - b.
5. What does Peter tell us should make us "happy"?
 - a.
6. Why should this make us "happy"?
 - a.
 - b.
7. What does our chapter tell us is "the will of God"?
 - a.
8. What type of "salvation" does our chapter tell us that "baptism" provide?
 - a.
9. What phrases within our chapter tell us this?
 - a.
10. What is the main thing that our chapter tells us that "baptism" is to produce in our life?
 - a.
11. What is meant by the phrase "not the putting away of the filth of the flesh, but the answer of a good conscience toward God" in relationship to time?
 - a.

Chapter 4

2. What is the theme of this chapter?
 - a. .
3. What does our chapter tell us to do about the circumstances of life?
 - a. .
4. What does our chapter tell us is "the will of God"?
 - a.
 - b.
5. What motivation does God provide for doing this and how can we know that we will get the reward?
 - a.
6. What does Peter tell us is the number one way to treat each other?
 - a.
7. How are preachers to limit their preaching?
 - a.
8. How are other to limit their ministering?
 - a.
9. What is our promised reward for rejoicing in a "fiery trial"?
 - a.
10. What are the three groups of people that Peter names in the last sentences of this chapter?
 - a.
11. Where else do we find these three groups named?
 - b.

Chapter 5

1. What is the theme of this chapter?
 - a.
2. What is the sentence which tells us this?
 - a.
3. What is the basis that Peter gives for instructing elders?
 - a.
4. What does Peter tell elders to do?
 - a.
5. What is their reward for doing this God's way?
 - a.
6. What is the first (main) instruction, within our chapter, from Peter to church members?
 - a.
7. What does Peter promise that God will do for the saved after they have "suffered a while"?
 - a.
8. What does Peter tell us is the primary reason why God does everything that He does in and through our life?
 - a.
9. If we refuse to obey or even if we obey with the wrong attitude, regardless of circumstances, are we giving God "dominion"?
 - a.
10. What is Peter's final requirement for us to have "peace"?
 - a.

Teaching 2Peter

Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ

Overview of 2Peter

Please see the Overview of the Lord Jesus Christ Study for 2Peter which provides statistics to show that the main role of the Son of God that Peter is dealing with (in this epistle) is *Lord*. That is because Peter is warning about judgment of all types of people. Peter uses *godly* in [1:3](#), [1:6](#), [1:7](#); [2:9](#) and [3:11](#). Peter also uses *ungodly* in [2:5](#), [2:6](#), and [3:7](#). Peter uses these words to identify two groups of people. He contrasts the obviously saved against the obviously lost. One group has a testimony to back their mouth and the other does not. Peter also talks about the *unjust* in [2:9-22](#). They are people who claim to be saved but who live for the world, the flesh and doctrines from devils. They are also called *cursed children* because they refuse to *obey the will of God*. They think they will be rewarded along side of the *godly* while they refuse to obey our *Lord* but Peter says *For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them* ([2:21](#)). Thus, 2Peter is telling us about three groups that have different relationships to *our Lord and Saviour Jesus Christ*. Each has a different testimony and a different judgment from God. We also read about these three groups in [Revelation 3:16](#) where they are called the *hot*, the *cold*, and the *lukewarm*. We also read about these three groups in [1Peter 4:18](#) where they are called the *righteous*, the *ungodly*, and the *sinners*. Thus, these three epistles are telling us about three groups of people that have different relationships to *our Lord and Saviour Jesus Christ*. Each has a different testimony and a different judgment.

In this epistle, Peter warns us about [false prophets](#) and [false teachers](#) much the way that Jude did. (Please see the notes for [Book Study on Jude](#).) Those false teachers are the reason that the *unjust* believe the lie that they will receive the reward that God reserves for the *just*. They are also responsible for teaching much doctrinal error based upon this epistle. People believe them because (as [2Corinthians 11:12-15](#) warns us), Satan makes *his ministers also be transformed as the ministers of righteousness*. Peter himself was deceived and preached doctrinal error ([Galatians 2](#)). Therefore, the person teaching doctrinal error might be a '*good, Godly person*' who has been deceived themselves. That is why we each need to verify everything that we are taught against the Word of God while listening to the Spirit of God. When we find doctrinal error, we need to do as Paul did and correct the person teaching error. The truly '*good, Godly person*' who has been deceived will respond like Peter did and receive the rebuke. Those who reject correction provide evidence that they are [false prophets](#) and [false teachers](#).

Chapter 1:

The chapter summary is: 'Have the true knowledge of God, and of Jesus our Lord'. This chapter introduces this epistle which warns us about the dangers of *false prophets* and *false teachers*. In the first sentence Peter says *Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord*. Thus, we must have *the knowledge of God, and of Jesus our Lord* in order to get this *grace and peace*. Then the last two sentences tell us about the reliability of *scripture*, which is where this true *knowledge of God, and of Jesus our Lord* comes from. In between Peter warns us to live according to this *knowledge of God, and of Jesus our Lord* and of the consequences of not doing so. When Peter tells us to live this way he gives us specific commands about changes to our character which this *knowledge of God, and of Jesus our Lord* is to cause. Those people who claim to be saved and don't have these character changes are lying to themselves and to others when they claim to be spiritually mature Christians.

The summary of each sentence within this chapter is:

12. [C1-S1](#) Opening Salutation and promised blessing for doing right.
13. [C1-S2](#) Several steps to add to our *like precious faith*.
14. [C1-S3](#) Why we need to add all of the character traits of the prior sentence.
15. [C1-S4](#) Consequence of disobedience.
16. [C1-S5](#) Why to be *diligent* in obedience.
17. [C1-S6](#) Why Peter wrote this epistle.
18. [C1-S7](#) Peter must act before his death.
19. [C1-S8](#) Peter is writing what he hopes will survive his death.
20. [C1-S9](#) The First Reason to believe what Peter writes.
21. [C1-S10](#) The Second Reason to believe what Peter writes.
22. [C1-S11](#) Additional info.
23. [C1-S12](#) The Fourth Reason to believe what Peter writes.
24. [C1-S13](#) The Fifth Reason to believe what Peter writes.

Chapter 2:

This entire chapter is telling us about *false prophets* and *false teachers* and the consequences for those people who follow them. The chapter ends with a couple of sentences which most Bible believers try to deny. What they often miss is the *if* at the start of those sentences. They become more understandable when we consider them to be telling is '*If it was possible for this to happen then this is the result*'. The '*impossible result*' then only shows that what people claim is actually impossible. That is: the claim that someone gets saved and then lives their entire life seeking sin and the *lust of the flesh* and never showing any God caused change in their life. Basically, Peter says that all such claims are lies. Any truly Biblically saved person will have a God caused change in their life. All of this confusion is caused by God's church not throwing out these *false prophets* and *false teachers* like they are told to do.

The summary of each sentence within this chapter is:

42. [C2-S1](#) The consequence of believing a lie.
43. [C2-S2](#) The consequence of allowing heretics to stay in the church.
44. [C2-S3](#) The results of *false prophets* and *false teachers*.
45. [C2-S4](#) Why we can know that God will bring judgment upon *false prophets* and *false teachers*.
46. [C2-S5](#) The attitude of *false prophets* and *false teachers*.
47. [C2-S6](#) Angels aren't as foolish as some religious men.
48. [C2-S7](#) Fools shall perish.
49. [C2-S8](#) How to identify the *unjust*.
50. [C2-S9](#) Results of not producing what was vowed.
51. [C2-S10](#) Why God will judge these people like He will.
52. [C2-S11](#) Sin is addictive.
53. [C2-S12](#) Why saved people get into bondage to sin.
54. [C2-S13](#) Why their end is worse.
55. [C2-S14](#) Peter's conclusion.

Chapter 3:

Here Peter tells us why he wrote this epistle and gives us the warning which was the purpose of this epistle. Peter starts out by warning us that the *false prophets* and *false teachers* are *scoffers*. Peter then tells us that they are *willingly ignorant of* truth and that they attribute human motivations to *the Lord*. Peter tells us the truth about *the Lord* and, while doing so, provides some true prophecy. As with Paul, we see that prophecy is something related to *the Lord*. Peter then tells us how we are to act based upon these truths which he has revealed. Peter also tells us the correct attitude to have based upon them. After that Peter gives general instructions to mature spiritually as only the spiritually mature are safe from being led into doctrinal error by the *false prophets* and *false teachers*. Peter also warns what happens to people who refuse to mature spiritually. After these warnings Peter gives his final remarks and finishes his epistle.

The summary of each sentence within this chapter is:

38. [C3-S1](#) Why Peter wrote this epistle.
39. [C3-S2](#) Why their claim seems true.
40. [C3-S3](#) The Flood proves that the claim of the *scoffers* is a lie.
41. [C3-S4](#) The saved are not to act like the *ungodly*.
42. [C3-S5](#) The truth about the delay of judgment.
43. [C3-S6](#) The truth about *the day of the Lord*.
44. [C3-S7](#) How our life is to be affected by *the day of the Lord*.
45. [C3-S8](#) The promise of *new heavens and a new earth*.
46. [C3-S9](#) Peter's conclusion.
47. [C3-S10](#) Steps to take in order to grow spiritually.
48. [C3-S11](#) Final Warning.
49. [C3-S12](#) Final Blessing.
50. [C3-S13](#) Final Worship.
51. [C3-S14](#) *Amen*.

God in 2Peter:

of God:	
righteousness	1:01
knowledge	1:02
holy men	1:21
Word	3:05
day	3:12
if God:	2:04
Lord Jesus Christ received from God	1:16-17

Questions and Answers

Epistle Overview

32. What is the theme of this epistle?
 - a. *Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ*
33. What is the theme of Chapter 1?
 - a. Have the true knowledge of God, and of Jesus our Lord.
34. What is the theme of Chapter 2?
 - a. Beware of false prophets and false teachers.
35. What is the theme of Chapter 3?
 - a. Peter tells us why he wrote this epistle and gives us the warning which was the purpose of this epistle.
36. What are the four types of people that 2Peter deals with?
 - a. Godly
 - b. Ungodly
 - c. Just
 - d. Unjust
37. What can we say about the salvation of each type of person?
 - a. The godly are saved and live a life which testifies of that. They are also called the just.
 - b. The ungodly are lost and live a life which testifies of that.
 - c. The just live a life which justifies God saving them. They are also called the godly.
 - d. The unjust claim to be saved but live like the lost. We can not determine if they are saved or lost.
38. What two types of people does Peter warn us against in this epistle?
 - a. False prophets
 - b. False teachers
39. What is their relationship to the unjust?
 - a. They assure the unjust that the unjust will receive the same rewards from God as the godly receive.
40. What other epistle teaches this same doctrine?

- a. Jude
- 41. What is the main verse, in this epistle, that causes controversy?
 - a. 2:21 - "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."

Chapter 1

- 41. What is the theme of this chapter?
 - a. Have the true knowledge of God, and of Jesus our Lord.
- 42. What can cause us to not have this knowledge?
 - a. The doctrine of false prophets and of false teachers.
- 43. What is the basis of the true knowledge of God, and of Jesus our Lord.
 - a. The Word of God.
- 44. What do we receive if we obey the commands of this epistle?
 - a. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord". With the word "through" in this phrase we know that these blessings are not received any other way.
- 45. What do we personally receive, in this life, as a result of obeying this epistle?
 - a. "ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust".
- 46. What are we to personally add to the basic faith that God gives us at our initial salvation?
 - a. "add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity".
- 47. What is the consequence of not obeying this epistle?
 - a. "he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins".
- 48. Why did Peter write this epistle?
 - a. To remind God's people of the doctrine that they had already received and to leave a written record which would last after his death to do the same for future generations.
- 49. What personal religious experience did Peter have which he felt was higher than any other religious experience and yet less reliable than the Word of God?
 - a. Being with Jesus when He was transfigured.
- 50. What does Peter tell us is the most "sure" thing which we can put our faith into?
 - a. The Word of God.

Chapter 2

28. What is the theme of this chapter?
 - a. Beware of false prophets and false teachers.
29. Why does Peter give this warning?
 - a. They “privily shall bring in damnable heresies, even denying the Lord that bought them”.
30. What is the consequence the church?
 - a. “many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of”.
31. What examples does Peter give of God's judgment upon beings which refused to live righteously?
 - a. Angels
 - b. world in the time of Noah
 - c. Sodom and Gomorrah
32. What example of eternal security does Peter give?
 - a. Lot
33. Even when saved and eternally secure, what is the potential consequence if the saved person lives an “unjust” life?
 - a. “For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.” (2Peter 2:20-21).
34. How do we know that Peter considers most “unjust” people to actually be lost and to have 'believed in vain" (1Corinthians 15:1-2)?
 - a. 2:22 says “But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire”. With this we see that Peter is saying that these people did not have a true conversion and we are only seeing them return to their true basic nature.
35. How does Peter say that these false prophets and false teachers lure the saved into doctrinal error?
 - a. “through the lusts of the flesh, *through much wantonness*”. They claim that people can have all of the pleasure of sin while still getting all of the blessings from God.
36. What are the evidences that peter gives of false prophets and false teachers?
 - a. having eyes full of adultery
 - b. cannot cease from sin
 - c. beguiling unstable souls
 - d. an heart they have exercised with covetous practices
 - e. have forsaken the right way
 - f. are gone astray
 - g. following the way of Balaam *the son* of Bosor
 - h. loved the wages of unrighteousness
 - i. they reject the truth when rebuked for iniquity
 - j. they do not deliver promises (“wells without water, clouds that are carried with a tempest”)
 - k. they promise them liberty
 - l. they themselves are the servants of corruption
37. What does Peter say is their reward and the reward of all who follow them?
 - a. to whom the mist of darkness is reserved for ever

Chapter 3

11. What is the theme of this chapter?
 - a. Peter tells us why he wrote this epistle and gives us the warning which was the purpose of this epistle.
12. What is the warning from Peter?
 - a. “there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming?”
13. How do we know that giving this warning was the primary concern of Peter when he wrote this epistle?
 - a. Peter writes “Knowing this first” just before the warning. Peter uses the word “first” for “primary”.
14. Why do these people not accept the truth?
 - a. They “willingly are ignorant of” the evidence that God put into all of nature and the world.
15. What does Peter say about time and what does it mean?
 - a. “one day *is* with the Lord as a thousand years, and a thousand years as one day”. God does not judge time like we do and a delay of “a thousand years” is unimportant to God and does not mean that God will not keep His promises.
16. Why is God delaying just punishment upon the evil that is in the world?
 - a. “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance”.
17. How does the “thousand years” fit into what Peter tells us about “the day of the Lord”?
 - a. “The day of the Lord” starts before the “thousand year reign of Christ”, and is interrupted by the “thousand year reign of Christ” and is finished after it. “The day of the Lord” starts with the “great tribulation” and ends with God destroying the current “heavens and earth” to create the “new heavens and earth”.
18. Why does Peter tell us about “the day of the Lord”?
 - a. “*Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness”. Since nothing in this physical reality will last, those things should not be our main concern. Our main concern should be that we have an “*all* holy conversation and godliness”.
19. What is the main doctrinal truth of the phrase “the longsuffering of our Lord *is* salvation”?
 - a. “Longsuffering” occurs over time. Our “salvation” is not just a one-time event but occurs over time during which we cause “suffering” to our “Lord”. He is “longsuffering” is that he continues to “suffer” but does it with the expectation that we will obey Him and stop our sinning which is causing Him to “suffer”.
20. Who has trouble understanding the “scriptures” and ends up twisting the “scriptures” to support their own fleshly beliefs?
 - a. “they that are unlearned and unstable”

Questions for 2Peter Class

Epistle Overview

1. What is the theme of this epistle?
2. What is the theme of Chapter 1?
 - a.
3. What is the theme of Chapter 2?
 - a.
4. What is the theme of Chapter 3?
 - a.
5. What are the four types of people that 2Peter deals with?
 - a.
 - b.
 - c.
 - d.
6. What can we say about the salvation of each type of person?
 - a.
 - b.
 - c.
 - d.
7. What two types of people does Peter warn us against in this epistle?
 - a.
 - b.
8. What is their relationship to the unjust?
 - a.
9. What other epistle teaches this same doctrine?
 - a.
10. What is the main verse, in this epistle, that causes controversy?
 - a.
 - b.
 - C.**

c.i. Chapter 1

21. What is the theme of this chapter?
 - a.
22. What can cause us to not have this knowledge?
 - a.
23. What is the basis of the true knowledge of God, and of Jesus our Lord.
 - a.
24. What do we receive if we obey the commands of this epistle?
 - a.
25. What do we personally receive, in this life, as a result of obeying this epistle?
 - a.
26. What are we to personally add to the basic faith that God gives us at our initial salvation?
 - a.
27. What is the consequence of not obeying this epistle?
 - a.
28. Why did Peter write this epistle?
 - a.
29. What personal religious experience did Peter have which he felt was higher than any other religious experience and yet less reliable than the Word of God?
 - a.
30. What does Peter tell us is the most “sure” thing which we can put our faith into?
 - a.

d.

e.

e.i. Chapter 2

21. What is the theme of this chapter?
 - a.
22. Why does Peter give this warning?
 - a.
23. What is the consequence the church?
 - a.
24. What examples does Peter give of God's judgment upon beings which refused to live righteously?
 - a.
 - b.
 - c.
25. What example of eternal security does Peter give?
 - a.
26. Even when saved and eternally secure, what is the potential consequence if the saved person lives an "unjust" life?
 - a.
27. How do we know that Peter considers most "unjust" people to actually be lost and to have "believed in vain" (1Corinthians 15:1-2)?
 - a.
28. How does Peter say that these false prophets and false teachers lure the saved into doctrinal error?
 - a.
29. What are the evidences that Peter gives of false prophets and false teachers?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
 - j.
 - k.
 - l.
30. What does Peter say is their reward and the reward of all who follow them?
 - a.
 - f.
 - g.**

g.i. Chapter 3

21. What is the theme of this chapter?
 - a.
22. What is the warning from Peter?
 - a.
23. How do we know that giving this warning was the primary concern of Peter when he wrote this epistle?
 - a.
24. Why do these people not accept the truth?
 - a.
25. What does Peter say about time and what does it mean?
 - a.
26. Why is God delaying just punishment upon the evil that is in the world?
 - a.
27. How does the “thousand years” fit into what Peter tells us about “the day of the Lord”?
 - a.
28. Why does Peter tell us about “the day of the Lord”?
 - a.
29. What is the main doctrinal truth of the phrase “the longsuffering of our Lord *is* salvation”?
 - a.
30. Who has trouble understanding the “scriptures” and ends up twisting the “scriptures” to support their own fleshly beliefs?
 - a.
 - h.
 - i.**

j. Teaching 1John

k.

k.i.1.a. Theme is “*Jesus Christ is the Son of God*”

l.

m. Overview of 1John

- n. In the [Sentence-by-Sentence](#) section of this Study, the sentences of 1John are presented and are interpreted. Interpretation is different from application. (There is one interpretation and many applications.) Since most preaching is applying the word of God to individual's lives or applying the word of God to the ministry, this Study has a different purpose than most Studies done by preachers. Since it has a different purpose, it uses different study methods (than most preachers use) while sticking with methods that the Bible tells us to use for interpretation.
- o. 1John can cause a lot of controversy but a lot of that can be cleared up if the reader realizes that this epistle presents a spiritual view of matters and that in this epistle John is telling us about the relationship that a son has with God. The notes for 1John found in the [Lord Jesus Christ](#) Study, especially the opening note, explain how this relationship is presented by John. Since notes within that Study are not repeated within this Study, and since those notes can be significant, the reader is urged to follow those links even if all other links are ignored.
25. In the first chapter John declares that God's basic nature is *light* and that we can have *fellowship* with God and His saints if we *walk in the light as he is in the light*. John goes on to explain that *If we say that we have fellowship with him, and walk in darkness, we lie*. After this John explains some simple tests for if we truly have *fellowship* with God.
26. In the second chapter we are told that John wrote with the authority of God and we are warned that there are liars who claim to represent God but who are actually [antichrists](#). John also says that if we live our profession we will know the difference between the [spirits](#) of those who are *in the light* versus [antichrists](#) and that we are to trust the *unction from the Holy One* to show us which leaders to follow.
27. Then in the third chapter John tells us that God changed the legal standing of the saved when He made us *sons of God* and that we can tell true *sons of God* from [false](#) because the true *purifieth himself, even as he is pure* and loves *in deed and in truth*, not *in word, neither in tongue* because the true *sons of God* have [spirits](#) which have been changed by God and God's changes enables them to *purifieth himself, even as he is pure*.

28. Next, in the fourth chapter, John tells us to *try the spirits whether they are of God and Hereby know we the spirits of Truth, and the spirits of error.* The third chapter told us how to tell the difference between saved and lost people based upon the spirit that is manifested in their lives. The fourth chapter of 1John tells us how to tell the difference between spirits which try to get us to do things. John says that the main manifestation between the spirits of God and other spirits is love because *God is love.* Therefore, the saved should *love one another* and *his (God's) love is perfected in us.*

29. In his final chapter John tells us that the saved have the witness of God in their life and they stop their sinning. Liars claim otherwise and deny that Jesus *Christ* lived in the flesh, without sin, by the power of the Holy Spirit. John concludes (other than some 'wrap-up' comments) with *These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.* In the Bible, *believe* is the basis of action. We trust God's Spirit and power to work through our lives and we do the things that will give God permission to act according to His Spirit through our lives. John teaches that people who claim to believe but don't have a matching lifestyle are liars.

- p. With these chapter summaries in mind, we can summarize the entire epistle with the message that *Jesus Christ* is the *Son of God*. After we *receive him*, God gives us the *power to become the sons of God (John 1:12)*. That is: God gives us the *power* to change and become like the *Son of God*. This epistle gives us the details on how to do that. Simply put, our *spirit* must display God's Holy *Spirit* and that only happens by our maintaining a life of *fellowship* with God's *Son* whereby He *cleanses* us from all *sin*. As a person obeys with God's *Son* he *purifieth himself, even as he is pure (3:3)* and thereby shows that he is a true *son of God*. As John says in Chapter 5, the saved have the witness of God in their life and they stop their sinning. Our changed life, which is witness of our truly having God's life in us, makes it so *that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God*. Thus we see that John starts our telling us how to examine our own life to see if we have *fellowship with him (God)*. He then tells us several different ways of telling the difference between *he spirit of truth, and the spirit of error*. John finishes by telling us that that if we pass all of these tests then we can *know that ye have eternal life*. However, if we fail these tests, then we have followed a *spirit of error* and need to correct that. Simply put: *Jesus Christ* is the *Son of God* and our example for how to live like *sons of God*. Those people who live by His example can be sure of their salvation and those people who refuse to live by His example have followed a *spirit of error* and are probably lost.
- q. Another way to sum up John's message is by simply saying that: People who let God's Spirit cause them to stop their sinning, to love like God loves and to *walk in the light as he is in the light* are true *sons of God* and the rest are liars. The true *sons of God* know that *we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.*

- r. Another way to look at this epistle is according to the perspective of each chapter.
 - 56. In the First Chapter John is talking about things in this physical world.
 - 57. In the Second Chapter John is talking about the spiritual influence upon our life-style in this physical world. We are either following the *Spirit of Christ* or we are following the spirit of an *antichrist*. So the perspective of this chapter is this physical world and how it is influenced by the spiritual. Notice that this chapter ends with *If ye know that he is righteous, ye know that every one that doeth righteousness is born of him*. This sentence is conditional (*If*) and those people who are following the *Spirit of Christ* have this personal, experiential *knowledge* while those people who are following the spirit of an *antichrist* do not have it.
 - 58. In the Third Chapter John is talking about the *children of God*, the *children of the devil*, the *manifestation* of each and the consequences of being each. This is the chapter that says that the *children of God cannot sin* and the context of that statement is the legal decision of God's court system. However, this is also the chapter that says that the *children of God* are *manifest* by living God's *love* and the *children of the devil* are *manifest* by a life of *hate*. So the perspective of this chapter is the spiritual reality and the physical is considered only in how it reveals the spiritual. Please notice the progression from a physical perspective to the spiritual.
 - 59. In the Fourth Chapter John is talking about the differences between God's Spirit and devils. God's Spirit does not force us but does *command* us to *love our brother*. The spirit of devils deny any influence on the physical world by spirits. (They deny that *Jesus Christ is come in the flesh*.) Thus, we see the perspective turning back on this physical world. However, where the First Chapter looked at the physical world from the physical perspective, this Fourth Chapter looks at the physical world from the spiritual perspective.
 - 60. In the Fifth Chapter John is talking about how God's Spirit changes the life of true believers. Thus, the perspective is our personal inner-most life as it is influenced by the spiritual.
 - s. Hopefully the reader can see the change in perspective and how the perspective progresses through this epistle. This change in perspective is critical to being able to answer the claims of a conflict over *sin* between the First Chapter and the Third Chapter. Understanding the perspective in each chapter is also important to understanding what John is trying to share.
 - t. The word *if* is used by John 21 times in this epistle. Most people think of an *inclusive if* while the Bible uses an *exclusive if*. Without going into all of the details, there is a difference between *pure Logic* and what most people mean by *logic*. There are only two forms of *pure logic* known to man. One is math and the other is computer programming. In the *logic* used by most people, when we say *if this is true then you get those results*, most people figure that they will get the results if they meet the *if* condition or find some other way to the results. This is *inclusive if* logic. (That is: meeting the condition if the *if* is included among other ways to obtain the result.)

- u. However, in the logic of computer programming, and in the logic of the Bible, the only way to get the results is to meet the condition of the *if*. This is *exclusive if* logic and most people would understand the true meaning of the Bible if they thought of '*since*' most of the time that they see *if* in the Bible. (This is not changing the meaning of the word *if*, but helping people to get the right understanding in spite of their using the wrong definition of *if* when studying the Bible.) Doing this mental change would make it easier for many people to understand that they don't get the results if they don't meet the conditions of the *if* / '*since*'.
- v. John also tells us about several things that are *of God* and how we can have them if we have the type of *fellowship* with God which is now available but which was not available before the resurrection. When the Bible uses *of* it means '*belongs to*'. However, what '*belongs to*' God also '*came from God, reports back to God, and is controlled by God*'. A lot of people '*claim*' the blessings that are based upon being *of God* but are not '*controlled by*' God and do not receive the blessings that they '*claim*'.
- w. John also tells us about several things that are *of God* and how we can have them if we have the type of *fellowship* with God which is now available but which was not available before the resurrection. Look at the list of popular words below. The most popular combination words tell us things that are *of God*. The second most popular combination words tell us how we can sense the things of God. The most popular non-prepositional word, in 1John and that I have found is *God*. The second most popular non-prepositional word is *love* and we know that *God is love* ([1John 4:8](#); [1John 4:16](#)). The third most popular non-prepositional word is *know*. If we truly *love God*, and have His *love*, then we will *know* Him and He will *know* us.
- x. Biblical knowledge is based upon having God work in our lives in a way that even the lost world can see. [Genesis 4:1](#) tells us *And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD*. When God puts His life in us and it is *manifested* (like the son of Eve was *manifested*) and the result is something that others can see. That is how we can (Biblically) say that we *know* that God worked in our life. However, the main thing that prevents God from working in our life this way is *sin*, which is our next most popular word in 1John. John wrote this epistle so that we can understand about sin, and get it out of our lives, so that it does not interfere with our *fellowship* with God and His true saints. When we have true Biblical *fellowship* with God and His true saints, we can *know* the things of God because His life is *manifested* in our life.
- y. The Old Testament Jewish religion was all about works, at least on the surface. The Jews were required to make certain sacrifices, observe holy days, keep a certain diet and other things. When God promised blessings, they were physical and worldly blessings. When God promised punishment, the punishment also was physical and worldly. Yet, within this framework we find that David was *a man after (God's) own heart* ([1Samuel 13:14](#)) while he was a murderer, adulterer and did many other sins.

Therefore, even in the Old Testament we see God providing special blessings to those that He had a personal relationship with. Look at Abraham, Moses, the prophets and others that are heroes of the Old Testament and you will see that God consistently provided special blessings to those who maintained a personal relationship with Him.

- z. Moving on, we find that the Old Testament prophets had much to say about *righteousness*. We also find that those who had *righteousness* received it through their personal relationship with God. Further, those people who received the greatest rewards from God (like Abraham) didn't receive those rewards for the religious actions that they did but because of the personal relationship that they had with God ([Matthew 8:11-12](#), [Romans 4](#), [Hebrews 2:16](#); [11:17-19](#), etc).
- aa. In the New Testament, God gave us a better covenant ([Hebrews 6:9-10](#), [7:19-22](#), [8:6-13](#), etc) than people had under the Old Testament. This covenant was based upon God *put(ting) my laws into their mind, and writ(ing) them in their hearts* ([Hebrews 8:10](#)). In the Old Testament, they did not have the indwelling [Holy Spirit](#). While the Old Testament religion emphasized obedience in this world based upon religious law, the New Testament emphasizes attitudes of the heart and obedience in this world based upon an indwelling [Holy Spirit](#). Actions are important, in the New Testament religion, only in that they reveal the condition of our hearts (beatitudes, [Matthew 12:34](#), etc). It is this relationship with the indwelling [Holy Spirit](#), and the evidences of that relationship within this world, that 1John deals with.
- ab. The key to understanding 1John is knowing that our attitudes are a critical emphasis in the New Testament. Many of the '*difficult passages*' in 1John become clearer if you consider John's subject to be the condition of our heart (attitudes) as it reveals our true underlying spiritual condition. Add to that the realization John teaches that our lifestyle actions show the true condition of the heart. For a more detailed example, please see the part on [Sin in 1John](#) (below).

ac.

ac.i.1.a.i. Word Counts 1John:

- ad. '*Book Counts*': HIM (53), GOD (44), HAVE (37), LOVE (33), US (29), YOU (29), KNOW (27), BECAUSE (25), WORLD (22), IF (21), THIS (20), HATH (17), LIFE (15), FROM (14), SIN (14), FATHER (13), ONE (13), OUR (13), SON (12), BROTHER (11), CHILDREN (11), NO (11), SPIRIT (11), JESUS (10), TRUTH (10), WHICH (10), YE (10), ALSO (9), BEGINNING (9), EVEN (9), HEARD (9), LITTLE (9), LOVETH (9), WHOSOEVER (9), ABIDETH (8), ALL (8), HEREBY (8), MAN (8), SEEN (8), THINGS (8), BORN (7), *Christ* (7), COMMANDMENT (7), EVERY (7), MAY (7), ANOTHER (6), ANY (6), AS (6), DEATH (6), THERE (6).
'*Chapter 1*': HAVE (12), US (7), WHICH (7), IF (5), OUR (5), FELLOWSHIP (4), HIM (4).
'*Chapter 2*': YE (22), YOU (21), HAVE (18), HIM (16), BECAUSE (10),

KNOW (10), FATHER (8).

'Chapter 3': HIM (17), GOD (11), US (9), LOVE (7), BECAUSE (6), HATH (6), KNOW (6).

'Chapter 4': GOD (29), LOVE (19), US (12), WORLD (9), SPIRIT (8), BECAUSE (7), HATH (6).

'Chapter 5': GOD (20), SON (11), HIM (10), HATH (9), THIS (9), KNOW (8), LIFE (7).

ae.

ae.i.1.a.i. Word Studies in 1John:

52. Know: 38 times in 31 verses - [2:3](#), [4](#), [5](#), [11](#), [13](#), [14](#), [18](#), [20](#), [21](#), [29](#); [3:1](#), [3:2](#), [5,6](#), [14](#), [15](#), [19](#), [20](#), [24](#); [4:2](#), [6](#), [7](#), [8](#), [13](#), [16](#); [5:2](#), [13](#), [15](#), [18](#), [19](#), [20](#).
53. Love: 33 times in 23 verses - [2:5](#), [15](#); [3:1](#), [11](#), [14](#), [16](#), [17](#), [18](#), [23](#); [4:7](#), [8](#), [9](#), [10,11](#), [12](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#); [5:2](#) [3](#)
54. Manifest / Seen / Heard: 27 times - [1:1](#), [2](#), [3](#), [5](#); [2:7](#), [18](#), [19](#), [24](#); [3:2](#), [5](#), [6](#), [8,10](#), [11](#); [4:3](#), [9](#), [12](#), [14](#), [20](#); [5:14](#), [15](#), [16](#).
55. Sin(s): is used 16 times in 9 verses within 1John. Those translate to 13 sentences which are: [1:7](#), [8](#), [9](#); [2:1](#), [2](#), [12](#); [3:4](#), [5](#), [8](#), [9](#); [4:10](#); [5:16](#), [17](#).
56. World: 17 times - [2:2](#), [15](#), [16](#), [17](#); [3:1](#), [13](#), [17](#); [4:1](#), [3](#), [4](#), [5](#), [9](#), [14](#), [17](#); [5:4](#), [5](#), [19](#).
57. Life: 12 times - [1:1](#), [2](#); [2:16](#), [25](#), [3:14](#), [15](#), [16](#); [5:11](#), [12](#), [13](#), [16](#), [20](#).
58. Light and Darkness: 7 times - [1:5](#), [6](#), [7](#); [2:8](#), [2:9](#), [10](#), [11](#).
59. Word: 7 times - [1:1](#), [10](#); [2:5](#), [7](#), [14](#); [3:18](#); [5:7](#).

af.

ag.

ah. God in 1John

ai. of God:	aj.
ak. love	al. 2:5 ; 3:16-17 ; 4:9 , 4:12 4:16 ; 5:3
am. word	an. 2:5 , 14
ao. will	ap. 2:17
aq. Son	ar. 3:8 ; 4:15 ; 5:5 ; 10 , 12-13 , 20
as. sons	at. 3:1-2
au. born	av. 3:9 ; 4:7 ; 5:1 , 4 , 18
aw. children	ax. 3:10 ; 5:2
ay. Spirit (Upper case=Holy Spirit)	az. 4:2
ba. spirit (lower case=ours)	bb. 4:1 , 3 , 6
bc. ye are	bd. 4:4
be. we are	bf. 2:5 ; 3:1 , 2 ; 4:6 ; 5:18 , 19
bg. witness	bh. 5:9 , 10
bi. not (of God)	bj. 3:10 , 4:3 , 4:6
bk. God is:	bl.
bm. light	bn. 1:5
bo. greater	bp. 3:20 , 5:9
bq. love	br. 4:8
bs. Son of God:	bt.
bu. manifested	bv. 3:8
bw. Jesus is	bx. 4:15 , 5:5
by. believe on	bz. 5:10 , 5:13
ca. is come	cb. 5:20
cc. hath not	cd. 5:12

ce. confidence toward God:	cf. 3:21
cg. God gave eternal life:	ch. 5:11
ci. God sent:	cj. 4:9
ck. God loved:	cl. 4:10 , 4:11
cm. God dwelleth in us:	cn. 4:12 , 4:15 , 4:16
co. love God:	cp. 4:20 , 4:21 , 5:2
cq. know God:	cr. 4:7
cs. No man hath seen God:	ct. 4:12
cu. know not God:	cv. 4:8
cw. Believe not God:	cx. 5:10
cy. This is the true God, and eternal life:	cz. 5:20

da. [Chapter 1](#)

db. The chapter summary is: '[Fellowship with God](#).'

dc. In the first chapter John declares that God's basic nature is light and that we can have fellowship with God and His saints if we walk in the light as he is in the light. John goes on to explain that if we say that we have fellowship with him, and walk in darkness, we lie. After this John explains some simple tests for if we truly have fellowship with God.

dd. The summary of each sentence within this chapter is:

- de. 1. [C1-S1](#) The Basis of authority which gives John the right to speak. .
- df. 2. [C1-S2](#) Fellowship with the Father and with Jesus brings full joy.
- dg. 3. [C1-S3](#) The main subject of this chapter.
- dh. 4. [C1-S4](#) Walk your talk.
- di. 5. [C1-S5](#) We still sin after getting saved.
- dj. 6. [C1-S6](#) True confessing will cause us to '[Stop our Sinning](#)'.
- dk. 7. [C1-S7](#) Claiming that we do not sin is doing the work of the Devil.

d.

dm.

dn. Chapter 2

- do. The chapter summary is: 'Beware of spiritual liars like antichrists'.
- dp. In the second chapter we are told that John wrote with the authority of God and we are warned that there are liars who claim to represent God but who are actually antichrists. Finally John said if we live our profession we will know the difference between the Spirit of those who are in the light versus antichrists and that we are to trust the unction from the Holy One (personal guidance from the Holy Spirit) to show us which leaders to follow.
- dq. The summary of each sentence within this chapter is:
- dr. 1. C2-S1 What John hopes to accomplish with this epistle.
- ds. 2. C2-S2 Jesus Christ is our advocate (legal representative) with the Father.
- dt. 3. C2-S3 Here is our proof of maintaining our personal relationship.
- du. 4. C2-S4 What God calls the disobedient child of God.
- dv. 5. C2-S5 How to know that we are In Christ.
- dw. 6. C2-S6 Jesus is our example of how to live in this flesh.
- dx. 7. C2-S7 John is not writing anything that they have not heard before.
- dy. 8. C2-S8 The old commandment.
- dz. 9. C2-S9 The new commandment..
- ea. 10. C2-S10 How to identify a person who is self-deluded.
- eb. 11. C2-S11 How to tell if we abideth in the light.
- ec. 12. C2-S12 Hate shows that we walketh in darkness.
- ed. 13. C2-S13 First reason why John is writing.
- ee. 14. C2-S14 Second reason why John is writing.
- ef. 15. C2-S15 Third reason why John is writing.
- eg. 16. C2-S16 Fourth reason why John is writing.
- eh. 17. C2-S17 Fifth reason why John is writing.
- ei. 18. C2-S18 Sixth reason why John is writing.
- ej. 19. C2-S19 Precept on love.
- ek. 20. C2-S20 Why we were given the prior precept.
- el. 21. C2-S21 Why God's love is not in anyone who loves this world.
- em. 22. C2-S22 Different fates for different people based upon what they do.
- en. 23. C2-S23 We know that it is the last time.
- eo. 24. C2-S24 God separates people according to their doctrine.

- ep. 25. [C2-S25](#) The unction from the Holy One.
- eq. 26. [C2-S26](#) The truly saved and sanctified know the truth.
- er. 27. [C2-S27](#) Anyone that denieth that Jesus is the Christ is a liar.
- es. 28. [C2-S28](#) A Biblical antichrist.
- et. 29. [C2-S29](#) How to know if you have a relationship with God the Father.
- eu. 30. [C2-S30](#) Let God's truth abide in you.
- ev. 31. [C2-S31](#) Why.
- ew. 32. [C2-S32](#) Additional promise: eternal life.
- ex. 33. [C2-S33](#) John wrote to warn us against seducers.
- ey. 34. [C2-S34](#) Blessings if we retain our anointing.
- ez. 35. [C2-S35](#) Conclusive command.
- fa. 36. [C2-S36](#) Live righteously to prove that you are born of him.

fb.

fc.

fd. Chapter 3

- fe. The chapter summary is: 'Be a true son of God'.
- ff. In the third chapter John tells us that God changed the legal standing of the saved when He made us sons of God and that we can tell true sons of God from [false](#) because the true purifieth himself, even as he is pure and loves in deed and in [truth](#), not in word, neither in tongue because the true sons of God have God's [Spirit](#) which enables them to do so.
- fg. This chapter causes much disagreement because of all of the doctrinal error that is based upon it. The fact that there is so much error proves that the devil hates the truths found here and is pressing several different lies so that people who see one lie for what it is might be taken in by another lie. Also, many will avoid the entire chapter, and the [truths](#) in it, because they are scared off by the confusion and their fear of not being able to sort out the confusion. We don't have to answer all of the confusing and conflicting lies, even though some will be answered. We only need to know what John really says in this chapter.
- fh. John is talking about our status as sons of God. He starts out the chapter talking about our relationship to God the Father, including our legal relationship, and this is what causes most of the controversy. Then John talks about how the children of God are manifested and how the children of the devil are manifested, and that causes another controversy. Then John tells us how we can be assured that we are sons of God and those comments are usually ignored. Finally, John tells us the advantages of being sons of God and those promises are claimed by religious liars even while they ignore all of God's requirements to be one of the sons of God. Within this chapter we see references to the family of God used in:
 - fi. • Father: [3:1](#)
 - fj. • Son of God: [3:8](#)
 - fk. • Sons of God: [3:1](#), [2](#)
 - fl. • Children: [3:7](#), [10](#), [18](#)
 - fm. • Brother: [3:10](#), [12](#), [15](#), [17](#)
 - fn. • Brethren: [3:13](#), [14](#), [16](#)
- fo. The subjects of this chapter are dealt with in the following Studies (and are mentioned in others not listed here):
 - fp. • Lord Jesus Christ in [John 3:5](#); [3:18](#); [6:29](#); [6:70](#); [8:11](#);
 - fq. • [Basic Study of Romans Chapter 4](#);
 - fr. • Lord Jesus Christ in [Romans 3:26](#); [8:2](#); [8:14](#);
 - fs. • Lord Jesus Christ in [Acts 2:21](#); [3:19](#);
 - ft. • Lord Jesus Christ in [Hebrews 10:19](#); [12:5](#);

- fu. • Lord Jesus Christ in [2Peter 2:9](#);
 - fv. • [John the Baptist 04](#)
 - fw. • [Jesus used the Power of the Holy Spirit](#)
- fx. Part of what is brought out in those studies is the difference between how God treats one of His children doing a sin verses how he treats a child of the devil doing a sin. When we call upon the name of the Lord, God changes our legal status from being a child of the devil ([Acts 13:10](#)) to being a child of God because of adoption ([Romans 8:15, 23](#); [Galatians 4:5](#); [Ephesians 1:5](#)). After we spiritually mature and have the character of God in a way that lost people can not deny, then we become one of the sons of God ([John 1:12](#); [Romans 8:14, 19](#); [Philippians 2:15](#); [1John 3:1-2](#)). This change in legal status makes a major difference in how God reacts to sin. In [1John 1](#) John was dealing with our acts of sin as a child of God. In this chapter he is dealing with the legal aspects of sin. Please also see the section of this Study on [Sin](#) as it provides many more details on this subject.
- fy. In the third chapter John tells us that God changed the legal standing of the saved when He made us sons of God and that we can tell true sons of God from [false](#) because the true purifieth himself, even as he is pure and loves in deed and in [truth](#), not in word, neither in tongue because the true sons of God have God's [Spirit](#) which enables them to do so.
- fz. The summary of each sentence within this chapter is:
- ga. 1. [C3-S1](#) God proves His love by what He makes His sons to be.
 - gb. 2. [C3-S2](#) God's sons will be different.
 - gc. 3. [C3-S3](#) Evidence that someone is a son of God.
 - gd. 4. [C3-S4](#) The legal definition of sin.
 - ge. 5. [C3-S5](#) Why Jesus was manifested.
 - gf. 6. [C3-S6](#) People that abideth in him '*stop their sinning*'.
 - gg. 7. [C3-S7](#) Beware of deception.
 - gh. 8. [C3-S8](#) Sin is from the devil.
 - gi. 9. [C3-S9](#) The Son of God was manifested to destroy sin..
 - gj. 10. [C3-S10](#) Legal consequences of being saved.
 - gk. 11. [C3-S11](#) How to tell the difference between the children of God and the children of the devil.
 - gl. 12. [C3-S12](#) Why the prior test is valid.
 - gm. 13. [C3-S13](#) Truly saved do not act like Cain.
 - gn. 14. [C3-S14](#) Why did Cain kill his brother?
 - go. 15. [C3-S15](#) The reason.
 - gp. 16. [C3-S16](#) Don't find reality strange.

- gq. 17. [C3-S17](#) How to know that you are saved.
- gr. 18. [C3-S18](#) Hate makes us abide in death.
- gs. 19. [C3-S19](#) Murderers are lost.
- gt. 20. [C3-S20](#) God's love.
- gu. 21. [C3-S21](#) Our actions in this world prove our claims of having God's love.
- gv. 22. [C3-S22](#) Love in deed and in truth.
- gw. 23. [C3-S23](#) Our assurance is based upon our actions.
- gx. 24. [C3-S24](#) We can trust God's Word over our own heart.
- gy. 25. [C3-S25](#) Trust God above all else.
- gz. 26. [C3-S26](#) Trust God's provision.
- ha. 27. [C3-S27](#) Obey God's commandment in order to receive from Him.
- hb. 28. [C3-S28](#) We will keepeth his commandments if we dwelleth in him.
- hc. 29. [C3-S29](#) God's Holy Spirit gives us our assurance.

hd.

he.

hf. Chapter 4

hg. The chapter summary is: 'Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. (4:7)'.

hh. In the fourth chapter, John tells us to try the [spirits](#) whether they are of God and Hereby know we the [Spirit](#) of [truth](#), and the [Spirit](#) of error. Where the third chapter told us how to tell the difference between saved and lost people based upon the [Spirit](#) that is manifested in their lives, the fourth tells us how to tell the difference between [spirits](#) which try to get us to do things. John says that the main manifestation between the [Spirit](#) of God and other [spirits](#) is love because God is love. Therefore, the saved should love one another and his (God's) love is perfected in us.

hi. The summary of each sentence within this chapter is:

hj. 1. [C4-S1](#) How to avoid false doctrine.

hk. 2. [C4-S2](#) How to tell the difference between God's Spirit and devils..

hl. 3. [C4-S3](#) Our protection from the spirit of antichrist.

hm. 4. [C4-S4](#) How to tell if someone follows an antichrist.

hn. 5. [C4-S5](#) How to know if someone of God.

ho. 6. [C4-S6](#) How to tell the difference in spirits.

hp. 7. [C4-S7](#) John's request for us to act like God.

hq. 8. [C4-S8](#) We must love if we are of God.

hr. 9. [C4-S9](#) We are to live through God's Son..

hs. 10. [C4-S10](#) True love is paying for the sins of another.

ht. 11. [C4-S11](#) We should love like God does.

hu. 12. [C4-S12](#) No man hath seen God at any time..

hv. 13. [C4-S13](#) We get God to dwell in us by loving one another.

hw. 14. [C4-S14](#) God's Holy Spirit assures us of our relationship.

hx. 15. [C4-S15](#) A true testimony.

hy. 16. [C4-S16](#) Live a testimony showing that Jesus is the Son of God.

hz. 17. [C4-S17](#) Experience God's love.

ia. 18. [C4-S18](#) We must dwell in love.

ib. 19. [C4-S19](#) Acting like God's Son gives us boldness in the day of judgment.

ic. 20. [C4-S20](#) It takes perfect love to stop the torment of fear.

id. 21. [C4-S21](#) Why to mature in love.

ie. 22. [C4-S22](#) Why we love God.

- if. 23. [C4-S23](#) How to spot a liar.
- ig. 24. [C4-S24](#) Our God-given commandment.

ih.

ii. [Chapter 5](#)

- ij. The chapter summary is: 'Stop sinning and win souls'.
- ik. In his final chapter John tells us that the saved have the witness of God in their life and they stop their sinning. Liars claim otherwise and deny that Jesus Christ lived in the flesh, without sin, by the power of the [Holy Spirit](#). John concludes (other than some 'wrap-up' comments) with These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. In the Bible, believe is an action word whereby we trust God's Spirit and power to work through our lives and we do the things that will give God permission to act according to His Spirit through our lives.
- il. The summary of each sentence within this chapter is:
 - im. 1. [C5-S1](#) Evidence of salvation.
 - in. 2. [C5-S2](#) We must keep God's commandments in order to love the children of God.
 - io. 3. [C5-S3](#) The love of God.
 - ip. 4. [C5-S4](#) The victory of God.
 - iq. 5. [C5-S5](#) The God made victor.
 - ir. 6. [C5-S6](#) How Jesus came.
 - is. 7. [C5-S7](#) God's Spirit beareth witness to what John says.
 - it. 8. [C5-S8](#) The Trinity defined.
 - iu. 9. [C5-S9](#) God's witnesses in this world.
 - iv. 10. [C5-S10](#) Further proof from God.
 - iw. 11. [C5-S11](#) Saved people hath the witness in himself.
 - ix. 12. [C5-S12](#) Recorded proof.
 - iy. 13. [C5-S13](#) Either you have God's life or you don't.
 - iz. 14. [C5-S14](#) Why God wrote the Bible and why John wrote this epistle.
 - ja. 15. [C5-S15](#) Our confidence because of Who He is.
 - jb. 16. [C5-S16](#) The sin which is not unto death.
 - jc. 17. [C5-S17](#) The sin unto death.
 - jd. 18. [C5-S18](#) A life of unrighteousness can result in death.
 - je. 19. [C5-S19](#) Prove your own salvation.

- jf. 20. [C5-S20](#) Base your assurance on your God-caused difference from the world.
- jg. 21. [C5-S21](#) God's Son gives understanding of Biblical truth.
- jh. 22. [C5-S22](#) Truth is the true God and eternal life.
- ji. 23. [C5-S23](#) Avoid what turns us from truth.
- jj. 24. [C5-S24](#) Amen.

jk.

jl. Special Word Studies in 1John

jl.i. Know in 1John

- jm. The word *know* / *knew* appears 717 times in the Bible and 28 times within 23 verses of 1John. The world and religion will give us a different definition for *know* that the Bible uses. People who use the world's definition or religion's definition end up with erroneous doctrine. [Genesis 4:1](#) tells us *And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.* [Luke 1:34](#) tells us *Then said Mary unto the angel, How shall this be, seeing I know not a man?* We can see from these verses, and others, that the Biblical definition includes the idea of (God's) life being put in us which results in a birth which can be seen by the entire world including lost people. I have heard preachers say '*I know that I know that I know that I know that... (I'm saved, etc)*' as if repeating this claim multiple times will make it true. However, repeating this claim is not some magic formula to make it true. Instead, they need to display God's life that has been birthed in their life. Many times people are taught to claim that they '*know*' that they are saved because they received God's Word into their heart. However, the dirty little secret is that many of these people who '*received God's Word into their heart*' later claim that they really were not saved or live a life that makes their claim a lie. As taught in the '*parable of the sower*' ([Matthew 13](#); [Mark 4](#) and [Luke 8](#)), much of the seed that was received by the earth did not result in life and some life failed to reproduce or be effective. This same concept is taught many places in the Bible. We need to teach people to stop claiming that they '*know*' a Biblical [truth](#) until they have the Biblical evidence of Biblically *knowing*, which is a birth of God's life through their life which is evident even to the lost people of the world.
- jn. *Know* is used 38 times in 31 verses in 1John. Links to the notes for those sentences are: [2:3](#), [4](#), [5](#), [11](#), [13](#), [14](#), [18](#), [20](#), [21](#), [29](#); [3:1](#), [3:2](#), [5](#), [6](#), [14](#), [15](#), [19](#), [20](#), [24](#); [4:2](#), [6](#), [7](#), [8](#), [13](#), [16](#); [5:2](#), [13](#), [15](#), [18](#), [19](#), [20](#).
- jo. Please see the notes for [Romans C10S25](#); [1Corinthians C1S11](#) and [Galatians C3-S9](#) about the word *know*. The functional definition is: '*A clear and certain perception of that which exists, or of truth and fact; and the perception of the connection and agreement, or disagreement between various truths and acts. Within the Biblical usage is the knowledge that comes only from personal intimate experience*'. Please see the notes for [2Peter 1:2-LJC](#); [2Peter 2:20-LJC](#) and

[Philippians 1:9-11](#) about the word *knowledge*. Please see the note for [Romans C11S4](#) about the word *foreknow*. Please see the note for [Romans C6S5](#) about the phrase *Know ye not*. Please see the note for [1Corinthians C16S17](#) about the word *acknowledge*. There are different levels of *knowledge* which can vary based upon their source, how the *knowledge* is obtained and more. True Biblical *knowledge* includes the most intimate and personal type of *knowledge* which comes from personal experience.

jp. [Home](#)

jr.

jri. Life in 1John

- js. The word *life* appears 699 times in the Bible and 12 times in 1John. There are many forms of *life* in the world and in the Bible (plant, animal, human, spiritual, etc). We need to be *rightly dividing the Word of Truth* by looking at the context and making sure that the type of *life* which is in the verse is the same type of *life* that we apply the verse to. Please see the context of each sentence and the note associated with each to verify the type of *life* that John is talking about in that particular instance. Links to the notes for those sentences are: [1:1](#), [1:2](#); [2:16](#), [2:25](#),[3:14](#), [3:15](#), [3:16](#); [5:11](#), [5:12](#), [5:13](#), [5:16](#), [5:20](#).
- jt. The phrase *eternal life* is used 6 times in 1John in:
42. [1:2](#): In this sentence this phrase is used to identify *Jesus Christ* Who was *with the Father* and *manifested* to men.
43. [2:25](#): This sentence tells us that God the Father *hath promised us, even eternal life*.
44. [3:15](#): says *no murderer hath eternal life abiding in him*. Please realize that there is a difference between what the Bible recognizes as an accidental killing and *murder*.
45. [5:11](#): says *And this is the record, that God hath given to us eternal life, and this life is in his Son*. No one is saved (has *eternal life*) separate from receiving it from God's Son and that requires them fulfilling His requirements, not just their doing a religious act.
46. [5:13](#): tells us that each of us personally *may know that ye have eternal life, and that ye may believe on the name of the Son of God*, but this requires us accepting what John has *written unto* us in this epistle.
47. [5:19-20](#): These two sentences are part of John's summary of this epistle and they tell us that *eternal life* is only *in him that is true, even in his Son Jesus Christ*. Please also see the references and related notes in the [Relational Preposition Study](#) for the phrase *in him*.
- 48.
- ju. Please see the note for each sentence listed above for more details on each usage. In addition, we also find the phrase *eternal life* in: [Matthew 19:16](#); [Matthew 25:46](#); [Mark 10:17](#), [30](#); [Luke 10:25](#); [Luke 18:18](#); [John 3:15](#); [John 4:36](#); [John 5:39](#); [John 6:54](#), [68](#); [John 10:28](#); [John 12:25](#); [John 17:2-3](#); [Acts 13:48](#); [Romans 2:7](#); [Romans 5:21](#); [Romans 6:23](#); [1Timothy 6:12](#), [19](#); [Titus 1:2](#); [Titus 3:7](#); [Jude 1:21](#). Please also see the note for [Romans 2:7](#) which has additional verses which teach the same thing while not using these exact words.
- jv. Please see the notes for [2Corinthians 2:15](#) and [Philippians 1:19-20](#) about the word *life*. The definition from the Easton's Bible Dictionary is: '*generally of physical life (Ge 2:7; Lu 16:25, etc.); also used figuratively (1) for immortality (Heb 7:16); (2) conduct or manner of life (Ro 6:4); (3) spiritual life or salvation (Joh 3:16-17,18,36); (4) eternal life (Mt 19:16-17; Joh 3:15); of God and Christ as the absolute source and cause of all life (Joh 1:4; 5:26,39; 11:25; 12:50)*'. Those notes also have definitions from other dictionaries and links from other

commentaries. Please also see the note for [Romans C10S15](#) about the phrase *belief changes life*. Please also see the note for [1Corinthians C6S16](#) about the phrase *kingdom of God rejected by lifestyle sins*. Please also see the notes for [Hebrews 1:8-LJC](#) and [Philippians 1:27-LJC](#) about the phrase *life everlasting*. The functional definition is: 'God's life in me'.

jw.

jw.i. Light and Darkness in 1John

- jx. *Light* and *darkness* are contrasted against each other in the first two chapters of 1John.
- jy. *Light and Darkness* are used in two general areas of 1John. Since each of those places involve several sentences, the commentary of those places is below and not within the Sentence-by-Sentence section. *Light and Darkness* are used 7 times in 1John. The usage is symbolic in nature and the symbolic meaning can only be understood by looking at every usage in 1John. *Light* is used in 1John in:
51. [1:5](#) (*This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.*). Here, *light* is used to tell us the character of God and that this character has nothing of evil (symbolic *darkness*) in it. Things which are in physical *light* can be easily seen and are not hid. Thus, we know that God does not hide anything of His character from the saved. This lets us know that people who claim to have '*special knowledge or special revelation that God gave only to them*' are liars. That would require God putting the saved into *darkness* about this so-called '*special knowledge or special revelation*'. Yes, places like [Matthew 13:11](#), [Mark 4:11](#), [Luke 8:10](#) and [1Corinthians 1-3](#), let us know that God hides some things from the lost and the spiritually immature, but God makes those things available to any people who meet His requirements of getting saved and spiritually maturing. Thus, God is only protecting people from knowledge that they can't handle and not restricting that knowledge like we see when a being is in *darkness*. Also, there are some places like [Romans 16:25](#) which tell us that God hid things until we had the indwelling Holy Spirit Who could teach us their true meaning. However, this is just one more example of God is protecting people from knowledge that they can't handle.
52. [1:7](#) (*But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*). Here, *light* is used to tell us how to *walk* ('take small repeated steps' '*which represents the little things of everyday life*'). Therefore, we see that we are symbolically told to let God's character control '*the little things of everyday life*'.
53. [2:8](#) (*Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.*). Here, *light* is used to tell us that God provided *a lamp unto my feet, and a light unto my path* ([Psalms 119:105](#)). Therefore, we are expected to use it and to follow it.
54. [2:9](#) (*He that saith he is in the light, and hateth his brother, is in darkness even until now.*) Here we see that our life must back our mouth or we are a *liar*. Once more we see that *light* is used to tell us how to act in thus physical world and the attitudes that we are to have.

55. [2:10](#) (*He that loveth his brother abideth in the [light](#), and there is none occasion of stumbling in him.*). Here, we see that having [light](#) prevents us from acting wrong against our *brother*. We can act wrong against our *brother*, but we must first leave the [light](#) and enter [darkness](#).

jz. In general, we can say that light is: 'The spiritual gift from God that overcomes spiritual darkness from sin and Satan. Spiritual light allows us to see and understand things from God's view. Spiritual light allows us to see how to walk, work and live in this world in a Godly way.' Please also see the note for [Romans 13:12](#) for links to every place in the New Testament where the word [light](#) and the word [darkness](#) are both used, along with further notes about related verses.

ka. Please be sure to see the sections below the notes on the verses which use the word [darkness](#). Those sections have contextual considerations and show how the sentences work together to teach the doctrine that John is teaching. They also show how John contrasts [light](#) to [darkness](#).

kb. [Darkness](#) is used in 1John in:

41. [1:5](#) (*This then is the message which we have heard of him, and declare unto you, that God is [light](#), and in him is no [darkness](#) at all.*) Here, [darkness](#) is used symbolically to tell us that there is nothing evil in God. [Titus 1:2](#) says *In hope of eternal life, which God, that cannot lie, promised before the world began.* [Hebrews 4:15](#) says *For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.* [1John 3:9](#) says *Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.* Thus we see that *no darkness at all* can be equated to *cannot lie* and *cannot sin*.

42. [1:6](#) (*If we say that we have fellowship with him, and walk in [darkness](#), we lie, and do not the truth*). Here, [darkness](#) is used spiritually to tell us that '*if the small things of our everyday life are not as God directs, while we say that we have fellowship with him (God) then we lie, and do not the truth*'. Now some might think that I go too far but consider: [Romans 14:23](#) says *whatsoever is not of faith is sin.* [James 4:17](#) says *Therefore to him that knoweth to do good, and doeth it not, to him it is sin.* [1John 5:17](#) says *All unrighteousness is sin: and there is a sin not unto death.* Thus we see that these verses cover pretty much everything that people might think is not sin but is part of [darkness](#). This verse is only half of this sentence with the other half being the polar opposite Equivalent Section. When we consider the entire sentence together, as is done below, there can be no doubt that *if we walk in darkness* then we are sinning and that breaks our *fellowship* with God.

43. [2:8](#) (*Again, a new commandment I write unto you, which thing is true in him and in you: because the [darkness](#) is past, and the true light now shineth.*). Here, [darkness](#) is used symbolically for the time before the church age when God's people did not have the indwelling Holy Spirit to lead them in their everyday life. Since, during the Church age, we have the indwelling Holy Spirit to lead us, *the darkness is past*. Thus we see that [darkness](#) includes sins of ignorance.

44. [2:9](#) (*He that saith he is in the light, and hateth his brother, is in [darkness](#) even until now.*) Thus we see that the condition of our heart is revealed by our attitudes and actions. Within our verse, [darkness](#) is used symbolically to identify a heart that is turned away from God.

45. [11](#) (*But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.*) Here, we see that *darkness* is symbolically to represent spiritual things which prevent us from seeing what the guidance from God. we already saw that [Psalms 119:105](#) tells us that *Thy word is a lamp unto my feet, and a light unto my path.* Yet, [2Peter 3:16](#) tells us that *they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.* Therefore, the *darkness* that the *unlearned and unstable* are in causes them to *wrest (with) the scriptures, unto their own destruction* and to *knoweth not whither he goeth, because that darkness hath blinded his (spiritual) eyes.* Putting it all together, we see that *hateth our brother* causes us to *walketh in darkness* and *wrest (with) the scriptures, unto our own destruction.*

kc. Please also see the note for [Romans 13:12](#) for links to every place in the New Testament where the word *light* and the word *darkness* are both used, along with further notes about related verses. In addition, please also see the note for [Hebrews 12:18-24](#) about the word *darkness*. That note has the full definitions from three dictionaries and links from other commentators. The functional definition, for the word *darkness*, is: 'the physical manifestation of evil spiritual influence'.

kc.i.1.a. 1John 1:5-7

- kd. *This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*
- ke. This sentence starts out with *This then*, which means '*as a result of what was said in the prior verses*'. There we are told that *Jesus Christ* is the *Son of God* and that He *manifested that eternal life, which was with the Father.* Further, John and others had *fellowship is with the Father, and with his Son Jesus Christ.* John also said that he was writing to us *that ye (each and every one of us personally) also may have fellowship with us (God the Father, Jesus Christ and the true saints of God)* and that this *fellowship* will allow that *your joy may be full.* In order to have this *fellowship* and *joy*, we have to receive *this message* that comes from God *the Father, and with his Son Jesus Christ.* The message is *that God is light, and in him is no darkness at all.*
- kf. Therefore, since John's whole book is written from a spiritual perspective, John is using *light* to indicate the Spiritual nature of God in us and he is using *darkness* to indicate the spiritual nature which is opposite of God and comes from *sin* in us. John tells us a considerable amount about *sin*, as seen in the part under [Sin in 1John](#). As seen there, *sin* comes from the influence of the *world* ([1John 2:2,15, 16, 17; 3:1, 13, 17; 4:1, 3, 4, 5, 9, 14, 17; 5:4, 5, 19](#)), the *flesh* ([1John 2:16;4:2, 3](#)) and the *devil* ([1John 3:8, 10](#)). Further, [2:16](#) tells us *...the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.* Most people understand that *lust* and *pride* are from *sin* and what John calls *darkness*. The difference between *sin* and *darkness* is that *sin* is an act or attitude that violates God's Law ([1John 3:4](#)) and *darkness* is the influence that encourages (tempts) us to *sin*. This first occurrence of *darkness* in 1John tells us that God has

nothing to do with anything that influences us to *sin* and that God's influence is *light*. Just as *light* overcomes all *darkness*, so also does God's influence overcome the influence that encourages us to *sin*. However, as seen in the sentences before this sentence, we must maintain our *fellowship* with God the Father, Jesus *Christ* and the true saints of God in order to remain in God's *light*.

- kg. The next sentence ([1:6-7](#)) continues this thought which helps to create the foundation of John's epistle. As seen in the [Sentence-by-Sentence](#) section of this study, this sentence is divided into two Equivalent Sections by a colon. It is also explained in the part on [Sin in 1John](#). As noted above, *darkness* influences us to *sin*, which is seen in this sentence (*If we...walk in darkness, we lie, and do not the truth*). As also noted the [Sentence-by-Sentence](#) section, the colon followed by *but* makes the two parts of this sentence polar opposites. At the one end we have those people who *say that (they) have fellowship with him, and walk in darkness*. At the other end we have those people who *walk in the light, as he is in the light*. Then we have the majority of people who fall between the two extremes such as those who *walk in darkness* but do not claim to have *fellowship with him* or those people who *walk in the light* but they don't do it *as he is in the light*. We can tell if we are part of these in-between groups if we are not lying about our *fellowship with him* but also do not have the results promised to those who *walk in the light, as he is in the light*. As noted elsewhere, many people do not experience that *the blood of Jesus Christ his Son cleanseth us from all sin*.
- kh. Religious error claims that we have to '*claim this promise by faith*' but 1John is about evidences in this world which let us how that we have a spiritual [truth](#). We need to verify according to what we are told in 1John instead of '*claiming this promise by faith*'. In the case of *cleanseth us from all sin*, the sin no longer has control over us and we stop doing it ([Matthew 1:21](#); [John 19:11](#); [Romans 6:7-22](#); [8:22](#); [1Peter 4:1](#); [2Peter 2:14](#); [1John 1:7](#); [3:8](#)). In particular, [3:8](#) tells us *...For this purpose the Son of God was manifested, that he might destroy the works of the devil*. So long as sin has control over us He has not *destroyed the works of the devil* in our life. Therefore, while saved people are still struggling with a particular sin, they do not *walk in the light, as he is in the light* with regard to that particular sin.

kh.i.1.a. 1John 2:8-11

- ki. *Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.*
- kj. The next place that we see *Darkness* and *Light* is [2:8](#). John started chapter 2 with *My little children, these things write I unto you, that ye sin not*. John continues with an explanation that we must *we keep his commandments* and makes a distinction between those who really *keep his commandments* and liars who claim to do so but really do not *keep his commandments*. Further, as explained

in the [Sentence-by-Sentence](#) section, John's commandments are based upon the Bible and the indwelling [Holy Spirit](#). Our sentence in [2:8](#) is part of John's explanation that his *new commandment* is to follow the indwelling [Holy Spirit](#). John says *the darkness is past* to indicate that the time when God's saints had to live under the influence of sin ended when *the true light now shineth*. [John 3:34](#) is part of the testimony of John the Baptist and tells us *For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him*. The colon in [John 3:34](#) lets us know that the two parts are equivalent and that Jesus *speaketh the words of God* because (*for*) *God giveth not the Spirit by measure unto him*. Jesus used the [Holy Spirit](#) to tell us *the words of God* and He declared *I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life* ([John 8:12](#), also [John 9:5](#); [Mark 5:14](#); [2Corinthians 4:4](#)). We also see *the children of this world* contrasted to *the children of light* in [Luke 16:8](#) and we saw in John's first use of *darkness* that he equated *darkness* to the influence of sin, including the influence of *this world*. Hopefully the reader can see the Biblical basis for my claim that in our current verse, John uses *the true light now shineth* for the influence of the indwelling [Holy Spirit](#) within our life and John uses *the darkness* for the influence of sin in our life which includes the influence of *this world*. John clarifies this further in the next two sentences where he says *He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him*. In our first sentence we see the same structure as [2:4](#) where John called these people *liars* and *liars* are *in darkness* according to this epistle. Further, John is contrasting *hateth his brother* to *loveth his brother*. Further, John equates *hateth his brother* to *is in darkness* and equates *loveth his brother* to *abideth in the light* because *hateth* and *loveth* are manifestations in this physical world of the spiritual influence of *darkness* and *light*. As I said before, John is speaking about spiritual things and telling us how we can tell the influence of the spiritual by the attitudes and actions that people have in this physical world. John ends this teaching on *darkness* and *light* with [2:11](#) which tells us *But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes*. Someone who is *blinded* cannot see *light* even when it is all around him. Notice that between *is in darkness* and *abideth in the light* (in [2:9](#)) are those who go back and forth between the two and there is some *occasion of stumbling in* them. John is warning these people (in [2:11](#)) that while they keep playing with *darkness* they are risking being *blinded* and, even as saved people, may lose their chance to *abideth in the light*.

kk. [Home](#)

kl.

km.

km.i. Love in 1John

- kn. There is a song called 'The Love of God' which does an excellent job of explaining how impossible it is to define God's *love*. John tells us *God is love* and it is impossible to define God. Therefore, it is impossible to define God's *love*. Further, in order to properly express God's *love* one must have a gift of Biblical *wisdom* that many preachers have far more than I have. I will leave the fuller definition to others and only give this inadequate qualifier: Biblical *love* is an action word which requires us to act in a way that demonstrates God's *love* to the most unlovable people. In addition, God's *love* always considers what is the best long-term result for the other person. That's why God's *love* includes punishment, including the *sin unto death*, which this epistle mentions.
- ko. Many people call [1Corinthians 13](#) 'The Love Chapter'. However, that chapter is talking about *charity*. Every word in the Bible has a unique Biblical definition. While *love* and *charity* can have similar applications, they must have different definitions. The fact is that *love* acts towards people we know while *charity* acts towards strangers. Therefore, [1Corinthians 13](#), and other Biblical references to *charity*, can be used for the application of *love*, those references can not rightly be used for the definition.
- kp. The true 'Love Chapter' in the New Testament is [1John 4](#).
- kq. Forms of the word *love* are used in this epistle 51 times in 29 verses. Below are links to each sentence where John uses this word within this epistle along with a short note about each usage. In addition, John uses the word *beloved* in: [3:2,3:21](#); [4:1](#), [4:7](#) and [4:11](#).
- kr. Please also see the notes for [Romans 8:39-LJC](#); [Galatians C5-S14](#); [Philippians 1:9-11](#) and [2John 1:3](#) about the word *love*. Please see the note for [1John C3S26](#) about the phrase *love one another*. Please see the note for [1John C4S13](#) about the phrase *perfect love*.
- ks. The following sentences use the word *love*:
38. [2:5](#) tells us that we must have a life-style of *keeping God's word* in order to have His *love perfected* in us. In addition, this is what gives us our assurance of '*eternal security*'.
39. [2:10](#) tells us that when we *loveth our brother* that keeps us in God's *light* and keeps us from *stumbling*.
40. [2:15](#) tells us to not *love* things which lead us into sin.
41. [2:15](#) tells us that if we do *love* things which lead us into sin then we will not retain *the love of the Father* in us.
42. [3:1](#) tells us that God the Father demonstrated His *love* for us by calling us *the sons of God*.
43. [3:11](#) tells us that we must '*keep on keeping on*' *loving* and we must '*keep on keeping on*' *doing righteousness* if we are to prove that we are not *the children of the devil* and that we are *the children of God*.
44. [3:14](#) tells us that *from the beginning* we heard that we are required to *love*.

45. [3:16](#) tells us that the fact that we *love the brethren* is the evidence that we are saved.
46. [3:17](#) tells us that if we refuse to *love the brethren* then we *abideth in death*.
47. [3:18](#) tells us that The Son of God demonstrated His *love* when He *laid down his life for us* and that he expects us to do the same for the *brethren*.
48. [3:23](#) tells us that our *love* must be real and not just talk.
49. [4:7](#) tells us that *loving one another* is just as important to our salvation as *believing on the name of his Son Jesus Christ* is.
50. [4:8](#) tells us that *loving one another* makes us like God and proves that we are saved.
51. [4:9](#) tells us that if we refuse to *loving the brethren* then we really don't *know* God.
52. [4:10](#) tells us that God *manifested His love* when He *sent his only begotten Son into the world, that we might live through him*.
53. [4:11](#) tells us that true *love* is defined by the action of God and demonstrated when He *sent his Son to be the propitiation for our sins*.
54. [4:12](#) tells us to *love one another* like God *loved* us.
55. [4:16](#) tells us that when we *love one another* then God's *love is perfected in us*.
56. [4:17](#) tells us that when our *love made perfect (then) we may have boldness in the day of judgment*.
57. [4:18](#) tells us that when we have *perfect love* then we will not have *fear*.
58. [4:19](#) tells us that if we have *fear* then we are not yet *made perfect in love*.
59. [4:20](#) tells us that we can *love* because God *first loved us*.
60. [4:21](#) tells us that someone is a *liar* if they claim to *love* God while they *hate* their *brother*.
61. [5:1](#) tells us that if we are saved then we must *love Jesus Christ* just like we *love* God the Father.
62. [5:2](#) that *we know that we love the children of God, when we love God, and keep his commandments*.
63. [5:3](#) tells us that *this is the love of God, that we keep his commandments: and his commandments are not grievous*.

kt. [Home](#)
ku.

kv.

kv.i. Manifest / Seen / Heard in 1John

- kw. The note for [1:1](#) has a substantial explanation of the Biblical use of the word *manifest*.
- kx. These words are grouped together because they deal with our physical senses and the evidence in this physical world of spiritual influences. Many people deny the evidence of God and of spiritual things but closing our mind to the evidence does not make it go away. Most of have had times when we wanted to deny the start of a new day and just stay in bed. But, our desire for denial did not make the day go away. Further, most of us have experienced misunderstandings. However, a wrong understanding did not change the truth. Therefore, what we see in this epistle, is that we must not only recognize and accept the evidences of spiritual influences which are available to our physical senses, but we must properly understand them in order to have God's *truth*.
- ky. *Manifest / handle / heard / look / seen / shew* are used 29 times in 1John. Each of these words are expressing the use of physical senses to determine reality within the physical world with the word *manifest* encompassing all of the rest. Links to the notes for those sentences are: [1:1](#), [2](#), [3](#), [5](#); [2:7](#), [18](#), [19](#), [24](#); [3:2](#), [5](#), [6](#), [8](#), [10](#), [11](#); [4:3](#), [9](#), [12](#), [14](#), [20](#); [5:14](#), [15](#), [16](#).
- kz. Please see the note for [Romans C16S33](#) about the word *manifest*. That note has the full definition from Webster's 1828 as well as links from other commentators. The functional definition is: '*made available for extensive examination that uses multiple means to accomplish the examination*'. Please also see the note for [Romans C3S20](#) about the word *manifested*.
- la. We find forms of the word *handle* occurring in: [Genesis 4:21](#); [Judges 5:14](#); [1Chronicles 12:8](#); [2Chronicles 25:5](#); [Psalms 115:7](#); [Proverbs 16:20](#); [Song 5:5](#); [Jeremiah 2:8](#); [Jeremiah 46:9](#); [Jeremiah 50:16](#); [Ezekiel 21:11](#); [Ezekiel 27:29](#); [Ezekiel 38:4](#); [Amos 2:15](#); [Mark 12:4](#); [Luke 24:39](#); [2Corinthians 4:2](#); [Colossians 2:21](#); [1John 1:1](#). Webster's 1828 defines this word as: '*Touched; treated; managed*'.
- lb. Please see the note for [Philippians 2:4](#) about the word *look*. The functional definition is: '*To direct the eye towards an object, with the intention of seeing it*'. Please also see the note for [Galatians C6S6](#) about the phrase *LORD looketh on the heart*.
- lc. Please see the notes for [1Corinthians C12S14](#) and [Galatians C3-S7](#) about the word *hear*. Webster's 1828 defines this word as: '*Perceiving by the ear, as sound. 1. Listening to; attending to; obeying; observing what is commanded. 2. Attending to witnesses or advocates in a judicial trial; trying*'. Please also see the note for [1Corinthians C1S21](#) about the phrase *He that hath ears to hear, let him hear*.
- ld. Please see the notes for [1Corinthians C13S9](#); [2Corinthians 2:17](#) and [Colossians C1S6](#) about the word *see / sight*. The functional definition is: '*The act of seeing; perception of objects by the eye; view. This word is often used*

symbolically for spiritual understanding'. Please also see the note for [John 6:40-LJC](#) about the phrase *see the Son*.

le. The functional definition, for the word *shew*, is: 'To exhibit or present to the view of others'. [Home](#)

lg.

Ig.i. Sin(s) in 1John

- lh. As this epistle tells us, *sin* is a violation of God's Law. That means that there are two parts to it: the actual deed and the Legal consequences. Most of the misunderstanding about *sin* is because people don't understand that there are these two parts and that God deals with each part separately.
- li. *Sin(s)* is used 16 times in 9 verses within 1John. Those translate to 13 sentences which are: [1:7](#), [8](#), [9](#); [2:1](#), [2](#), [12](#); [3:4](#), [5](#), [8](#), [9](#); [4:10](#); [5:16](#), [17](#).
- lj. The verses in 1John, which tell us about sin, cause confusion and controversy because some people take them out of context of what John is saying in each place where John talks about *sin*. Those people that take the verses out of context have confused others. Trying to figure out the verses without God's help has confused other people. [James 1:5](#) tells us to ask God for help if we want wisdom.
- lk. Different chapters of 1John have different subjects. The subject of each chapter and the surrounding verses qualify John's statements within a given chapter. Taken out of context, John's statements appear to be saying something different than they are actually saying. Therefore, John's statements about *sin* must be studied within the context that they are presented in.
- ll. There are 2 different Greek words used for *sin* in 1John (see below). The one can also be interpreted as 'offense' and the other can also be interpreted as 'error'. The word for an offense indicates a conscious, deliberate wrongdoing ([Romans 5:15-19](#)). It is a deliberate violation of God's law. The word for an error indicates a mistake that would have been avoided if the person were conscious of the mistake before doing it. Within the Bible, both 'error' and 'offense' are considered *sin*. Therefore, using these words does not change the meaning of 1John but can help to clarify what John is saying. The use of these words, along with the context of the chapters, help to make sense of what John is saying about *sin*.
- lm. The word offense brings in the concept of law, judgment and the penalty of violating the law. In fact, sin is first and foremost a violation of God's law. (Please see notes for [Chapter 3](#) in this section on *sin*.) It is not just a violation of some religion's law. It is not just a violation of some man-made moral code. It is a violation of God's law. As such, we must see what the Bible says about God's law when we are considering *sin*. John's discussions of *sin* are made within this context. Understanding the Biblical concepts of God's law is necessary for understanding John's comments. While we can go into great detail about these concepts, all that really needs to be stated are the basics concepts.
- ln. Our [first chapter](#) tells us that everyone sins and that the Son of God *cleanses* us from our *sin* so that we can have *fellowship* with God the Father, God the Son and other saints. Then [Chapter 2](#) tells us that the Son of

God made the legal payment for our *sins* and *also for the sins of the whole world*. People think that they have eternal security because their *sins* are forgiven. However, if that were true then we have problems with what [C2-S2](#) says because He paid *for the sins of the whole world*.

- lo. The truth is that while the Son of God paid the debt for everyone's *sins*, God does not record that payment against their personal account, in the *great white throne* judgment system, until they accept *Jesus Christ* as their personal *Lord*. However, [Romans 3:24-25](#) says that *Being justified freely by his grace through the redemption that is in Christ Jesus...for the remission of sins that are past*. It does not mention '*present and future*', like many preachers claim. In fact, the word '*future*' is not in the Bible. In addition, as the *righteous judge of all the earth*, God always acts *righteously*, especially when dealing with legal principals. A basic legal principal is that a court can not consider a matter until it is formally and legally brought before the court. We can not be charged with a crime before someone does the crime. That means that we can not be charged in God's court for a '*future sin*' and that God can not forgive '*future sin*' because God can not righteously and legally deal with a *sin* that is not brought before His court while it has not been done yet.
- lp. [Chapter 2](#) tells us that the payment has been made for '*future sins*', but that payment is not applied until it is legal to do so. We have '*eternal security*' because of the person of *our Lord Jesus Christ* and not because our sins are forgiven. When our sins are forgiven we no longer have the legal consequences. (That does not mean that we can keep whatever we stole because we still need to make things right in the physical world.) However, we need to realize that God has two legal systems: the *judgment Seat of Christ* ([Romans C14S16](#) and [2Corinthians 5:10](#)) for the saved and the *great white throne* ([Revelation 20:11](#)) judgment for the lost.
- lq. We all start out in the *great white throne* judgment system. There all of our *sins* are *blotted out* ([Acts 3:19](#) and [Colossians 2:14](#)) when we accept *Jesus Christ* As our personal *Lord*. We are legally adopted by God and moved to the *judgment Seat of Christ* legal system, which is why [Chapter 3](#) says that *Whosoever is born of God doth not commit sin* in [3:9](#). The context of Chapter 3 is what happens legally in the *great white throne* judgment system. Since saved are removed from that legal system, they can not be charged with *sin* in that court system. However, what happens there is different from the *judgment Seat of Christ* legal system.
- lr. The *judgment Seat of Christ* legal system is for the family of God and is different than the *great white throne* judgment system. In particular, all of our *sins* are not *blotted out* as soon as we ask but *Jesus Christ* wants to *cleanse* us. Therefore, He does not remove the legal record until we '*stop our sinning*'. The unforgiving sins are what gives saved people *the terror of the Lord* as a result of the *judgment Seat of Christ* ([2Corinthians 5:10-11](#)).
- ls. The truth is that our '*future sins*' can not be *blotted out* before they are done and have God remain *righteous*. In addition, we can sin while dying, so there can not be any true '*eternal security*' that is based upon *forgiveness of sin*. Our true '*eternal security*' is based upon the relationship that we have with

the Son of God. He, as a person, provides our '*eternal security*'. No one-time act by God or man can do what He can do as a person.

- It. God is the judge of the world ([Psalms 9:8](#), [96:10](#), [96:13](#), [98:9](#), [John 8:26](#), [Acts 17:31](#), [Romans 3:6](#)). God's judgment punishes *sin* ([Romans 6:23](#), [Revelation 20:10-15](#)). Just as there are two parts to the judgment of felonies in this world, there are also two parts in God's judgment. In the U.S., a felon spends time in jail and then has a record that follows him for the rest of his life. While the amount of time spent in jail varies according to the crime and the judgment, the record that someone committed a felony is the same for all. After a felon gets out of jail, his record prevents him from getting certain things that someone without a felony record can get. One example is a high-security job. Another is getting bonded. In addition, these things are denied regardless of the crime he did. A bank robber and a murderer are treated the same. Both are denied because of the record, not because of the specific crime.
- Iu. In [Revelation 20:10-15](#), we are told that all sinners are thrown into the *lake of fire* and there is no consideration of one *sin* being worse than another when it is determined who goes there. (There are variable levels of punishment based upon God's judgment of the seriousness of the sin but that is different from if someone goes there or does not go there. In all legitimate court systems, the determination if a crime was done and the determination of the level of punishment are two different considerations by the court and they are never combined.) [Revelation 20:15](#) says *and whosoever was not found written in the book...* Thus we see that it is the record is what condemns them. While the exact punishment received for a given crime/sin may be different than the punishment received for a different crime/sin, that comes into consideration only after it is determined that they will go to jail/Lake of Fire. In this world and in the here-after, there is a penalty for having done any crime and any variableness of the penalty is added on top of the basic punishment that is given for all crime. All who are *not found written in the book*, when they appear before God, will go to the Lake of Fire regardless of what that particular act of *sin* might have been.
- Iv. Another example that people may understand better is a credit record. If you don't pay your debits, you get a mark on your credit record. You may then pay the debt and a penalty (extra interest), but that doesn't erase the record and doesn't eliminate the consequences (low credit score) of the record.
- Iw. As we look at 1John, remember that the crime (sin), punishment, judgment and the record are all separate subjects and that taking care of the punishment does not remove the record.
- Ix. The Greek words used for *sin* in 1John are:
 - 21. *hamartia*, ham-ar'-tee'-ah; from G264; *sin* (prop. abstr.):--offence, sin (-ful).
 - 22. *hamartano*, ham-ar-tan'-o; perh. from G1 (as a neg. particle) and the base of G3313; prop. to miss the mark (and so not share in the prize), i.e. (fig.) to err, esp. (mor.) to sin.--for your faults, offend, sin, trespass.

ly.

- lz. Please also see the note for [Romans C7S26](#) about the word *sin*. The functional definition is: 'a violation of God's law' Please also see the notes for [Sin in 1John;Romans C2S4](#); [1Corinthians 8:11-LJC](#) and [Galatians C3-S26](#) about the phrase *sin unto death*. Please also see the note for [1Corinthians C6S16](#) about the phrase *kingdom of God rejected by lifestyle sins*.

ma.

ma.i.1.a.Chapter 1

- mb. The beginning of 1John set the context of these verses which talk about how we walk. That is, the way that we live our daily life and go about doing the things we do all day long. The context of these comments is this world. No one can say that they lived in this world and never once broke God's law and never made a mistake.

mc.

mc.i.1.a.1John 1:5-10

- md. *This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the [truth](#): But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all [sin \(offenses\)](#).*
- me. Verse 7 says that *if we walk in the light, as he is in the light* then Jesus' blood will take care of any violations of God's Law that are recorded against us. It's easy for people to ignore the middle part of this verse. The *if* applies first to *we have fellowship one with another*. You can't expect saints to fellowship with you while you are involved in willful *sin*. [Romans 6](#) discusses the willful *sin* from God's perspective. [1Corinthians 5](#) discusses the church's responsibility to the willful sinner. Other places also talk about church discipline including chapter 5 of 1John. Several places talk about how we as individual believers should deal with another believer's *sin*. However, this verse states a [truth](#) that a believer can count on fellowship with other believers if they are walking like Jesus does.
- mf. After talking about the fellowship of believers, [verse 7](#) says *and*. This means '*in addition to*'. It does not mean that willful *sin* removes God's forgiveness, even though it can seem like that happens. Certainly, it is within the teaching of the Bible (Parables in Gospels, Romans, etc) that the consequences (in this world) of the believer that willfully sins will be greater than those of a believer that sins in error. One of those consequences can be losing fellowship with Jesus and the joy of our salvation ([1John 2:3-5](#), [Psalms 40](#), [51:12](#), etc). In addition, proper interpretation of this verse requires the proper interpretation of *cleanse*. Cleansing and forgiveness are two different words and actions, as can be seen in two more verses.
- mg. When John says that God *cleanses* the person, he is not saying that God removes the consequences of *sin*. In fact, [Ephesians 2](#) tells us to

stop our sinning and act right. To understand, *cleanse*, think about a bedpan. After it's been used by a sick person, no one wants it used to cook supper no matter how many times it's cleaned. The same way, no one wants to trust a thief even if the thief claims to have stopped stealing. However, when God *cleanseth us from all sin* He gets people to stop doing that *sin* and then (after they stop their sin) God gets other people to forget that we once did that *sin*. God also (eventually) removes the *sin* from our conscience, but only after He removes it from our life-style. In addition, God does this only for people who are saved and obeying Him (*if we walk in the light, as he is in the light*). Even after we start obeying, it takes time to see the change in this world.

mh. Another part of that *cleansing* is when God removes the record in Heaven. We won't have to live with a reputation there. The Bible says that God imputes Christ's righteousness on us ([Romans 4](#)), but that is a separate discussion.

mi.

mi.i.1.a. Chapter 2

mj. 1John 2:1-2 says *My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.*

[1John 2:12](#) says *I write unto you, little children, because your sins are forgiven you for his name's sake.*

mk. We need to keep the context in mind while we consider these references. Chapter 1 told us how *sin* affected our *fellowship* with God the Father, God the Son and with other saints. Chapter 3 tells us about the legal considerations when we get into God's court in Heaven. Chapter 2 is a '*bridge*' between the two subjects in the surrounding chapters. Chapter 2 tells us how *Jesus Christ the righteous* removed the legal considerations so that we can concentrate on our *fellowship*, while here in this physical life, instead of worrying about future legal considerations. Thus, the main message of Chapter 2 about *sin* is that *Jesus Christ the righteous* took care of things so that we have to trust Him and stop worrying about what He took care of. That is called having *faith* in Him.

ml. In addition to the main message that is to the saved, John also tells us that *he is the propitiation...for the sins of the whole world*. I am not going into the argument about God knowing everything and, therefore, could have selectively paid only for the sins of the saved. There are a lot of problems with that argument which can not be answered and we are told *But foolish and unlearned questions avoid, knowing that they do gender strifes.* ([2Timothy 2:23](#)). Instead I will state the Biblical truth that *Jesus Christ the righteous* paid for the *sins* of the whole world but that His payment is selective applied only to those people who *call upon the name of the Lord* ([Acts 2:21](#); [Acts 22:16](#); [Romans 10:13](#); [2Thessalonians 3:1-LJC](#); [Ephesians 5:8-LJC](#)). Lots of people want to speculate on how they would have done things but that is pride which will be judged by God. The point is that we do not know

everything and that there are considerations which God knows and that we can not know. Therefore, we need to accept that God knows best, accept the truth presented here, and move on after we accept that God did right.

mm.

mm.i.1.a. Chapter 3

- mn. 1John 3:1-3 *Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.*
- mo. This is the part that people have the most trouble with because they either don't notice the context or deliberately ignore it. John starts out saying *...we should be called the sons of God: therefore the world knoweth us not, because it knew him not.* We don't get some certificate that states that we are *sons of God* and that everyone in the world recognizes. In fact, John explicitly states that Jesus' position wasn't recognized by the world and that our position isn't recognized. Therefore, these comments are set in the location where our status is recognized. That is, these comments are talking about our status in Heaven. These comments are also talking about the way we are to act whether we receive recognition from the world or not. As seen in the [Lord Jesus Christ](#) Study, the Bible uses Son for someone who has the same character as the Father.
- mp. When John says *now are we the sons of God* he means that right now we are to be acting in a way that shows the world how God would act. As seen in the study called [Jesus used the Power of the Holy Spirit](#), Jesus was our example of how to live in this flesh by the same power that He gave to all saved. The question of '*What would Jesus Do?*' is valid. However, instead of listening to all of the lies from the world we need to search the Bible for our answer to that question. John continues with *...and it doth not yet appear what we shall be* whereby he explicitly states that the world does not recognize (*does not appear*) our status. John continues with comments about how we will appear after getting to Heaven. Even though God has not yet given us the outward appearance, God still expects us to have the inward character which can be seen in our actions and lifestyle. With all of these comments, John clearly sets the stage of the chapter in Heaven. Therefore, his comments about *sin* in this chapter are comments about the Heavenly view of our sins. They are not about how *sin* affects us in this world.
- mq. John starts out his discussion of *sin* with a general comment of *And every man that hath this hope in him purifieth himself, even as he is pure.* The *he* in this verse is Jesus. John's qualifier of *every man that hath this hope in him* limits his comments to the saved since the *hope* that John refers to is being a *son of God*. This was discussed in more detail in the [Sentence-by-Sentence](#) section.

- mr. When we think about purifying ourselves with Jesus as the standard, especially in consideration of sin, we are talking about how God sees us and not how the world sees us. As John said earlier, the world didn't recognize Jesus' purity and said He had a devil. Therefore, John is again setting the stage of his comments in Heaven. The only part of *sin* that's in Heaven is the record book of people's sins. This is like the record of felons or our credit record as mentioned in the illustrations at the start.
- ms. These comments by John would be directly opposed to his comments in the first chapter of this same book if the context of the two chapters were the same. Chapter 1 is set in this world and is talking about our actions and attitudes of *sin* and the effect of them in this world. Chapter 3 is set in Heaven and is talking about the record of our sins in Heaven. With the context of these verses clearly defined, we can move into a verse by verse look at these verses and clarify the confusion that some people have. Several of these verses have additional information in the parts for [Sentence-by-Sentence](#), [Know in 1John](#) and [Manifest in 1John](#).

mt.

mt.i.1.a. Chapter 4

- mu. [1John 4:10](#) says *Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.* Once more we see *the propitiation for our sins*, which was covered in the note for [Chapter 2](#) above.

mv.

mv.i.1.a. Chapter 5

- mw. In the end of Chapter 5, John is finishing up his letter and tying up loose strings. In the beginning of Chapter 5 John is summarizing what he said throughout this epistle. Throughout this epistle, John has been making a distinction between the actions and spirit of the saved verses the actions and spirit of the lost. One of the loose strings that John has to deal with is when the saved act like the lost. The clearest message of this part is that *there is a sin onto death*. God never takes salvation from His children. However, if one of God's children goes so far that God can't redeem their testimony and still use them as a witness in the world, then God removes them from the world by death. One thing we can know from this passage is that if we're still alive, then God believes that He can still use us. Sometimes we think we are beyond redemption but the child of God is never beyond redemption while he is alive. There are Bible passages that indicate that God turns His back on the lost. There is some disagreement between Christians as to whether God kills the lost or leaves them here to tempt others after He turns His back on them. However, those passages do not apply to the Christian. This is one area that God makes a difference between the Christian and the lost. As 1John has clearly taught before this, God treats the sinning Christian different than He treats the sinning lost person. God continues to forgive the Christian until He removes the Christian from this world. Once removed, the Christian can't do the acts of *sin* any more. Many people want a division between actions

which are *sin unto death* and those which are not. However, all throughout this epistle John has emphasized the spiritual motivation behind our attitudes and actions in this world. That is what God uses to make this distinction. A major message in this epistle is that the true child of God will get as far as he can from anything that might be considered a *sin unto death*. Anyone who is not willing to do that needs to *try the spirits* and verify what God says is their true relationship to Him.

mx. The Bible speaks of the *sin unto death* in: [Romans 5:21](#); [Romans 6:16](#); [Romans 7:5](#); [Romans 7:13](#); [1John 5:16-17](#). It also speaks about it in other places but these links should get the reader a good understanding of this *sin*.

my.[Home](#)
mz.

na.

na.i. Word in 1John

- nb. We find forms of the word *word* 1701 times in 1583 verses of the Bible, 341 times in 318 verses of the New Testament. The Bible makes a major distinction between the *words* of men and the *word of God*. Please see the notes for [Romans C10S22](#) and [Word in 1John](#) about the phrase *word of God*. The Bible also tells us: *man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live* ([Deuteronomy 8:3](#); [Proverbs 30:5](#); [Matthew 4:4](#); [Matthew 18:16](#); [Luke 4:4](#)). The note for [3:16](#) explains the difference between *word of the LORD* and *word of Christ*. The note for [Romans C10S22](#) has links to every place in the Bible where we find the exact phrase of: *word of God* along with a doctrinal discussion of the Biblical usage of this phrase. Please see the note for [Colossians 2:4](#) for extensive links and other information about the word *word*. The functional definition is: 'a single component part of human speech or language'. However, the *word of God* is the holy scriptures and in the English language, it is only the KJV-1611.
- nc. The capitalized *Word* only appears in [John 1:1, 14](#); [1John 1:1](#); [5:7](#); and [Revelation 19:13](#). When *Word* is capitalized it is the *word of God* and another formal name for the Son of God just like *Jesus*, *Christ* and other names. When *word* is not capitalized it is talking about a figure of human speech. However, the definition of *words* within the Bible MUST conform to every usage within the Bible when the *word* is considered within context. This is the same limitation imposed by human laws and technology. The result is that the definitions of words used in Law, technology and in the Bible are often different than the definition used in common language and the more specialized definition is always correct.
- nd. *Word* is used 7 times in 1John. Links to the notes for those sentences are: [1:1;1:10](#); [2:5](#); [2:7](#); [2:14](#); [3:18](#) and [5:7](#).
- ne. [Home](#)
- nf.
-

ng.

ng.i. World in 1John

nh. The word *world* appears 288 times in the Bible. Other usage in the Bible matches the usage found in 1John. The *world* is not the *earth* but is all of the people in the *earth* and often is used for the majority opinion / thought process. That opinion / thought process is the result of lost people thinking that they know better than God does and believe Satan's lie (*ye shall be as gods, knowing good and evil* [[Genesis 3:5](#)]). Most of what John says about the *world*, in this epistle, is found in [chapter 4](#). The word *world* is used 23 times in 17 verses of 1John, which are: [2:5](#), [7](#), [14](#); [3:18](#); [5:7](#).

ni. Please see the notes for [Romans C16S33](#); [1Corinthians C1S19](#); [1Timothy 1:15](#) and [2Timothy C1S5](#) about the word *world*. The functional definition is: 'The world is not the *earth* but is all of the people in the *earth* and often is used for the majority opinion / thought process. That opinion / thought process is the result of lost people thinking that they know better than God does and believe Satan's lie'.

nj. [Home](#)

nk.

nl.

nm. Questions and Answers for 1John

nm.i. Epistle overview

21. Why did John write this letter?
 - a. So that we can have and maintain “fellowship with God”. That “fellowship” results in “full joy”.
 22. What is the primary requirement to having this “fellowship with God”?
 - a. “we walk in the light, as he is in the light”
 23. What is the theme of the First Chapter?
 - a. We can have fellowship with God.
 24. What is the theme of the Second Chapter?
 - a. **'Beware of spiritual liars like antichrists.**
 25. What is the theme of the Third Chapter?
 - a. **Be a true *son of God***
 26. What is the theme of the Fourth Chapter?
 - a. *love one another*
 27. What is the theme of the Fifth Chapter?
 - a. **Stop sinning and win souls**
 28. What is a Biblical “antichrist”?
 - a. A person who is alive today and opposes the ministry of “Christ” in the life of believers.
 29. What is the main things that we are to do, according to Chapter 2, to keep from being led into doctrinal error?
 - a. “abide in him (God) and doeth (keep on keeping on doing) righteousness”.
 30. What does John say gives us assurance of eternal security?
 - a. “hereby we know that he abideth in us, by the Spirit which he hath given us”.
- nm.

nn.i. Chapter 1

31. What is the theme of this chapter?
 - a. We can have fellowship with God.
 32. How does John describe the Son of God in the first sentence?
 - a. "That which was from the beginning"
 - b. "that eternal life"
 - c. "that which was with the Father"
 - d. "that which was manifested unto us"
 33. What does John offer to true believers?
 - a. Fellowship with God.
 34. What is the primary requirement to receive and maintain this offer?
 - a. "we walk in the light, as he is in the light"
 35. Who is the offer truly coming from?
 - a. God and the Son of God.
 36. What happens when someone claims to have this offer while refusing to meet the requirements to receive this offer?
 - a. "we lie, and do not the truth"
 37. What is the result of claiming that we do not sin after getting saved?
 - a. "If we say that we have not sinned, we make him a liar, and his word is not in us."
 38. How do we get rid of the consequences of sin?
 - a. Trust and obey the Son of God. That is what the Bible means by "If we confess our sins". In addition, the phrase "he is faithful and just to forgive us *our* sins" means that He removes the legal record in Heaven while the phrase "and to cleanse us from all unrighteousness" means that He causes us to stop our sinning. From the rest of this chapter we can see that continuing to sin means that the record in heaven was not removed.
 39. What is the relationship between "darkness" and "sin"?
 40. "Darkness" is anything which tempts us to "sin". "Darkness" is spiritual in nature.
 41. What is the relationship between "light" and "fellowship with God"?
 42. "Light" is 'The spiritual gift from God that overcomes spiritual darkness from sin and Satan. Spiritual light allows us to see and understand things from God's view. Spiritual light allows us to see how to walk, work and live in this world in a Godly way'. We must continue to "walk in the light" in order to maintain our "fellowship with God".
- no.

no.i. Chapter 2

21. What is the theme of this chapter?
 1. 'Beware of spiritual liars like antichrists.'
 22. What is a Biblical "antichrist"?
 1. A person who is alive today and opposes the ministry of "Christ" in the life of believers.
 23. What is the true Biblical identifier for the person in Revelation that most people think is "The Antichrist"?
 1. Beast
 24. What is our main protection from the lies of a Biblical "antichrist"?
 1. God's Holy Spirit and our listening to Him as we maintain our personal ongoing relationship with God.
 25. What is the precept on "love" that John gives in this chapter?
 1. "*Love not the world, neither the things that are in the world*".
 26. What happens to people who violate this precept?
 1. "If any man love the world, the love of the Father is not in him."
 27. What are the three main categories of things which are "of the world"?
 1. "the lust of the flesh"
 2. "and the lust of the eyes"
 3. "and the pride of life"
 28. What is a main evidence given by John that someone is a Biblical "antichrist"?
 1. "They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us". These people started in the truth but left it to join or start a group that taught Biblical error. In most cases, the Biblical error refuses to accept God's judgment on sin.
 29. What are the main things that we are to do, according to this chapter, to keep from being led into doctrinal error?
 1. "abide in him (God) and doeth (keep on keeping on doing) righteousness".
 30. What is to be our main motivation to keep obeying this command?
 1. "when he shall appear, we may have confidence, and not be ashamed before him at his coming"
- np.

np.i. Chapter 3

31. What is the theme of this chapter?
- Be a true *son of God*
32. What is the major difference between Chapter 1 and Chapter 3 when John talks about sin?
- Chapter 1 talks about the sin that we do while Chapter 3 deals with the legal consequences of our sin.
33. What is the major legal change that God gives to saved?
- He makes them “sons of God” which removes them from the criminal (“great white throne”) legal system and moves them to God's family court (“judgment seat of Christ”) system.
34. How can we tell true “sons of God” from Biblical liars?
- We can tell the true *sons of God* from **false** because the true *purifieth himself, even as he is pure* and loves *in deed and in truth*, not *in word, neither in tongue*. This is because the true *sons of God* have God's **Spirit** which enables them to do so.
35. This chapter explains the spiritual family of God. What words are found in it which relate to family?
- Father: [3:1](#)
 - Son of God: [3:8](#)
 - Sons of God: [3:1](#), [2](#)
 - Children: [3:7](#), [10](#), [18](#)
 - Brother: [3:10](#), [12](#), [15](#), [17](#)
 - Brethren: [3:13](#), [14](#), [16](#)
36. Why does John say that a true “son of God” “doth not commit sin” (does not keep on keeping on doing the same sin)?
- “for his seed remaineth in him: and he cannot sin, because he is born of God”. God's life remains in a true “son of God”, which gives us “eternal security”. God's life will stop a true “son of God” from keep on keeping on doing the same sin, if it requires physical death to do so.
37. How can we tell a Biblical liar who is not a true “son of God”?
- “*whosoever doeth not righteousness is not of God, neither he that loveth not his brother*”.
38. What does John say about someone who has a life-style of hate?
- “Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him”.
39. What does John say about someone who has riches and ignores the physical needs of the saved?
- “But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?”
40. What does John say gives us assurance of eternal security?
- “hereby we know that he abideth in us, by the Spirit which he hath given us”.
- nq.

nq.i. Chapter 4

31. What is the theme of this chapter?
 - a. *love one another*
 32. How can we tell the difference between true Biblical love and the false love of this world?
 - a. “believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world”. Someone who is preaching a false love will not have the evidence of God's Holy Spirit leading their life.
 33. In this chapter, what does John say that true Biblical “antichrists” deny and what is the evidence of their denial?
 - a. “every spirit that confesseth not that Jesus Christ is come in the flesh is not of God”. The phrase “confesseth not” is speaking about a life-style which denies that “Jesus Christ” shows us how to live in the flesh and shows us how to spiritually mature while we are in this life.
 34. What is the evidence of love that we are saved?
 - a. “let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God”
 - b. “If we love one another, God dwelleth in us, and his love is perfected in us”.
 35. Why else should we “love one another”? This answer actually comes from a prior chapter.
 - a. “For this is the message that ye heard from the beginning, that we should love one another.” (3:11).
 - b. “And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.” (3:23).
 36. What verses in 1John Chapter 4 have forms of the word “love”?
 - a. 4:1, 7, 8, 9, 10, 11,12, 16, 17, 18, 19, 20, 21
 37. What is the advantage of living a life-style which shows the world that “Jesus is the Son of God”?
 - a. “God dwelleth in him, and he in God”. We have an ongoing personal relationship with God.
 38. What does John call people who claim to love God and hate their brother?
 - a. Liar
 39. What is our main commandment about love?
 - a. “this commandment have we from him, That he who loveth God love his brother also”.
 40. What should be let God's love be “perfected in” us?
 - a. “that we may have boldness in the day of judgment: because as he is, so are we in this world”
- nr.

nr.i. Chapter 5

11. What is the theme of this chapter?
 - a. **Stop sinning and win souls**
12. What is the last phrase of the most popular verse in this chapter and what is the result of people leaving it out when they quote this verse?
 - a. The most popular verse is 1John 5:13 and most people leave out “and that ye may believe on the name of the Son of God” when quoting this verse. People quote this verse to give others assurance of salvation, but leave out God's requirement for an ongoing personal relationship which results in spiritual growth in the saved person. When God's children refuse to meet this requirement, God takes away their assurance of eternal salvation. They do not lose salvation, just their assurance and God refuses to restore their assurance until they fulfill the requirement of this last phrase.
13. In our first sentence we read “every one that loveth him that begat loveth him also that is begotten of him”. What are the two cases where this is applied and what is the significance of each case?
 - a. The first is that God the Father “begat” Jesus Christ. These religions which claim God the Father, and some version of Old Testament Law, while rejecting Jesus Christ are liars.
 - b. The second case is that the Son of God “begat” the saved. People who claim to be saved, and to love Jesus Christ, while rejecting the church and their requirement to be part of it are liars.
14. What does John mean by the symbolism involved in “This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood”?
 - a. This is symbolically speaking about the dual nature of Jesus Christ. He was a physically alive as a man (“by water”) and He was spiritually alive as God (“blood”).
15. How do we know that the “blood” symbolically represents His spiritual nature?
 - a. The next sentence is added to this one by starting with the word “And”. It tells us “And it is the Spirit that beareth witness, because the Spirit is truth”. God's Holy “Spirit” witnesses to the spiritual nature of Jesus Christ according to all that John says in this epistle.
16. Who are the three that make legal records in Heaven and which word used by John represents each of these three?
 - a. The three are the three persons in the Trinity with “the Father” being God the Father, “the Word” being God the Son and the Holy Ghost being the third member of the Trinity..
17. What are the three witnesses on the earth and what do John's words symbolically represent?
 - a. The “spirit” is lower-case and represents the changed “spirit” of saved people.
 - b. The “water” represents the changed physical life of saved people who live by the doctrine of “What Would Jesus Do?”.
 - c. The “blood” represents the spiritual change in the souls of saved people and this is not only their accepting the shed blood of Jesus Christ for their sins but they also accept the resurrected life which He teaches and many have ended up shedding their own blood while obeying Him.
18. What is the “record, that God hath given to us eternal life” and what do the words of that answer mean?
 - a. “He that hath the Son hath life; *and* he that hath not the Son of God hath not life”. The word “hath” means that he “keeps on keeping on having”. Thus, this sentence is talking about a life-style of having an ongoing personal relationship with the Son of God. This sentence excludes the one-time religious act.
19. What does John tell us to do about “a sin unto death”?

- a. "There is a sin unto death: I do not say that he shall pray for it."
- 20. What does John mean by "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not."?
 - a. The truly saved do not have a life-style of sin but control themselves and avoid temptation.

ns. Questions for 1John

ns.i. Epistle Overview

- 11. Why did John write this letter?
 - a.
- 12. What is the primary requirement to having this "fellowship with God"?
 - a.
- 13. What is the theme of the First Chapter?
 - a.
- 14. What is the theme of the Second Chapter?
 - a.
- 15. What is the theme of the Third Chapter?
 - a.
- 16. What is the theme of the Fourth Chapter?
 - a.
- 17. What is the theme of the Fifth Chapter?
 - a.
- 18. What is a Biblical "antichrist"?
 - a.
- 19. What is the main things that we are to do, according to Chapter 2, to keep from being led into doctrinal error?
 - a.
- 20. What does John say gives us assurance of eternal security?
 - a.

a.i. Chapter 1

21. What is the theme of this chapter?
 - a.
22. How does John describe the Son of God in the first sentence?
 - a.
23. What does John offer to true believers?
 - a.
24. What is the primary requirement to receive and maintain this offer?
 - a.
25. Who is the offer truly coming from?
 - a.
26. What happens when someone claims to have this offer while refusing to meet the requirements to receive this offer?
 - a.
27. What is the result of claiming that we do not sin after getting saved?
 - a.
28. How do we get rid of the consequences of sin?
 - a.
29. What is the relationship between “darkness” and “sin”?
 - a.
30. What is the relationship between “light” and “fellowship with God”?
 - a.
 - b.

b.i. Chapter 2

21. What is the theme of this chapter?
 - a.
22. What is a Biblical “antichrist”?
 - a.
23. What is the true Biblical identifier for the person in Revelation that most people think is “The Antichrist”?
 - a.
24. What is our main protection from the lies of a Biblical “antichrist”?
 - a.
25. What is the precept on “love” that John gives in this chapter?
 - a.
26. What happens to people who violate this precept?
 - a.
27. What are the three main categories of things which are “of the world”?
 - a.
 - b.
 - c.
28. What is a main evidence given by John that someone is a Biblical “antichrist”?
 - a.
29. What are the main things that we are to do, according to this chapter, to keep from being led into doctrinal error?
 - a.
30. What is to be our main motivation to keep obeying this command?
 - a.
 - c.

c.i. Chapter 3

12. What is the theme of this chapter?
 - a.
13. What is the major difference between Chapter 1 and Chapter 3 when John talks about sin?
 - a.
14. What is the major legal change that God gives to saved?
 - a.
15. How can we tell true “sons of God” from Biblical liars?
 - a.
16. This chapter explains the spiritual family of God. What words are found in it which relate to family?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
17. Why does John say that a true “son of God” “doth not commit sin” (does not keep on keeping on doing the same sin)?
 - a.
18. How can we tell a Biblical liar who is not a true “son of God”?
 - a.
19. What does John say about someone who has a life-style of hate?
 - a.
20. What does John say about someone who has riches and ignores the physical needs of the saved?
 - a.
21. What does John say gives us assurance of eternal security?
 - a.
 - d.

d.i. Chapter 4

13. What is the theme of this chapter?
 - a.
14. How can we tell the difference between true Biblical love and the false love of this world?
 - a.
15. In this chapter, what does John say that true Biblical “antichrists” deny and what is the evidence of their denial?
 - a.
16. What is the evidence of love that we are saved?
 - a.
 - b.
17. Why else should we “love one another”? This answer actually comes from a prior chapter.
 - a.
 - b.
18. What verses in 1John Chapter 4 have forms of the word “love”?
 - a.
19. What is the advantage of living a life-style which shows the world that “Jesus is the Son of God”?
 - a.
20. What does John call people who claim to love God and hate their brother?
 - a.
21. What is our main commandment about love?
 - a.
22. What should be let God's love be “perfected in” us?
 - a.
 - e.

e.i. Chapter 5

12. What is the theme of this chapter?
 - a.
13. What is the last phrase of the most popular verse in this chapter and what is the result of people leaving it out when they quote this verse?
 - a.
14. In our first sentence we read “every one that loveth him that begat loveth him also that is begotten of him”. What are the two cases where this is applied and what is the significance of each case?
 - a.
 - b.
15. What does John mean by the symbolism involved in “This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood”?
 - a.
16. How do we know that the “blood” symbolically represents His spiritual nature?
 - a.
17. Who are the three that make legal records in Heaven and which word used by John represents each of these three?
 - a.
18. What are the three witnesses on the earth and what do John's words symbolically represent?
 - a.
 - b.
 - c.
19. What is the “record, that God hath given to us eternal life” and what do the words of that answer mean?
 - a.
20. What does John tell us to do about “a sin unto death”?
 - a.
21. What does John mean by “We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.”?
 - a.

f.

g. Teaching 2John

h.

i. *Beware of true antichrists and continually abide in the doctrine of Christ*

j. _____

k. Overview of 2John

l. This epistle is one of the smallest in the Bible. It conveys a few basic truths (which are all interrelated) in simple terms so that the basic message is not lost in a lot of detail. They are:

30. The *Lord Jesus Christ* is the *truth* in person.

31. As the *truth*, He dwells in true Biblical Christians.

32. The proof that the *truth* dwells in us is that we *walk* in obedience to His commands.

33. The most basic command from our *Lord Jesus Christ* is that our *walk* is to show that we *love one another*.

34. That commandment is part of how we *confess* (live a life that demonstrates) that *Jesus Christ is come in the flesh*.

35. If we follow His example we will receive a *reward* but if we help those who teach against this doctrine then we will lose part of our *reward*.

m. _____

n. God in 2John

o. from God:	p.
q. Grace be with you, mercy, <i>and</i> peace	r. 1:3
s. hath not God	t. 1:9
u. neither bid him God speed	v. 1:10-11

w.

x. _____

y.

z. Sentence Summary in 2John

- aa. C1-S1 ([Verse 1-2](#)) Opening salutations.
- ab. C1-S2 ([Verse 3](#)) Blessings because of a righteous life.
- ac. C1-S3 ([Verse 4](#)) A righteous life passed to the next generation.
- ad. C1-S4 ([Verse 5](#)) The purpose of this epistle.
- ae. C1-S5 ([Verse 6](#)) Biblical definition of true “*love*”.
- af. C1-S6 ([Verse 6](#)) Our commandment to “*love*” started at initial salvation.
- ag. C1-S7 ([Verse 7](#)) Why saved must live a life which displays the changes caused by our relationship to “*Jesus Christ*”.
- ah. C1-S8 ([Verse 7](#)) “*This is a deceiver and an antichrist.*”
- ai. C1-S9 ([Verse 8](#)) Warning against being “*deceived*”.
- aj. C1-S10 ([Verse 9](#)) How to know if we lose our spiritual “*reward*”.
- ak. C1-S11 ([Verse 9](#)) How to know if we will “*receive a full reward*”.
- al. C1-S12 ([Verse 10-11](#)) Who not to “*bid...God speed*”.
- am. C1-S13 ([Verse 12](#)) John's plans for future correspondence.
- an. C1-S14 ([Verse 13](#)) “*The children of thy elect sister greet thee.*”
- ao. C1-S15 ([Verse 13](#)) “*Amen*”.
- ap.

aq. Q&A for 2John Class

31. Why did John write this letter?
 - a. Remind us of the basic command "*that we love one another*". (1:5)
 32. What is the popular doctrinal error which this epistle helps to correct?
 - a. That the 'beast' of Revelation is "the antichrist".
 33. What is the true Biblical doctrine on this subject?
 - a. There are many "antichrists", not just one. (1:7)
 - b. They are in the world today not waiting until the "great tribulation".
 34. What is the meaning of this name? That is, how do the parts of the name tell us the true Biblical doctrine on these people?
 - a. "Anti" means opposed and can be directly opposite or merely going in a different direction. "Christ" is the role of the Son of God which is used to bring spiritual maturity to us while we are still in this life. The true (many) "antichrists" are working to keep saved people from spiritually maturing and do so by teaching doctrinal errors such as "no tears in heaven" or "God understands your refusal to stop sinning" or "We will all get a mansion in Heaven regardless of how we live here" or similar doctrinal errors which promise that the vilest saved sinner will be treated just like a martyr once they get to heaven.
 35. How does our epistle tell us to deal with these people?
 - a. "If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." (1:10-11).
 36. What is the primary way that John tells us to use when we separate the godly from those who live according to doctrinal error?
 - a. "He that abideth in the doctrine of Christ" is godly and "hath both the Father and the Son". "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." We are to see if someone "keeps on keeping on living" in "the doctrine of Christ". (1:8-9)
 37. What is the primary proof, which John gives, that someone "abideth in the doctrine of Christ"?
 - a. Their "love" of the brethren, especially when those "brethren" do not deserve our love. (1:5-7)
 38. Why does John tell us that it is critical for us to "abideth in the doctrine of Christ"?
 - a. "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." (1:7)
 39. What will we receive if we "abideth in the doctrine of Christ"? What can we lose if we refuse to "abideth in the doctrine of Christ"?
 - a. "we receive a full reward" (1:8).
 - b. All of the results from "those things which we have wrought" (1:8).
 40. How do we avoid this error?
 - a. "Look to yourselves". This means verify for yourself anything which is preached. Don't just accept what is preached regardless of the person's position,. Credentials or anything else that lifts him up in this world.
- ar.

as. Questions for 2John Class

60. Why did John write this letter?
a.
61. What is the popular doctrinal error which this epistle helps to correct?
a.
62. What is the true Biblical doctrine on this subject?
a.
b.
63. What is the meaning of this name? That is, how do the parts of the name tell us the true Biblical doctrine on these people?
a.
64. How does our epistle tell us to deal with these people?
a.
65. What is the primary way that John tells us to use when we separate the godly from those who live according to doctrinal error?
a.
66. What is the primary proof, which John gives, that someone “abideth in the doctrine of Christ”?
a.
67. Why does John tell us that it is critical for us to “abideth in the doctrine of Christ”?
a.
68. What will we receive if we “abideth in the doctrine of Christ”? What can we lose if we refuse to “abideth in the doctrine of Christ”?
a.
b.
69. How do we avoid this error?
a.
- at.

au.

av. Teaching 3John

aw.

aw.i.1. God's People are to Help Missionaries

ax. _____

ay. Overview of 3John

- az. Missionaries need help to do their job. In particular, they need financial help since most are too busy working for God to take the time to earn money. In addition, some countries make it illegal for non-citizens to hold jobs. Therefore, missionaries need help and God recognizes the personal efforts of each of us to help them. We will personally answer to our *Lord* for the deeds done in the flesh. Even when our religious leaders do wrong, we can personally live according to God's truth. None of the major names

of the [Son of God](#) are used in this epistle. However, *truth* is used for how He influences our personal life because John assumes that the reader knows that the Son of God is *the Truth* ([John 14:16](#)). Please see the Word study on [truth](#) for more of these details.

- ba. _____

- bb. God is mentioned only in 1:11.
- bc. _____

bd. Sentence Summary in 3John

- be. [C1-S1 \(Verse 1\)](#) Opening Salutations.
- bf. [C1-S2 \(Verse 2\)](#) Blessings from John to Gaius.
- bg. [C1-S3 \(Verse 3\)](#) Why John wished for Gaius to “prospereth”.
- bh. [C1-S4 \(Verse 4\)](#) John's greatest “joy” was “*to hear that my children walk in truth*”.
- bi. [C1-S5 \(Verse 5-7\)](#) Personal work for missions that are important.
- bj. [C1-S6 \(Verse 8\)](#) Provide for the needs of missionaries.
- bk. [C1-S7 \(Verse 9\)](#) John refers to his prior letter.
- bl. [C1-S8 \(Verse 10\)](#) The Lord will remember unrepented sin.
- bm. [C1-S9 \(Verse 11\)](#) How the Godly are to act.
- bn. [C1-S10 \(Verse 11\)](#) How we know that Biblical “*good*” is of God.
- bo. [C1-S11 \(Verse 12\)](#) Another Godly man.
- bp. [C1-S12 \(Verse 13-14\)](#) John only wrote what God wanted in the Word of God.
- bq. [C1-S13 \(Verse 14\)](#) A final personal (*thee*) blessing.
- br. [C1-S14 \(Verse 14\)](#) Encouragement by friends.
- bs. [C1-S15 \(Verse 14\)](#) Deal with friends in a personal way.
 - bt.
 - bu.

bv. Q&A for 3John Class

41. Why did John write this letter?
 - a. To encourage a non-preacher to keep “walking in truth” even while the church leader failed to do the same.
 42. What is the position of “Gaius” in the church?
 - a. He is a non-preacher who helped preachers and missionaries.
 43. Why did John write to him and not to the church or the pastor of the church?
 - a. The pastor “loveth to have the preeminence among them, receiveth us not”. That is: the pastor not only repeatedly refused to “receive” the apostle John but also forbid the church to “receive” him. However, Gaius refused to obey the pastor when told to disobey the Bible.
 44. What caused John to “rejoice greatly”?
 - a. “when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth”.
 45. How do we know that someone is “walking in truth”?
 - a. By their testimony from others that the little things of their daily life match what the Bible tells saved people to do.
 46. What was the main thing which Gaius was doing which the pastor disagreed with?
 - a. He helped traveling missionaries and preachers and he continued to support missionaries instead of giving all of his money to the local church and pastor.
 47. What does the Bible say that we are doing when we support and help traveling missionaries and preachers?
 - a. “we (are) fellowhelpers to the truth (when) we...receive such”.
 48. What is the precept command of this epistle?
 - a. “Beloved, follow not that which is evil, but that which is good.” (3John 1:11)
 49. Why is “Demetrius” mentioned?
 - a. So that Gaius will know that he is sent from John and is someone that Gaius should “receive” and help.
 50. What is the promised blessing to non-preachers who obey God even when their church tells them to do wrong?
 - a. “Peace be to thee.” (3John 1:14)
- bw.

bx. Questions for 3John Class

61. Why did John write this letter?
 - a.
 62. What is the position of "Gaius" in the church?
 - a.
 63. Why did John write to him and not to the church or the pastor of the church?
 - a.
 64. What caused John to "rejoice greatly"?
 - a.
 65. How do we know that someone is "walking in truth"?
 - a.
 66. What was the main thing which Gaius was doing which the pastor disagreed with?
 - a.
 67. What does the Bible say that we are doing when we support and help traveling missionaries and preachers?
 - a.
 68. What is the precept command of this epistle?
 - a.
 69. Why is "Demetrius" mentioned?
 - a.
 70. What is the promised blessing to non-preachers who obey God even when their church tells them to do wrong?
 - a.
- by.
bz.

ca. Teaching Jude

cb.

cb.i.1. Beware of false doctrine and false teachers within the church.

cc.

cd. Overview of Jude

- ce. There are different opinions as to exactly which *Jude* wrote this book. Some claim that he is: '*The author of this Epistle is generally supposed to be the apostle called "Judas, the brother of James in Lu 6:16, and "Lebbeus, whose surname was Thaddeus," in Mt 10:3*'. Others claim that he is: '*If James was the first of the four persons mentioned as the brethren of the Lord in Mt 13:55, this Judas was the last of these four, and the Son of a Mary (not the Virgin) who stood by the Cross*'. As with the book of Hebrews, God does not make it clear which human person He used when God wrote this epistle. This type of speculation is used by the devil to distract from the message of the epistle.
- cf. Jude is warning us against [false prophets](#) which include the [antichrists](#) of [1John](#) and [2John](#). (Jesus linked *false prophets* to *antichrists* in [Matthew 24:24](#) and [Mark 13:22](#).) A true Biblical [antichrist](#) is not in the Book of Revelation or in some political office but he is *crept in unawares* and is preaching doctrinal error from '*Bible believing, fundamental (right religious) pulpits*'. Other [false prophets](#) are also preaching doctrinal error to God's people and differ from the [antichrists](#) only in the type of error they preach. They try to keep God's people looking at the wrong things so that they remain *unaware* of the error being taught. Jude warns us to not stay *unaware* while these [false prophets](#) steal away the *faith which was once delivered unto the saints*.
- cg. Jude warns us of the dangers that comes from these [false prophets](#) (punishment from God) and how to identify them so that we can avoid following them. The main name for God that Jude uses is *Lord*. This is the role of God that makes and enforces (judges) Laws. These [false prophets](#) lead people into violating God's Law so that God has to punish them even if they are saved ([Hebrews 10:26-31](#)).
- ch. For further research in these people that Jude talks about, please see the following verses which tell us about [false prophets](#).
- ci. [Jeremiah 5:31](#); [6:13](#); [8:10](#); [14:14](#); [37:13](#); [Lamentations 2:14](#); [Micah 2:11](#); [Matthew 7:15](#); [24:11](#), [24](#); [Mark 13:22](#); [Luke 6:26](#); [Acts 13:6](#); [2Peter 2:1](#); [1John 4:1](#); [Revelation 16:13](#); [19:20](#); [20:10](#);

- cj. Notice that all of the Old Testament references are from Jeremiah, except one from Micah. Jeremiah preached just before the captivity to people who were so sure that their outward religious acts made them acceptable to God that they refused to believe the evidence of the first three of four times that people went into captivity. Micah is supposed to be a contemporary of Isaiah who preached the same thing as Isaiah. However, while Isaiah preached to Judah, Micah preached to Israel (just before they went into captivity).
- ck. In the New Testament we find these verses from the Gospels through Revelation, which means that this is an ever-present danger of the church age. Where God dealt with the entire nations of Judah and Israel in the Old Testament, He deals with the individual saved person in the New Testament. Where the nations of Judah and Israel went into captivity on the Old Testament, the individual saved person goes into captivity in the New Testament. Just look at how prevalent addiction is amongst God's people. They have been personally taken into a personal captivity by believing the false message of [false prophets](#) who claim that '*God will understand*' about their playing with sin. All of the '*fundamental Bible believers*' are ready to say '*Amen!!*' about '*liberal compromisers*' until they face how often the same addictions are found among '*fundamental Bible believers*', including the preachers. This is a message for the individual saved person of today.
-

cl. God in Jude:

cm.of God:	cn.
co. Grace	cp. 1:4
cq. love	cr. 1:21
cs. only wise God our Saviour	ct. 1:25
cu. sanctified by God the Father	cv. 1:1
cw. denying the only Lord God	cx. 1:4

cy.

cz.

da.

db. Sentence Summary

71. [C1-S1](#): Salutations and blessings for obedience.
 72. [C1-S2](#): Why Jude wanted to write.
 73. [C1-S3](#): The men that Jude is warning against.
 74. [C1-S4](#): Reminder of judgment upon God's people.
 75. [C1-S5](#): Jude uses *angels* as examples.
 76. [C1-S6](#): Jude also uses *Sodom and Gomorrah* as examples.
 77. [C1-S7](#): The men that Jude warns against act like the people of *Sodom and Gomorrah*.
 78. [C1-S8](#): Godly beings do not rely upon their own power.
 79. [C1-S9](#): Self reliance leads to corruption.
 80. [C1-S10](#): Results of self reliance.
 81. [C1-S11](#): Examples of such from the Bible.
 82. [C1-S12](#): Keeping these types of people in church brings their stain upon us.
 83. [C1-S13](#): They had warning which they ignored.
 84. [C1-S14](#): How to identify these types of people.
 85. [C1-S15](#): How not to become an ungodly sinner.
 86. [C1-S16](#): Another way to identify these types of sinners.
 87. [C1-S17](#): How to avoid this type of sin.
 88. [C1-S18](#): How to help others who are tempted by this type of sin.
 89. [C1-S19](#): Glorify the Son of God for keeping us safe.
 90. [C1-S20](#): Amen.
- dc. Jude wanted to write a letter of encouragement but God required him to write a letter of warning instead. Jude offers blessings from God of: *Mercy unto you, and peace, and love, be multiplied*, but these are only offered to those saved people who obey the commandments of this epistle because most people will not want to obey. That is: we must *pull out of the fire* people whose flesh makes them want to live the wrong way and who are following *mockers* whom are *sensual, having not the Spirit*, and who justify a life of *walking after their own ungodly lusts*. Jude is warning us against these [false teachers](#) who are in the church and is telling us that we each personally *should earnestly contend for the faith which was once delivered unto the saints*. It is not enough to avoid or reject the error but we are to fight *earnestly* against the error.
- dd. Jude warns us that *there are certain men crept in unawares*, which means that they are within the church. Jude then warns us how God has brought judgment in the past, and it did not matter what type of being sinned nor did it matter what type of relationship they had with God. Therefore, it should be obvious that we also should expect judgment if we live the same sinful life-style. Jude describes this life-style with words like: *ungodly, lasciviousness, denying, believed not, kept not, fornication, strange flesh, filthy dreamers, despise, speak evil, corrupt, greedily, gainsaying, without fruit, twice dead, plucked up by the roots, raging, murmurers, complainers, walking after their own lusts, speaketh great swelling words, having men's persons in admiration because of advantage*,

sensual, having not the Spirit. It should be obvious, just from this list of words, that the people who follow these [false teachers](#) engage in all types of sinful life-styles. God's people live these sinful life-styles because they believe that lie that '*God will understand*' and that there will be '*no judgment*'.

- de. Jude warns that saved people are first led into this error by *denying the only Lord God*. That is: they *deny* that God commands us to live a holy and righteous life-style and will judge His people for disobedience. Jude also warns that saved people are led into this error by *denying our Lord Jesus Christ*. That is: they *deny* that *Jesus* shows us, in the Gospels, [how to live in the flesh using the power of the Holy Spirit](#). They also *deny* that *Christ* causes us to mature spiritually if we remain [In Christ](#). Finally, they also *deny* that *our Lord* will judge our *works* at the *judgment Seat of Christ* ([Romans C14S16](#); [2Corinthians 5:10](#)), which includes the potential judgment which results in more than 1,000 years of tears.
- df. Jude tells us how to avoid this error in the closing of his epistle. Jude tells us to first be sure that we keep our relationship wit God when he says: *But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life*. Next Jude tells us to reach out to others when he says *And of some have compassion, making a difference: And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh*. Finally Jude tells us to glorify God as the true being that enables us to do anything good which we do. Jude ends with *Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour; be glory and majesty, dominion and power, both now and ever. Amen*. We are to do our part even while we recognize that it is truly God's power which enables us and that keeps us.

dg.

dh.

di. Questions and Answers for Jude Class

70. Why did Jude write this epistle?
- Jude wanted to write a letter of encouragement but God required him to write a letter of warning instead.
71. What are the conditional requirements for receiving God's blessings and why are they stated?
- The blessings of "*Mercy unto you, and peace, and love, be multiplied*" are only offered to those saved people who obey the commandments of this epistle because most people will not want to obey.
72. What is the main action which Jude tells us that we are to do here in this life?
- We each personally "*should earnestly contend for the faith which was once delivered unto the saints.*"
73. Why is Jude commanding us to do this and against whom are we to "*contend*"?
- We are to "*contend*" because of doctrinal which is error taught by false teachers who are within the church.
74. How do we know that these false teachers are within the church?
- Jude tells us that "*there are certain men crept in unawares*".
75. In the end of this epistle, Jude tells us how to avoid the doctrinal error which he is warning us against. What are his three steps?
- "*But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.*" (1:20-21).
 - "*But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.*" (1:22-23).
 - "*But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.*" (1:24).
76. What evidence does Jude give to back his claim that God will judge His saved people who follow the doctrinal error from these false teachers?
- Jude reminds us of records from scripture that "*how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not*".
 - Jude also reminds us of records from scripture that "*the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day*".
 - Jude also reminds us of records from scripture about the judgment upon "*Sodom and Gomorrha*".
77. Jude warns us to use the right way when we "*contend*" and gives us an example of God's servant "*contending*" the right way. How are we to "*contend*" and what is Jude's example?
- We are to "*contend*" using the power of "*the Lord*" as "*Michael the archangel, when contending with the devil*".
78. How do we know that God provided warning before bringing judgment upon anyone?
- Jude tells us "*Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him*".
79. How are we to identify the sinful life-style taught by these false teachers?
- Their teaching justifies sinful life-styles described as: *ungodly, lasciviousness, denying, believed not, kept not, fornication, strange flesh, filthy dreamers, despise, speak evil,*

corrupt, greedily, gainsaying, without fruit, twice dead, plucked up by the roots, raging, murmurers, complainers, walking after their own lusts, speaketh great swelling words, having men's persons in admiration because of advantage, sensual, having not the Spirit.

dj. Questions for Jude Class

49. Why did Jude write this epistle?
50. What are the conditional requirements for receiving God's blessings and why are they stated?
 - a.
51. What is the main action which Jude tells us that we are to do here in this life?
 - a.
52. Why is Jude commanding us to do this and against whom are we to "*contend*"?
 - a.
53. How do we know that these false teachers are within the church?
 - a.
54. In the end of this epistle, Jude tells us how to avoid the doctrinal error which he is warning us against. What are his three steps?
 - a.
 - b.
 - c.
55. What evidence does Jude give to back his claim that God will judge His saved people who follow the doctrinal error from these false teachers?
 - a.
 - b.
 - c.
56. Jude warns us to use the right way when we "*contend*" and gives us an example of God's servant "*contending*" the right way. How are we to "*contend*" and what is Jude's example?
 - a.
57. How do we know that God provided warning before bringing judgment upon anyone?
 - a.
58. How are we to identify the sinful life-style taught by these false teachers?
 - a.
 - b.