
a *Grace Notes* course

Foundations 200

by Rev. Drue Freeman

Foundations 210

New Testament Survey: James to Revelation

Grace Notes

Web Site: <http://www.gracenotes.info>

E-mail: wdoud@gracenotes.info

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James

(Christ: The Example)

AUTHOR AND NAME OF BOOK

This epistle begins with *“James, a bond-servant of God and of the Lord Jesus Christ, to the twelve tribes who are dispersed abroad”*(1:1). There were four men with the name James in the New Testament. These were: (1) the son of Zebedee and brother of John (Mark 1:19), (2) the son of Alphaeus (Mark 3:18), (3) the father of Judas (not Iscariot; Luke 6:16), and (4) the half brother of the Lord (Galatians 1:19). Regarding this, Ryrie writes

Of the four men bearing the name James in the New Testament, only two have been proposed as the author of this letter—James the son of Zebedee (and brother of John) and James the half brother of Jesus. It is unlikely that the son of Zebedee was the author, for he was martyred in A.D. 44 (Acts 12:2). The authoritative tone of the letter not only rules out the two lesser known Jameses of the New Testament (“James the Less” and the James of Luke 6:16) but points to the half brother of Jesus who became the recognized leader of the Jerusalem church (Acts 12:17; 15:13; 21:18). This conclusion is supported by the resemblances in the Greek between this epistle and the speech of James at the Council of Jerusalem (James 1:1 and Acts 15:23; James 1:27 and Acts 15:14; James 2:5 and Acts 15:13).¹

The way James addresses the recipients, needs to be explained. James is addressed *“to the twelve tribes who are dispersed (scattered) abroad”*(1:1). As is suggested from “my brethren” in 1:19 and 2:1,7, this is a reference, not to the dispersion that occurred between A.D. 66-70, but to the Christian Jews dispersed from their homeland through the past dispersions (Matthew 1:11, 12, 17). In the early chapters of Acts, Jews were in Jerusalem from all parts of the world for Pentecost (Acts 1:5). Many of these saw and heard the miracles of

Pentecost and came to believe in Jesus Christ. Eventually, many returned to their respective homes in various parts of the world. It is to these that James was writing.

DATE OF WRITING

A.D. 45 or 46

James was probably the first epistle written and most scholars date the book about A.D. 45. The reasons are as follows: (1) There is a very distinctive Jewish character to the book which suggests it was written when the church was still predominantly Jewish. (2) There is no reference made to the controversy over Gentile circumcision. (3) The term “synagogue” is used to designate the meeting or meeting place rather than the word “church”(2:2). (4) The lack of reference to issues involved in the Jerusalem Council like the relationship of Gentile Christians and Jewish Christians (Acts 15:1f.; A.D. 49) also suggests a very early date. (5) “The references to the teachings of Christ have such little verbal agreement with the Gospels that they probably preceded them.”²

THEME AND PURPOSE

Clearly, James is concerned about possessing an active faith, that is vital, powerful, and functional. James is writing to warn Believers about the consequences of a dead, inactive faith both personally and corporately and to stir them to growth and true spiritual maturity.

CHRIST AS SEEN IN JAMES

In 1:1 and 2:1, James specifically refers to the “Lord Jesus Christ” and then anticipates His coming (5:7-8). In the 108 verses of this epistle there are references or inferences from 22 books of the Old Testament and at least 15 allusions to the teachings of Christ from the Sermon on the Mount.³

OUTLINE:⁴

1. Stand With Confidence. (1:1-27)

² Wilkinson/Boa, p. 465.

³ Ryrie, p. 1966.

⁴ Ron Blue, *The Bible Knowledge Commentary*.

¹ Ryrie, p. 1966.

- A. Salutation And Greeting. (1:1)
- B. Rejoice In Diverse Trials. (1:2-12)
 - 1). Attitude In Trials. (1:2)
 - 2). Advantage Of Trials. (1:3-4)
 - 3). Assistance For Trials. (1:5-12)
- C. Resist In Deadly Temptation. (1:13-18)
 - 1). Source Of Temptation. (1:13-14)
 - 2). Steps In Temptation. (1:15-16)
 - 3). Solution For Temptation. (1:17-18)
- D. Rest In Divine Truth. (1:19-27)
 - 1). Receptivity To The Word. (1:19-21)
 - 2). Responsiveness To The Word. (1:22-25)
 - 3). Resignation To The Word. (1:26-27)
- 2. Serve With Compassion. (2:1-26)**
 - A. Accept Others. (2:1-13)
 - 1). Courtesy To All. (2:1-4)
 - 2). Compassion For All. (2:5-9)
 - 3). Consistency In All. (2:10-13)
 - B. Assist Others. (2:14-26)
 - 1). Expression Of True Faith. (2:14-17)
 - 2). Evidence Of True Faith. (2:18-20)
 - 3). Examples Of True Faith. (2:21-26)
- 3. Speak With Care. (3:1-18)**
 - A. Control Talk. (3:1-12)
 - 1). The Tongue Is Powerful. (3:1-5)
 - 2). The Tongue Is Perverse. (3:6-8)
 - 3). The Tongue Is Polluted. (3:9-12)
 - B. Cultivate Thought. (3:13-18)
 - 1). Wisdom Is Humble. (3:13)
 - 2). Wisdom Is Gracious. (3:14-16)
 - 3). Wisdom Is Peaceable. (3:17-18)
- 4. Submit With Repentance. (4:1-17)**
 - A. Turn Hatred Into Humility. (4:1-6)
 - 1). Cause Of Conflict. (4:1-2)
 - 2). Consequence Of Conflict. (4:3-4)
 - 3). Cure For Conflict. (4:5-6)
 - B. Turn Judgment Into Justice. (4:7-12)

- 1). Advice For Justice. (4:7-9)
- 2). Advantage Of Justice. (4:10-11)
- 3). Author Of Justice. (4:12)
- C. Turn Boasting Into Belief. (4:13-17)
 - 1). Statement Of Boasting. (4:13)
 - 2). Sentence On Boasting. (4:14)
 - 3). Solution For Boasting. (4:15-17)
- 5. Share With Concern. (5:1-20)**
 - A. Share In Possessions. (5:1-6)
 - 1). Consternation From Wealth. (5:1)
 - 2). Corrosion Of Wealth. (5:2-3)
 - 3). Condemnation In Wealth. (5:4-6)
 - B. Share In Patience. (5:7-12)
 - 1). Essence Of Patience. (5:7-9)
 - 2). Examples Of Patience. (5:10-11)
 - 3). Evidence Of Patience. (5:12)
 - C. Share In Prayer. (5:13-20)
 - 1). Sensitivity To Needs. (5:13)
 - 2). Supplication For Needs. (5:14-18)
 - 3). Significance Of Needs. (5:19-20)

First Peter

(Christ: The Example of Suffering)

AUTHOR AND NAME OF BOOK

The opening verse clearly states that the apostle Peter is the author (1:1). First Peter was universally recognized as a work of the apostle Peter by the early church.

The epistle is addressed to *“To those temporarily residing in the dispersion (in Pontus, Galatia, Cappadocia, Asia, and Bithynia) who are chosen.”* Peter used two key words to describe the recipients, “temporary residents” (which emphasizes both temporary inhabitants and alien nationality) and “dispersion”. “Dispersion normally refers to Jews not living in Palestine but scattered out across the Mediterranean world. Here it is probably used of Gentile Christians spread out

as God's people in the midst of a godless world."⁵ Peter had both Jew and Gentile Believers in mind.

First Peter is addressed to Christians scattered throughout five Roman provinces of the peninsula of Asia Minor. That area today is northern Turkey. The churches in those provinces were made up of both Jews and Gentiles. This epistle is rich in references and quotations from the Old Testament. Jewish Christians would have found special significance in the term DIASPORA, translated "scattered," used in the salutation (1:1). Jews who lived outside of Jerusalem were referred to as living in the DIASPORA.

Gentile readers would have noted Peter's exhortation to holy living in light of their background of complete ignorance of God's Word (1:14). Gentile Christians also would have been greatly encouraged by the fact that though they were in ignorance, they were now considered "the people of God" (2:10). Clearly Peter carefully included both Jewish and Gentile Christians in his letter of encouragement to the churches of Asia Minor.⁶

DATE OF WRITING

A.D. 63-64

Church tradition connects Peter in his later years with the city of Rome. If the reference to Babylon in 5:13 is a coded reference to Rome, this letter was written while Peter was in Rome during the last decade of his life, about A.D. 63, just before the outbreak of Nero's persecution in A.D. 64. Peter does not regard Rome as an enemy of Christianity (1 Peter 2:13-17) which would have been more difficult (but not impossible) at a later date under the outbreak of Nero's persecution.

THEME AND PURPOSE

While 1 Peter addresses various doctrines and has much to say about Christian life and Christian responsibilities, the theme and purpose of 1 Peter centers around the problem of suffering—particularly suffering in the form of persecution for one's faith. This book has been described as a manual or handbook to show Christians how they

should live as temporary residents and ambassadors of Christ in a hostile world (1:1, 13-21; 2:11-12; 3:14,17; 4:1, 13,15,16,19).

There are several specific purposes in this book. It is designed to provide direction for Believers under persecution: (1) by focusing on the coming revelation of Christ and its deliverance (1:3-12); (2) by following Christ as their perfect example in suffering (2:21-24); and (3) by living in the world in accordance with their calling as a special people of God by maintaining a good report with the Gentile world (2:4-12; 4:1-19). Other purposes include demonstrating the essential link between doctrine and practice (5:12) and encouraging godly leadership and shepherding the flock of God (5:1-4), which is a necessary element in the church's ability to function effectively in a hostile world.

CHRIST AS SEEN IN 1 PETER

The book is loaded with the person and work of Christ. Through the resurrection of Christ, Christians have "a living hope" and "an imperishable (not open to destruction) inheritance" (1:3-4). In several places, Peter speaks of the coming glory and revelation of Christ (1:7, 13; 4:13; 5:1). He also speaks of the person and work of Christ as God's Lamb who redeemed us by bearing our sins on the cross (1:18-19; 2:24), of Christ as our perfect example in suffering (2:21-24), and (3) of Christ as the Chief shepherd and Guardian of Believers (2:25; 5:4).

OUTLINE

1. The Salvation Of Believers. (1:1-12)

- A. Salutation. (1:1-2)
- B. Future (Living) Hope And Present Trials. (1:3-9)
- C. Present Salvation And Past Revelation. (1:10-12)

2. The Sanctification Of Believers. (1:13-2:12)

- A. The Call To Holiness. (1:13-21)
- B. The Call To Love One Another Fervently. (1:22-25)
- C. The Call To Desire The Pure Milk Of The Word. (2:1-3)

⁵ The *NET Bible*, The Biblical Studies Press.

⁶ Walvoord/Zuck, electronic media.

D. The Call To Offer Up Spiritual Sacrifices. (2:4-10)

E. The Call To Abstain From Fleshly Desires. (2:11-12)

3. The Submission Of Believers. (2:13-3:12)

A. Submission To Government. (2:13-17)

B. Submission In Business. (2:18-25)

C. Submission In Marriage. (3:1-8)

D. Submission In All Areas Of Life. (3:9-12)

4. The Suffering Of Believers. (3:13-5:14)

A. Conduct Needed In Suffering. (3:13-17)

B. Christ's Example For Suffering. (3:18-4:6)

C. Commands For Suffering. (4:7-19)

D. Custodians (Shepherds) In Suffering. (5:1-9)

E. Conclusion Or Benediction. (5:10-14)

Second Peter

(Christ: The Sufficiency of the Word)

AUTHOR AND NAME OF BOOK

The author clearly identifies himself as Simon Peter (1:1). A number of other internal evidences point to the apostle Peter as the author. In a very personal section, almost as the final testament of a dying father, he uses the first person singular referring to himself (1:14) declaring himself as an eyewitness of the transfiguration of Christ (1:16-18 cf. Matthew 17:1-5). He also asserts that this letter is his second one to his readers (3:1), and shows his personal acquaintance with the apostle Paul whom he calls, "our dear brother" (3:15). This epistle is titled "Second Peter," to distinguish it from the first letter written by Peter.

Peter wrote this letter to the same group of Believers (3:1) as his first one. It is a final testament, a warning, and a "last day" letter (1:14; 2:1-22; 3:3). He was writing to Christians of like precious faith, undoubtedly, to Jewish and Gentile churches of "Pontus, Galatia, Cappadocia, Asia, and Bithynia" (1 Peter 1:1).

DATE OF WRITING

A.D. 67-68

As a kind of farewell letter, Peter wrote this epistle at the end of his career (1:12-14). According to the

early church historian, Eusebius, Peter was martyred during Nero's persecutions (about A.D. 67-68). The letter was most likely written one of these years.

THEME AND PURPOSE

As the apostle Paul warned of the coming dangers of apostasy in the later years of his life and ministry (2 Timothy), so Peter also warned of the ever rising dangers of false teachers as was predicted by the prophets, by the Lord Himself, and His apostles (2:1; 3:1-3). The purpose of this short letter to warn against dangers facing the church, especially the rise of false teachers.

Seeing that God has provided all that is needed for life and godliness (1:3), 2 Peter is a passionate appeal for his audience to grow and mature in Christ, to be neither idle nor unfruitful (1:8), and with this as a foundation, to guard against the rising tide of false teachers. This was caused by the fact that Peter knew his time on earth was short (1:13-15) and that the body of Christ faced immediate danger (2:1-3). Thus, Peter desired to refresh their memories and stir their thinking (1:13; 3:1-2) so that they might have his teaching firmly in mind (1:15). To do this, he carefully described mature Believers, encouraging them to grow in the grace and knowledge of the Savior (1:2-11; 3:18).

As a further foundation for handling false teachers, Peter described the nature of God's Word as their sure foundation (1:12-21) and then warned against the certain coming dangers of false teachers whom he also carefully described along with their sure judgment (2:1-22). Finally, he encouraged his readers with the certainty of Christ's return (3:1-16). With this final emphasis on the return of the Lord, Peter gave a final challenge, "*Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless, You therefore, beloved, knowing this beforehand, be on your guard lest, being carried away by the error of unprincipled men, you fall from your own steadfastness, but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity. Amen.*"

CHRIST AS SEEN IN 2 PETER

Peter speaks of Christ as the source of life and godliness, and, in keeping with the focus, he speaks of Christ as “Lord and Savior” four times, and speaks of Him as “Lord” fourteen times. In addition, he refers to the glorious transfiguration on the holy mountain and looks forward to the Savior’s second coming. At this time the whole world will see what Peter and the other two disciples were privileged to see on that holy mountain.

OUTLINE

1. Greetings. (1:1-2)

2. The Development Or Cultivation Of Christian Character. (1:3-21)

A. The Growth Of Faith. (1:3-11)

B. The Grounds Of Faith. (1:12-21)

3. The Denouncement Or Condemnation Of False Teachers. (2:1-22)

A. Their Danger And Conduct. (2:1-3)

B. Their Destruction Or Condemnation. (2:4-9)

C. Their Description And Characteristics. (2:10-22)

4. The Design And Confidence For The Future. (3:1-18)

A. The Derision Of The False Teachers. (3:1-7)

B. The Delay Of The Day Of The Lord. (3:8-9)

C. The Dissolution Following The Day Of The Lord. (3:10-13)

D. The Diligence Needed In View Of The Dangers. (3:14-18)

First John

(Christ: The Love of God)

AUTHOR AND NAME OF BOOK

While the author’s name is not found in the letter, it has traditionally been credited to John the apostle. The writer was one of the original witnesses of the Savior who knew Him intimately (1:1-5).

All the way through the epistle there are verses that indicate John was writing to Believers (2:1, 12-14, 19; 3:1; 5:13), but John nowhere indicates who they were or where they lived. This fact may

suggest it was a letter written to be circulated among several churches. Perhaps they were churches around the city of Ephesus since early Christian writers placed John at Ephesus in his later years.

The earliest confirmed use of 1 John was in the province of Asia (in modern Turkey), where Ephesus was located. Clement of Alexandria (a first century pastor) indicates that John ministered in the various churches scattered throughout that province. It may be assumed, therefore, that 1 John was sent to the churches of the province of Asia.⁷

DATE OF WRITING

A.D. 85-90

It is difficult to date this and the other epistles of John, but since many of the themes and words are so similar to the gospel of John, it is reasonable to assume it was written after the gospel, but before the persecutions of Domitian in A.D. 95.

Therefore, a reasonable date is somewhere between A.D. 85-90.

THEME AND PURPOSE

The theme of the book is fellowship with God through the Lord Jesus Christ (1:3-7). In view of the heresy facing these Believers, perhaps an early form of gnosticism (the belief that all matter is evil and that freedom is gained through knowledge alone), John wrote to define the nature of fellowship with God whom he describes as light, love, and life. God is light (1:5), God is love (4:8, 16), and God is life (1:1-2; 5:11-13). To walk in fellowship with God, then, means to walk in the light which leads to experiencing His life, His love for others, and His righteousness. The book, then, gives a number of tests or proofs of fellowship, though some see these as tests of salvation. But in keeping with the theme, the teaching of the false teachers, and the nature of his audience as Believers, it is best to view these as tests or proofs of fellowship, tests of abiding and knowing the Savior in an intimate relationship that experiences the transforming life of the Savior in Believers.

⁷ *NIV Study Bible*, electronic Library.

The exact form of the heresy facing these Christians is difficult to determine, but from the content of 1 John it involved denial of the reality of the incarnation and a claim that sinful behavior did not hinder fellowship with God. Thus, John wrote to his “little children” (2:1, 18, 28; 3:7, 18; 5:21) for at least five reasons: (1) to promote true fellowship (1:3f.); (2) to experience full joy (1:4); (3) to promote holiness through true fellowship (1:6-2:2); (4) to prevent and guard against heresy (2:18-27); and, (5) to give assurance (5:11-13).

CHRIST AS SEEN IN 1 JOHN

This book focuses on the present ministry of the Savior in the life of Believers and anticipates His coming again. His blood continually cleanses the believer from all sin (1:7) and from personal sins and all unrighteousness upon confession of sin (1:9). Indeed, it declares that Christ is our righteous Advocate before the Father (2:1) and the sacrifice not only for Believers, but for all the world (2:2), that Jesus is the Christ who has come in the flesh (2:22; 4:2-3), that He came by water and by blood, a reference to His baptism and the cross (5:6), and that He is coming again when we shall see Him and be like Him (2:28-3:3).

OUTLINE

1. Introduction And Purpose Of The Letter. (1:1-4)

2. Conditions Vital For Fellowship. (1:5-2:2)

- A. Walking In The Light. (1:5-7)
- B. Confession Of Sin. (1:8-2:2)

3. Conduct Consistent With Fellowship. (2:3-27)

- A. The Character Of Fellowship-Being Like Christ. (2:3-11)
- B. The Commandment Of Fellowship-Loving Not The World. (2:12-17)
- C. The Cautions For Fellowship-Guarding Against Antichrist. (2:18-27)

4. Characteristics Of Fellowship. (2:28-5:3)

- A. Purity In View Of Our Prospect. (2:28-3:3)
- B. Practice Of Righteousness In View Of Christ's Death. (3:4-24)
- C. Proving (Testing) The Spirits. (4:1-6)

D. Pattern Of Fellowship, Loving As Christ Loved. (4:7-5:3)

5. Consequences Of Fellowship. (5:4-21)

- A. Victory Over The World. (5:4-5)
- B. Verification Of Christ's Credentials. (5:6-12)
- C. Verification (Assurance) Of The Believer's Salvation. (5:13)
- D. Verification Of Answered Prayer. (5:14-17)
- E. Victory From Ongoing Sin. (5:18-21)

Second John

(Christ: The Incarnate God)

AUTHOR AND NAME OF BOOK

Though not stated, the author is John the apostle. He simply refers to himself as “the elder”, which is in keeping with the silence of the author of both the Gospel of John and 1 John. This is the same introduction used by the author of 3 John. Since he identifies himself simply as “the elder,” it suggests that he was well known and established with the recipients of the letter. This was an official title for the office of an elder, but it is perhaps more likely that he was using it as a personal designation by which he was well known to his readers.

Since the book has been traditionally tied to the apostle John as the author, it has been titled “Second of John.”

The letter is addressed “*to the elect lady and her children*” (1:1,4-5). The precise identity of these recipients cannot be established.

DATE OF WRITING

A.D. 85-90

It is difficult to date the letter, but the circumstances and subjects in the letter suggest it was probably written about the same time as 1 John (A.D. 85-90). The above similarities indicate this as well (see the date as discussed in 1 John).

THEME AND PURPOSE

The theme of 2 John is the apostle's concern that his readers continue to walk in the truth of apostolic doctrine and in accordance with the commandments (1:4-6). Because “*many deceivers have gone out into the world, people who do not confess Jesus as Christ coming in the flesh*”

(1:7), John was writing to protect them from the evil deception of those who refused to remain in the teaching of Christ and were departing from the truth (1:9). In keeping with this, two purposes are seen: (1) he wrote to keep his readers from losing their full reward (1:9), and (2) to give them clear instructions about receiving these false teachers into their homes or house churches and giving them a Christian greeting. John did not want them allowed into their home churches and recognized as teachers of the truth. John was not telling them to be offensive or refuse to witness to them.

CHRIST AS SEEN IN 2 JOHN

As in 1 John, 2 John is concerned with protecting the Biblical doctrine of the incarnation. He wrote to prove false those who deny that Jesus Christ has come in the flesh.

OUTLINE

1. Prologue And Greeting. (1:1-3)
2. Commendation For Walking In The Truth. (1:4)
3. Commandment To Continue To Love One Another. (1:5-6)
4. Cautions And Instructions Against False Teachers. (1:7-11)
5. Concluding Remarks And Final Greetings. (1:12-13)

Third John

(Christ: The Name)

AUTHOR AND NAME OF BOOK

The apostle John is also the author of this epistle. In both 2 and 3 John the author identifies himself as “the elder.” Also, note the similar phrases found in both epistles: “love in the truth” (1:1 of both letters) and “walking in the truth” (1:4 of both letters).

This is clearly the most personal letter of John. It is addressed to “the beloved Gaius” (1:1) regarding church problems Gaius had encountered. The recipient is simply identified no further than by the above description which suggests he was well known by those of the churches of Asia Minor where John served for the last years of his life. Gaius is a familiar name in the New

Testament. The name appears in Romans 16:23 (a Gaius of Corinth), Acts 19:29 (a Gaius of Macedonia) and Acts 20:4 (a Gaius of Derbe), but no connection can be established between any of these men and John.

DATE OF WRITING

A.D. 85-90

Again, the similarities between 1 and 2 John suggest a similar date of somewhere between A.D. 85-90.

THEME AND PURPOSE

John writes Gaius regarding the issue of hospitality and physical support to traveling Christian workers (missionaries), especially when they were strangers. The theme centers around the contrast between the ministry of Gaius and his generous demonstration of Christian love as one walking in the truth to the selfish behavior of Diotrephes who, rather than walking in the truth, rejected what John had said and was seeking personal superiority (1:9).

Several distinct purposes emerge in this epistle: (1) to commend Gaius (1:1-6a), (2) to instruct and encourage the continuation of his support for the Christian workers John had evidently sent (1:6b-8), (3) to rebuke Diotrephes for his self-centered behavior (1:9-11), (4) to give instruction for Demetrius (1:12), and (5) to inform Gaius of John’s desire and intention to visit and deal with the difficulties (1:10a, 13-14).

CHRIST AS SEEN IN 3 JOHN

While the name of Jesus Christ is not mentioned directly, He is referred to in the statement, “*For they have gone forth on behalf of ‘The Name.’*” This is undoubtedly a reference to ministry on behalf of the Lord Jesus (Acts 5:40-41 where we have the identical Greek grammatical construction in 5:41). Paul uses a similar phrase in Romans 1:5. In 1 John 2:12, John wrote, “*your sins are forgiven on account of His (Christ’s) name.*” John’s Gospel also makes reference to believing “*in the name of Jesus*” (John 1:12, 3:18).

OUTLINE

1. Greeting Or Introduction. (1:1)
2. Commendation Of Gaius. (1:2-8)

A. His Godliness. (1:2-4)

B. His Generosity. (1:5-8)

3. Condemnation Of Diotrephes. (1:9-11)

A. His Selfish Ambition. (1:9)

B. His Selfish Activities. (1:10-11)

4. Commendation Of Demetrius. (1:12)

5. Concluding Remarks. (1:13-14)

Jude

(Christ: The Security for Mankind)

AUTHOR AND NAME OF BOOK

The author identifies himself as Jude (1:1). The Greek is literally, Judas. Traditionally, English versions have used Jude to distinguish him from the Judas who betrayed Jesus. The writer also identifies himself as the brother of James and bond-servant of Jesus Christ. Jude is listed as the half-brother of Jesus in Matthew 13:55 and Mark 6:3.

It is helpful to notice that

Although Jude was half-brother of Jesus, he humbly associates himself with James, his full brother. By first calling himself a slave of Jesus Christ, it is evident that he wants no one to place stock in his physical connections. At the same time, he must identify himself further. Since Jude was a common name in the first century (two of Jesus' disciples were so named, including his betrayer), more information was needed, that is to say, brother of James.⁸

Jude seems to be addressed to all Christians, not just a specific group of people. Rather the letter is simply addressed *“to those who are called, wrapped in the love of God the Father and kept for Jesus Christ”* (1:1). He later addresses them as “beloved” or “dear friends” (1:3).

DATE OF WRITING

A.D. 70-80

Though the subject matter is very similar to 2 Peter, one of the chief differences between Jude and 2 Peter is that while Peter warned that “there

shall be false teachers” (2 Peter 2:1), Jude states that “there are certain men who have secretly slipped in among you” (1:4). Since 2 Peter anticipates the problem and Jude speaks of it as present, apparently Jude was written some time later than 2 Peter. If 2 Peter is dated about A.D. 66, then Jude might be placed around A.D. 70-80.

THEME AND PURPOSE

Jude intended to write about our common salvation, but because of the progress of various heresies and the danger threatening the church, he was compelled instead to encourage Believers to defend the faith against false teachings that were secretly being introduced into the churches by the Gnostics. The Gnostics viewed everything material as evil and everything spiritual as good. Therefore, they cultivated their “spiritual” lives and allowed their flesh to do anything it liked, with the result that they were guilty of all kinds of lawlessness.⁹

From this, two major purposes can be seen in Jude: (1) To condemn the practices of immoral people who were infesting the churches and corrupting Believers, and (2) counsel Believers to stand fast, continue to grow in faith while contending for the apostolic truth that had been handed down to the church.

CHRIST AS SEEN IN JUDE

Jude focuses our attention on the Believer's security in Christ (1:24), on the eternal life He gives (1:21), and on His sure coming again (1:21). It is Jesus Christ our Lord who gives us access into God's presence (1:25).

OUTLINE

1. Greetings And Purpose. (1:1-4)

2. Description And Exposure Of False Teachers. (1:5-16)

A. Their Past Judgment. (1:5-7)

B. Their Present Characteristics. (1:8-13)

C. Their Future Judgment. (1:14-16)

3. Defense And Exhortation To Believers. (1:17-23)

⁸ NET Bible, electronic media.

⁹ Ryrie, p. 2005.

4. Benediction. (1:24-25)**THE PROPHETIC BOOK****Revelation****(Christ: The Returning One)****INTRODUCTION**

With the book of Revelation, we have the conclusion and completion of the Bible as God's revelation to man. As Genesis is the book of beginnings, Revelation is the book of completion. It describes the end-time events, the return of the Lord, His end-time reign, and the eternal state. As one moves through the Bible a number of great themes are introduced and developed such as: heaven and earth; sin, its curse and sorrow; man and his salvation; Satan, his fall and doom; Israel, her election, blessing, and discipline; the nations; Babylon and Babylonianism; and, the kingdoms and the Kingdom. Ultimately, all of these find their fulfillment and resolution in the Book of Revelation. The Gospels and Epistles begin to draw these together, but it is not until we come to Revelation that they all converge. We may chart this as follows

AUTHOR AND NAME OF BOOK

According to the book itself, the author's name was John (1:4, 9; 22:8). He was a prophet (22:9), and a leader who was known in the churches of Asia Minor to whom he writes the book of Revelation (1:4).

Traditionally, this John has been identified as John the Apostle, one of the disciples of our Lord. The writing style is different from that of the Gospel of John which stems from the prophetic nature of this book.

DATE OF WRITING

A.D. 96

Domitian reigned in Rome from A.D. 81-96. Since Irenaeus tells us that John wrote from Patmos during the reign of Domitian, and since this is confirmed by other early church writers, such as Clement of Alexander and Eusebius, most scholars believe the book was written between A.D. 81-96. This would make it the last book of the New Testament, just shortly after John's gospel and his epistles (1, 2, and 3 John).

THEME AND PURPOSE

In Revelation, the main theme of the book concerns the conflict with evil in the form of human personalities energized by Satan and his world-wide system, and the Lord's triumphant victory over these enemies to establish His kingdom both in the Millennium (the 1,000 years of Revelation 20) and in eternity.

This is accomplished by taking the reader and hearers (1:3) behind the scenes through the visions given to John to demonstrate the demonic nature and source of the evil in the world. Revelation also demonstrates the conquering power which rests in the Lion of the tribe of Judah, the Root of David. This Lion is also the Lamb standing, as if slain, but very much alive, angry, and bringing the judgment of God's awesome holiness against a sinful and rebellious world.

There are a number of important people or persons in this book because of the roles they play. These are first of all, the Lord Jesus, then John, the author, but also the two witnesses, the beast out of the sea and the false prophet, and finally, the bride who returns with the Lord.

CHRIST AS SEEN IN REVELATION

Since Revelation is indeed "The Revelation of Jesus Christ" it demonstrates His glory, wisdom and power (1:1-20), His authority over the church (2:1-3:22) and His power and right to judge the world (5:1-19:21). As the revelation of Christ, it is loaded with descriptive titles. In particular, it describes Jesus Christ (1:1) as the Faithful Witness, the Firstborn from the dead, the Ruler over the Kings of the earth (1:5), the First and the Last (1:17), He Who lives (1:18), the Son of God (2:18), Holy and True (3:7), the Amen, the Faithful and True Witness, the Beginning of the Creation of God (3:14), the Lion of the tribe of Judah, The Root of David (5:5), a Lamb (5:6), Faithful and True (19:11), The Word of God (19:13), KING OF KINGS AND LORD OF LORDS (19:16), Alpha and Omega (22:13), The Bright and Morning Star (22:16), and the Lord Jesus Christ (22:21).

OUTLINE**1. The Prologue. (1:1-8)**

2. The Things Past. (1:9-20)**3. The Things Present. (2-3)**

- A. The Message To Ephesus. (2:1-7)
- B. The Message To Smyrna. (2:8-11)
- C. The Message To Pergamum. (2:12-17)
- D. The Message To Thyatira. (2:18-29)
- E. The Message To Sardis. (3:1-6)
- F. The Message To Philadelphia. (3:7-13)
- G. The Message To Laodicea. (3:14-22)

4. The Things To Come. (4:1-22:5)

- A. The Tribulation Period. (4:1-19:21)
 - 1). The Throne In Heaven. (4:1-11)
 - 2). The Seven Sealed Book And The Lion Who Is Also A Lamb. (5:1-14)
 - 3). The Seal Judgments. (6:1-17)
 - 4). An Interlude: The Redeemed Of The Tribulation. (7:1-17)
 - 5). The First Four Trumpet Judgments. (8:1-13)
 - 6). The Fifth And Sixth Trumpets And The First Two Woes. (9:1-20)
 - 7). The Angel And The Little Book. (10:1-11)
 - 8). The Temple, The Two Witnesses, And The Seventh Trumpet. (11:1-19)
 - 9). The Angelic Conflict. (12:1-17)
 - 10). The Beast And The False Prophet. (13:1-18)
 - 11). Special Announcements. (14:1-20)
 - 12). Prelude To The Seven Last Plagues. (15:1-8)
 - 13). The Bowl Judgments. (16:1-21)
 - 14). The Judgment Of Religious Babylon. (17:1-18)
 - 15). The Judgment Of Commercial Babylon. (18:1-24)
 - 16). The Second Coming Of Christ. (19:1-21)
- B. The Reign Of Christ (The Millennium) And The Great White Throne. (20:1-15)
 - 1). Satan Bound. ((20:1-3)
 - 2). Saints Resurrected. (20:4-6)
 - 3). Sinners In Rebellion. (20:7-9)
 - 4). Satan Doomed. (20:10)

- 5). Sinners Judged. (20:11-15)

C. The Eternal State. (21:1-22:5)

- 1). The Descent Of The New Jerusalem. (21:1-8)
- 2). The Description Of The New Jerusalem. (21:9-27)
- 3). The Delights Of The New Jerusalem. (22:1-5)
- D. The Epilogue. (22:6-21)