

**I. James c. AD 45-48****II. 1 Thessalonians c. AD 51****III. Galatians. c. AD 49 (prior to Jerusalem Council)****IV. 2 Thessalonians c. AD 51****V. 1 Corinthians c. AD 54-55****VI. 2 Corinthians c. AD 55****VII. Romans c. AD 56****VIII. Ephesians c. AD 60****IX. Colossians c. AD 60****X. Philippians c. AD 61****XI. 1 Timothy c. AD 64-65****XII. Titus c. AD 65****XIII. 1 Peter c. AD 65****XIV. 2 Peter c. AD 66-67****XV. 2 Timothy c. AD 67-68****XVI. Hebrews c. AD 67-69****A. Hebrews 1.7-12**

1. Angels, though mighty, are servants (7)
2. The kingdom belongs to the Son: “the Son’s ministry is to rule”<sup>1</sup> (8-9)
  - a. The throne of the Son is eternal (8)
  - b. The Son loves righteousness and hates lawlessness (9)
  - c. The Father appointed the Son to the throne because of this quality (9)
  - d. The quotation, from Ps 45.6-7, openly declares the Son is God
3. The authority of the Son stands over all creation (10-12)
  - a. The Son is the author of creation (10)
  - b. Creation will fail, but the eternal Son remains (11)
  - c. The Son is immutable — he does not change (12)

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<sup>1</sup> Tom Constable, *Tom Constable’s Expository Notes on the Bible* (Galaxie Software, 2003), Heb 1.8.

“This quotation is important to the writer’s argument also because it reveals the immutability of the Son. After God burns up the present earth and heavens, He will create new heavens and a new earth (2 Peter 3:10–12; Rev. 21–22). Even though the earth as we know it will end, the Son’s rule will continue eternally and with it His joy. The millennial kingdom will only be the first phase of Messiah’s endless rule.”<sup>2</sup>

## B. Hebrews 4.9

1. The verse concludes a section discussing the “rest” God promises (1-8)
  - a. God cautions professing believers about missing the rest he promised (1)
  - b. Unbelieving Israelites serve to warn present professing believers (2-3)
    - 1) They had no faith
    - 2) They did not enter God’s rest
  - c. The completion of creation correlates with God’s rest “God rested on the seventh day” (4)
  - d. The folly of unbelief prevents entrance to that rest (5-7)
  - e. Joshua did not provide the rest by conquering the promised land: something remained (8)
2. The conclusion: there is a rest waiting for God’s people (9)
  - a. That rest is the conclusion of God’s plan for creation
  - b. The final consummation, the eternal kingdom, clearly is the ultimate rest of God’s people
  - c. The Millennium constitutes the period of rest for the world of this age

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<sup>2</sup> Constable, Heb 1.10.

- d. There is a sense in which believers presently are at rest in God's rest: faith brings the end to labours (see v. 3)

### C. Hebrews 8.6-13

1. The new covenant replaces the old: the old was imperfect, the new completes and complements the old (6-7)
2. The old covenant with Israel failed, not due to God's part but man's part: Israel did not continue in the covenant (8-9)
3. This new covenant will renovate the house of Israel (10-12)
  - a. It will effect an internal change
  - b. It will bring about a national conversion
  - c. It will bring an end to all memory of their sins
4. The Lord is the one who made the new covenant
  - a. The Lord effects the new covenant (8)
  - b. The Lord made the old obsolete (13)

This new covenant is one, though this passage focuses on the blessings to Israel, Gentiles are grafted in to the new covenant by God's grace (see Rom 11)

### D. Hebrews 9.23-28

1. The OT sanctuaries were representations of things in the heavens (23)
2. Our Lord Jesus effected the removal of sin permanently by entering the heavenly sanctuary (24-26)
  - a. He appeared before the presence of God
  - b. He put away sin by the sacrifice of himself, once for all
3. Men are subject to the principle of judgement (27)
  - a. Once a man dies, he faces judgement
  - b. There are no more opportunities for him
4. In accordance with the principle of judgement, Jesus' appearance before the judge brings judgement to an end and guarantees his reappearance with salvation for those looking to him (28)

## E. Hebrews 10.37-39

1. The promise of the passage is that the return of the Lord is soon “a little while”
  - a. Once the return begins, he will not delay
  - b. He will come suddenly for his own
2. Those for whom He will return are those who live by faith and don't shrink back
3. The time is left undetermined, but nothing needs to take place before His coming again; it is next!

## F. Hebrews 11.16, 35

1. The patriarchs desired a heavenly country (16)
  - a. Because of their faith, God gladly accepts them as his own
  - b. God also prepared for them a city
2. However, these promises are still unfulfilled: there remains a better resurrection (35)
  - a. Better than the resurrection of the Shunamite's son
  - b. One that is yet to come

## G. Hebrews 12.22-29

1. There are seven unimaginable blessings awaiting us in heaven (22-24):
  - a. The heavenly Jerusalem, the city of the living God
  - b. An innumerable company (myriads) of angels
  - c. The Church of the firstborn, the body of Christ
  - d. God, the Judge of all
  - e. Spirits of just men made perfect: individual personalities
  - f. Jesus, the Mediator of the New Covenant
  - g. The blood of sprinkling: Christ's unforgettable sacrifice
2. God has promised to shake heaven and earth once more (25-27)

- a. Some in Israel refused him at Mt Sinai
  - b. The Lord will once again shake not only earth, but also heaven
  - c. The shaking of heaven and earth means a removal of “shakable things” in favour of unshakeable things
3. We are receiving an unshakable Kingdom; therefore, let us keep on in the grace of serving God

#### H. Hebrews 13.14-17

1. We have no city on earth which will remain, but we are seeking the one which is about to come (14)
2. Our hope calls us to a holy way of life in the present age (15-16)
3. Consequently, the Lord calls us to obey our spiritual leaders as they watch for our souls (17)
  - a. Make their service one of joy
  - b. Remember that your leaders will give an account to God for you

### XVII. Jude c. AD 75

#### A. Jude 6

1. Some fallen angels who left their own habitation God has kept in everlasting chains under darkness
  - a. The only other use of the word *abode* (οἰκητήριον) in the NT it refers to the glorified bodies of believers (2 Cor 5.2)
  - b. These angels left their proper habitation (their proper abode), *i.e.* their stating before God
  - c. One ancient view is that this departure has a connection with the sin of the “sons of God” in Gen 6.4
    - 1) The angels left their place of service before God to serve themselves
    - 2) Their influence led the godly line of Seth (“the sons of God”) to mix with the line of Cain (“the daughters of men”)
  - d. Whatever the specific sin of these angels, they remain in prison (“in eternal bonds”), awaiting judgement

2. Their judgement is part of the judgement of the Day of the Lord
3. This is only one class of fallen angels and does not include all

#### B. Jude 13-15

1. Apostate teachers have only the blackness of darkness as their destiny (13)
2. Enoch prophesied that the Lord would come with myriads of His saints to execute judgement on the ungodly (14-15)
3. This indicates that the patriarchs (such as Enoch) knew more about Messianic prophecy than we usually think that they did

#### C. Jude 24

1. The Lord is able to “Present you faultless before the presence of His glory”
2. This must refer to the Rapture

### **XVIII. 1 John c. AD 85-90**

#### A. 1 John 2.16-28

1. The world and all its lust is passing away, but the one who is doing the will of God is remaining forever (16-17)
2. We are living in a last hour; many antichrists are already at work, but a personal antichrist is yet coming (18)
  - a. He will deny that Jesus is the Messiah (22)
  - b. In fact, he denies the Father and the Son (22)
3. For us living for God in this age, an exhortation, be abiding in Christ ... that we may not be ashamed from Him at His appearing (Parousia) (28)
  - a. No believer should shrink from the presence of the Lord
  - b. Continual abiding means continual fellowship with Him now

#### B. 1 John 3.2-3

1. Although we are sons of God now, it is not yet manifest that we shall be

2. But whenever He will appear, we will be like Him, because we will see Him just as He is
3. Our hope is motivation for purity

### C. 1 John 4.1-3

1. Do not be gullible; test the spirits, many false prophets have gone forth into the world [the last phrase shows that “spirits” means men] (1)
2. Every spirit which confesses that Jesus Christ has come in flesh is of God (2)
  - a. This is not merely an admission that Jesus existed
  - b. But a confession that Jesus as the Christ has come in the flesh: *i.e.* the incarnation, the appearance of the God-man
3. Every spirit not confessing Jesus is not of God
  - a. Such a denial is the spirit that antichrist will manifest
  - b. This spirit is already at work in the world

## XIX. 2 John c. AD 85-90

### 2 John 7-11

1. Many deceivers are already in the world (7)
  - a. We know them because they are not confessing that Jesus Christ is come in flesh (
  - b. This is characteristic of the deceiver and the antichrist
2. Whoever does not remain in the teaching of Christ does not have God (9)
3. If anyone comes to you not bringing this doctrine, stop receiving him into your house (10)
  - a. If you bid greetings to (or recognize officially) a known false teacher, you share in his evil work
  - b. This has nothing to do with hospitality to strangers!
  - c. Rather, it refers to endorsing and supporting the work of apostates as if they were legitimate believers

4. Remember the warning: be sure that you do not forfeit your reward  
(8)