

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****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)

Revelation

c. AD 95-96

Interpretations:

1. Praeterist (sees Revelation as completely fulfilled in the Past — mostly liberals hold this view)
 - a. They hold that Revelation deals with events and conditions of the first century
 - b. Writers who hold this: R. H. Charles (I.C.C. – liberal); James Moffatt (Exp Gk Test – liberal); Albertus Pieters (conservative); Wm. Milligan (amillennialist); Ray Summers (Southern Baptist, at best a moderate).
2. Historical (Continuous)
 - a. They hold that Revelation symbolizes the history of the Church, from the first century to the end
 - b. Problem: with changing history, interpretations must be reinterpreted to fit new circumstances
 - c. Writers who hold this: E. B. Elliott, *Horae Apocalypticae*, 1862; J. A. Bengel, *Gnomon*, 1863; Donald Richardson (Synchronous – retelling of church history in the cycles of sevens, etc.)
3. Symbolical or Idealist
 - a. They hold that Revelation symbolizes the eternal conflict between good and evil, and presents spiritual truths for all ages
 - b. Writers who hold this: H. B. Swete (Anglican), *Apocalypse of St. John*; Henry Alford, *Alford's Greek Testament*, Lenski (Lutheran), commentary on the whole NT

4. Futurist

- a. They hold that Rev 4.1 to the end is future, and most of it will be fulfilled, in a relatively short time at the close of this age
- b. There are two types of interpretations:
 - i. The literal method: M. R. Newell; J. A. Seiss; J. B. Smith
 - ii. The symbolical method: H. A. Ironside; Walter Scott; A. C. Gaebelein

Theme:

1. The revelation of Jesus Christ to show the things which must happen in order to establish His universal Kingdom
 - a. It is an unveiling which he gives
 - b. It is given only to His servants
 - c. The things which are to happen are future, but they will occur without delay
2. The sub-themes of judgement and redemption reach their natural consummation in this book

Outline: Revelation 1.19

1. Past: "the things which you have seen" (The Vision of Christ, Rev 1.9-20)
2. Present: "the things which are" (The Seven Churches, Rev 2.1-3.22)
3. Future: "the things which will take place after these things" (post-Church era to the end, Rev 4.1-22.21)
 - a. The consummation of Judgement (Rev 17.1-21.8)
 - b. The consummation of Redemption (Rev 21.9-22.21)