

## Study Guide Rel A 212: Midterm #3

Dr. Blumell

### Exam Format

- **Total Points: 100 (Exam is worth 25% of your final grade)**

#### **Part A: (bubble sheet)**

- 60 multiple choice (60 pts)
- 10 verse matching (10 points)
  - A verse from one of the books will be given and you need to match it to the book which will also be given, options are (Hebrews, James, Jude, 1 Peter, 1 John, Revelation; note that no verses will be taken from either 2 or 3 John)
  - E.g. “For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?”  
Answer: **Hebrews**
  - I will only be testing you on key verses that highlight a central theme in a book
- 10 People Matching (10 pts)
  - Match a name with role they play in a book/how they are described
- 10 True/False

#### **Part B: Essay Question (10 pts; paper will be provided)**

- In two pages outline one or two important things that you learned this semester in Rel A 212 studying the second half of the New Testament. In your answer be detailed, specific, coherent and clear. Convince me that you learned something significant or meaningful about the New Testament this semester. I am not always easily persuaded! Good Luck!

### Study Suggestions

1. Know generally what each epistle is about (think big picture, what is the main point(s) of the letter)
2. As you study be sure to focus on those parts of the epistle we covered in class
3. Terms/Concepts, Places, and People, study them in such a way that you can tie them back to the letters.

| <u><b>Terms/Concepts</b></u> |                      | <u><b>People</b></u> |
|------------------------------|----------------------|----------------------|
| Faith                        | Docetism             | Peter                |
| High Priest                  | Second Coming        | John                 |
| Temple                       | Last Days            | James (Jacob)        |
| Holy of Holies               | Book of Enoch        | Jude                 |
| Holy Place                   | Assumption of Moses  | Silvanus             |
| Ark of the Covenant          | <u><b>Places</b></u> | Gaius                |
| Day of Atonement/Yom Kippur  | Rome                 | Diotrephes           |
| Catholic Epistles            | Patmos               | Demetrius            |
| Faith/Works                  | Ephesus              | Marcus               |
| Pure Religion                | Smyrna               | Jezebel              |
| Work for the Dead            | Pergamum             | Antipas              |
| Apocalypse                   | Thyatira             | Melchizedek          |
| Armageddon                   | Sardis               | Enoch                |
| Catholic Epistles            | Philadelphia         | Michael              |
| The “Elder”                  | Laodicea             | Nero Caesar          |
| “Elect Lady”                 | Babylon              |                      |
| Antichrist                   |                      |                      |
| Divine Investiture           |                      |                      |
| Millennium                   |                      |                      |
| Final Judgment               |                      |                      |
| Resurrection                 |                      |                      |

## Summary of Letters

### Epistle to the Hebrews

**Date:** Unknown

Could have been written in A.D. 60's, before the destruction of the Jerusalem Temple (which is never mentioned)

**Place of Composition:** Not identified

Greetings are extended from "those from Italy" (13:24).

If written by Paul it was likely written when he was in Rome

**To:** Not specified

Presumably to Jewish Christians (hence the title "To the Hebrews") or to other Christians attracted to or influenced by the Jewish temple cult

**Genre:** Reads not so much like a letter as it does like a sermon/discourse

**General Problem Addressed by Letter:**

Christians slipping into Jewish practices (an old problem!); deals with Temple Cult and atonement

**What is the overriding theme in the Epistle to the Hebrews?**

**The superiority of Christ**

Christ is superior to the Prophets 1:1-3

Christ is superior to the Angels 1:4-11

Christ is superior to Moses 3:1-6

Christ is superior to Joshua 4:1-11

Christ is superior to the Jewish priesthood 4:14-5:10, 7:1-29

Christ is minister of a superior covenant 8:1-13

Christ is minister in a superior tabernacle 9:1-28

Christ makes a superior sacrifice 10:1-18

Important JSTs to know: Hebrew 6:1, 73

### Epistle of James

- Written by James the brother of Jesus
- Shaped in letter format only in its opening (1:1), overall reads like a sermon or discourse
- Focuses on practical religion
- Based also on the teachings of Jesus
  - Provides a witness to the teachings of the Sermon on the Mount independent of Matthew
- Topics include testing, economic behavior, speech and interpersonal interactions, endurance, and encouragement

### Epistle of Jude

**Genre:** A general letter ("Catholic" epistle) of exhortation not addressed to any particular community but treating the **problem of false teachers or "intruders"**

Because of the more general Christian audience, it is called a "Catholic Epistle" ("catholic" = universal, general).

**The Catholic Epistles:** James, 1-2 Peter, 1-3 John, Jude.

**Authorship:** "Jude (Greek for Judas), the servant of Jesus Christ, and brother of James" (v.1)

"Is not this the carpenter [Jesus], the son of Mary and brother of James and Joses and **Judas** and Simon, and are not his sisters here with us?" And they took offense at him." (Mark 6:3)

## **1 Peter**

**Date:** mid A.D. 60s

**To:** Christian congregations, mostly in northern Asia Minor and perhaps proselytized by the Jerusalem Church rather than by Paul  
Referred to as “exiles of the diaspora,” this is probably an application of the “scattering” image to Christian Gentiles  
“Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,”

**Genre:** Some see this as a homily or as baptismal instruction, but it otherwise seems to be a encyclical letter (general epistle).

**Theme:** Rather than abandon the world, Christians must make a positive difference in society and set an example of the believers. Must endure in times of intense hardship.

**From:**

“The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.” (1 Pet. 5:13)

While this could be a reference to Babylon on the Euphrates, this seems highly unlikely. It more likely refers to Rome.

## **2 Peter**

**Date:** Shortly before Peter’s martyrdom, c. A.D. 64/65 (compare to 2 Timothy)

**To:** Same audience as 1 Peter (3:1), it is assumed that the recipients are by this time familiar with some of Paul’s letters (3:15–16)

**From:** Probably Rome

**Purpose:** Further addresses the ethical transition from a Jewish to pagan environment; stresses the scriptural and authoritative basis necessary to counter false teaching; teaches the reality of the Second Coming, even if it is delayed

## **1 John**

- Internal evidence does not explicitly suggest any particular known author
- Probably written after the gospel to strengthen the faith of Christians who were being disturbed by false teachers
  - **To Main subjects:** Love and False Teachers (cf. Matt. 24:10–12)
- Style and topics, however, connect it closely with the Gospel
  - The language of 1-3 John is very similar to the Gospel of John (imagery using love-hate, light-darkness, truth-lies, flesh-spirit, etc.).

**Written to:**

- “My Beloved Little Children” (cf. 1 John 2:1,12,18,28, etc.)
- Probably means John’s converts or his congregation (or since Peter is probably dead, then John could be addressing the church in general).
- Normally grouped with the other “Catholic Epistles.”
- 1-3 John are traditionally the last written material in the New Testament (even later than the Book of Revelation).

## **2 John**

**Author:**

- Identified only as “the Elder,” but clearly a general leader with authority over many congregations

- Points of style and the theme love connect it closely with 1 John and support the assumption that it was the apostle John

### To:

- Written to “the elect lady and her children”
  - Probably a church and its members, the “elect Lady” was probably a wealthy member who had a branch meeting in her house
- Seemingly Johannine Christians distant from the elder who are threatened by traveling teachers preaching schismatic doctrines, probably the same as those contested in 1 John

### 2 John contains the same themes as 1 John:

1. Members who do not love one another (2 John 1:5-6)
2. False teachers who teach Docetism, that Jesus did not come to earth in a physical body (2 John 1:7)
3. Concern with apostasy/rebellion from within (2 Jn 1:9-11)

### 3 John

#### Author:

- The author only identifies himself as “the elder” (3 John 1:1).

#### To:

- “Unto the well-beloved Gaius, whom I love in the truth.” (3 John 1:1)
- Gaius was a member of the Christian congregation over which Diotrephes was the leader.

#### Why didn't John write directly to Diotrephes, the leader?

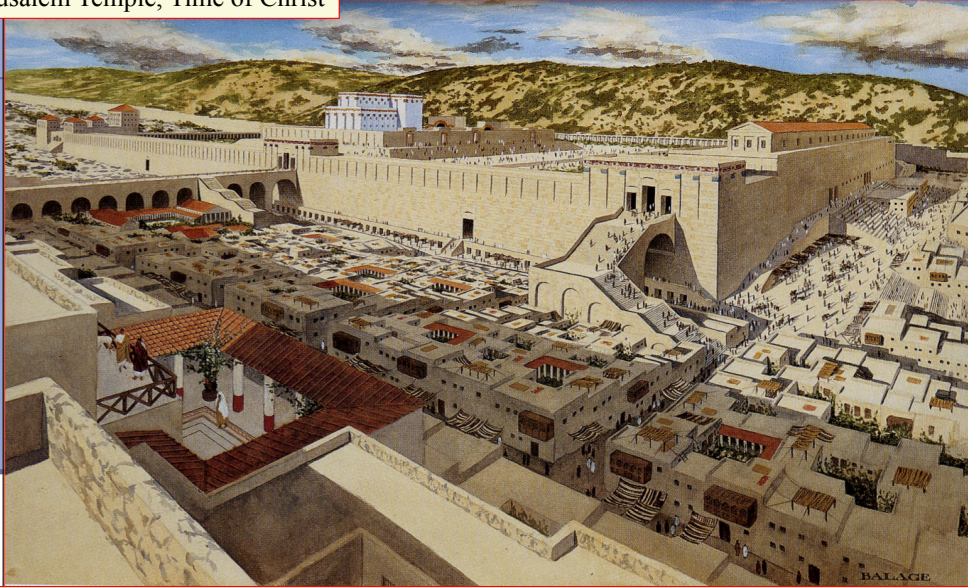
- Because Diotrephes was rebelling against the apostolic leadership and he was not receiving the apostles.

### Revelation

- PLEASE NOTE: It is the “**Book of Revelation**” (Singular!), not the “**Book of Revelations**” (Plural)
- It is also known as the “Apocalypse of John”
  - Apocalypse” = “unveiling / disclosure” (i.e. Revelation)
  - Greek: *apokalypsis*
  - Disclosure is made primarily through imagery & symbolism
  - White = Purity; Red = Blood, death; Green = life, goodness; Black = evil, death
  - Eyes = Knowledge; Horn = Power; Wings: Ability to move & act
  - 4, 7, 10, 12, 100, 1000 = perfection, completeness
  - Disclosure given in symbolism so only those in the “know” can fully understand
- At least two applications: 1) John's day; 2) Our day
- Both Nephi and the Brother of Jared had beheld the same vision as John
- The first three chapters of Revelation function as a kind of letter to seven churches in western Asia Minor: Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea.
- D&C 77 is a very useful guide to the first chapters of this book

# Epistle to the Hebrews

Jerusalem Temple, Time of Christ



“Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.” (Hebrews 12:2)

## Does the inspiration of Hebrews hinge only on Pauline authorship?

■ **NO!**

- *Hebrews is inspired no matter if Paul or Barnabas or even Luke wrote it.*
- *Barnabas or Luke can be just as inspired as Paul.*

# Epistle to the Hebrews

## ■ Date: **Unknown**

- Could have been written in A.D. 60's, *before* the destruction of the Jerusalem Temple (which is never mentioned)

## ■ Place of Composition:

**Not identified**

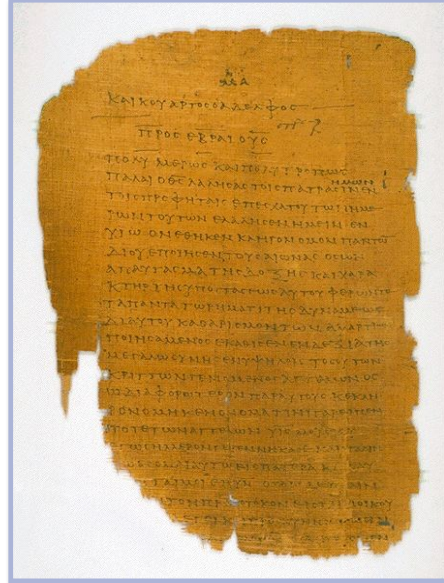
- Greetings are extended from "those *from* Italy" (13:24).
- If written by Paul it was likely written when he was in Rome

## ■ To: **Not specified**

- Presumably to Jewish Christians (hence the title "To the Hebrews") or to other Christians attracted to or influenced by the Jewish temple cult

## ■ Genre:

- Reads not so much like a letter as it does like a sermon/discourse



## Why was Hebrews Written?

### ■ General Problem:

- Christians slipping into Jewish practices (an old problem!)

### ■ What is the overriding theme in the Epistle to the Hebrews?

#### ■ **The superiority of Christ**

- Christ is superior to the Prophets 1:1-3
- Christ is superior to the Angels 1:4-11
- Christ is superior to Moses 3:1-6
- Christ is superior to Joshua 4:1-11
- Christ is superior to the Jewish priesthood 4:14-5:10, 7:1-29
- Christ is minister of a superior covenant 8:1-13
- Christ is minister in a superior tabernacle 9:1-28
- Christ makes a superior sacrifice 10:1-18

# Lower than the Angels

Hebrews 2:9–10



*\*Jesus became a little lower than the angels = Jesus condescended to come to earth as a lowly human being.*

*\*Something about suffering was essential for Jesus [“he that sanctifies”] and is essential for us [“they who are sanctified”]?*

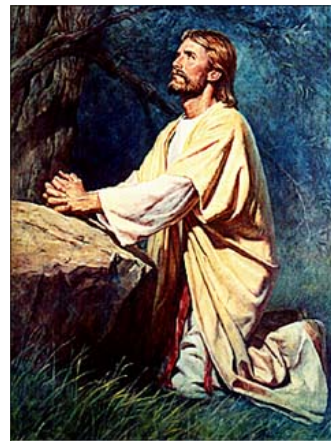
“What is man, that thou art mindful of him? and the son of man, that thou visit him? *For thou has made him a little lower than the angels*, and has crowned him with glory and honor. Thou made him to have dominion over the works of thy hands; *thou has put all things under his feet.*” (Psalms 8:4-6)

“He that ascended up on high, as also he descended below all things, in that he comprehended all things.” (D&C 88:6)

“In all things it behooved [Christ] to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself has suffered being tempted, he is able to succor them that are tempted.” (Hebrews. 2:17-18)

*\*Jesus became like us “in all things.”*

*\*He knows what it is like to be tempted.*



# Jesus vs. Moses

Hebrews 3:1–6



*\*Jesus is greater than Moses.*

***\*How or why?***

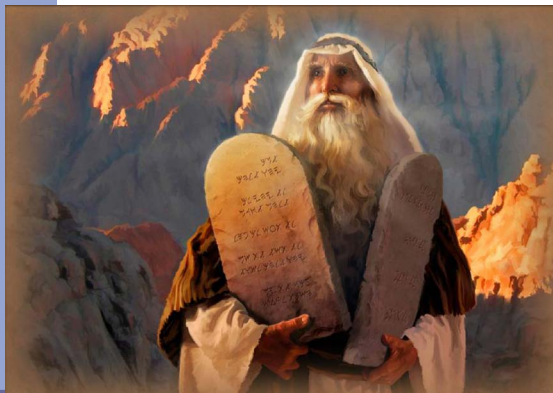
*\*Just as angels, Moses was God's servant, but Christ is God's Son.*



“[The LORD] said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth.” (Numbers 12:6-8)

# Ancient Gospel

Hebrews 4:1–2



*\* “us” = Christians*

*\* “them” = Children of Israel*

*\*The children of Israel were given the Gospel (at first), but it didn't help them.*

*\*Why not?*

***Because of unbelief***

“[Moses] sought diligently to sanctify his people... but they hardened their hearts... Therefore, the Lord in his wrath, for his anger was kindled against them... took Moses out of their midst, and the Holy Priesthood also.” (D&C 84:23-25)

### **Study Questions for Hebrews 1-4:**

- Does Hebrews explicitly state its author?
- What is the overriding theme of Hebrews?
- What two passages from the Psalms are quoted extensively in Hebrews?
- What does it mean that Christ is made “a little lower than the angels?”
- How does Hebrews 3 compare Christ to Moses?
- In Hebrews 4:8, how is the name Joshua misleadingly rendered in the KJV?
- Why, according to Hebrews, did the gospel not profit the ancient Israelites?

## **Melchizedek**

<sup>1</sup> For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;  
<sup>2</sup> To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;  
<sup>3</sup> Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.  
<sup>4</sup> Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

**Hebrews 7:1–4**

### **D&C 84:14**

Which Abraham received the priesthood from Melchizedek, who received it through the lineage of his fathers, even till Noah;

### **Alma 13:14, 17–18**

<sup>14</sup> Yea, humble yourselves even as the people in the days of Melchizedek, who was also a high priest after this same order which I have spoken, who also took upon him the high priesthood forever . . .

<sup>17</sup> Now this Melchizedek was a king over the land of Salem; and his people had waxed strong in iniquity and abomination; yea, they had all gone astray; they were full of all manner of wickedness;

<sup>18</sup> But Melchizedek having exercised mighty faith, and received the office of the high priesthood according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Melchizedek did establish peace in the land in his days; therefore he was called the prince of peace, for he was the king of Salem; and he did reign under his father.

# Melchizedek

<sup>1</sup> For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

<sup>2</sup> To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

<sup>3</sup> Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

<sup>4</sup> Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

Hebrews 7:1–4



Abraham Paying Melchizedek Tithes

## JST Hebrews 7:3

For this Melchizedek was ordained a priest after the order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days, nor end of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually. (See also JST Gen 14:26–29)

# Melchizedek

Hebrews 7:6–7

**Who was Melchizedek, and how was he related to Abraham?**

\* “*he*” = *Melchizedek*

\* “*them*” = *Abraham & Levi*

\**Melch. was a contemporary of Abr.*

\**Melch. was not related to Abraham and his descendants.*

\**Melch. was a Gentile high priest.*



# Two Covenants

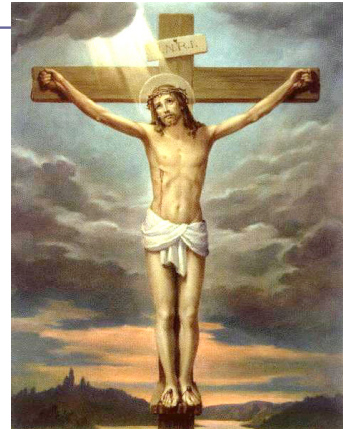
## Hebrew 8

- \*“first covenant” = Law of Moses
- \*“second covenant” = Gospel of Jesus Christ

*\*The fact that a 2<sup>nd</sup> covenant was needed, shows the faulty nature of the 1<sup>st</sup> covenant.*

For if that first *covenant* had been **faultless**, then should no place have been sought for the second.

**Hebrews 8:7**



“Finding fault with [the first covenant], [God] said, ‘...I will make a **new covenant** with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant.’ [Jer. 31:31-32].” (Heb. 8:8-9)

# Once Every Year

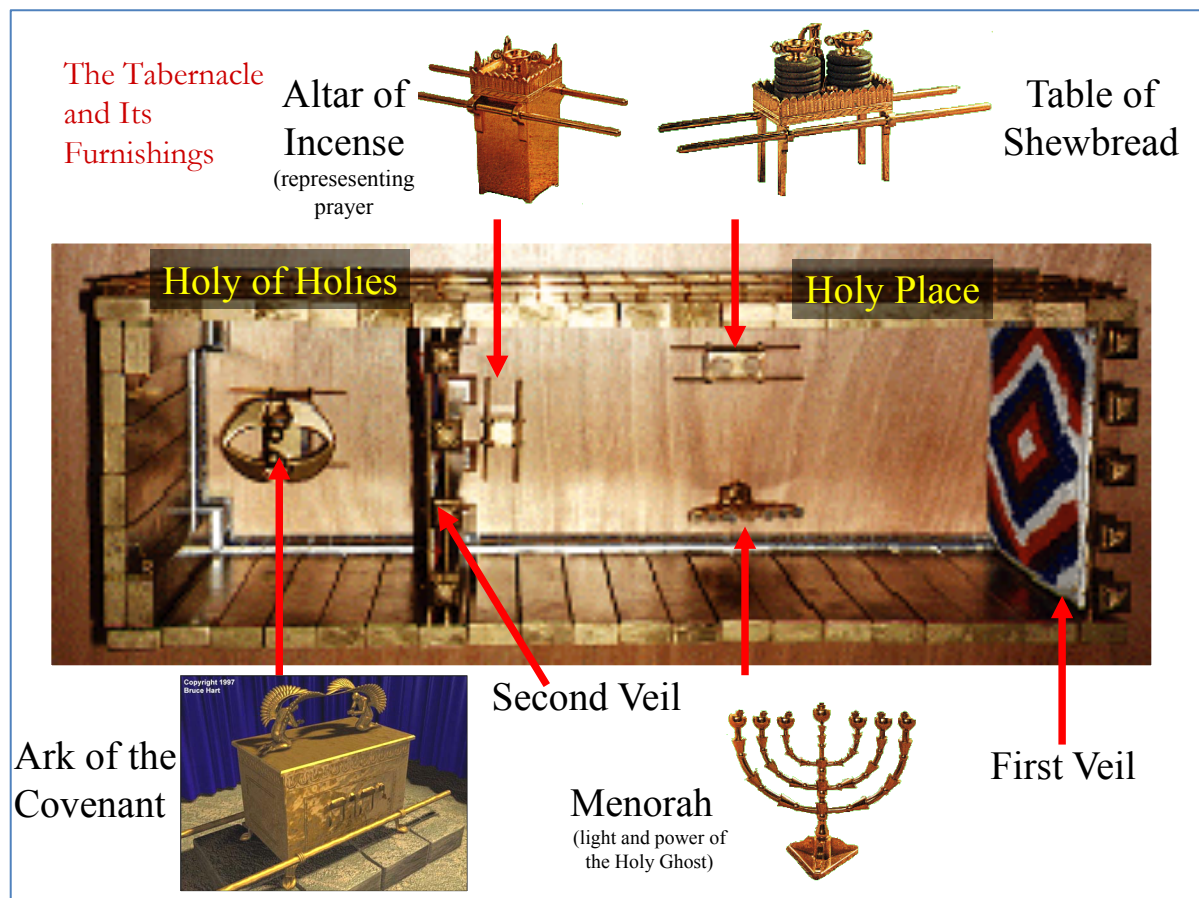
## Hebrew 9:7



*\*No one allowed to enter Holy of Holies, except high priest once a year on Day of Atonement (Hebrew: Yom Kippur).*

*\*The people themselves could not enter Holy of Holies.*

*\*High priest offered sacrifice and sprinkled blood in Holy of Holies in behalf of the people.*



## What are the Point of these verses?

“But now once in the end of the world has [Christ] appeared to put away sin by the sacrifice of himself... So Christ was once offered to bear the sins of many... We are sanctified through the offering of the body of Jesus Christ once for all...but this man [Jesus] after he had offered one sacrifice for sins forever, sat down on the right hand of God... For by one offering he has perfected forever them that are sanctified.”  
(Heb. 9:26,28; 10:10,12,14)

*\*Christ offered himself only once, and it worked permanently!*

*\*Christ didn't need to repeat his sacrifice every year like Levitical high priests.*



### Study Questions for Hebrews 5-10:

- How is one ordained to the Priesthood according to Hebrews 5?
- Who was Melchizedek? Why does the author of Hebrews refer to him?
- What does the JST clarify regarding Melchizedek?
- What two covenants are discussed in Hebrews 8? Why was a new covenant needed?
- How is the Temple described in Hebrews? What are some of the temple furnishings it describes?
- How does Hebrews describe Christ as a superior High Priest?
- When did the High Priest enter the Holy of Holies? What is Yom Kippur?

# What is Faith?

## Hebrews 11

\*“Elders” = ancestors

\*“Good report” = approval  
(i.e. justification)

\*“Through faith our ancestors  
received approval from God”

\*This approval (justification) is  
manifest through our actions.



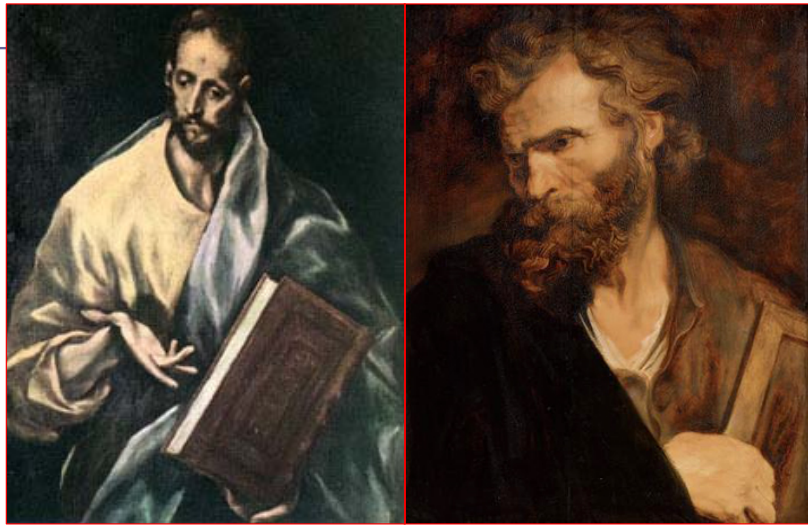
“Faith is the **assurance** of things hoped for, the evidence of things not seen.” (JST Heb. 11:2)

“Faith is the assurance which men have of the existence of things which they have not seen, and **the principle of action in all intelligent beings.**” (Lectures on Faith 1:9)

### Study Questions for Hebrews 11-13:

- What is faith according to Hebrews 11?
- How does the author of Hebrews show the effects of faith?
- What is the ultimate blessing promised to those who exercise faith?
- What does Hebrews 12 teach about our relationship with God?

# Epistles of James & Jude



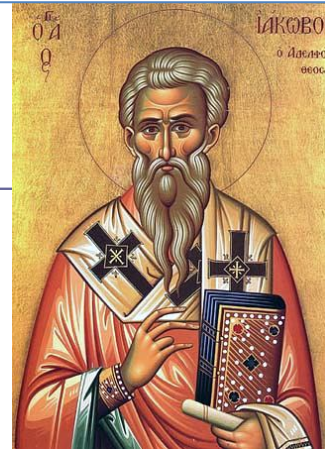
## Which James?

James the Brother of John

James the “Great”

James the “Just”

James the Brother of Jesus



Known as “**the just**” because of his apparent adherence to certain parts of the Jewish law

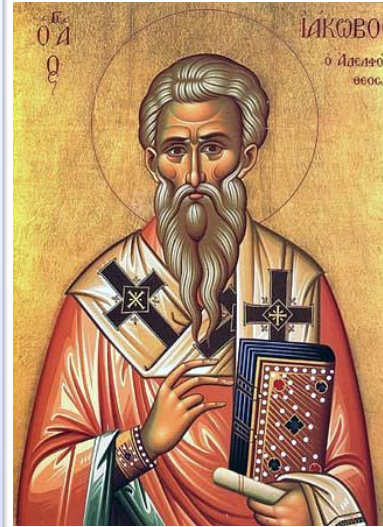
Known as the “**Brother of Jesus**” because he was the actual brother (half-brother) of Jesus (along with Jude)

# Stoning of James

A.D. 62

When, therefore, Ananus was of this disposition, he thought he had now a proper opportunity to exercise his authority. Festus was now dead, and Albinus was but upon the road; so he assembled the Sanhedrin of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others, and, when he had formed an accusation against them as breakers of the law, he delivered them to be stoned:

Josephus, *Antiquities of the Jews* 20:200



## Genre and Focus of James

- Shaped in letter format only in its opening (1:1)
- Overall a Sermon
- Focuses on practical religion
  - Based also on the teachings of Jesus
    - *Provides a witness to the teachings of the Sermon on the Mount independent of Matthew*
  - Topics include testing, economic behavior, speech and interpersonal interactions, endurance, and encouragement

## James 1:1

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.



Apparently to Jewish Christians of the Diaspora (or after the scattering of the Jerusalem Church in Acts 8:1), although it could refer to the Church as a whole as “New Israel” (cf. today’s lineage in patriarchal blessings)

# Pure Religion

James 1:27

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

\*“Religion” = worship  
(Greek: *thrēskeia*)

\*“Religion” (or “worship”)  
in its purest form is serving  
others who are in need.



“When ye are in the service of your fellow beings ye are only in the service of your God.” (Mosiah 2:17)

# “Respect of Persons”

James 2:2–9

\* “gay” = *fine*

*\*Church meetings should not be a popularity contest or a fashion show (to attract a mate).*

*\*Church services are not about what you look like, but about worshipping God.*

<sup>36</sup> And I know that ye do walk in the *pride of your hearts*; and there are none save a few only who do not lift themselves up in the pride of their hearts, *unto the wearing of very fine apparel*, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities; and your churches, yea, even every one, have become polluted because of the pride of your hearts. <sup>37</sup> For behold, ye do love money, and your substance, *and your fine apparel*, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted.

**Mormon 8:36–37**

## Saved by Faith or Works?



*\*Paul used the example of Abraham to make the opposite point.*

*\*Was Abraham justified by works (James) or by faith (Paul)?*

“Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? See thou how faith wrought with his works, and by works was faith made perfect... Ye see then how that by works a man is justified, and not by faith only.”  
(James 2:17-18,21-24)

“If Abraham were justified by works, he has whereof to glory; but... Abraham believed God, and it was counted unto him for righteousness... Therefore it is of faith, that it might be by grace... to that also which is of the faith of Abraham.” (Rom 4:2-3,16)

## He Who Defines the Term Controls the Term “FAITH”

- **The definition of faith varies for Paul and James**
- **Paul:** Active belief coupled with good deeds (because we are new creatures in Christ).
- **James’ audience:** Passive belief, not coupled with good deeds.
- **How are you justified?**
- **Paul:** By faith alone, because true faith automatically includes works in the covenant.
- **James:** By faith and works, because mere passive belief does not include works.

## Sins of Speech: Taming the Tongue

James 3:1–12

- <sup>1</sup> Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness. <sup>2</sup> For all of us make many mistakes. *Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle.* <sup>3</sup> If *we put bits into the mouths of horses to make them obey us*, we guide their whole bodies. <sup>4</sup> Or look at ships: though they are so large that it takes strong winds to drive them, yet *they are guided by a very small rudder* wherever the will of the pilot directs.  
(James 3:1–4 NRS)
- So also the tongue is a small member, yet it boasts of great exploits. *How great a forest is set ablaze by a small fire!* (James 3:5 NRS)
  - KJV “matter” = Forrest
- But no man can tame the tongue. It is an unruly evil, full of deadly poison. *With it we bless our God and Father, and with it we curse men, who have been made in the similitude of God. Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be so.”* (James 3:8–10 NKJV)

# Draw Nigh



Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. **James 4:8**

<sup>15</sup> When you stretch out your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood. <sup>16</sup> Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil,  
**Isaiah 1:15-16**

"Behold I stand at the door and knock. If any man hear my voice and **open the door**, I will come in to him, and will sup with him, and he with me." (Rev. 3:20)

*\*If a relationship is not established with Christ, it is our fault, not his!*

## Epistle of Jude

- **Genre:** a **general letter** ("Catholic" epistle) of exhortation not addressed to any particular community but **treating the problem of false teachers** or "intruders"
- **Authorship:** "Jude (Greek for *Judas*), the servant of Jesus Christ, and brother of James" (v.1)
  - "Is not this the carpenter [Jesus], the son of Mary and brother of **James** and **Joses** and **Judas** and **Simon**, and are not his sisters here with us?" And they took offense at him." (**Mark 6:3**)
  - Jude never identifies himself as the brother of Jesus, but as the brother of James.
  - There were many Jameses. Which James? He doesn't say.

# Why is Jude Writing?

## Jude 3–4

<sup>3</sup> Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.

<sup>4</sup> For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

\*False teachers have “crept in” (i.e. into the church).

\*Again, note the description of apostasy from within: these false teachers were members of the church.

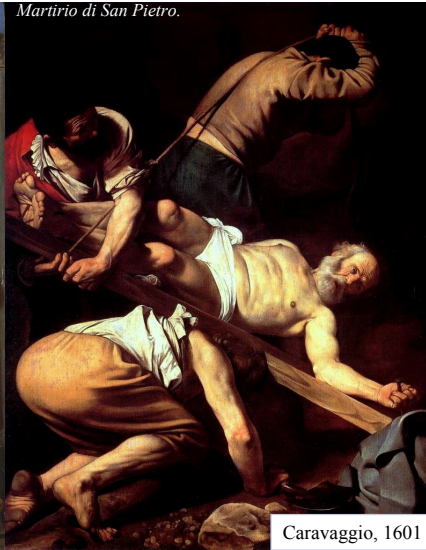
“Grievous wolves shall enter in among you... Of your own selves shall men arise, speaking perverse things, to draw away disciples after them.”

(Acts 20:29–30)

### **Study Questions for the Epistles of James and Jude:**

- What are the “Catholic Epistles”?
- What James likely authored the Epistle of James?
- What is James’s name in Hebrew and Greek?
- What does James say about “pure religion”?
- What does he say about “faith” and “works”? How does this compare with Paul’s teachings?
- What part of the body is James very concerned about bridling?
- What is the Epistle of James primarily concerned about?
- Who was Jude?
- What is the main point of the Epistle of Jude?
- What books, not found in the Old Testament,” does Jude quote from?
- Why was Jude writing his epistle? What was his concern?

# 1 & 2 Peter



Caravaggio, 1601

“When thou [i.e. Peter] was young, thou girded thyself, and walked whither thou would: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou would not. This spoke he, **signifying by what death he should glorify God.**”

John 21:18–19

## 1 Peter

- Date: mid A.D. 60s
- To: Christian congregations, mostly in northern Asia Minor and perhaps proselytized by the Jerusalem Church rather than by Paul
  - Referred to as “exiles of the diaspora,” this is probably an application of the “scattering” image to Christian Gentiles
    - “Peter, an apostle of Jesus Christ, to the strangers scattered throughout **Pontus, Galatia, Cappadocia, Asia, and Bithynia,**”



## Redeemed by the precious blood of the Lamb

(1:10–25)

<sup>19</sup> But with the precious blood of Christ, as of a lamb without blemish and without spot:

<sup>20</sup> Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, (1 Peter 1:19-20)

**[You] who by him do believe in God,**

that raised him [Christ] up from the dead, and gave him glory;  
that your faith and hope might be in God.

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:**

Being born again,  
not of corruptible seed, but of incorruptible,  
by the word of God, which liveth and abideth for ever.

For all flesh is as grass,  
and all the glory of man as the flower of grass.

The grass withereth,  
and the flower thereof falleth away:

But the word of the Lord endureth for ever.

(1 Peter 1:21–25a, quoting Isaiah 40:6–8 in vv. 24–25a)

## God's People: a Royal Priesthood

(2:1–10)

But ye *are* a **chosen generation**, a **royal priesthood**, an **holy nation**, a **peculiar people**; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: (2:9)

- \*Modern use of “peculiar” = weird or strange
- \*“Peculiar” = possession or property (Greek: *peripoiēsin*)/ [Latin *peculiaris* = private property]
- “If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine.” (Exod. 19:5)
  - \**“Peculiar treasure”* = *personal property* (Hebrew: *sēgūllâ*)
- \**Peculiar people* = completely owned or purchased by God

## 2 Peter Background

- Date: Shortly before Peter's martyrdom, c. A.D. mids 60s (compare to 2 Timothy)
- To: Same audience as 1 Peter (3:1)
  - it is assumed that the recipients are by this time familiar with some of Paul's letters (3:15–16)
- From: Probably Rome
- Purpose: Additional exhortation and encouragement; stresses the scriptural and authoritative basis necessary to counter false teaching; teaches the reality of the Second Coming, even if it is delayed

### **Study Questions for the Epistles of Peter:**

- How did Peter die, according to John 21 and Christian tradition?
- Why did Peter write either epistle?
- Peter wrote his first epistle from "Babylon"; how should we interpret the reference to "Babylon"?
- What instructions are given in 1 Peter 1? Why might Peter have mentioned the Saints' faith being "tried with fire?"
- What does Peter mean when he calls the Church a "peculiar" people?
- What does Peter say about work for the dead?
- What does Peter teach about the nature of trials in 1 Peter?
- What event does Peter seem to be referring to in 2 Peter 1:17?
- Why does Peter stress his eyewitness testimony in 2 Peter 1?
- What appears to be one of the challenges of the church that Peter was addressing in 2 Peter 2?
- How does Peter strengthen the saints against apostasy in 2 Peter 1-2?
- What does Peter testify will happen in 2 Peter 3? Why might he be writing about this event?

# 1 John

## ■ 1 John

- No name is Given in this Letter, though John's authorship is likely
- Probably written *after* the gospel to strengthen the faith of Christians who were being disturbed by false teachers
- Style and topics, however, connect it closely with the Gospel
  - \*The language of 1-3 John is very similar to the Gospel of John (imagery using love-hate, light-darkness, truth-lies, flesh-spirit, etc.).
- **Written to:**
  - \*"My Beloved Little Children" (cf. 1 John 2:1,12,18,28, etc.)
  - \*Probably means John's converts or his congregation (or since Peter is probably dead, then John could be addressing the church in general).
  - \*Normally grouped with the other "Catholic Epistles."
  - \*1-3 John are traditionally the last written material in the New Testament (even later than the Book of Revelation).

# Docetism

- Docetism: the human existence of Jesus was not salvifically significant
  - Forerunners of the later "Gnostics" (those with special *gnōsis* or knowledge) who thought that secret doctrines ostensibly taught by Jesus were more important than what he did in dying as the Lamb of God
  - Later heretics claimed that the divine Jesus never even became flesh, he only "seemed" to live and die
- The Johannine Epistles (see 1 John 4:2–3) stress that not only was **Jesus the Son of God**, but that in his earthly career of Jesus he actually lived, had a body of flesh and blood and died as he did . . . *in other words, that he was the Lamb of God!*

# Clear Scribal Interpolation For Doctrinal Purpose

## 1 John 5:7b-8a

~~7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.~~

~~8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.~~

ὅτι τρεῖς ἑσὶν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, πᾶρ, λόγος, καὶ πᾶν ἅγιον, καὶ οὗτοι οἱ τρεῖς ἐν ἑσὶν. καὶ τρεῖς ἑσὶν οἱ μαρτυροῦντες ἐν τῇ γῇ, πᾶν, ὕδωρ, καὶ αἷμα, ἡ τὴν μαρτυρίαν τῶν φθίνων λαμβάνομεν, ἡ μαρτυρία τοῦ θύσαντος ἑσὶν, ὅτι αἱμα ἐστὶν ἡ μαρτυρία τὸν θεόν, ὅτι μεμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ.

## 2 John

### ■ Author:

- Identified only as “the Elder,” but clearly a general leader with authority over many congregations
- Points of style and the theme love connect it closely with 1 John and support the assumption that it was the apostle John

### ■ To:

- Written to “the elect lady and her children”
- Probably a church and its members
  - Seemingly Johannine Christians distant from the elder who are threatened by traveling teachers preaching schismatic doctrines, probably the same as those contested in 1 John

### ■ 2 John contains the same themes as 1 John:

1. \*Members who do not love one another (2 John 1:5-6)
2. \*False teachers who teach Docetism, that Jesus did not come to earth in a physical body (2 John 1:7)
3. \*Concern with apostasy/rebellion from within (2 Jn 1:9-11)

# 3 John

## ■ **Author:**

- The author only identifies himself as “the elder” (3 John 1:1).

## ■ **To:**

- “Unto the well-beloved Gaius, whom I love in the truth.” (3 John 1:1)
  - Gaius was a member of the Christian congregation over which Diotrephes was the leader.
- Why didn’t John write directly to Diotrephes, the leader?
  - Because Diotrephes was rebelling against the apostolic leadership.

### **Study Questions for the Epistles of John:**

- What is Gnosticism?
- What is Docetism?
- What is the overriding purpose of 1 & 2 John?
- What is the overriding purpose of 3 John?
- How does the JST clarify 1 John 4:12?
- What did we learn about the textual authenticity of 1 John 5:7–8? What are these verses typically called?
- According to John what is an anti-Christ?
- What are some of John’s concerns in 1 and 2 John?
- Who was the “elect lady”?

# The Book of Revelation

- PLEASE NOTE: It is the “**Book of Revelation**” (Singular!), not the “**Book of Revelations**” (Plural)
- It is also known as the “Apocalypse of John”
  - Apocalypse” = “unveiling / disclosure” (i.e. Revelation)
  - Greek: *apokalypsis*: Ἀποκάλυψις Ἰησοῦ Χριστοῦ ἣν ἔδωκεν αὐτῷ ὁ θεὸς δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστέλλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, (Rev 1:1)
- What is an Apocalypse?
  - Apocalypse: **Disclosure** of heavenly information that pertains to the things which must come to pass, usually before the END
  - **Teleological Eschatology**
  - Best example of an Apocalypse in Old Testament is the **Book of Daniel**
  - **Disclosure** is made primarily through imagery & symbolism
  - **White** = Purity; **Red** = Blood, death; **Green** = life, goodness; Black = evil, death
  - **Eyes** = Knowledge; **Horn** = Power; **Wings** = Ability to move & act
  - 4, 7, 10, 12, 100, 1000 = perfection, completeness
  - Disclosure given in symbolism so only those in the “know” can fully understand

## Purpose of this Revelation:

“To show unto his servants things **which must shortly come to pass**...for the time is at hand.” (Rev. 1:1,3)

“Write the things which **are**, and the things which **shall be** hereafter.” (Rev. 1:19)



13<sup>th</sup> Century Illuminated Manuscript of Revelation

At least two applications:

1) **John's day**; 2) **Our day**

## Was this Revelation seen before John's time?

"One of the twelve apostles of the Lamb... shall also write concerning the end of the world... The things which this apostle of the Lamb shall write are many things which thou has seen; and behold, the remainder shalt thou see. But the things which thou shalt see hereafter thou shalt not write; for the Lord God has ordained the apostle of the Lamb of God that he should write them. And also others who have been, to them has he shown all things, and they have written them; and they are sealed up... And I, Nephi, heard and bear record, that the name of the apostle of the Lamb was John." (1 Nephi 14:20-27)

"The Lord... showed unto the brother of Jared all the inhabitants of the earth which had been, and also all that would be... And said unto him: Write these things and seal them up." (Ether 3:25,27)

"What thou see, write in a book... Seal not the sayings of the prophecy of this book." (Rev. 1:11; 22:10)

*John, Nephi, the Brother of Jared shown similar visions*

*\*Nephi:  
don't write all of it*

*\*The Brother of Jared:  
write it and seal it*

*\*John:  
write it & don't seal*

## The Seven Church of Asia Minor

Saying, I am Alpha and Omega, the first and the last: and, **What thou seest, write in a book, and send it unto the seven churches which are in Asia**; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

Revelation 1:11



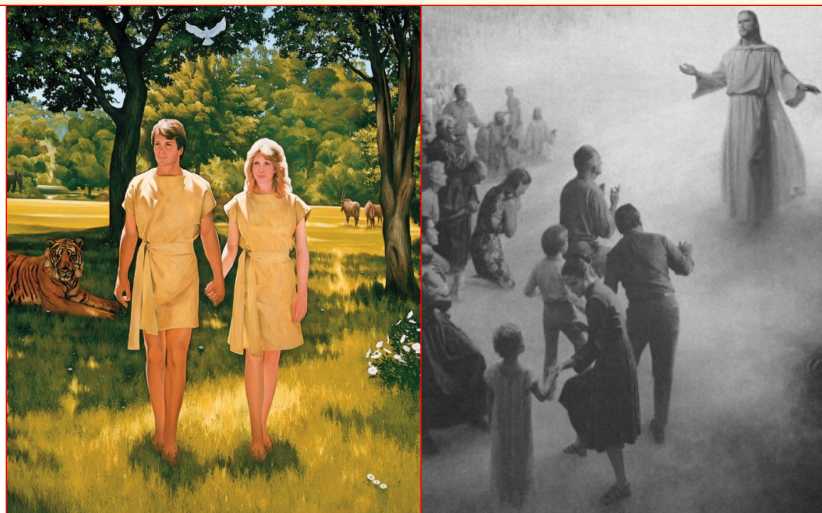
# Promises to the Seven Churches

| Church       | Promise                                                                                                                                                                                                                                                                                                                                                                                                                |
|--------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Ephesus      | <sup>7</sup> He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God                                                                                                                                                                                                                    |
| Smyrna       | <sup>11</sup> He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.                                                                                                                                                                                                                                                                     |
| Pergamum     | <sup>17</sup> He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.                                                                                                                                        |
| Thyatira     | <sup>26</sup> And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: <sup>27</sup> And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. <sup>28</sup> And I will give him the morning star. <sup>29</sup> He that hath an ear, let him hear what the Spirit saith unto the churches. |
| Sardis       | <sup>5</sup> He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. <sup>6</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.                                                                                                                    |
| Philadelphia | <sup>12</sup> Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. <sup>13</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.                    |
| Laodicea     | <sup>21</sup> To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. <sup>22</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.                                                                                                                                                                         |

## Revelation

### Revelation 5 – 11

History of the world from Adam (6:2–3) to the Second Coming (11:15–17)



\*Revelation 12 – 22 will repeat the history of the world with different symbols to teach additional doctrines and reinforce the message of the book

### Study Questions for Revelation 1-11:

- What does Apocalypse mean?
- Where was John when he wrote Revelation?
- How does Revelation begin?
- What section of D&C clarifies the Book of Revelation?
- How are doctrinal truths taught in an Apocalypse?
- How are colors used as symbols in Revelation? What are other symbols that are employed by John?
- What other prophets saw the same vision as John?
- What time periods does John's revelation relate to?
- How do the blessings offered to the seven churches connect to one another?
- What do the seven "seals" in Revelation represent?

#### **Revelation 22:18-21**

<sup>18</sup> For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

<sup>19</sup> And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

<sup>20</sup> **He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.**

<sup>21</sup> The grace of our Lord Jesus Christ be with you all. Amen.

<sup>18</sup> Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιθῇ ἐπ' αὐτά, ἐπιθήσει ὁ θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ,

<sup>19</sup> καὶ ἐάν τις ἀφέλῃ ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφελεῖ ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς καὶ ἐκ τῆς πόλεως τῆς ἁγίας τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.

<sup>20</sup> Λέγει ὁ μαρτυρῶν ταῦτα· ναί, ἔρχομαι ταχύ. Ἀμήν, ἔρχου κύριε Ἰησοῦ.

<sup>21</sup> Ἡ χάρις τοῦ κυρίου Ἰησοῦ μετὰ πάντων.

### Study Questions for Revelation 12-22:

- Why is the history of the world repeated twice?
- In Revelation 13, what is a likely meaning behind the number 666 (or 616)?
- What might this say about when John wrote this book?
- What is being prophesied of in Revelation 14:6?
- What does the woman sitting on seven mountains in Revelation 17 represent?
- What is Armageddon?
- What will happen to the earth according to Revelation 22?
- How should the phrase "book of life" actually be rendered in Revelation 22:19?
- What promises are given to the faithful?
- How does Revelation end?