

SEVEN YEAR WHOLE BIBLE STUDY COURSE

Year Seven
Lessons 14-26

Second Quarter
Hebrews 11 --- I Peter 5

Foreword -----	Page 2
14. Heroes of Faith (Hebrews 11)-----	Page 3
Memory Verses: Hebrews 11:39-40	
15. The Cloud of Witnesses (Hebrews 12) -----	Page 8
Memory verses: Hebrews 12:1-2	
16. Some Closing and Practical Remarks (Hebrews 13) -----	Page 13
Memory Verses: Hebrews 13:20-21	
17. The Trials of Faith (James 1) -----	Page 18
Memory Verses: James 1:2-3	
18. Love and Faith (James 2) -----	Page 23
Memory Verses: James 2:1, 24	
19. The Tongue – An Unruly Evil (James 3) -----	Page 29
Memory verse: James 3:8	
20. Worldliness versus Walking by Faith (James 4) -----	Page 33
Memory verse: James 4:4	
21. “The Coming of the Lord” (James 5) -----	Page 38
Memory verse: James 5:8	
22. The Cross Before the Crown (I Peter 1) -----	Page 44
Memory Verses: I Peter 1:3-5	
23. Who We Are And What We Are to Do (I Peter 2) -----	Page 48
Memory Verses: I Peter 2:9-10	
24. How to Live a Long Time (I Peter 3) -----	Page 53
Memory Verses: I Peter 3:10-11	
25. Words of Warning, Comfort, and Hope (I Peter 4) -----	Page 57
Memory verse: Hebrews 9:28	
26. Our Service in the Light of Christ’s Coming (I Peter 5) -----	Page 61
Memory Verses: I Peter 5:10-11	

FOREWORD

“FAITH, HOPE, LOVE, THESE THREE”

I Corinthians closes with “And now abideth FAITH, HOPE, LOVE, THESE THREE; but the greatest of these is love.

In YEAR VII, Second Quarter we study the last three chapters of Hebrews.

“FAITH” is DEFINED and illustrated in Hebrews 11.

“HOPE” is stressed in Hebrews 12.

“LOVE” is urged upon the “brethren” in Hebrews 13.

James and I Peter

THE DIASPORA

Circumstances dispersed the Jews to every part of the Roman Empire. This Diaspora or Dispersion helped to make possible the rapid spread of Christianity in New Testament times. It was to Jews, proselytes and Gentiles in such widely scattered communities that the general letters, such as James and I Peter, were addressed – the latter to people living in provinces of Asia Minor.

The five chapters of James and the five chapters of I Peter will complete our quarter’s study.

God's Holy Spirit will stretch the skin of your spiritual mind if you will allow Him to do so in the quarter ahead!

YEAR 7 - LESSON 14 - PAGE 1
WHOLE BIBLE STUDY COURSE

Year VII

Second Quarter

Lesson 14
Hebrews 11

Page 1
Memory Verse: Hebrews 11:39,40

Memory Verses:

“And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect” (Hebrews 11:39, 40).

HEROES OF FAITH

Hebrews 11 is sometimes called the “Hymn of Faith,” as I Corinthians 13 is the “Hymn of Love,” and Genesis 1 is the “Hymn of Creation.”

In the last division of Hebrews, which we call “CHRIST, THE WAY,” and which extends from Hebrews 10:19-13:25 a number of EXHORTATIONS are given regarding the proper manner of life for the Christian. Note three in review:

1. “Let us draw near... in full assurance of FAITH” (Hebrews 10:22).
2. “Let us hold unwavering our GRIP ON THE HOPE we confess... “ (Hebrews 10:23, Berkeley), or King James Version has “profession of our faith” or “CONFESSION OF THE HOPE”!
3. “And let us consider one another to provoke unto LOVE and to good works” (Hebrews 10:23).

The writer deals with FAITH, HOPE AND LOVE in turn: Hebrews 11 defines and illustrates FAITH; Hebrews 12 stresses HOPE, and Hebrews 13 closes in urging “Let brotherly LOVE continue” (Hebrews 13:1). After warning his brethren of the awfulness of willful sin (Hebrews 10:26-31), he reminds them of their EXPERIENCE OF FAITH (Hebrews 10:32-39).

After quoting from Habakkuk 2:4 to show that “THE JUST SHALL LIVE BY FAITH,” our author now gives

I. THE MEANING OF FAITH (Hebrews 11:1-3)

A. The Description (Hebrews 11:1).

“Now faith is the substance of things hoped for...” (Hebrews 11:1) In relation to the future, “FAITH IS THE SUBSTANCE,” “solid ground,” foundation, or “Title Deed” of the things we “HOPED FOR.” By “faith” the writer means TRUST in the promises of God. Faith is “TAKING GOD AT HIS WORD AND NOT ARGUING ABOUT IT”! “FAITH” is “accepting as TRUE WHAT GOD HAS REVEALED,” or “SPOKEN unto us by His Son” (Hebrews 1:1-4), “FAITH is the foundation on which all our HOPES for the future are built.”

“The evidence of things not seen”: Or “assurance,” “a conviction of unseen realities.” FAITH “penetrates the veil of sense and makes UNSEEN THINGS REAL and tangible” it passes beyond the vicissitudes of time and grasps the blessing and promises of the eternal future.”

B. The Testimony (Hebrews 11:2).

YEAR 7 - LESSON 14 - PAGE 2

“For by it the elders obtained...” (Hebrews 11:2) “Elders” denote all those of former years who put their trust or FAITH in God. They are called “a cloud of witnesses” in Hebrews 12:1.

C. The Perception (Hebrews 11:3).

“Through faith we understand...” (Hebrews 11:3) The visible worlds point to an INVISIBLE CREATOR. “The worlds” of verse 3 include the TIME WORLDS as well as the physical worlds. Through faith we understand that “In the beginning God CREATED the heaven and the earth” (Genesis 1:1). The “elders” (verse 2) or “cloud of witnesses” (Hebrews 12:1) did not judge by mere appearances, but understood by “faith” that the dispensations were prepared or perfected by God. In the end they believed God would overrule everything for the accomplishing of His purposes!

II. THE FAITH OF THREE BEFORE THE FLOOD (Hebrews 11:4-7)

A. Abel Was Accepted By God: A Worshipper (Hebrews 11:4).

“By faith Abel offered unto God...” (Hebrews 11:4) FAITH enables man to live in right relation to God, as shown by Abel, Enoch and Noah BEFORE THE FLOOD.

“Abel offered... a more excellent sacrifice than Cain.” Abel’s offering was “BY FAITH.” Since “FAITH COMETH BY HEARING, and hearing by the WORD OF GOD” (Romans 10:17), we know that God instructed Cain and Abel WHAT TO OFFER HIM IN SACRIFICE when they came to worship Him (read again Genesis 4:1-5). Abel “offered” WHAT GOD demanded. Cain said: “I’ll give God what I WANT TO, WHEN I WANT TO, and the WAY I WANT TO. Does this sound familiar to you when men are shown God’s way of “FAITH” as it pertains to “baptism” for the “worship away of sins” (Acts 22:16; 2:38). The weekly observance of the Lord’s Supper (Acts 20:7), and “the proof of your love” in bringing God’s “holy tithe” and offerings of love as He prospers us (II Corinthians 8:1, 5, 24, I Corinthians 16:2)? Why do members REJECT the three warnings of God in Hebrews 10:22-25) of FAITH, HOPE AND LOVE?

“And by it he being dead yet speaketh.” Abel by his FAITH “speaks” to all ages to worship God in God’s way (John 1:29; 14:6; Ephesians 4:1-6).

B. Enoch Walked With God (Hebrews 11:5-6).

“By faith Enoch was translated...” (Hebrews 11:5) Read Genesis 5:21-24; Jude 14-15. He never died physically. “For three hundred years and more Enoch walked with God, and then walked out of the world into heaven, for God must have His companion with Himself. He changed his place but not his company.”

“But without faith...” (Hebrews 11:6) To give God “pleasure,” we must come to Him in HIS WAY. This cannot be done UNLESS WE BELIEVE GOD “IS” – and trust in His blessing. Abel illustrates FAITH’S WITNESS!

C. Noah Was a Worker (Hebrews 11:7).

“By faith Noah... prepared an ark.” (Hebrews 11:7) This is FAITH’S WORK. For 120 years Noah WORKED and PREACHED (II Peter 2:5; Genesis 6:3, 13-22). He BELIEVED GOD’S WARNING, and PREPARED TO MEET GOD. He was READY for the judgment of the flood came!

III. MEN OF FAITH IN PATRIARCHAL DAYS (Hebrews 11:8-22)

The outstanding illustration of FAITH in Hebrews 11 is Abraham, of whose trust a seven-fold description is given.

A. The Obedience of Faith (Hebrews 11:8): Abraham “by faith” illustrates FAITH’S WALK. Read Genesis 11:31, 12:1-5. “He migrated without any idea where he was going.”

B. The Pilgrimage of Faith (Hebrews 11:9): Abraham, his son Isaac, and grandson Jacob lived in tents. Berkeley has it: “Lodging in tents.” Study Genesis 12:6-7; 13:14-15; 28:1-4; 48:21. They all lived in Canaan as though they were “strangers” instead of “owners” or “joint heirs” of the country!

C. The Vision of Faith (Hebrews 11:10): Abraham was EXPECTING SOMETHING FAR BEYOND THE LAND OF CANAAN. This is FAITH’S WAITING. “For he was waiting for the city with SOLID FOUNDATIONS, whose Architect and Builder is God” (Berkeley).

D. The Power of Faith (Hebrews 11:11-12).

“Through faith also Sara received strength to conceive seed...” (Hebrews 11:11) Sara’s faith was such that she came to believe what at first she laughed at as impossible (see Genesis 17:19; 18:11-14). “Isaac” means “Laughter.” Every time Sara saw her son she was reminded of her unbelief.

“Therefore sprang there... so many as the stars of the sky... sand... by the sea” (Hebrews 11:12): “Stars of the sky” may suggest the heavenly seed, the Church of God, the Body of Christ. The “seed” may illustrate the earthly seed, as the whole Jewish nation owed its origin to the strong “faith” of Abraham and Sara. This is FAITH’S WILLINGNESS!

E. The Patience of Faith (Hebrews 11:13).

“These all died in faith...” (Hebrews 11:13) All the patriarchs named “went to their death without realizing the promises” of an earthly possession, or an innumerable “seed,” “They beheld them IN THE FUTURE BY FAITH”! Jesus said to unbelieving Jews: “Your father Abraham rejoiced to see my day: and he saw it, and was GLAD” (John 8:56; see Genesis 23:4; 47:9).

F. The Declaration of Faith (Hebrews 11:14-16).

“For... they seek a country.” (Hebrews 11:14) By faith they looked for a “better” home than Ur of Chaldees, or Canaan. They could have returned to Ur (verse 15), but they were “longing for a BETTER, that is, a HEAVENLY COUNTRY” (verse 16). “God is not ashamed to be called their God.” See Hebrews 2:11.

G. The Surrender of Faith (Hebrews 11:17-19).

“By faith Abraham... offered up Isaac.” (Hebrews 11:17) What a TEST of Abraham’s faith! He had WAITED twenty-five years for the coming OF HIS OWN SON Isaac, the one in whom was centered all his hopes based upon God’s promises (Genesis 18:10-15; 21:1-8; 22:1-12). IF “ALL NATIONS” were to be BLESSED in Isaac, HOW COULD GOD REQUIRE THAT ISAAC BE SACRIFICED? “By Faith,” Abraham believed the blessing would come EVEN IF GOD HAD TO RESURRECT ISAAC FROM THE DEAD (Genesis 22:5, Hebrews 11:18-19)! Do we ever lose everything by trusting God in the dark? TRUST MET AND conquered this TEST.

YEAR 7 - LESSON 14 - PAGE 4

H. The Test and Triumph of Three (Hebrews 11:20-22).

“By faith Isaac...” (Hebrews 11:20) Read Genesis 27:26-30, 38-40.

“By faith Jacob...” (Hebrews 11:21) Study Genesis 47:28-31; 48: 1-49: 33).

“By faith Joseph...” (Hebrews 11:22) Joseph’s prediction could rest only upon faith (Gen. 50:24-25).

IV. THE FAITH OF MOSES “AND OTHERS” (Hebrews 11:23-40)

A. Moses, Man of Faith (Hebrews 11:23-28).

1. Courageous Love (Hebrews 11:23).

“By faith Moses...” (Hebrews 11:23) Men of great faith have parents who possess great faith. See Exodus 2:2; Acts 7:20. Faith in God caused these parents to be “hidden by his parents for three months.” They were courageously disobeying the wicked king’s command.

2. Definite Refusal (Hebrews 11:24).

3. Deliberate Preference (Hebrews 11:25).

4. Careful Consideration and Clear Prospect (Hebrews 11:26; Revelation 22:12).

5. Whole-hearted Action (Hebrews 11:27).

6. Simple Obedience (Hebrews 11:28, Exodus 12:3-30).

B. Faith and the Word of God (Hebrews 11:29-31).

1. At the Red Sea (Hebrews 11:29; Exodus 14:13-22; I Corinthians 10:1-2).

2. At Jericho (Hebrews 11:30, Joshua 6:8-21). 3. Rahab “the harlot” (Hebrews 11:31).

“By faith the harlot Rahab...” (Hebrews 11:31) Read Joshua 2:1-24. Rehab illustrates “Religion in Unlikely Places.”

C. Faith and Activity (Hebrews 11:32-34).

“And what shall I more say?” (Hebrews 11:32): After the detailed reference of “Men of Faith” comes a series of names and actions, illustrating the exploits of faith. Seven names are first given (verse 32), and then a number of varied and various examples are afforded of what faith was able to do in life.

“Gideon” (Judges 6:11), Barak (Judges 4:1), Samson (Judges 13:1), Jephthah (Judges 11:1), David (I Samuel 6:1), Samuel (I Samuel 1:20), “and of the prophets,” many of whom were “illustrious examples of the power of faith”. “Subdued kingdoms” (Hebrews 11:33; Judges 4); “obtained promises” (II Samuel 7:11). “Stopped the mouths of lions” (verse 33, Daniel 6:20-22). “Quenched the violence of fire” (verse 34; Daniel 3:19-28) and “escaped the edge of the sword” (I Samuel 18:1, 11).

D. Faith that Endures (Hebrews 11:35-38).

“Women received their dead, raised to life again...” (Hebrews 11:35) The widow of Zarephath (I Kings 17:17-24), and the Shunamite (II Kings 4:18-37).

“Others were tortured.” As Jeremiah (Jeremiah 20:2).

“They were stoned...” (Hebrews 11:37, II Chronicles 24:20-22).

“Sawn as under.” Isaiah died this way according to the Talmud. These faithful men and women were treated as “not worthy” to live in the world. The world was not worthy of their presence (verse 38).

E. A Summary of the Faith of “These All” (Hebrews 11:39-40).

QUESTIONS

1. What is Hebrews 11 called, and what three exhortations are needed (Hebrews 10:22-23)?
2. What is “faith,” and what did it do for “the elders” (Hebrews 11:1-2)?
3. How were the “worlds... framed,” and how do we understand this (Hebrews 11:3)?
4. Why was Abel’s sacrifice accepted of God, and Cain’s rejected (Hebrews 11:4)? How do we know God commanded “animal” sacrifice (Romans 10:17, Genesis 4:5)?
5. What was the two-fold result of Abel’s “faith” (Hebrews 11:4)?
6. Why was Enoch “translated” (Hebrews 11:5)?
7. What is necessary to “please” God in every dispensation (Hebrews 11:6)?
8. How did Noah show his “faith,” and to whom did Noah’s “faith” bring blessing (Hebrews 11:7)?
9. Does “saved by faith” mean “FAITH ALONE” (Ephesians 2:8-9, Romans 5:1)? Did Noah “work” (Hebrews 11:7)?
10. In what two great acts did Abraham show his “Faith in God” (Hebrews 11:8, 17)?
11. For what did Abraham “look” and how did Sara exercise “faith” (Hebrews 11:10-12)?
12. Since the “land promise” was fulfilled in the days of Joshua 23:14), what promise did the fathers “seek” (Hebrews 11:13-16)?
13. Can you summarize in one sentence the “faith” of Isaac, Jacob and Joseph (Hebrews 11:20-22)?
14. By whose “faith” was Moses “hidden three months,” his or his parents (Hebrews 11:23)?
15. How did “faith” act on Moses’ will (Hebrews 11:24-28)?
16. Why was the act of “passing through the Red Sea” and act of “faith” (Hebrews 11:29)?
17. Since Jericho was a “gift from God” to Joshua, did Joshua’s obedience make it any less a gift (Hebrews 11:30, Joshua 6:2)? Our salvation is “the gift of God” (Romans 6:23, Ephesians 2:8-9); does our obedience in baptism cancel out faith, eliminate grace, or merit salvation (Acts 10:35, 48; Galatians 3:25-26)?
18. “Time would fail to tell of” whom (Hebrews 11:32), and “through faith” -- name some things done and suffered by God's people (Hebrews 11:32-38)?
19. “Through faith” what was “obtained,” and what was not “received” (Hebrews 11:39)?
20. How were they not “made perfect” without us (Hebrews 11:40)?

BIBLE BONUS: True or False? Or Fill Blanks with Correct Words

1. The “elders” did not obtain “a good report.” _____
2. By preparing an ark Noah did what for: his house, _____ world, _____; and became _____.”
3. Of whom is it said: “He being dead yet speaketh,” _____ “God translated him,” _____; “he looked for a city,” _____, and “received the spies with peace,” _____?
4. How many women are named in Hebrews 11 _____?
5. Joseph mentioned three things when he died (Hebrews 11:22). _____
6. Faith is the _____ of things _____ for, the _____ of things _____.
7. By faith _____ offered unto God a more _____ sacrifice than _____.
8. It is said that _____ in a figure received _____ back from the dead
9. Moses was hid _____ months by his parents.
10. When Jacob was dying he did not bless both the sons of Joseph. _____

YEAR 7 - LESSON 15 - PAGE 1
WHOLE BIBLE STUDY COURSE

Year VII

Second Quarter

Lesson 15

Page 1

Hebrews 12

Memory Verse: Hebrews 12:1,2

Memory Verses:

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which does so easily beset us; and let us run with patience the race that is set before us, 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: 1, 2)

THE CLOUD OF WITNESSES

“Don't COPY COPIES,” said a celebrated artist to a young lady who greatly desired to excel as a painter. Of the specimen of her work he said: “You have COPIED THIS PICTURE FROM ONE, WHICH WAS ITSELF, AN IMPERFECT COPY, with the RESULT that ALL THE IMPERFECTIONS OF THAT COPY ARE REPRODUCED IN YOURS. Go out into Nature for your landscapes; OR if you must COPY, DO SO FROM A MASTERPIECE.”

This is akin to what our author of Hebrews tells us here. “He has massed the witnesses of the past and has shown how splendidly they testified to what they knew; but now he says in effect: They were but IMPERFECT COPIES; YOU are to behold the FAULTLESS ORIGINAL. Therefore run the race looking, not unto them, but unto JESUS.’ The lesson is, if I may alter a word in Cowper's line: ‘JUDGE NOT THE LORD BY FEEBLE SAINTS;’ the best men are but men at the best; find your inspiration and your MODEL IN HIM whose earthly life was one of unbroken confidence in God from beginning to end.”

I. The Race (Hebrews 12:1-2)

A. The Prospect (Hebrews 12:1).

“Wherefore...” (Hebrews 12:1) In consideration of the faithful men and women of Hebrews 11, our writer exhorts his readers to patient endurance, especially in the light of the greatest witness of all – Jesus Christ. HOPE IS CENTRAL in Hebrews 12. Our HOPE in the FUTURE helps us bravely to FACE and CONQUER the present.

“Run with patience the race...” The Christian life is illustrated as “the race that is set before us.” The word is the usual one for “contest.” In the book of Acts, Christianity is spoken of as “the way” (Acts 19:9, 23).

B. The Preparation (Hebrews 12:1).

“Let us lay aside every weight... sin.” For the purpose of running this race, the Christian is exhorted to “get rid of every impediment and our besetting sin.” This distinction between “weights” and “sin” is important. A “weight” is something superfluous, hence something that is not necessarily evil. Moffatt renders the word by “handicap.” “Will this HARM ME,” a Christian asked his minister. “NO HARM, if you do not wish to win,” was the wise answer.

YEAR 7 - LESSON 15 - PAGE 2

“The sin” refers doubtless to the UNBELIEF in contrast to the remarkable “FAITH” of the examples found in Hebrews 11.

C. The Effort (Hebrews 12:1).

“Let us run with patience...” This combination of SPECIAL EFFORT with DETERMINED ENDURANCE is very striking. Note three aspects of life as set forth by Isaiah 40:31, “mount up with wings as eagles ... run... walk... not faint!” This is steady, normal progress of the soul, “not paroxysms of effort but steady endurance.”

D. The Incentive (Hebrews 12:1).

“Compassed about with so great a cloud of witnesses...” A reference to the vast number of “witnesses” of Hebrews 11 who testified by their lives to the power of faith. B. F. Westcott points out that “witnesses” DOES NOT and CANNOT MEAN SPECTATORS.

The Inspiration (Hebrews 12:2).

“Looking unto Jesus...” (Hebrews 12:2) “With our eyes on Jesus” (Berkeley). As Christians we must consider the great cloud of witnesses, then focus on Jesus -- He is OUR SUPREME EXAMPLE.

“Author and finisher of our faith”: Jesus is the “author,” not the “source,” but the LEADER, the Pioneer, and the “CAUSE end COMPLETER of our FAITH.” In Jesus faith found its PERFECT EXPRESSION (Hebrews 2:10; 10:14; 11:40). In this Epistle Jesus is called “the Son” (Hebrews 1:2), “Apostle” (Hebrews 3:1), “High Priest” (Heb. 3:1), “Leader” (Hebrews 2:10), “Perfector” (Hebrews 12:1).

“Joy... before him.” The joy of saving men, and of sitting at God's “right hand.” In pain and shame Jesus “endured the cross” (Philippians 2:8) BEFORE HE SAT “DOWN AT THE RIGHT OF THE THRONE OF GOD,” the chief place of honor.

II. The Great Contest (Hebrews 12:3-4)

A. The Great Struggle (Hebrews 12:3).

“For consider him that endured such contradiction of sinners against himself...” (Hebrews 12:3): The thought of spiritual athletics is here continued with special reference to our Lord's “endurance,” of continuing despite all hardships. Our Lord daily faced the hostility. “Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was His Father, making himself equal with God” (John 5:18).

B. The Great Danger (Hebrews 12:3).

“Lest ye be wearied...” (Hebrews 12:3) When we get tired or discouraged, let us think of WHAT Jesus SUFFERED (Isaiah 40:28). Do not lose heart.

C. The Great Comparison (Hebrews 12:3).

“For consider him...” (Hebrews 12:3) “Compare your experience with His;” weigh in the balance. This will stop “Complaining Christians” in their tracts!

D. The Great Limitation (Hebrews 12:4).

YEAR 7 - LESSON 15 - PAGE 3

“Ye have not yet resisted unto blood...” (Hebrews 12:4) They had not yet been TESTED TO THE POINT OF MARTYRDOM. Their life was “anemic,” not sacrificing. Christians must go to the limit of DEATH, if necessary, in the fact of our Lord’s great example.

III. The Training (Hebrews 12:5-11)

A. The Divine Meaning of Discipline (Hebrews 12:5-10),

“And ye have forgotten thee exhortation... My son, despise not thou the chastening of the Lord... “ (Hebrews 12:5): The action is that of a FATHER who desires his children to be CHILDREN IN REALITY. The quotation is from Proverbs 3:11-12. We must not murmur at God’s reproofs and chastisement. The Father, not a “schoolmaster,” is TRAINING US.

“For whom the Lord loveth he chasteneth... scourgeth.” (Hebrews 12:6) Discipline is a PROOF of sonship (verses 6-8). When we suffer, we know that God is treating us as His children. “Chastisement” may be RETRIBUTIVE, as with David (II Samuel 12:10), PREVENTIVE as with Paul (II Corinthians 12:7), and EDUCATIVE as with Job (Job 5:17f). FATHERHOOD does not involve weakness, but DISCIPLINE, rigorous training (verse 9). Every wise father corrects his children in some way, ever watching and TRAINING US that we may be made holy.

B. The Tenderness of the Divine Purpose (Hebrews 12:10-11).

“...He for our profit” (Hebrews 12:10): The contrast between the HUMAN and the DIVINE FATHER is here stated, in the contrast between PLEASURE and PROFIT. God solely intends that we “may share in His holiness.”

“Now no chastening for the present seemeth to be joyous, but grievous...” (Hebrews 12:11): “Chastening” as a PRESENT EXPERIENCE is never one of “joy,” hut “grievous,” a matter of pain.

“Nevertheless afterward...” The FUTURE OUTCOME of such “chastening” is for our good that there may be “the peaceful fruitage of an upright life.”

“Unto them that are exercised thereby.” The PERSONAL ATTITUDE of those SCHOOLED by the Father are not to forget, despise, our faith (verse 5), but “endure” (verse 7), and be in “subjection” (verse 9) to God when He trains us in the School of Suffering! Is it not natural in sorrow to CLING CLOSER TO GOD and to EACH OTHER?

IV. The Duty (Hebrews 12:12-17)

A. Our Duty to Ourselves (Hebrews 12:12-13a).

“Wherefore lift up the hands that hang down... feeble knees.” (Hebrews 12:12) Avoid “relaxed arms” and “weak knees,” an appeal directed against the DESPONDENCY that was apt to overtake these SUFFERING BELIEVERS. “Step out straight ahead with your feet” (see Proverbs 4:25-26).

B. Our Duty to Others (Hebrews 12:13b).

“Lest that which is lame be turned out of the way...” (Hebrews 12:13b) To disregard the TRUE life brings a DANGER that might lead others astray. Act straightforward. Cheer up (Isaiah 35:3-4) is a duty to ourselves, and to OTHERS. We do exert direct, profound and continuous influence.

YEAR 7 - LESSON 15 - PAGE 4

C. Our Duty to God (Hebrews 12: 14-17).

“Follow peace with all men... (Hebrews 12:14): Or “pursue it,” like the hunter and his game, or the athlete and his race.

“And holiness” This is the third indispensable thing mentioned in this Epistle (Hebrews 9:22; 11:6; Hebrews 12:14).

“Looking diligently LEST...” (Hebrews 12:15) Note the threefold “test” (verses 15,16).

“Profane person, as Esau... (Hebrews 12:16): The first sin mentioned is that of “fornicator,” the sin of physical impurity. The second sin is associated with Esau who is called “a profane person.” The word “profane” is not a reference to profanity, but to “secular.” “Pro-fanum” was the OPEN PLACE before the temple where people in reverence worshipped. The temple of enclosure was the “FANE” itself. Esau had no sacred enclosure in his life. He bartered the SPIRITUAL away; “He for a single meal handed over his own birthright” (Genesis 27:26-41).

“For... he found no place for repentance” (Hebrews 12:17): Some blessings once lost are lost forever. Esau “wept,” not because he was “sorry,” but because of the great gains of the blessings were lost to him. He wanted the CROWN, but not the CROSS. He had lost his birthright (Genesis 27: 31-35).

V. The Inspiration (Hebrews 12:18-24)

A. The Old Covenant (Hebrews 12:18-21).

“For ye are not come unto the mount...” (Hebrews 12:18) This section shows the Christian system was SUPERIOR to the Jewish in every way. To enforce the considerations already urged, the Apostle introduces this sublime comparison between the old and the new dispensations.

“The mount”: Mt. Sinai, where the law was given. Read Exodus 19-20. Mt. Sinai meant fire, blackness, darkness, tempest (verse 18); “trumpet,” lightning flashing, thunder roaring, and the voice of words which struck terror to the heart (verses 19-21). At Sinai the people were taught the power, majesty and holiness of God, and the fearful penalty of breaking of His law!

B. The New Covenant (Hebrews 12:22-24).

“But ye are come unto mount Zion...” (Hebrews 12:22) On Mt. Zion was “the gray old rock on which stood the palace of David and the temple of God. In the temple God dwelt by a visible symbol. Here the high priests offered the sacrifices that taught of God's mercy and the way of approach to Him. Here came the throngs of worshippers. Here were heard the songs of praise and thanksgiving. Here was Jerusalem, the holy city, and the center of worship for the whole nation. It is the “city of the living God, the heavenly Jerusalem... angels” (verse 22), “the firstborn... God the Judge... spirits of just men” (verse 23), “And to Jesus the Mediator of the NEW COVENANT,” and “the blood... BETTER” (verse 24). “Better” is found twelve times in the epistle.

VI. “Do Not Depart” (Hebrews 12:25-29)

A. The Warning (Hebrews 12:25-27).

1. The Possibility (Hebrews 12:25).

YEAR 7 - LESSON 15 - PAGE 5

“See that ye refuse not him that speaketh...” (Hebrews 12: 25) This is the fifth warning, and closes the series: Against DRIFTING (Hebrews 2:1-4); against DISBELIEVING (Hebrews 3:7-14); against DEGENERATING (Hebrews 5:11-6:20); against DESPISING (Hebrews 10: 26-39).

If we begin by “refusing” or “excusing,” we may easily end by definite “turning away.” Christians must “not beg off from Him who is continually speaking” to us, as shown by the PERIL (verse 26), and the PURPOSE (verse 27). Our FAITH and HOME are UNSHAKEABLE, since Jesus Christ is UNCHANGEABLE (Hebrews 13:8), a fact He has proved and pledged by His resurrection (Hebrews 13:20).

B. The Exhortation (Hebrews 12:28-29).

1. Our Continual Privilege (verse 28a).
2. Our Continual Need (verse 28b).
3. Our Continual Call (verse 28c).
3. Our Continual Reminder (verse 29).

QUESTIONS

1. The Christian life is compared to what in Hebrews 12?
2. What two things are we to lay aside as we “run... the race” (Hebrews 12:1)?
3. What is “the great cloud of witnesses” (Hebrews 12:1)?
4. Christians are to “look” unto whom (Hebrews 12:2)?
5. How is Christ “the author and finisher of our faith” (Hebrews 12:2)?
6. What example of suffering is used to encourage them (Hebrews 12:3-4)?
7. What exhortation had these Christians forgotten (Hebrews 12:5-6, Psalm 94:12)?
8. What does God do to those whom He loves? Why (Hebrews 15:6)? How is God dealing when He “chastens” His people (Hebrews 12:7)? What if we are without “chastisement” (Hebrews 12:8)?
9. Should such “chastisement” cause us to despise God (Hebrews 12:9)? Why does God “chasten” us (Hebrews 12:10)? How does all “chastening” seem for the present (Hebrews 12:11)? What are the ultimate results (Hebrews 12:12)?
10. What is the believer exhorted to do in Hebrews 12:12-15?
12. Why is Mount Sinai used to represent the old covenant, the law – (Hebrews 12:18-21; Exodus 34:1, 2; Leviticus 26:46; Galatians 4:24f)?
13. Does the believer now worship under the old covenant (Hebrews 12:18)?
14. To what place do believers come (Hebrews 12:22; 10:19-20)?
15. What three names are given to this mountain (Hebrews 12:22)?
16. What three companies compose the inhabitants of the heavenly Jerusalem (Hebrews 12:22-23)?
17. Who is the “mediator of the new covenant,” and what is “better” (Hebrews 12:24)?
18. Who was He that “spake on earth” (Hebrews 12:25), and what happened to those who turn from him?
19. When will the “earth... heaven be shaken” (Hebrews 12:26-27, Haggai 2:6)?
20. How should we serve God (Hebrews 12:28), and what fact about “our God” is to be kept in mind (Hebrews 12:29)?

YEAR 7 - LESSON 16 - PAGE 1
WHOLE BIBLE STUDY COURSE

Year VII

Second Quarter

Lesson 16
Hebrews 13

Page 1
Memory Verse: Hebrews 13:20-21

Memory Verses:

“Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever” (Hebrews 13:20, 21).

SOME CLOSING AND PRACTICAL REMARKS

The appeal for LOVE (Hebrews 10:24) is taken up in Hebrews 13. Chapter 12 closes with a WARNING (Hebrews 12:25-27) and an EXHORTATION (Hebrews 12:28-29). LOVE is a “many splendored thing,” and manifests itself in various ways, and first of all in connection with the personal life of each believer.

I. IN INDIVIDUAL LIVES (Hebrews 13:1-6)

A. Love All Christians (Hebrews 13:1).

“Let brotherly love continue” (Hebrews 13:1): Love already existed among the Hebrew Christians. God would “not forget your WORK and LABOR of LOVE” (Hebrews 6:10). LOVE should continue among all Christians. “We are NOT TO LOVE as THOUGH we were brethren, BUT BECAUSE WE ARE BRETHREN”! This is the “new commandment” of Jesus (John 13:34-35). See Deuteronomy 6:4, Mark 12:30-31. This “brother-love” is “Philadelphia!” “See that ye love one another with a pure heart fervently” (I Peter 1:22). We are to “Love the brotherhood” (I Peter 2:17). “Charity” or “LOVE” is the capstone of virtues, the top “supplement” of the Christian’s faith (II Peter 1:7).

Tertullian (160? – 230? A.D.), Latin Church father said, “See how these Christians LOVE ONE ANOTHER!” LOVE KEEPS CHRISTIANS TOGETHER IN GOOD WORKS (Hebrews 10:24-25)!

B. Love Shows Hospitality to Needy Christians (Hebrews 13:2).

“Be not forgetful to entertain strangers...” (Hebrews 13:2) This may almost be called “stranger-love.” We do well today to think about the loving hospitality of primitive Christianity. Are we truly a New Testament Church in this regard, or do you sum up the needy condition of some people as “Lazy bums”?

Ponder these verses (Romans 12:13; I Timothy 5:10; Titus 1:8; I Peter 4:9). The God whom we worship LOVES THE STRANGER (Deuteronomy 10:18-19) – and for a reason!

Persecution often drove Christians from their homes. Christian homes must always be OPEN TO PERSECUTED CHRISTIANS.

“For thereby some have entertained angels unawares.” The allusion to the story of Abraham and the angels is clear (Genesis 18:1f; 19:1f). God never forgets SERVICE GIVEN TO THE SAINTS (Hebrews 6:10; Matthew 25:40f).

C. Love Expresses Sympathy for Suffering Christians (Hebrews 13:3).

YEAR 7 - LESSON 16 - PAGE 2

“Remember them that are in bonds...” (Hebrews 13:3) “Keep in mind the prisoners as if you WERE IN PRISON WITH THEM” (Berkley). “As though you were in prison with them” (Goodspeed). Those in Jail FOR THE GOSPEL’S SAKE have our sympathy and HELP where it is possible to give it. Every Christian was “daily” in danger of dying or being put in jail for the gospel’s sake. “The body,” the church, is ONE (I Corinthians 12:27). When one member suffers, we all suffer!

D. Strictness in Purity (Hebrews 13:4).

“Marriage is honorable in all...” (Hebrews 13:4) This counsel is intended to apply to ALL. It prohibits laxity in morals, as well as asceticism (I Timothy 4:3). God ordained “marriage”; “Let marriage be held in honour by all.” God commands and demands purity of both sexes, and among all peoples. Men may tolerate impurity among the sexes, but “God will judge the unchaste and adulterous.”

E. Christian Contentment (Hebrews 13:5-6).

“Let your conversation be without covetousness...” (Hebrews 13:5) “Let your conduct be free from the love of money.” “Conversation” means “life,” or manner of living. It does not refer to “speech,” but to “conduct. We are not to be covetous, or so greedy for dollars we try to get them in ANY WAY.

A millionaire said: “The things best worth possessing are the things which money cannot buy.” “Money is a universal provider of everything but happiness, and is a passport everywhere but to heaven.”

“Be content...” As in Philippians 4:11 this is a word which the ancients used when they wanted to describe a country that had no need of imports. It had everything within its own borders necessary to the life of the people. Pray over John 4:14; I Timothy 6:6-12. This does not forbid DILIGENCE in business, but a spirit of discontent whether God instructs little or much to us (Romans 12:11; Ephesians 4:28; II Thessalonians 3:11).

“I will never leave thee, nor forsake thee.” How precious is this promise of God. God’s “I am THY SHIELD” kept Abraham believing His promise for twenty-five years – or until Isaac was born (Genesis 12:1-3; 15:1; 21:1-8). “Study” Deuteronomy 31:6; Joshua 1:5; Isaiah 41:17; Matthew 28:18-20; 6:25-30. With little or much we Christians will be content and able confidently to say, “The Lord is my helper” (verse 6), a quotation from Psalm 118:6).

God is our Helper that as Christians we may HELP OTHERS (Galatians 6:10).

II. In Church Life (Hebrews 13:7-14)

A. Cherish Faithful Leaders (Hebrews 13:7).

1. In the Light of Past Memories (Hebrews 13:7).

“Remember them which have the rule over you...” (Hebrews 13:7) The author reminds them of the founders of their church in addition to the long list of heroes in Hebrews 11. “Former faithful leaders should be cherished and cared for.” Present “rulers” or as Way translates: “Spiritual guides” should be respected and followed AS THEY TEACH GOD’S WORD. Not to follow God’s Word as taught and preached by your minister and elders and faithful, hard-studying teachers is to be IN REBELLION AGAINST God and His Word (John 5:22-24). Imitate FAITHFUL LEADERS who HEAR, SAY and DO according to God’s Word (I Corinthians 11:1).

B. Our Changeless Christ (Hebrews 13:8).

YEAR 7 - LESSON 16 - PAGE 3

“Jesus Christ the same yesterday... today... forever” (Hebrews 13:8) Jesus is “the end or object of the lives of the rulers” or “spiritual guides” referred to. Leaders come and go. They DIE, but Christ is CHANGELESS, and ETERNAL.

He reminds to HELP US as He was ABLE TO HELP ALL WHO HAVE GONE BEFORE US! We may TREMBLE on Christ, the Rock (I Corinthians 10:4), but the ROCK, Christ, will NEVER TREMBLE UNDER US.

C. Shun False Teachers and Teaching (Hebrews 13:9).

“Be not carried away with... strange doctrines.” (Hebrews 13:9) “Be not moved from your moorings by all sorts of strange teachings,” or “strange varieties of teaching.” We are not to be “SPIRITUAL DRIFTWOOD” tossed by every WAVE of “strange teaching.” We are not to let false teachers “deceive” us. We are to be able to “PROVE all things; hold fast that which is good” (I Thessalonians 5:21) by the ETERNAL and INSPIRED WORD OF GOD (II Timothy 3:14-17). The spiritual heart is established by “grace” and “not with meats” (Romans 14:17; 6:14). Christians are FINISHED WITH Judaism, yes, with ALL ISMS, as regards “doctrines”!

D. Our Priceless Privileges (Hebrews 13:10-12).

“We have an altar... “ (Hebrews 13:10): We have no need of the TEMPLE ALTAR, for we “have an altar,” that on which Christ offered Himself, to which those “that worshipped in the tabernacle have no right to eat.” Christ’s ALTAR, the Cross, implies the ABOLITION OF THE, TABERNACLE, the TEMPLE, and the OLD COVENANT (Colossians 2:14-17). Those who cling to these things of the Old Testament show their lack of faith in Christ. Jesus FOREVER SETTLED THE SIN Question FOR US on the Cross (Hebrews 9:28).

“For the bodies of those beasts...” (Hebrews 13:11) The sacrifices slain for a SIN OFFERING on the DAY OF ATONEMENT. This blood was carried by the High Priest BEFORE THE MERCY SEAT, but the bodies were “BURNED WITHOUT THE CAMP” (Leviticus 16:27), thus representing the penalty of sin. They were held to be accursed. The rules for “sin-offering” are clearly states in Leviticus 4.

“Wherefore Jesus also... suffered without the camp.” (Hebrews 13:12) In order to cleanse His people by becoming the COMPLETE ATONEMENT, Jesus was willing, as an “accursed thing,” a “sin-offering,” to be led without the gate and to suffer there. Through Him, Christ, we have ACCESS TO GOD (Hebrews 7:25, 9:24). In order to “sanctify us,” Jesus suffered as a CRIMINAL “without the camp!”

E. Present Duties (Hebrews 13:13-14).

“Let us go forth... without the camp.” (Hebrews 13:13) This is a call for SEPARATION FROM THE WORLD, and SEPARATION UNTO GOD. We are to go forth in life “sharing the INSULTS INTENDED FOR HIM” (Weymouth). In this Epistle, we Christians are INSIDE THE VEIL. (Hebrews 10:9-16) with our conscience purged. He speaks of us as “WITHOUT THE CAMP,” living a life of suffering FOR THE SAKE of our faith in Christ. We seek the ETERNAL in a TEMPORAL WORLD (verse 14; 21:13-16). We seek in LOVE as we bear the CROSS for Him to receive the “CROWN OF LIFE” in the future (Revelation 2:10c).

III. Closing Personal Words (Hebrews 13:15-25)

A. Practical Proofs (Hebrews 13:15-19).

YEAR 7 - LESSON 16 - PAGE 4

1. A Call to Praise (Hebrews 13:15).

“By Him therefore let us offer the sacrifice of praise to God continually...” (Hebrews 13:15) This is ONE of the THREE SACRIFICES the Christian can offer: Our PERSON, our POCKET BOOK, and our PRAISE (verse 16, Romans 12:1-2). Praise that is genuine is costly. Then it INVOLVED PERSECUTION and death. “I DIE DAILY,” or “DAILY” I face possible death for Christ’s sake (I Corinthians 15:31). To “die” is to repent or resolve to “die” to the practice of sin; but it meant possible MARTYRDOM for the Master’s sake, too (Romans 8:35-39).

2. A Call to Good Works (Hebrews 13:16).

“But to do good and to communicate forget not...” (Hebrews 13:16) “Do not forget the benevolences and contributions; for with such sacrifices God is well pleased” (Berkeley). God is pleased with our “faith” (Hebrews 11:6), and with our “WORKS” (Hebrews 13:16).

3. A Call to Obedience (Hebrews 13:17).

“Obey them that have the rule over you...” (Hebrews 13:17): Christians must respect past teachers and preachers (verse 7), but they must “Obey your (faithful) leaders and yield to them.” An IDEAL MINISTRY is described; such a ministry is “attentive about your souls as they must GIVE ACCOUNT,” that is, “TO GOD” as we all must at the judgment seat of God (Romans 14:12). Such leaders TAKE THEIR WORK seriously. If there are THREE SERVICES OF THE church, unless the leader is SICK physically, on vacation, or working, he OUGHT TO BE PRESENT, or resign a job he cannot or does not fulfil. And he OUGHT to be on time for the service, and not walk in as though he were conferring a favor on the Bock and the under-shepherd preacher in coming! To be the right kind of “spiritual guides” is a thing of “JOY, and not... GRIEF” to the minister and to the hearer.

4. A Call to Prayer (Hebrews 13:18-19).

“Pray for us...” (Hebrews 13:18) The writes desires to be included in their fellowship of prayer. Praying for one another is an ESSENTIAL PART of the Christian life. “IF YOU PRAY FOR YOUR MINISTER, YOU’LL WORK WITH YOUR MINISTER” is axiomatic, This is true here – and everywhere. Jot this down in BIG LETTERS: THOSE WHO DO little or NO WORK in the church, or who seldom or never win a soul to Christ are NOT ON PRAYING TERMS WITH GOD, and surely not praying for their minister! Prayer would “restore Paul to you the sooner” (verse 19).

B. The Special Prayer (Hebrews 13:20-21).

This closing prayer of DOXOLOGY sums up the entire Epistle. The Everlasting Covenant shows us:

1. “The God of Peace...” (Hebrews 13:20; Rom. 15:33; 16:20).
2. The Risen Lord (Hebrews 1:3, 10:12).
3. The Shepherd Saviour: In death (John 10:11), in being “BROUGHT FROM THE DEAD” (Hebrews 13:20), and in GLORY (I Peter 5:4; Psalm 23).
4. The Everlasting Covenant (Hebrews 9:22-28).
5. The Readjusted Life: “Perfect in every good work” (Hebrews 13:21).
6. The Obedient Mind: “Working in you...” (verse 21, Philippians 2:12-13).
7. The Praiseful Heart; “To whom be glory...” (Verse 21).

C. The Personal Appeal (Hebrews 13:22-25).

QUESTIONS

1. Christians should “let” WHAT “continue” (Hebrews 13:1)?
2. Christian should “Be not forgetful to” do what (Hebrews 13:2; Matthew 25:34-36)?
3. Who had “entertained angels unawares” (Hebrews 13:2; Genesis 18:1f; 19:1f)?
4. How should we feel toward those in “bonds” and “adversity” (Hebrews 13:3)?
5. What is God’s view of “marriage” (Hebrews 13:4a)?
6. What will happen to “whoremongers and adulterers” (Hebrews 13:4b)?
7. How does Paul evaluate any doctrine “forbidding to marry” (I Timothy 4:1-3)?
8. How is a Christian to CONDUCT himself, and with what is he to “be content” (Hebrews 13:5)? Why?
9. What may Christian “boldly say” (Hebrews 13:6)?
10. What should be the Christian’s attitudes toward their “spiritual guides” (Hebrews 13:7; I Timothy 5:17)?
11. How is Christ “the same yesterday... today... forever” (Hebrews 13:8)? How will this truth keep us from being “carried about” with “strange teaching”? (Hebrews 13:9)?
12. Who is “ABLE TO BUILD” us up, and BY WHAT MEANS (Acts 20:32)?
13. What is the Christian’s “altar”? Who has no “right” to eat at this altar (Hebrews 13:10)?
14. What was done with the blood and “BODIES” of the animals used in the ATONEMENT services of the tabernacle (Hebrews 13:11)?
15. Where did Christ “suffer”? What is meant by “without the gate” (Hebrews 13:12)?
16. Why and how should we “go forth” unto Christ (Hebrews 13:13-14)?
17. What is the Christian’s ultimate goal (Hebrews 13:14, 11:13-16)?
18. What kind of “sacrifices” are we to offer unto God, by whom is this to be offered, and with what sacrifices is God “well pleased” (Hebrews 13:15-16)? Who produces in us even the DESIRE to DO GOOD (Philippians 2:13)?
19. Why should Christian “submit” to “spiritual guides” (Hebrews 13:17)?
20. What request did Paul make of those to whom he wrote (Hebrews 13: 18-19)?

BIBLE BONUS: True or False? Or Fill in Blanks with Right Words

1. By showing “love” to _____ some “entertained”... _____ “unawares.”
2. Let us go forth therefore... without the _____ “bearing _____” Heb. 13:13
3. The writer said, “Salute all _____; he also said, “they of _____ salute you” (Hebrews 13:24).
4. The author of Hebrews said, “We have an altar, whereof they have a right to eat which serve the tabernacle.” _____
5. Timothy is mentioned in Hebrews. _____
6. “Amen” appears more than once in Hebrews 13. _____
7. The Hebrew writer does not refer to “marriage” as being honorable. _____
8. Christ “suffered” within the gate according to Hebrews. _____
9. Paul did not want the prayers of those to whom he wrote (Hebrews 13:18). _____
10. The “God of Peace” has done nothing for Jesus (Hebrews 13:20). _____
11. The “Blood” of Jesus did not make an “everlasting covenant.” _____
12. The author wrote to them “in few words” (Hebrews 13:22). _____
13. Timothy was not “set at liberty” (Hebrews 13:23). _____
14. Hebrews does not close with a benediction (Hebrews 13:25). _____

YEAR 7 - LESSON 17 - PAGE 1
WHOLE BIBLE STUDY COURSE

Year VII

Second Quarter

Lesson 17

Page 1

James 1

Memory Verses: James 1:2,3

Memory Verses:

“My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience” (James 1:2, 3).

THE TRIALS OF FAITH

James wrote this letter to the MEMBERS OF THE Jerusalem CHURCH who were scattered abroad. These were Jews outside of Judea. He wanted to tell them to stop MURMURING and COMPLAINING over trials and temptations and to REJOICE in them (Matthew 5:10-12). Faith will be tried in every generation as long as time shall last; PATIENCE can only be increased by ENDURING temptations. The overcoming of trials will make one stronger. Endurance is not a PASSIVE WORK; it is a fundamental part of Christianity (Matthew 16:24-26).

Key Words

Key words of James are “Faith” (12 times), Works (13 times), and “doer” (5 times).

Authorship and Date

Without doubt the author was James the HALF-BROTHER of our Lord (Galatians 1:19). Three men of the New Testament bear the name of James:

1. The son of Zebedee (Matthew 10:2). 2. “James the son of Alphaeus” (Matthew 10:3), and 3. James, the Just, our Lord's half-brother, is likely the writer of this letter. James had four brothers, and “sisters,” at least TWO and there could have been six or eight half-sisters in the family (Matthew 13:55). This Scripture contradicts the “perpetual virginity” theory of our Roman Catholic friends.

James the Just was bitterly opposed to our Lord during his earthly ministry, but became a zealous convert of the Risen Christ (I Corinthians 15:7). He was known as a man of prayer. It is said that he spent so much time on HIS KNEES IN PRAYER that they became hard and callused like a camel's knees! He was probably married (I Corinthians 9:5). Peter reported to him on his release from prison (Acts 12:17). Paul acted on his advice (Acts 21:18-26). While a strict Jew himself, he was tolerant of the Gentile Christians (Acts 15:13-29; Galatians 2:9). He endorsed Paul's Gentile work; his work was mainly, however, with Jews. He worked to win Jews, and “smooth their passage to Christianity.”

Josephus and Hegesippus, a Christian historian of the second century, give us helpful insights. Hegesippus' narrative is accepted by Eusebius (260? -340? AD), Bishop of Caesarea and Church Historian of that day. It establishes fact that the Jews hurled James the Just from one of the Temple galleries to the ground, and stoned him until a charitable fuller ended his sufferings with a club. While he was on his knees he prayed, “Father, forgive them, they know not what they do” (confer with Luke 23:34). His enemies commanded James, “the brother of Jesus who was called Christ,” to proclaim from the gallery that Jesus was NOT THE MESSIAH. Instead, however, James cried out that Jesus was the Son of God and Judge of the World – and DIED FOR HIS FAITH – a triumphant martyrdom!

We agree with Dr. A. T. Robertson who said, “We place the book before AD 49.”

YEAR 7 - LESSON 17 - PAGE 2

I. JAMES, THE SERVANT OF GOD (James 1:1)

“James...” (James 1:1) “James the Lord's brother” (Galatians 1:19), or “half-brother,” strictly speaking. Mary was his mother, was the father of James, and foster-father to Jesus. Mary conceived Jesus of the Holy Ghost (Matthew 1:20).

“Servant of God...” Bondservant, or slave, as Paul was (Romans 1:1, Philippians 1:1). James accepted the deity of Jesus his half-brother. Jesus is the Messiah and Lord.

“To the twelve tribes that are scattered abroad, greeting.” The letter was written to the Jews who are “scattered” in the Gentile world outside of Palestine. “Scattered” or “Diaspora” is used here, in John 7:35 and I Peter 1:1. The “Lost Ten Tribes” evidently had no significance for James. They are no more “lost” than Judah and Benjamin. Modern Jews are doubtless a blend of all twelve tribes.

In this simple greeting, note that James IN HUMILITY makes no reference to his relationship to Jesus. He at once turns to the first great need of his readers, both in his day and ours, as he gives COMFORT in trial and warning in temptation.

II. JOY IN TRIAL (James 2:2-11)

A. Variety in Trials (James 1:2).

“My brethren, count it all joy...” (James 1:2) James startles us by the strange paradox, as he bids us “COUNT IT ALL JOY” when misfortunes of every kind suddenly overwhelm us! Do not murmur when they come. REJOICE! “Consider it wholly joyful” 1

It is a problem to all of us to learn how to find the spring of joy in the midst of sorrow, or to be happy while carrying a burden.

“Divers” Many colored, variegated. “When it rains, it pours” may refer to trials. We are not to rush into “trials” and make mock martyrs of ourselves, but learn how to “rejoice in our tribulations” (Romans 5:3; Matthew 5:10-12; Acts 5:41).

B. The Product of Trial (James 1:3).

“Knowing this, that the trying of your faith worketh patience” (James 1:3): In the stern school of life we learn most of what we really know. “Affliction lets down a blazing torch into his own nature – and he sees many things which he little expected to see” (Johnstone). Such testing “produces endurance” (Moffatt). Patience and joy in trial must be cultivated (Matthew 11:28-30).

C. Perfection by Patience (James 1:4).

“But let patience have her perfect work...” (James 1:4) “Be fully and perfectly developed without any defects” (Goodspeed). Mushrooms spring up over night. The oak grows a few inches a year and lasts for centuries. God's finest product is the soul of man ripe with long years of toil and sorrow. A “Finished product” (Moffatt). See I John 3:2.

D. Shortage of Wisdom (James 1:5).

“If any of you lack wisdom...” (James 1:5) If any is “defective in wisdom” (Moffatt). This is MORE THAN KNOWLEDGE. It is “wisdom” to use rightly one's opportunities in holy living. God never rebukes us for ASKING TOO MUCH – He is the “God of the Open Hand” (Matthew 7:7, 11, Luke 11:13).

YEAR 7 - LESSON 17 - PAGE 3

E. Doubting Prayer (James 1:6-8).

“But let him ask in faith, nothing wavering...” (James 1:6) The wide-open INVITATION has ONE CONDITION – FAITH! We must TRUST GOD. Have faith to “ask” and expect to receive what you ask, “with never a DOUBT!”

“For he that wavereth...” A doubter “is undecided, of two minds.” He is like the poor donkey that starved to death because he could not choose between the stacks of hay. The doubter can receive no divine grace, or make any moral progress (verse 7).

“A double-minded is unstable in all his ways” (James 1:8): A man of no fixed, decided purpose will get a blessing from God. Such a man is like the two-faced man, Mr. Facing Both Ways, of John Bunyan. “Wretched are the double-minded who doubt in their heart” (Clement of Alexandria). He wobbles and reels like a drunken man, and such inconstancy winds up in hypocrisy or the open practice of sin (ponder Matthew 14:31).

F. The Democracy of Faith (James 1:9-11).

“Let the brother of low degree rejoice... exalted.” (James 1:9) Though in a humble walk of life, such a “brother” is “EXALTED” to be a “child of the King,” a brother of Jesus Christ (Romans 8:17; Hebrews 2:11). In the New Testament Church there is no class distinction. We need no “Princes of the Church” in the Roman Catholic sense. PRIDE among the apostles was a source of grief to our Master (Mark 9:34 John 13:15). The RICH and the POOR are ONE IN CHRIST Jesus; all are sinners “saved by grace” (see Ephesians 2:8). Such are the “Rich Poor! The Cross lifts up the poor and brings down the rich and high. “It is the GREAT LEVELER OF MEN”!

“But the rich... made low” (James 1:10): Wealth has special TEMPTATIONS and problems. The Cotter in Bobby Burns’ “Cotter's Saturday Night” probably is HAPPIER than the NOBLE in the nearby castle. The membership of the church at Corinth had no “many wise men, not many noble” (I Corinthians 1:26). The “wealthy” brother is in constant peril of PRIDE of POSSESSION must remember that his riches can VANISH SUDDENLY. “For riches are not forever...” (Proverbs 27:24; 11:28; I Timothy 6:7, 17-19).

“But the rich... shall pass away” (James 1:11): Riches may soon “fade away,” like the grass or the flower in the heat of the sun.

III. THE WAY OF TEMPTATION (James 1:12-18).

A. Standing the Test (James 1:12).

“Blessed is the man that endureth temptation...” (James 1:12) He that endures or “stands up under trial” will receive the reward of endurance, “the crown of life” (Matthew 6:13; Revelation 2:10).

B. Blaming God (James 1:13).

“Let no man say... I am tempted of God.” (James 1:13) When a man is “tempted” and yields to temptation, he is eager to blame someone else for his sin. Adam blamed Eve, and Eve “Passed the Buck” to the serpent (Genesis 3:12). God does not SOLICIT US TO DO EVIL, but God does TEST us, and CHASTISE us (Hebrews 12:4f).

C. Snared By One's Own Bait (James 1:14).

YEAR 7 - LESSON 17 - PAGE 4

“But every man is tempted... of his own lust.” (James 1:14) While evil can make no appeal to God, evil desire does tempt man. Like a fish lured from his retreat in the rock, the devil lures man by wealth, the trials of poverty, drink, or sex.

D. The Abortion (James 1:15).

“Then when lust hath conceived... sin... finished... death.” (James 1:15) “Then Desire conceives and breed Sin, while Sin matures and gives birth to DEATH” (Moffatt). See Romans 6:23.

E. God the Source of Good (James 1:16-17).

“Do not err... Every good gift is from above” (James 1:16-17) James warns us against false conceptions of ourselves, or of God. All gifts that truly bless are from God “the Father of lights.” God is unchangeable, always the same, nor does He cast the “shadow of turning” like the sun.

F. The New Birth (James 1:18).

“Of his own will begat he us with the word of truth...” (James 1:18) As sin gives birth to death, God through His Word gives BIRTH to the one who receives the gospel. Pray over I Peter 1:23. “The SEED IS THE WORD OF GOD” (Luke 8:11). Early converts are often called first fruits of the gospel.

IV. THE PRACTICE OF THE WORD OF GOD (James 1:19-27)

A. Hear the Word (James 1:19-20).

“Wherefore... let every man be swift to hear, slow to speak” (James 1:19) “Get this, my dear brothers: Let everyone be quick to LISTEN, SLOW TO TALK, SLOW TO GET ANGRY.” As Christians we must watch our tongue, control our temper, and be a good listener to good. There are those who think that “the word” is to be an object about which we are to argue, or FIGHT! For that reason most “debates” about the “word” produce “man's anger” which “does not promote God's righteousness.”

B. Receive the Word (James 1:21).

“Wherefore... receive with meekness the engrafted word.” (James 1:21) In a “gentle heart” the “word implanted... CONTAINS THE POWER TO SAVE THE SOUL”

C. Be Doers of the Word (James 1:22-25).

“But be ye DOERS of the word...” (James 1:22) As you accept Christ and Christian truth, put the truth into practice. Be not “DELUDEES OF YOURSELVES BY merely listening: For whoever hears the message without acting upon it, is similar to the man who observed his own face in a mirror; he takes a look at himself and goes off, then promptly forgets how he looks”(verses 23-24). If one does not look seriously into the “perfect law of liberty,” to HEAR AND DO IT, he may attend church, sing hymns, take the Lord's Supper and go straight to hell (verse 25).

Part of mirror cover engraved with scene showing use of polished bronze mirror. Greek, fourth century BC.

D. We Must Apply the Word (James 1:26-27).

YEAR 7 - LESSON 17 - PAGE 5

1. In Speech (James 1:26).

“If any man among you seem to be religious...” (James 1:26) James suggests three tests of religion. He has a SELF-CONTROL which “BRIDLES HIS TONGUE”. It is sad to see an elder, deacon, trustee, minister or member “UNBRIDLE HIS TONGUE” and let a non-union custodian “have it,” or nearly come to blows over some question with a young man of opposing views to the one who can’t “bridle” his own tongue (James 3:6).

2. In Deed (James 1:27a).

“Pure religion... visit the fatherless and widows.” (James 1:27a) Those usually most in need of sympathy and aid are “the fatherless (orphans) and widows.” To help such in the motive of love is “pure and unsoiled religion!”

3. In Purity of Life (James 1:27b).

“And keep himself unspotted from the world.” (James 1:27b) The third expression of “pure religion” mentioned by James is “to keep personally free from the SMUT OF THE WORLD.” This is by no means easy. The world about us is full of evil. One woman atheist can oust the Bible from our public schools. “In God We Trust” will soon be taken from our coins, unless Christians AWAKE TO THE DANGER THAT IS RUNNING RAMPANT IN AMERICA!

QUESTIONS: Fill BLANKS with Right Words

1. Which James wrote this letter (Acts 12:17; 15:13-21; 21:18-25; I Corinthians 15:7; Galatians 1:19; 2:9; Jude 1)?
2. Can you name three “key” words of this Epistle?
3. To whom does James address this letter (James 1:1)?
4. Christians are to _____ when we “fall into divers temptations.”
5. James said nothing about “wisdom” in this Epistle (James 1:5-7). True or False? _____
6. A man who prays “wavering” (doubting) shall receive _____ of the Lord and is compared to a _____ of the _____.
7. How does the rejoicing of the “rich” and “poor” differ (James 1:9-10).?”
8. Can you give three things to which the word “perfect” is applied in James 1?
9. How is the man rewarded who “endureth temptation” (James 1:12)?
10. Does God “tempt” any man in the sense of soliciting him to do wrong (James 1:13)? Why?
11. Upon what does the strength of “temptation” depend, and what is its fruit (James 1:14-15)?
12. God begets us with _____ that we should be a _____ (James 1:18).
13. When should believers be “swift” and when should they be “slow” (James 1:19)?
14. “The wrath of man worketh” the “righteousness of God” (James 1:20).
15. To what is one likened who is a “hearer” and not a “doer” of the Word (James 1:22-25)?
16. The _____ is _____” (James 1:21).
17. The man who does not “bridle... his _____ is _____ his own heart, and his religion is _____. (James 1:26)
18. What does “pure religion” lead one to do for the afflicted (James 1:27)?
19. “Pure religion” will cause a Christian to _____.
20. From where does “Every good gift” come (James 1:17)?

YEAR 7 - LESSON 18 - PAGE 1
WHOLE BIBLE STUDY COURSE

Year VII

Second Quarter

Lesson 18
James 2

Page 1
Memory Verses: James 2:1,24

Memory Verses:

“My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect to persons. Ye see then how that by works a man is justified, and not by faith only” (James 2:1, 24).

LOVE AND FAITH

James 1 dealt with “temptations” by which all Christians are assailed. In James 2 our Lord’s half-brother deals with a most common temptation, that of partiality, of making unfair distinctions between persons. Class prejudice has no place among Christian people. “The word of truth” (James 1:18) must be our guideline in solving every problem we face.

I. Class Prejudice (James 2:1-13)

A. “Respect of Persons” Is Inconsistent with Faith in Christ, “the Lord of Glory” (James 2:1-7).

1. It Is Contrary to the Person and Work of Christ, the Glory (James 2:1).

“My brethren, have not the faith of our Lord... with respect of persons.” (James 2:1) The gospel, the Christian faith, makes it impossible to show any respect of persons on the ground of the possession of worldly wealth.

“My brethren” is eminently appropriate, since he is urging the readers to brotherly kindness.

“The faith” James is discussing the reader’s faith in “our Lord Jesus Christ.” There must have been a decidedly worldly-minded element in the Judean Church to call forth such words as these.

“The Lord of Glory.” By “Glory” James has in mind the Shekinah (Robertson). Read carefully John 1:14; Hebrews 1:3; Luke 2:32; John 17:5; Romans 9:4; I Corinthians 15:7. One who has faith in such a Lord as Jesus Christ is not to be guilty of “ACTS OF PARTIALITY”!

“With respect of persons.” Real Christianity is democratic to the core. “There is no room for class prejudice nor for the caste-system in Christianity.” “God is no respecter of persons” (Acts 10:34). “For the Lord your God is God of gods, and Lord of lords, a great God; a mighty, and a terrible, which regardeth not persons, nor taketh reward” (Deuteronomy 10:17). Read Romans 2:11; Leviticus 19:15). Little rifts and cliques have NO PLACE IN THE LORD’S CHURCH, nor in any sphere of the Christian’s life. God “respects CHARACTER,” not dress, or wealth, or earthly rank!

2. “Respect of Persons” Shows Partiality (James 2:2-4, 6, 7).

“For if there come... a man with o gold ring.” (James 2:2) “Your assembly,” indicates that a “meeting” (Berkeley) of the Christians was being held whether in a synagogue or elsewhere (Acts 6:9; 18:7; 19:3f; 13:16, 43). Two men came into the “meeting” or “assembly.” One is “rich.” He makes a display of “a gold ring.” He is dressed in “goodly apparel,” “new glossy clothes” (Hort).

“Poor man...” He was dressed in “vile clothing,” “in dirty clothes” (Moffatt), “old shabby clothes” (Hort). The “poor” man may be a beggar, a tramp, or hobo or he may be merely a poor “working man.”

YEAR 7 - LESSON 18 - PAGE 2

“And ye have respect to him that weareth the gay clothing...” (James 2:3): Christians who show “respect” in the sense of “paying attention” to EXPENSIVE CLOTHES, while IGNORING CHARACTER, do not please God, or advance the cause of Christ. The ushers would proudly escort the “rich man” to a prominent place up front. His “gay clothing” shone brilliantly.

“The poor...” man was shown a seat under the gallery, or “under my footstool,” in a corner, or a place to stand against the wall. The “poor man” would see the attentions paid the rich man, and his soul would be embittered at the impartial treatment. If we show any special treatment, let it be in an effort to make “poor” and “rich” alike FEEL AT HOME IN THE “ASSEMBLY” of God’s people in this New Testament Church, or we forfeit ANY CLAIM to being a New Testament Church (verse 4).

“But ye have despised the poor.” (James 2:6) Such action would “dishonor” the “poor” man by giving him the poorest seat in the “assembly.” Some “rich men” as Jewish Christians had literally dragged the poor Christians before the Sanhedrin, or “judgment seats.” Saul did this as a “rich” Jew (see Acts 8:3; 22:4; 26:11). He had to take his own medicine later (Acts 13:50, 16:19)!

“Do not they blaspheme that worthy name...” (James 2:7) “Noble name” (Goodspeed), or “beautiful” or “excellent” name. His is “the honorable name which was called upon you” (American Revised Version, margin). This “name” was given to believers in Christ. “And the disciples were called Christians first in Antioch” (Acts 11:26; see also Acts 26:28; 1 Peter 4:14, 16. This name is “above every name” (Philippians 2:9). It was their badge or honor and glory. Christians who were beaten and forbidden to “speak in the name of Jesus... departed from the presence of the council, rejoicing that they were counted worthy to SUFFER SHAME FOR HIS NAME” (Acts 5:41; 4:17; 26:1).

3. It Ignores God's Love for “Rich” and “Poor” alike (James 2:5).

“Hearken... Hath not God chosen the poor... rich in faith.” (James 2:5) A “rich” man is not a child of the devil just because he is “rich,” or “poor.” It is not a “sin” to be “rich.” It is dangerous, though most are willing to take the risk involved! All the early Christians were not “poor”. Remember Barnabas (Acts 4:36-37), and the Athenian Judge, and Damaris the society woman (Acts 17:34)? The “rich poor” stand high in favor with God because they have chosen the way of FAITH IN CHRIST, while the “poor rich” but wicked man deserves the contempt of man and God. Read prayerfully I Timothy 6:6-11, 17-19.

B. “Respect of Persons” Is Inconsistent with Law (James 2:8-11).

“If ye fulfil the royal law...” (James 2:8) Christians must love “rich” and “poor” alike. This “royal law” was in the Old Testament. “Thou shalt LOVE THY NEIGHBOR AS THYSELF: I AM THE LORD” (Leviticus 19:18). To “LOVE the Lord thy God with all thy heart, and with all thy soul, and with all thy mind” is “the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets” (Matthew 22:37-40). This is the Golden Rule (Matthew 7:12). Let us all “behave beautifully” and not show partiality and “commit sin” (vs. 9).

“For whosoever shall keep the whole law... offend in one point guilty” (James 2:10) One does not have to break all the laws to become a lawbreaker. To commit ONE SIN MAKES ONE A SINNER, and hence disobedient to God’s will. The LAW DEMANDED PERFECTION. Only Christ could fulfill it and bear the “curse” of it for us (Galatians 3:13, 24, Romans 7:12-13.) God who gave “one” command, gave “all” the other commands. To break any one of them is to “become a BREAKER OF THE LAW” (verse 11).

C. It Is Inconsistent With the “Law of Liberty” and Love (James 2:12-13).

YEAR 7 - LESSON 18 - PAGE 3

“So speak ye, and so do...” (James 2:12) Christians must follow the “more excellent way” of “love” (I Corinthians 12:31). We must “speak” and “DO” or act in “love” toward “ALL MEN” (Galatians 6:10) to please God. This “law of liberty” in Christ has forgiveness and liberation from sin. The Law of Moses HAD NO SUCH PROVISION. It could only demand PERFECTION, and HENCE BROUGHT CONDEMNATION AND DEATH UPON ALL MEN.

“For he shall have judgment without mercy...” (James 2:13) In all our estimates of men, rich or poor, show mercy in love. “Mercy will triumph over judgment” (Goodspeed) if we act in love!

II. THE CALL TO FAITH AND ACTION (James 2:14-26)

A. A Mere Profession of Faith Condemned (James 2:14-17).

1. The Question Raised (James 2:14).

“What doth is profit... can faith save him?” (James 2:14) “What is the use, my brothers, for anyone to say he has faith, IF HE FAILS TO ACT ON IT? His FAITH CANNOT SAVE HIM.” This is “hollow” or empty faith. It is not enough to be a “pious pretender,” or recite creeds. DEEDS must follow our affirmation of FAITH in “our Lord Jesus Christ.”

It is right to say that James has no part in today’s question as to whether a man is SAVED BY FAITH, or SAVED BY WORKS. James’ concern is to PROVE THAT faith and works are Siamese twins, and cannot lie separated!

2. Illustration of Empty Profession (James 2:15-16).

“If... WHAT DOETH IT PROFIT?” (James 2:15-16) The half-brother of our Lord now makes a practical application of the “royal law.” “If a brother... be naked, and destitute of daily food”: Such as are “poorly clad and lacks the day’s nourishment.” To piously say, “Depart in peace” (verse 16), without supplying “them with their bodily needs, what is the use” or “profit?” “Love which confines itself to EMPTY WORDS, to CHEAP ADVICE, to PIOUS HOPES, is not worthy the name.”

3. A Faith “Dead in Itself” (James 2:17).

“Even so faith, if it hath not works, is DEAD, being alone” (James 2:17) The ONLY PLACE in the New Testament where “FAITH... ALONE” is used describes a DEAD FAITH!

B. An Objector Silenced (James 2:18-23).

1. Faith Is Evidenced by Works (James 2:18).

“Yea... Thou hast faith, and I have works...” (James 2:18) Paul’s doctrine of JUSTIFICATION BY FAITH (Romans 5:1), and James’ doctrine of JUSTIFICATION BY WORKS are supplementary, not contradictory. NEITHER WAS OPPOSING THE OTHER. They were devoted friends and co-workers. James fully endorsed Paul’s works (Acts 15:13-29; 21:17-26). Paul preached FAITH as the ground of justification before God, but insisted that it MUST ISSUE IN THE RIGHT KIND OF LIFE.

James was writing to those who had already accepted the doctrine of justification by faith and were GENERALLY AND CROSSLY ABUSING IT. He told them that such “faith” was “NO FAITH AT ALL!” In an imaginary challenge James says, “Show me thy FAITH without thy works, and I will show thee my FAITH BY MY WORKS.” This exposes the fallacy of the “faith only” group. How can you prove that FAITH EXISTS “without thy works?” Such faith is a phantom, a dream, and a delusion. BUT, one who truly believes can say without pride yet in all confidence, “I, BY MY WORKS WILL SHOW THEE MY FAITH.”

2. Illustration of Mere Intellectual Assent (James 2:19).

YEAR 7 - LESSON 18 - PAGE 4

“Thou believest that there is one God...” (James 2:19) To illustrate the futility of faith which consists in mere intellectual assent to truth, James takes the case of some Jew who congratulates himself upon being “orthodox,” because he believes in “ONE GOD.” Well, “the demons believe, too, and they shudder.” Demons are quite “orthodox” in their beliefs. They are conscious of their deserved doom, and of their rebellion against the “one God!” Their knowledge adds only to their distress: “They shudder.”

3. A Barren Faith (James 2:20).

“But wilt thou know... faith without works is dead?” (James 2:20) Faith has no power to make alive unless it has POWER OVER THE LIFE! “Faith without works is delinquent,” “DEAD!”

4. A “Faith which Worketh” (James 2:21-23).

“Was not Abraham our father justified by WORKS...?” (James 2:21) Abraham was the “father” of the Jewish race, and “Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they that are of faith, the same are the CHILDREN OF ABRAHAM... The scripture... God would justify the heathen through FAITH... So then they which BE OF Faith ARE BLESSED WITH FAITHFUL ABRAHAM” (Galatians 3:6-9).

“Justified by works.” Abraham was “justified” by faith that showed itself in works. He demonstrated this principle all his life. “By faith” he left his home in Ur of the Chaldees, “not knowing whither he went” (Hebrews 11:8). “By faith he sojourned in the land of promise...” (Hebrews 11:9). In the supreme test, “By faith Abraham... offered up Isaac... his only begotten son” (Hebrews 11:17; Genesis 22:1-14). So, Abraham PROVED his FAITH. It was “faith” which “WROUGHT with his works” (verse 22), and it was honored of God and “he was called the Friend of God” (verse 23).

C. The Issue Settled (James 2:24-26).

1. Faith Approved Because of Works (James 2:24).

“Ye see then how that by works a man is justified...” (James 2:24) Abraham’s FAITH PROVES THAT JUSTIFYING FAITH IS A WORKING FAITH! Note that “FAITH ONLY” is called “DEAD FAITH” (verse 17). Watch out, then, for “FAITH ONLY” preachers on and off television or radio or in the pulpit.

2. Illustration of Rahab (James 2:25).

“Likewise... Rahab the harlot justified by faith.” (James 2:25) James took a woman far removed from Abraham, a Gentile, to show how faith issuing in WORKS BRINGS JUSTIFICATION BEFORE GOD and the approval of all good people. If “Rahab the harlot” could be saved, then none need despair. (See Joshua 2:9, 11; Hebrews 11:31; Matt. 1:5). Her faith was imperfect; she was guilty of falsehood and deception. This poor woman of Canaan became convinced that the God of Israel was the LIVING and TRUE GOD. So Rahab “the innkeeper” was “accounted righteous due to her works, when she entertained the messengers and sent them off by a different road” to safety and to Joshua.

3. “Faith Apart From Works Is Dead” (James 2:26).

“For as the body without the spirit is dead, so faith without works is dead also.” (James 2:26) Just as the body without the “spirit” or breath of life is “dead,” so faith must result in good works or deeds or it is hollow and “DEAD!” What man believes he actually does! It follows, therefore, that true conduct that is ever the outcome of TRUE FAITH!

YEAR 7 - LESSON 18 - PAGE 5

QUESTIONS: TRUE OR FALSE and FILL IN BLANKS WITH RIGHT WORDS!

1. James 1 dealt with “temptations” and James 2 deals with “partiality.” _____
2. Christians are to have “the faith” of Christ with “respect of persons.” _____
3. What characterized the “rich” man and the “poor” man (James 2:2-4)?
4. Are the “poor” as welcome as the “rich” in your congregation.” Why?
5. “Hath not God chosen the poor of this world of the kingdom which he hath (James 2:5).
6. What attitude did they have toward the “poor”, and how did the “rich men” treat them (James 2:6)? How serious is this discrimination against the “poor” (verse 9)?
7. What does James mention as being “blasphemed” (James 2:7)?
8. The “law of liberty” and “the royal law” are mentioned in the same chapter. _____
9. If a man keeps the “whole law” and “yet offends in one point, _____ (James 2:10).
10. Three of the “Ten Commandments” mentioned in James 2. _____
11. A man can be saved by “faith” without “works” (James 2:14). _____
12. “Faith, _____ is dead, being alone (James 2:17, 20).
13. Paul's justification BY FAITH (Romans 5:1) and James' doctrine of justification BY WORKS are supplementary, not contradictory. _____
14. The “devils also believe” in “one God,” _____ (James 1:19)
15. “Abraham our father” was “_____” when he offered _____ upon the altar” (James 2:21; Hebrews 11:17; Gen. 22:14).
16. Both Abraham and Sarah are mentioned in James 2. _____
17. “Abraham believed God, _____; and he was called _____ (James 2:24).
18. The Bible says “a man is justified” by “works,” and _____ (James 2:24)
19. Rahab had a “dead faith” (James 2:25) _____
20. “For as the _____ is dead, so _____ is dead also.” (James 2:26)

YEAR 7 - LESSON 19 - PAGE 1
WHOLE BIBLE STUDY COURSE

Year VII

Second Quarter

Lesson 19
James 3

Page 1
Memory Verse: James 3:8

Memory Verse:

“But the tongue can no man tame; it is an unruly evil, full of deadly poison” (James 3:8).

THE TONGUE IS AN UNRULY EVIL

This chapter is an enlargement of the thought of James 1:19, and “If any man among you seem to be religious, and bridles not his tongue, but deceives his own heart, this man’s religion is vain” (James 1:26).

James has “just been writing about idle” or “dead faith” (James 2: 14-26). Now he proceeds to expound the PERIL of the IDLE word. The transition is thus not so abrupt as at first seems to be the case, and apparently from the first he planned this discussion of the tongue.

TROUBLEMAKERS

It is plain for this little book of five chapters that there was a great deal of ill-considered, ill-natured, self-assertive, and violent speech among Jewish Christians; a great deal of angry DEBATING and BITTER STRIFE. “Peacemakers” were in the minority in the Dispersion.

James shows that ONE PROOF of our justified state is our words – our speech will reveal WHAT WE ARE AND WHOSE WE ARE.

I. THE RESPONSIBILITY OF THE TEACHERS (James 3:1-2a)

A. In View of their Accountability (James 3:1)

“My brothers, be not many teachers...” (James 3:1) This does not refer to only official teachers like Paul’s apostles, prophets, and teachers (I Cor. 12:28f, Ephesians 4:11). James is thinking of the unofficial teachers in the churches.

“In the Jewish synagogues there was wide latitude allowed for strangers and others to speak. Jesus took advantage of this opportunity and taught freely in the synagogues (Matt. 12:9f, Mark 1:39, Luke 6:6f). There would be interruption and violent opposition at times (John 6:66-69).”

Paul used the courtesy to strangers to speak in the Jewish synagogues and met with open opposition at times (Acts 13:15, 45; 14:4). In Corinth there is an instance of UNRESTRAINED and UNREGULATED TEACHING (I Cor. 14). Self-appointed, cocky men, women, or young people must realize the “greater condemnation” or “more accountability” of teaching God’s Word. Pray over Matthew 5:19; 12:36, 47; 15:14; Romans 2:19-21.

Of course, Christians cannot WAIT to BECOME teachers until we “KNOW EVERYTHING.” We should teach that which we DO KNOW OF GOD’S WORD “daily” (Acts 17:11) as that is the only way to “grow in grace and in the KNOWLEDGE of our Lord and Saviour Jesus Christ” (I Peter 3:18). Earnest, faithful Christians who sincerely try to LEARN and TEACH OTHERS the WHOLE BIBLE STUDY COURSE will find themselves GREATLY ENRICHED. It is wholesome to know that “We who teach will be judged with greater strictness’ (Goodspeed). See also Luke 12:47-48.

YEAR 7 - LESSON 19 - PAGE 2

B. In View of Mistakes Common to All (James 3:2a).

“For in many things we offend all...” (James 3:2a) “Because we all make many a slip.” Who has not stumbled in “many things”? OTHERS BESIDES “TEACHERS” MAKE MISTAKES. Shall we ALL, then, just sit down and go to hell together without making any special effort to DO GOD’S WILL and Word (James 1:22).

James makes the wise USE OF THE TONGUE THE ACID TEST of the MATURE CHRISTIAN. All of us have sinned with the tongue. All have misused the gift of speech (Proverbs 6:2), and need to pray, “Set a watch, O Lord, before my mouth; keep the door of my lips” (Psalm 141:3).

II. THE POWER OF THE TONGUE (James 3:2b-8)

A. Over the Whole Body (James 3:2b-4).

“If any man offend not in word... perfect man.” (James 3:2b) The man who does control his “tongue” is able to “bridle” or “control his entire body,” for the body goes with the tongue (see Psalm 39:1).

1. Illustration of the Bridle and Horse (James 3:3).

“Behold, we put bits in the horses' mouths... obey us.” (James 3:3) When we put bits into horses' mouths the spirit does not go out of the horse. His restless energy is UNDER CONTROL AND GUIDANCE. All of us must use RESTRAINT AND WEIGH OUR WORDS. Let us TRAIN OUR TONGUE to speak truth in love! The whole body of the horse can be controlled by the one who controls the bit!

2. Illustration of the Rudder and Ship (James 3:4).

“Behold... ships... great... turned about with a very small helm” (James 3:4): Or “rudder.” An ocean liner is a beautiful object as it rides the waves. Even though its size is vast, and opposing storms so fierce, still the liner’s course is easily determined by the one who holds the rudder or helm. Ships are “steered with a very small rudder wherever the pilot pleases.”

B. For Evil (James 3:5-8).

1. Illustration of the Fire and the Forest (James 3:5-6)

“Even so the tongue is a little member... “ (James 3:5) The power of the tongue over the body in general is shown by the bridle and the rudder. Now James shows the power of the tongue. It is a “small organ and can talk big.” It “boasteth great things.” “The tongue” can “soothe the dying or damn the living.” It can speak words of tender love or of hellish hate.

“Behold, how great a matter a little fire kindleth.” “How great a forest an ever so small spark sets on fire.”

2. A World of Iniquity (James 3:6).

“And the tongue is a fire, a world of iniquity...” (James 3:6) It is true that the tongue “defiles” or “taints the whole body.” Think on Matthew 15:18-20. “The tongue sets on fire the whole machinery of existence, while it is kindled by Gehenna” or “fire of hell.”

Modern science reinforces his point. It is now known that angry works cause glands of the body to discharge a dangerous poison that affects the stomach, the heart, and the brain. The effect is usually temporary, but sometimes fatal. It is literally true that such defiles the whole body.

YEAR 7 - LESSON 19 - PAGE 3

Hate has the same effect. The tongue not only commits evil by lying, by defending sin, and by leading to sin, but it leaves a deadly sin in the very body and soul of the one who misuses it.

3. An Untamable Member (James 3:7-8).

“For every kind of beasts... is tamed.” (James 3:7) “The art of taming is no new thing, but has belonged to the human race from the first. In the light of what man has done in taming animals, no one can say that any animal is untamable. It is thrilling to see lions, tigers, elephants and serpents subdued by man (See Gen. 1:26). Man, too, has tamed steam, electricity, and atomic energy, but has failed to make any progress in controlling the tongue!

“But the tongue can no man tame...” (James 3:8) The fact that the tongue is the one thing that defies man’s power to control it is a sign that there is something Satanic in its bitterness. This is the picture of the tongue in its NATURAL STATE, the tongue of the UNREGENERATE OF UNSAVED MAN. The Gospel can cleanse a man’s mouth of profanity and unclean speech (Psalm 34:13, Ephesians 5:4). The tongue is an “unruly evil” and a “restless evil.” The tongue of the unsaved is “full of deadly poison” (Psalm 58:4). Evil men “have sharpened their tongues like a serpent; adders’ poison is under their lips. Selah” (Psalm 140:3). The poison of the serpent is deposited in a little pocket under the mouth. The unsaved tongue is charged with poison or venom from “hell,” as malice, envy, anger and slander.

III. THE INCONSISTENCY OF THE TONGUE (James 3:9-12)

A. An Instrument for Blessing and Cursing (James 3:9-10).

“Therewith bless we God... curse we men.” (James 3:9) The tongue of the unsaved indulges in “the moral contradictions of the reckless talkers.” Read Psalm 10:8; Romans 3:14; 12:14. “This is not right, my brothers.” We must PRAISE but never PROFANE GOD (Psalm 146:1f). If we love God, we shall love men (I John 4:20).

B. Illustration of the Fountain (James 3:11).

“Does a fountain send forth at the same place sweet water and bitter?” (James 3:11) It is possible for “sweet water” to become “bitter,” or “bitter” water to become “sweet.” But water can never be “sweet” and “bitter” at the SAME TIME!

C. Illustration of the Fig Tree and the Vine (James 3:12).

“Can the fig tree, my brethren, bear olive berries? (James 3:12) “For every tree is known by his own fruit. For from thorns men do not gather figs, nor from a bramble bush gather they grapes” (Luke (6:43-44; see also Matthew 12:33; 7:16).

An evil tongue is a sign of an evil nature. Unkind, bitter, impure speech suggests the NEED OF A NEW BIRTH (John 3:3-5). It indicates that the speaker, whatever his place, position, or profession is NOT FILLED WITH THE SPIRIT OF GOD (Galatians 5:19-23). His faith is dead; his religion is not true.

IV. The PROOF OF WISDOM IN SPEECH (James 3:13-14)

A. Good Conduct issues in Good Works (James 3:13).

“Who is a wise man... among you?” (James 3:13) The question does not mean that none were such among them. It calls a halt on the rush of foolish volunteers, who “thought they knew it all,” those foolish

folk who “DO NOT KNOW THAT THEY DO NOT KNOW – these are FOOLS, LEAVE THEM.” “Let him show by his good life his works in meekness of wisdom.” Erdman affirms: “This is a fair test. This is the main point of the epistle. This is the modern demand for REALITY IN RELIGION. Let faith be proved by DEEDS, let WISDOM be SHOWN BY WORKS.”

“Meekness of wisdom.” In stressing the TEST OF “MEEKNESS,” the apostle does not advocate WEAKNESS. The two should never be associated. The STRONG ones who are conscious of their STRENGTH ARE TRULY MEEK! Modesty is the mark of true “wisdom.”

“But if ye have bitter envying... in your hearts.” (James 3:14) If Christians have “bitter jealousy and rivalry in your hearts,” let there be no boasting of goodness. That would be to “lie” or “play false to the truth.”

V. EARTHLY WISDOM AND HEAVENLY WISDOM CONTRASTED (James 3:15-18)

A. Earthly Wisdom Described (James 3:15)

“This wisdom descendeth not from above, but...” (James 3:15) “This wisdom” is “earthly” or false. It is not “from above.” It does not have its source in God. It “has the smell of earth in the evil sense of that term.” It is “sensual” or natural; it is not the mark of a saved person, or Christian.

“Devilish” It is one with the spirit that animates demons. Regardless of one’s intellectual attainments, he should not pride himself upon a “wisdom” which is intimately allied with “the world, the flesh, and the devil.”

B. The Results of Earthly Wisdom (James 3:16)

“For where envying and strife are, there is...” (James 3:16) “For where jealousy and rivalry exist, there will be confusion and everything base.” Heated debates between the “anti’s” and the musical advocates, bitter sarcasm of “one-cuppers” versus the thirty-six cup type of communion tray, proud display of learning – these things lead to “every evil work,” discord, and separation.

C. Heavenly Wisdom Described: Its Fruit (James 3:17-18).

“But the wisdom that is from above...” (James 3:17) This is God-given “wisdom” (James 1:5, 17), put in contrast with the false, “sensual” or earthly wisdom named in verse 15.

“Is first pure.” It is cleansed from all stain of selfishness and dedicated wholly to the service of God. It is “pure” (Matthew 5:8), and spiritual (I Corinthians 2:12-16).

“Then peaceable.” Not quarrelsome, not desiring to dispute. God must umpire our hearts (Colossians 3:15; Romans 14:19).

“Gentle” “Courteous.” Considerate of others. Characterized by “sweet reasonableness.”

“Easy to be entreated”: “Congenital,” capable of persuasion.

“Full of mercy and good fruits”: “Congenital, full of mercy and good fruits.”

“Without partiality”: Not a respecter of persons.

“Without hypocrisy” “Unpretentious.” It has nothing to hide. Divine wisdom is absolutely honest and sincere.

“And the fruit of righteousness is sown in peace...” (James 3:18) “And the harvest, which righteousness yields to the peacemakers, comes from sowing in peace” (Berkley). Pray over Matthew 5:9 and determine to be a “peacemaker” and “sower” of righteousness.

YEAR 7 - LESSON 19 - PAGE 5

QUESTIONS: TRUE OR FALSE? AND FILL IN BLANKS WITH THE RIGHT WORDS

1. James says “masters” or “teachers” “shall receive greater condemnation.” _____
2. “For in many things _____” James 3:2
3. One who controls his tongue is “able _____.”
4. One who “offends” (stumbleth) not “in word... is a perfect (mature) man.”
5. The purpose of putting “bits in the horses' mouth” is to put his energy under control and guidance (James 3:3; Psalm 32:9)
6. “Ships... though they be so great” are _____ James 3:4
7. “The tongue is a little member, _____ (James 3:5).
8. What is the effect of an unbridled tongue (James 3:6, 8)?
9. What is another comparison that illustrates the difficulty of controlling the tongue (James 3:7-8a)?
10. Can man “tame” his tongue (James 3:8)? Who alone has power to bring our tongues under control (Psalm 19:13-14, 141:3)?
11. What inconsistency does the practice, and is it right (James 3:9-12, Matthew 16:16-17)?
12. How should a man make plain his wisdom “with knowledge” (James 3:13), and what automatically negates any claim to superior wisdom (James 3:14)?
13. “The tongue” is an “unruly evil, full of deadly poison” (James 3:8).
14. How does James describe “counterfeit wisdom” (James 3:15)?
15. What two kinds of “wisdom” are described (James 3:15-18)?
16. The expressions, “a perfect man,” “deadly poison,” and “fig tree” all occur in James 3. _____
Cite the verses.
17. Where does this conflicting “wisdom” originate (James 3:15-16)?
18. “Wisdom that is from above” is never “pure.” _____
19. What eight things are said about the wisdom which is “from above” (James 3:17)?
20. “The fruit of _____ in peace _____” (James 3:18; Matthew 5:9).

YEAR 7 - LESSON 20 - PAGE 1
WHOLE BIBLE STUDY COURSE

Year VII

Second Quarter

Lesson 20
James 4

Page 1
Memory Verse: James 4:4

Memory Verse:

“Ye adulterers and adulteresses, know ye not that the friend-ship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God” (James 4:4).

WORLDLINESS VERSUS WALKING BY FAITH

Here we have a sudden transition from the subject of peacemakers (James 3:18; Matthew 5:9) to that of the REAL CAUSE OF FIGHTING (James 4:1). James has reprovved believers for ENVY and PARTY STRIFE in James 3:16.

Jesus said, “He that is not WITH ME is AGAINST ME” (Matthew 12:30). A boy or girl, man or woman who makes a definite choice of selfish pleasure and sin has made a CHOICE AGAINST CHRIST. The one who makes SUCH A CHOICE is “THE ENEMY OF GOD” as our golden text today teaches us.

“Masters” or “Teachers” remember what a tremendous responsibility is upon you to PRACTICE as well as TEACH God's Word rightly (James 3:1). Are you honestly setting a Christian example daily in your home and those whom you would teach?

I. “THE FRIENDSHIP OF THE WORLD” (James 4:1-4)

A. The Source of Strife (James 4:1-2).

“From whence come wars and fightings among you?” (James 4:1) How can war be forever ended? James shows us that the CAUSE OF WARS MUST BE REMOVED, if wars are to cease. “PEACE” (James 3:17-18) is POSSIBLE IN YOUR HEART TODAY, in America and ALL OVER THE WORLD ON GOD’S TERMS!

Private or national wars are “due to human passions,” whether in the church, or to wars between nations. James has shown that the desire for possessions and power and selfish worldly lusts or pleasures cause factions in the church, and open, bloody war in the world.

“Come they not... of your lusts that war in your members?” Jesus left us a legacy of “PEACE” (John 14:27). Christians must “abstain from fleshly lusts, which war against the soul” (1 Peter 2:11). There is an intimate connection between strife and immorality, as shown by the church at Corinth (I Corinthians 5:1f). Anything that keeps us from DOING MORE FULLY THE WILL OF CHRIST IS WRONG; it is evil “lust” or “passions that are at war in your organs.” Such “passions” must be destroyed at once.

“Ye lust, and have not...” (James 4:2) This “lust” or “pleasure” means the love of “sinful, sensuous, selfish gratifications.”

The failure to find satisfaction leads to jealousy, fighting, and even murder. Covetousness leads to fights with individuals and nations. The fight is on in every man's life against all that is low and mean. “Ye kill... fight and war” issue in POSITIVE ILL WILL against a brother. “Whosoever HATES HIS BROTHER is a MURDERER” (I John 3:15)! Are you, Brother or Sister Church member, a “MURDERER”? Contrast

YEAR 7 - LESSON 20 - PAGE 2

this spirit with I Corinthians 13. Godless greed will never be satisfied. “You do not possess, because – you do not pray” (Berkeley).

B. The Explanation of Selfish Prayer (James 4:3).

“Ye ask, and receive not, because you ask amiss...” (James 4:3) The prayers of selfish, sinful men and women are unanswered. “You ask wrongly”; such are prompted by unworthy motives, without regard to the will of God or the well being of others. This is to “ask amiss.”

They had an evil purpose in praying, with “the wicked intention of spending in on your pleasures” (Moffatt). “You want to spend it on your dissolute pleasures” (Berkeley).

We may pray even for that which is normally good in a wrong way. “Lord, heal my son, if it is Thy will,” prayed a mother. Then came the WRONG SPIRIT, “Lord, heal my son, even if it is not thy will”! This is a shocking thing. “Have thine own way, Lord,” is a COSTLY PRAYER to pray! Such a spirit led Jesus to Gethsemane (Matthew 26:36-45). Such a spirit will lead us to crucify our pride, ill will, and wrong spirit toward others. It may lead you to the mission field or into some phase of the ministry of God’s Word here – or in Japan, or India, or in the Congo!

“And this is the confidence that we have in him, that, if we ask any thing according to His will, He HEARS US” (I John 5:14). God will not bless us if like the Prodigal Son we “ask” to “consume” or waste material blessings on our animal pleasures (Luke 15:14, I Timothy 6:4f). It is right to “pray” for “our daily bread,” but even this is not a substitute for work, but a trust in God to bless our efforts in His way (Matthew 6:11, 31-33).

C. “Enmity with God” (James 4:4).

“Ye adulterers and adulteresses...” (James 4:4) “You apostates.” This is a reference to all “who break your marriage vow to God.” All such are “wanton creatures” (Moffatt).

IDOLATRY in the Old Testament is compared to SPIRITUAL ADULTERY (Psalm 73:27, Isaiah 57:3-21). If after you have given your HEART TO GOD in OBEYING THE GOSPEL, one turns to that which is evil, “The friendship of this world means enmity toward God.” All such are faithless to your most solemn vows. YOU ARE A SPIRITUAL ADULTERER? “Ye cannot serve God and mammon” (Mat. 6:24).

“Friendship” for “this world” brands us as “The ENEMY OF GOD”! A husband or wife cannot allow a RIVAL FOR HIS OR HER AFFECTIONS. Just so, God will have the FULL LOVE OF HIS PEOPLE!

II. THE INDWELLING HOLY SPIRIT (James 4:5-6)

A. His Yearning for Us (James 4:5).

“Do you think... The spirit that dwelleth in us lusteth to envy?” (James 4:5) The Spirit whom God made to dwell in us jealously yearns for the ENTIRE DEVOTION OF THE HEART. God is a “jealous God” (Exodus 20:5, II Corinthians 11:2). The Spirit of God WITHIN US does not want the devil to control us; He “covets our souls” for God (I Corinthians 6:19-20). He “lusteth” or “yearns” for us wholly to be given to God (Romans 12:1-2).

B. His “Greater Grace” (James 4:6).

“But he giveth more grace...” (James 4:6) The greatness of God’s love for us leads Him NOT TO CAST US OFF for our UNFAITHFULNESS, but to RECEIVE and FORGIVE us WHEN WE TURN TO

YEAR 7 - LESSON 20 - PAGE 3

HIM (study prayerfully Luke 15:13, 17-24). God wants to keep on giving us “grace” to OVERCOME the evil “world” (John 15:18f, 17:15f, Philippians 4:13).

“God resisteth the proud... grace unto the humble.” “Wherefore he saith,” in Proverbs 3:34. The passage is quoted to show that the way to secure “grace” is to be “humble,” not “proud” before God. “God opposes haughty persons, but he blesses humble-minded ones” (I Corinthians 10:12). We must make God the Lord of our life (Mark 10:29f).

III. THE CALL TO A HUMBLE WALK WITH GOD (James 4:7-10)

A. In Submission to God (James 4:7a).

“Submit yourselves... to God.” (James 4:7a) The only way we can secure God’s “grace” to overcome the “evil” of this “world” and to overcome evil, sinful desire and practice is to “submit yourselves to God!” Study Psalm 3:7, I Peter 5:7-9. “The proud spirit has to be curbed” (Oesterley). The devil is “the prince of this world” (John 14:30) – the world of selfish, sinful passions, possessions and power (Ephesians 6:11f, I Timothy 3:6).

B. In Resistance of the Devil (James 4:7b).

“Resist the devil, and he will flee from you” (James 4:7b) The FIGHT IS ON between the forces of God and Satan. You and I MUST TAKE SIDES. “A man once said that he wished to be impartial in the struggle between God and the devil.” IT IS IMPOSSIBLE TO BE NEUTRAL in this fight. Jesus said: “He that is not WITH ME IS AGAINST ME...” (Matthew 12:30). The only thing to do is to fight the devil with the Sword of the Spirit that is the Word of God in the Spirit of God. “Get thee hence, Satan” is Jesus’ way of sending Satan on his way (Matthew 4:10). One way to “submit to God” is to fight off the devil with God’s Word!

C. In Fellowship with God (James 4:8a).

“Draw nigh to God...” (James 4:8a): The Hebrews had a technical term of “drawing nigh” to God for the purpose of worship (study carefully Exodus 19:22; Jeremiah 30:21; Zechariah 1:3; I John 3:8; Psalm 145:18; John 16:16; Hebrews 4:16). God is our FRIEND and HELPER.

D. In Purity of Heart and Life (James 4:8b).

“Cleanse your hands... purify your hearts” (James 4:8b): We must “cleanse our hands” of evil doing and our hearts of evil thinking (Psalm 24:3f). Physically clean hands cannot be a substitute for an EVIL HEART (Mark 7:8f). BOTH hands and hearts” must be “clean” in GOD’S WAY. We must not halt or be “double minded” as to whether we shall follow the “world” or GOD (James 1:5-8).

E. In Repentance for Sin (James 4:9).

“Be afflicted, and mourn, and weep...” (James 4:9): Belief in Christ is not a matter of GLOOM and SADNESS. BUT when we love our sins more than we love God, it is time to have REAL SORROW FOR SINS, and a COMPLETE TURNING FROM THEM. Like Mandy, many church members have “Too much religion to be comfortable at a dance, and too little religion to ENJOY PRAYER MEETING!” We must TURN TODAY, “NOW,” from such a DEVILISH ATTITUDE (II Corinthians 7:10; Luke 18:13; 13:3).

F. In Humility Before God (James 4:10).

YEAR 7 - LESSON 20 - PAGE 4

“Humble yourselves in the sight of the Lord... life you up” (James 4:10) “Take a LOW POSITION before the Lord and He will set you HIGH.” The proud Pharisee in Luke 18:11 is a picture of WHAT WE SHOULD NOT BE. “He that shall humble himself shall be exalted” (Matthew 23:12; Luke 14:11).

IV. THE REBUKE OF EVIL SPEAKING (James 4:11-12)

A. As Judges, Not Doers, of the Law (James 4:11).

“Speak not evil one of another...” (James 4:11) “Do not malign one another” (Berkeley). The word “Speak not evil” is rendered “backbite” in Romans 1:30 and II Corinthians 12:20. “Judge not, that ye be not judged... And why behold thou the mote that is in thy brother's eye, but consider not the beam that is in thine own eye” (Matthew 7:1, 3). “But WHY dost thou judge thy brother? We shall ALL STAND BEFORE THE JUDGMENT SEAT OF CHRIST” (Romans 14:10). Review James 1:26, 3:2f. As Christians, James warns us NOT TO USURP GOD'S PLACE as Lawgiver and Judge!

B. As Usurpers of the Rights of the One Lawgiver and Judge (James 4:12).

“There is ONE LAWGIVER...” (James 4:12) God allows NO ONE to CANCEL HIS LAWS, or to DEBATE HIS DECISIONS. That is God's RIGHT alone, based upon His unique power. God “has power to save and to destroy. But who are YOU to be judging your neighbor?” (Berkeley) Study Matthew 10:28; Luke 6:9. “Who art thou that judgest another man's servant? To his own master he stands or falls. Yea, he shall be held up for God HATH RECEIVED HIM” (Romans 14:4).

V. THE SIN OF LEAVING GOD OUT OF ACCOUNT (James 4:13-17)

A. Disregarding the Uncertainty of Life (James 4:13-15).

“Go to now, ye that say, Today or tomorrow we will go...” (James 4:13) The selfish, worldly spirit which shows off in “wars and fightings,” and also presumes to TAKE THE PLACE OF GOD in pronouncing judgment upon our fellow men, is closely related to the FALSE CONFIDENCE IN WHICH PLANS WERE MADE FOR THE FUTURE WITH NO THOUGHT OF GOD. James rebukes such godless conceit. He rehearses the imaginary words of a certain Jewish trader who is perfecting his schemes for a coming year. It is not wrong to plan to make money, nor to travel for that purpose. It is WRONG to ignore God completely in all our plans; “Life... a vapor...” (See James 1:11; Luke 12:16-21; Proverbs 29:1; Acts 18:21; I Corinthians 4:19; 16:7). One may not be around “tomorrow!”

B. Ignoring God's Will (James 4:15)

“For... If the Lord will, we shall live...” (James 4:15) What we are going to do “tomorrow,” is only in the PROVIDENCE OF GOD that “we shall live, and do this, or that,” This makes self-confidence or presumption impossible.

C. Boasting in Self-will (James 4:16).

“But now ye rejoice in your boastings... evil.” (James 4:16) To plan the future with no thought of God in mind is “boastful” and “wicked.” It was a “boastful” manner to use such language as that of verses 13f.

D. Sinning Willfully, Negatively (James 4:17).

YEAR 7 - LESSON 20 - PAGE 5

“Therefore to him that knoweth to do good...” (James 4:17) True faith in God means a DEPENDENCE on Him that is actual and ACTIVE. James concludes the paragraph by stressing a principle of wide scope and great importance: “So, then, to the person who knows enough to DO RIGHT and FAILS TO DO IT, TO HIM IT IS SIN” (Berkeley). The NEGLECT of ANY RIGHT HABIT, even in speech, is of the nature of “SIN!”

QUESTIONS: TRUE OR FALSE? AND FILL IN BLANKS WITH THE RIGHT WORDS!

1. “Wars and fightings among you” do not come of your “lusts” or pleasures. _____
2. Church squabbles arise out of the carnal hearts of men (James 4:1-2). _____
3. All who desire to “have” can obtain (James 4:2). _____
4. “Ye ask, and receive not, _____ that ye _____.”
5. Prayers are often unanswered because of wrong motives in asking. _____
6. “A friend of the world _____.” (James 4:4).
7. Whom does God “resist” (James 4:6)? To whom does He give “grace”?
8. What should be the Christian’s attitude toward God (James 4:7-10)?
9. “Be afflicted, and _____, and _____: Let your _____, and _____”
(James 4:9).
10. We are to “Speak... evil one of another” (James 4:11). _____
11. “He that speaketh evil _____, and judgeth his brother, _____, and _____”
“(James 4:11).
12. “If thou _____, thou art _____, but a _____ “
13. There are two “lawgivers” who are able to “save and to destroy.” _____
14. It is wise to take God into account in making plans for the future. _____
15. Man does “not know what shall be on the morrow” (James 4:14). _____
16. How does James answer the question “For what is your life” (James 4:14).
17. With what attitude should the Christian face the future (James 4:15)?
18. It is not “evil” to “rejoice in your boastings” (James 4:6). _____
19. “Therefore to him that knoweth to do good, and doeth _____, to him it is _____”
(James 4:17).
20. The term “scripture” is not used in James 4. _____

YEAR 7 - LESSON 21 - PAGE 1
WHOLE BIBLE STUDY COURSE

Year VII

Second Quarter

Lesson 21
James 5

Page 1
Memory Verse: James 5:8

Memory Verse:

“Be ye also patient; establish your hearts” for the coming of the Lord draws nigh” (James 5:8).

THE COMING OF THE LORD

A faithful saint whose has written a hymn entitled “READY,” which is in keeping with the teaching of James 5. “READY to speak, READY to warn, READY o'er souls to yearn; READY in life, READY in death, READY for His return.”

It is my firm conviction that the Christian can “STAND THE TEST” until “HE SHALL CLEAR THE WAY.” “The Doom of the Oppressor” is definite. The DELIVERANCE of God's children a delightful certainty.

I. THE WARNING TO THE UNGODLY RICH (James 5:1-6)

A. Of Approaching Judgment (James 5:1, 42, 5, 6).

“Go to now, ye rich men...” (James 5:1) The same expression is used in James 4:13. “Come now, you rich men, weep and shriek over your impending miseries” (Moffatt). “Shriek” or “howl” is “used only for violent grief... It does not occur elsewhere in the New Testament.” The destruction of Jerusalem partly fulfilled this prophecy of judgment. Its complete fulfillment is YET TO COME (James 5:3b, 7).

It is EASY to criticize the rich. There is NO SIN in possessing money just as there is no VIRTUE IN BEING POOR. The latter condition is more likely to be the result of LAZINESS, than of active godliness!

As to riches, two questions are vital: HOW are they secured? How are they used? Those whom James condemned had BUILT UP RICHES BY FRAUD -- they were the ancient swindlers. They were spending the riches in SELFISH LUXURY. James assures them that RECKONING DAY WAS COMING!

1. For Fraud (James 5:4a).

“Behold, the hire of the laborers who have reaped... is... kept back” (James 5:4a) Oppressors of all ages REFUSE FAIR WAGES to employees whose toil secures the wealth the employers enjoy.

As Christians we are not “FOR” the WORKING” MAN, and “AGAINST” the EMPLOYER. An employer MUST NOT CHEAT his employees. However, it is just as true that THE WORKMAN MUST NOT CHEAT his employer!

“Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning” (Leviticus 19:13). A man worked, or he had nothing to eat that day. Pay each day the worker or he and his family would starve. God said: “I will be a swift witness... those that oppress the hiring in his wages... “ (Malachi 3:5; see also Deuteronomy 24:14; Jeremiah 22:13).

2. For Sensual Gratifications (James 5:5).

“You have lived in pleasure on the earth, and been wanton...” (James 5:5): There seems to have been many greedy rich men in the Jerusalem and Judea Churches of Christ who were living in sinful, and selfish

YEAR 7 - LESSON 21 - PAGE 2

pleasures. They were like sheep, fattening themselves for slaughter. Awful destruction was near. “Rare Christian souls are to be found among the rich; but, quite largely James' picture of them still holds; and his warning to them of coming retribution is frightful.”

3. For Injustice (James 5:6).

“Ye have condemned and killed the just... (James 5:6) Their murder of the Just One, Jesus, was the crowning sin of Israel which brought upon them destruction. It was THE RICH AND INFLUENTIAL, not the poor, WHO SOUGHT HIS DEATH (Acts 3:12-26; 4:1-21).

Jesus “was maltreated, and He submitted Himself; He opened not His mouth” (Isaiah 53:7). The wealthy find ways to control the law and to condemn and “defraud” the helpless poor. They “kill” not always by the sword, but BY LACK OF FOOD AND IMPROPER WORKING CONDITIONS. The pathetic cries of men and their families FALL ON DEAF AND UNSYMPATHETIC EARS of the selfish and sinning rich! Such “rich” men have been called “The POOR RICH”

B. For the Witness of Ill-gotten Riches Against Them (James 5:2-3).

“Your riches are corrupted...” (James 5:2) “Do not lay up for yourselves treasures on earth where moth and rust destroy and where thieves dig through and steal” (Berkeley).

In the East “rich garments were handed down as heirlooms from generation to generation and often formed a considerable part of the wealth of the rich man.” Paul told the Ephesian elders: “I have coveted no man's silver, or gold, or apparel” (Acts 20:33).

“Your gold and silver is cankered... rust of them... witness against you.” (James 5:3) “Your gold and silver are covered with rust and their rust will be evidence against you” (Berkeley).

Their “gold and silver” were “rusted from disuse.” These metals do not rust literally, but DO TARNISH FROM LONG DISUSE.

“Witness against you.” Money' NOT USED for the glory of God, and to help the unfortunate show we love money more than we love God or His church.

“Eat your flesh as it were fire.” They shall punish you, as though heated by fire and eating into your flesh. This HOARDED WEALTH WILL CURSE THE POSSESSOR!

“Ye have heaped treasure together for the last days.” The destruction of Jerusalem was near (70 A.D.). The Lord's COMING MAY RE TODAY – any day. “I will come again... “ (John 14:1-6). “Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh” (Matthew 25:13).

C. Of Avenging Justice for the Oppressed (James 5:4b).

“And the cries of them which have reaped are entered into the ears of the Lord of Sabaoth” (James 5:4b): “The cries” of the DEFRAUDED LABORERS. “Jehovah Sabaoth,” the Hebrew form for “Lord of Hosts,” appears first in I Samuel 1:3. “Jehovah” the redemption name of Deity, means “the self-existent One who reveals Himself.”

“Sabaoth” means “host” or “hosts,” with particular reference to warfare of service. It is the name, therefore, of Jehovah in manifestation of power. God will “avenge” the DEFRAUDED LABORERS! See Romans 9:29.

II. Exhortation to Patience (James 5:7-12)

A. Patience in Hope (James 5:7-8).

YEAR 7 - LESSON 21 - PAGE 3

1. In View of the Coming Lord (James 5:7a-8).

“Be patient, therefore, brethren, unto the coming of the Lord” (James 5:7): James now turns from the wicked rich Jews to his suffering “brethren.” In the face of severe trials they were to “endure patiently,” “Patient” or “patience” is used five times in verses 7-11.

“The coming of the Lord”: The “Day” of God is not to be hurried, although our “day” of suffering may seem too long. See II Peter 3:4, 8-9. The SPEEDY RETURN OF CHRIST is the BLESSED HOPE OF THE CHRISTIAN, THEN AND NOW (verse 8; John 14:1-6; Matthew 24:35-36).

2. Illustration of the Husbandman and Fruit (James 5:7b).

“Behold, the husbandman waits for the precious fruit of the earth...” (James 5:7b) A farmer after planting the seed waits for the “early rain” of the fall and the “latter rain” in the spring and THEN FOR THE RIPENED HARVEST. Study Deuteronomy 11:14. As Christians we, too, must have “long patience” for our harvest of joy – the “coming of the Lord.”

B. Patience in Speech (James 5:9, 12).

1. “Grudge Not” (James 5:9).

“Grudge not one against another, brethren, lest ye be condemned” (James 5:9) Do not hold grudges against one another. The Lord will “condemn” or bring us “under judgment” for this. “Judge not, that ye be not judged” (Matthew 7:1).

“The judge standeth before the door”: “See, the Judge has stationed Himself at the doors.” Murmuring and harsh criticism show an impatient spirit. They must be tolerated in our hearts.

2. “Swear not...” (James 5:12).

“But above all things, my brethren, swear not...” (James 5:12): PROFANITY has no place in the life or on the lip of a Christian. See Matthew 5:33-37. “The injunction here is against a habit prevailing among the Jews of attempting to establish truth, or the appearance of truth, by an oath” (Matthew 23:16-22; Mark 14:71).

That the condemnation does not extend to the solemn judicial use of oaths we see in the facts. (1) Our Lord answered when questioned as an oath by Caiaphas (Matthew 26:63-64). (2) Paul at times used modes of expressions which are essentially of the nature of an oath (II Corinthians 1:23; Romans 1:9; Galatians 1:20; Philippians 1:8).

C. Patience Illustrated (James 5:10-11).

1. The Prophets (James 5:10).

“Take, my brethren, the prophets...” (James 5:11): Tradition says Isaiah was “sawn asunder” (Hebrews 11:37); Jeremiah was put in stocks in a dungeon where was “no water, but mire; so Jeremiah sank in the mire” (Jeremiah 38:6). The experiences of Daniel who “BY FAITH” “stopped the mouths of lions” (Hebrews 11:33). The trials of Elijah and others suffered, were patient, endured to the end, and secured the blessing.

2. By Job (James 5:11).

YEAR 7 - LESSON 21 - PAGE 4

“Ye have heard of the patience of Job.” (James 5:11) Only James and Paul of the New Testament writers refer to Job (I Corinthians 3:19; Job 5:13). The conclusion of Job’s experiences showed the goodness and mercy of God (Job 42:7-17). Read Matthew 5:10-12, Acts 7:52).

III. THE CALL FOR PRAISE (James 5:13b).

“Is any merry? Let him sing psalms.” (James 5:13b) The SECRET of meeting trials WITH JOY through PRAYER and PRAISE (I Corinthians 14:15; Ephesians 5:19; Colossians 3:16). PRAISE, not PROFANITY, is the proper way to express our deepest emotions.

IV. THE PRAYER OF FAITH (James 5:13a, 14-18)

A. Prayer in Affliction (James 13:a)

“Is any among you afflicted? Let him pray” (James 5:13a): This is sound, Scriptural and scientific advice. Worship that consists in prayer and praise, whether public or private, is a channel for an outlet for our excited feelings. When in distress, PRAY!

B. Prayer in Sickness (James 5:14-16).

“Sick... call for the elders.” In the early church, when miraculous GIFTS were imparted by the laying on of apostolic hands, “as a sign to unbelievers, ONE OF THESE GIFTS WAS THE “GIFTS OF HEALING!” In most early churches founded by the apostles some one of the “elders” would have this “gifts of healing” (I Corinthians 12:9). This section of Scripture applies, then, to what was peculiar to the early church. “Any sick among you” were “anointed with oil, a symbol of the Holy Spirit who accomplished the healing, hands were laid on the “sick”, and prayer offered. Study also Mark 6:13, Isaiah 1:6 and Luke 10:34).

“Anointing... with oil” is not commanded AS A CEREMONIAL FUNCTION for the church today. This is NOT EXTREME UNCTION. “Oil” was a recognized medical remedy. The “gifts of healing” have passed away (1 Corinthians 13:8f).

“The prayer of faith shall save the sick.” (James 5:15) To be effectual, “The prayer” must be offered “of faith.” “And if have committed sins, they shall be forgiven him.” This is PENITENTIAL PRAYER. It shows FAITH in a promise that is sure (compare verses 15, 16b with John 14:13-14).

“Confess your faults one to another...” (James 5:16) This “confession” is not to a “priest”, but to the PERSON AGAINST WHOM ONE HAS SINNED (read Matthew 18:15f). TRUE “repentance, confession and prayer are the conditions of the forgiveness of sins committed by church members.” “This is the LAW OF PARDON for the child of God who has committed sin. The ALIEN SINNER is commanded 'REPENT and BE BAPTIZED” (Acts 2:38).

C. Elijah, an Example of Prayer (James 5:17-18).

“Elias was a man subject to like passions as we are...” (James 5:17) Verse 16 affirmed that “The ERNEST PRAYER OF A RIGHTEOUS MAN HAS GREAT EFFECT” (Berkeley). Elijah is cited as an example of the power of prayer. “He prayed an earnest prayer that it should not rain; then there fell no rain on the ground for three years and six months” (I Kings 17:1; 18:42; Luke 4:25). This “prayer” is not mentioned in the Old Testament.

“And he prayed again...” (James 5:18) “Again he prayed and the soil yielded its produce” (Berkeley). See I Kings 18:42-45, noting his expectancy, humility, perseverance, fervor, and definiteness of petition.

YEAR 7 - LESSON 21 - PAGE 5

V. THE INCENTIVE TO PERSONAL EVANGELISM (James 5:19-20).

A. The Sinner Is Converted (James 5:19).

“Brethren, if any of you do err... (James 5:19): If a brother is led away from the gospel, “and one convert him,” means to bring him back from his errors and “restore him”.

B. The Soul Is Saved (James 5:20a).

“Let him know... save a soul from death.” (James 5:20a) What an inducement to evangelism! “Let him be assured that he who turns a sinner BACK FROM THE WANDERING OF HIS WAY DOES SAVE HIS SOUL FROM DEATH,” not merely physical death but ETERNAL DEATH.

C. “Love Covers” (James 5:20b).

“And shall hide a multitude of sins” (James 5:20b): Such evangelism means that ALL THE SINS OF THE RESTORED SINNER, though many, shall be blotted out. Study Proverbs 11:30; Daniel 12:3; II Peter 3:9, Psalm 32:1).

QUESTIONS: TRUE OR FALSE? FILL IN BLANKS WITH RIGHT WORDS. “YES” or “NO”!

1. What will happen to the godless “rich” whose lives are centered upon wealth (James 5:1; Psalm 49:16-17; I Timothy 6:9)?
2. What is so certain that it can be spoken of in the past tense (James 5:2)?
3. Is it a “vice” to be “rich,” or a “virtue” to be “poor” (I Timothy 6:10; Proverbs 6:6-8)? Why?
4. What evidences will be used against the ungodly rich at the judgment (James 5:3-5)?
5. How has the Christian reacted to oppression (James 5:6)?
6. “The cries of them which have _____” the fields of the godless rich “are entered into _____ of the _____ of _____ (James 5:4).
7. Christians are told to _____ unto the _____, like the _____” who waits for the _____ and _____.
8. The “coming of the Lord” is not “nigh” (James 6:8). _____
9. “Brethren” are warned to _____, lest ye be _____.
10. The word “fraud” is not used of the godless rich in James (James 5:4). _____
11. James mentions “the prophets” as “examples of suffering... and of patience.” _____
12. “We count them _____” (James 5:11).
13. The PRAYERS OF Job are mentioned in James 5:11. _____
14. IS “But all things” found in this book (James 5:12)? _____
15. How should the Christian express himself in “affliction” or joy (James 5:13)?
16. Does the writer speak of “the elders of the church” praying over the sick, and of “anointing him with oil” (James 5:14)? _____ Does this verse prohibit consulting a doctor or dentist?
17. It is “oil” (James 5:14) and “faith” (James 5:15), and NOT “THE LORD” who raises up the sick, and forgives the repentant sinner. _____
18. Elijah’s prayers to WITHHOLD and GIVE rain were not answered (James 5:17-18). _____
19. What incentive to converting a “sinner from the error of his way” is given in James 5:19-20? Whose “sins” are “hidden” or forgiven – those of the PERSON CONVERTED, or those of the CONVERTER (verse 20)?
20. The term “brethren” appears five times in James 5:7, 9, 10, 12, 19? _____

YEAR 7 - LESSON 22 - PAGE 1
WHOLE BIBLE STUDY COURSE

Year VII

Second Quarter

Lesson 22

Page 1

I Peter 1

Memory Verses: I Peter 1:3-5

Memory Verses:

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time” (I Peter 1:3-5).

THE CROSS BEFORE THE CROWN

“To the old rugged cross I will ever be true, Its shame and reproach gladly bear; Then He'll call me some day to my home far away, Where His glory forever I'll share.” – George Bernard.

Most of us would, I presume, be willing to take the CROWN without the CROSS, but in God's scheme of things we must bear the cross if we want a crown. “If any man will come after me, let him DENY HIMSELF, and take up his CROSS DAILY, and follow me” (Luke 9:23).

Key Word

“Suffering” is the key word of I Peter. This word, or its equivalent, is found twenty-one times in five chapters. The SUFFERING OF CHRIST is referred to in each chapter, but is never mentioned in II Peter.

For Whom Written?

Peter wrote this letter toward the close of his life (about 60 A.D.), while he was staying “at Babylon” (I Peter 5:13). It was carried by Silas or “By Silvanus, a faithful brother unto you” (I Peter 5:12), and intended primarily for

1. “The strangers scattered” in five provinces of Asia Minor (I Peter 1:1), all of which had been evangelized by the apostle Paul. The Dispersion or Diaspora was a term applied to the Jewish race in lands outside of Judea. Hence, Peter remembered his apostleship to the Jewish Christians, called the “Elect” (I Peter 1:2).

2. Peter's object was to ENCOURAGE the Jewish Christians to press on courageous under trial and persecution (I Peter 4:12).

The epistle was written to show the UNITY of the gospel preached by Paul and Peter, and to encourage persecuted Christian Jews to be true to Christ (Luke 22:31, 32). This letter will “STRENGTHEN” all, Jew or Gentile, who study and follow it.

I. THE GREETING (I Peter 1:1-2)

“Peter, an apostle of Jesus Christ... (I Peter 1:1): Peter's first letter opens as do the other apostolic letters. He claims NO SUPERIORITY of the other apostles.

YEAR 7 - LESSON 22 - PAGE 2

He is first mentioned at John's baptism (John 1:40-42). Here Jesus re-named him. "SIMON" was his natural name. His new name was "PETER" (Greek), "Cephas" (Aramaic), and both meaning "ROCK". It was reaffirmed three years later, at his confession (Matthew 16:18).

Peter had "a wife" (I Corinthians 9:5), She traveled with him. He WAS NOT THE FIRST POPE. He called himself "an apostle," "an elder" or "bishop," BUT NEVER "LORD OF BISHOPS!" This is a FABRICATION OF MAN.

He was a native of Bethsaida, or "Fish Town" (John 1:44). He had a home in Capernaum (Mark 1:29). Either he had two homes, or had moved from Bethsaida to Capernaum. As a partner in the fishing firm with James and John (Luke 5:10), he was evidently a well-to-do businessman.

Peter was energetic, enthusiastic, impulsive, impetuous, a natural born leader, and generally the spokesman of the Twelve.

"QUO VADIS"

This tradition is that Peter, at the urging of his friends to SAVE HIMSELF, was fleeing from Rome. In the night, on the Appian Way, in a vision, he met Jesus and said, "Lord, whither goest thou." Jesus answered, "I am going to Rome to be crucified again." Peter, ashamed and humiliated, returned to Rome, and was crucified HEAD DOWNWARD, feeling he was not worthy to be crucified as his Lord was.

Tradition, too, has it that Peter's wife, named Concordia or Perpetua, suffered martyrdom, as Peter encouraged her to be brave, saying, "Remember, dear, our Lord."

"To the strangers scattered throughout Pontus." Or, sojourners, Jewish Christians "scattered" outside of Judea. The five provinces mentioned are in Asia Minor. Gentile Christians are included (I Peter 2:10).

PLINY'S LETTER TO TRAJAN FROM BITHYNIA CA. 112 AD

"The method I have observed towards those who have been denounced to me as Christian is this: I interrogated them whether they were Christians; if they confessed it I repeated the question twice against adding the threat of capital punishment; if they still persevered, I ordered them to be executed. Those who denied they were or had ever been Christians, who repeated after me an invocation to the Gods, and offered adoration, with wine and frankincense, to your image, together with those who are really Christians can be forced into performing – these I thought proper to discharge.

"Persons of all ranks and ages and of both sexes are and will be involved in the prosecution. For this contagious superstition is not confined to the cities only, but has spread through the village and rural districts; it seems possible, however, to check and cure it. It is certain at least that the temples, which had been almost deserted, begin now to be frequented; and the sacred festivals, after a long intermission, are again revived; while there is a general demand for sacrificial animals, which for some time past have met with but few purchasers."

"ELECT according to the foreknowledge of God... "(I Peter 1:2): Their salvation was in accordance with God's predetermined purpose to SAVE MEN THROUGH THE GOSPEL, and hence, according to "foreknowledge." "ELECT" is a term describing all believers of the gospel. They were the "chosen" people of God.

"Through sanctification of the Spirit..." The means by which they became "elect" are pointed out. They were SEPARATED from the world by the gospel, the Word of the Spirit, a "sanctification" which

YEAR 7 - LESSON 22 - PAGE 3

signifies “a setting apart to holy uses.” They are “separated unto OBEDIENCE and sprinkling of the blood of Jesus Christ” (Hebrews 5:9, Acts 5:32).

“Sprinkling of the blood.” In obeying the gospel given by the Holy Spirit they were “baptized into the death (blood) of Christ” (Romans 6:1-4), and their sins WERE PARDONED (Acts 2:38). “Sanctification” or setting apart in this case came before obedience and pardon.

“Grace... and peace” are “multiplied” to all that thus OBEY THE GOSPEL!

II. OUR INCORRUPTIBLE INHERITANCE (I Peter 1:3-12)

A. Our Living Hope: Its Comforts (I Peter 1:3-5).

“Blessed be the God... which... hath begotten us again unto a lively hope.” (I Peter 1:3) This epistle is founded upon the doctrine or teaching of the heavenly calling which rests upon the foundation of the “LIVING HOPE BY THE RESURRECTION OF JESUS CHRIST FROM THE DEAD.”

“Blessed be the God and Father” who has caused us to be “BORN AGAIN” (John 3:3, 5) through the gospel seed (James 1:18; Luke 8:11).

“To an inheritance incorruptible... “ (I Peter 1:4): This is not merely “eternal existence, but we become heirs of God, joint heirs of Christ” (Romans 8:17).

“Incorruptible”: It can never decay or perish.

“And undefiled... “: It is free from all stain of sin.

“And that fadeth not away... “: Like the unwithering flowers of Paradise.

“Reserved in heaven for you.” Kept absolutely sure for us. Without such a hope, “All the happiness of this life is but trying to quench thirst out of golden, EMPTY CUPS” (William Law).

“Who are kept by the power of God through faith unto salvation...” (I Peter 1:5) God's POWER RESERVES the inheritance for us, and PRESERVES US for it! “Kept” is a military word for “guarded” as in a garrison (Psalm 34:7).

B. “Singing in the Fire” (I Peter 1:6-9).

“Wherein ye greatly rejoice... temptations.” (I Peter 1:6): Hebrew Christians were going through a baptism of blood “for a season,” nor in progress, or threatened. Christians, then or now, are not exempt from trials and sufferings. Even Jesus was “made perfect through suffering” (Hebrews 2:10, I Peter 4:16f). Such “trial of your faith” (verse 7) tries us as gold is purified by fire. Study II Corinthians 4:17. “FAITH” will stand this test, Character is not made of luxuries, but of suffering.

DRESDEN CHINA IS BURNED THREE TIMES to insure that the gold and crimson are fastened there to stay!

Mrs. Charles Haddon Spurgeon, a sufferer for over twenty-five years, wrote of “Singing in the fire! Yes, God helping us, if that is the ONLY WAY TO GET HARMONY out of these HARD APATHETIC HEARTS, let the furnace be heated seven times hotter than before.” Such “faith” has “joy unspeakable” (verse 8) here and hereafter!

“Receiving the end of your faith... salvation of your souls.” (I Peter 1:9) This is full and complete “salvation” from the presence of sin in heaven! We have some thing to “HOLD ON TO THE END!”

C. So Great Salvation (I Peter 1:10-12).

“Of which salvation the prophets have inquired...” (I Peter 1:10) This implies that the “prophets” used words and symbols, at the dictation of the Spirit, of which they did not comprehend the full meaning. They

YEAR 7 - LESSON 22 - PAGE 4

spoke of Christ and the salvation, and “the glory that should follow.” They could not understand these predictions any better than the disciples of Jesus’ resurrection day (Luke 24:25-26; I Peter 1:11; Psalm 22:1; Isaiah 53).

“Unto whom it was revealed...”(I Peter 1:12) The “prophets” knew that “the subject matter of their predictions related to a future time, not to their own.” Even the “angels desired to look into” the FULL GOSPEL WHICH WE NOW HAVE, but which they could not understand until it was given on Pentecost (Acts 2:1-47).

“I love to tell the story of unseen things above, Of Jesus and His glory, Of Jesus and His love. I love to tell the story, Because I know 'tis true; It satisfies my longings As nothing else can do.” – Catherine Hankey.

III. THE EXHORTATION TO HOLINESS (I Peter 1:13-21)

“Wherefore gird up the loins of your mind... “ (I Peter 1:13): In view of such a HOPE, we must “gird up the loins of our mind”: A Oriental would prepare himself for special effort by gathering his loosely flowing robes tightly about him. So the Christian must not be “lustful” or “shape your lives by passions that controlled you in your previous ignorance” (verse 14, Berkeley, Romans 12:1-2).

“But as he which hath called you is holy, so be ye holy...” (I Peter 1:15) God who “called you is HOLY, so should you personally become holy in all your conduct.”

“Be ye holy; for I am holy” (I Peter 1:16): “Holiness” means “separation” or dedication to the service of God. God is our STANDARD (set Leviticus 11:44, 19:2). He cannot allow us to “serve sin” (Romans 6:16-18, 23). As Christians we must submit to God’s commands, and seek to imitate His holiness.

“And if ye call on the Father... pass the time of your sojourning here in fear” (I Peter 1:17): All “call” on God who pray and worship Him. God is “without respect of persons.” He judges us according to deeds, not according to race, place, face or station in life (Acts 10:34-35).

“Forasmuch as ye know that ye were not redeemed with corruptible things...” (I Peter 1:18-19) Gold or any form of wealth could “buy remission” from the sins or “useless ways such as traditionally came down from your forefathers” (Berkeley). Christ is the “Lamb of God, which taketh away the sin of the world” (John 1:29; Ephesians 4:4; 5:27; Colossians 1:21-23; Hebrews 9:14, 22).

“But with the precious blood of the lamb... “ (Verse 19): All New Testament writers with one accord refer to Christ and his “precious blood as of a lamb without blemish and without spot.”

“Who verily was foreordained before the foundation of the world...” (I Peter 1:20) Christ was the CENTER OF GOD’S PLAN of salvation from the beginning. Jesus came in the “Fullness of time” (Galatians 4:4).

“Manifest in these last times for you.” “In that period, the end of the Jewish age and near the end of the temple and of the Jewish nation.” This great salvation is BY FAITH in “him do believe in God, who raised him from the dead and gave Him glory” (verse 21; Romans 10:17; 4:12).

IV. LET BROTHERLY LOVE CONTINUE (I Peter 1:22-25)

“Seeing ye have purified your souls... unto unfeigned love of the brethren.” (I Peter 1:22) “Unpretended love of the brotherhood” causes us to “love one another” cordially and consistently. This is Christ’s “NEW COMMANDMENT” (John 13:34).

YEAR 7 - LESSON 22 - PAGE 5

“Purified” Occurs seven times in the New Testament. In four of these, referring to ceremonial purification (John 11:55; Acts 21:24, 26; 24:18). In the other three, “purified” refers to moral purification, the forgiveness of sins, and the “pure” life that should follow.

“Being born again, not of corruptible seed...”(I Peter 1:23) “Born anew from a germ not perishable, but imperishable” (Goodspeed). Study Acts 10:36; James 1:18; “For you have been born again, not from a perishable, but from an imperishable sperm through the living and lasting message of God” (Berkeley). Not to “love” one another is a SURE SIGN we are not “born again” or Christians (I John 5:1-2; 3:14-15).

“For all flesh is as grass... BUT the word of the Lord endureth for ever” (I Peter 1:24-25). Having given a picture of the Christian man, the apostle shows the VANITY OF THE NATURAL OR UNSAVED MAN. The natural man may produce a harvest, but everything that comes out of the earth is short-lived even as “grass.” Thank God we have “THE EVERLASTING GOSPEL” (I Peter 1:25, Revelation 14:6).

QUESTIONS: TRUE OR FALSE? FILL IN BLANKS WITH RIGHT WORDS. “YES” or “NO”!

1. What is the “key” word of I Peter (for example, I Peter 1:11)?
2. Who wrote this epistle, when and from what place (I Peter 5:13), and who carried it (I Peter 5:12)?
3. What kind of “inheritance” is “reserved in heaven for” Christians (I Peter 1:5)?
4. By what are we “born” or “begotten again” unto a living “hope” (I Peter 1:3)?
5. Who desired to look unto things preached by the apostles (I Peter 1:10-12)?
6. By what were Christians redeemed, and by what were they “born” or “begotten again” (I Peter 1:18-19, 23)?
7. What is the difference between the “glory of man” and the “word of the Lord” (I Peter 1:24-25)?
8. Peter does not speak of himself as “an apostle” in I Peter. _____
9. The holiness of God is used to induce Christian to be “holy” (I Peter 1:15-16). _____
10. “God the Father,” “The Spirit,” and “Jesus Christ” are all mentioned in the same verse (I Peter 1:2) _____
11. I Peter is addressed to “the strangers” (Diaspora, or Dispersion) in _____, _____, _____, _____, and _____.
12. “As _____ children” we are not to _____ ourselves “according to the former lusts in your ignorance” (I Peter 1:14).
13. Peter quotes from Leviticus 11:44, “Be ye _____; for I am _____.”
14. The apostle tells Christians that their souls were _____ and urges them to _____; one another with a _____ fervently.
15. God will judge “every man's work” “without respect of persons” (I Peter 1:17). _____
16. What, after all, should be the strongest motive to holy living (I Peter 1:18-19)?
17. Since we are bought with such a price, what is our supreme obligation (I Corinthians 6:20)?
18. What, besides the blood of Christ, is “incorruptible” (I Peter 1:23, 18)?
19. For how long will the “word of the Lord endure” (I Peter 1:25)?
20. “And this is _____ which by the _____ is preached unto you.”

YEAR 7 - LESSON 23 - PAGE 1
WHOLE BIBLE STUDY COURSE

Year VII

Second Quarter

Lesson 23

Page 1

I Peter 2

Memory Verses: I Peter 2:9-10

Memory Verses:

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people. That ye should show forth the praises of him who hath called you out of darkness into his marvelous light, which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy” (I Peter 2:9,10).

WHO WE ARE AND WHAT WE ARE TO DO

Christians “shall be holy, because I am holy,” affirms our God in Leviticus 11:44. “With your souls purified by OBEYING THE TRUTH that issues into unpretended LOVE OF THE BROTHERHOOD, you should most cordially and consistently LOVE ONE ANOTHER” (I Peter 1:22).

We must “love one another” because we have been “begotten us again unto a LIVELY HOPE... To an inheritance INCORRUPTIBLE, and undefiled, and that fadeth not away, reserved in heaven for you” (I Peter 1:4), and BECAUSE of the COST of our REDEMPTION – “the precious blood of Christ, as of a lamb... “(I Peter 1:18-19).

I. EXHORTATION TO GROWTH AS THE PEOPLE OF GOD (I Peter 2:1-10)

A. Proof of the New Birth (I Peter 2:1-3).

“Wherefore lay aside all malice...” (I Peter 2:1) In view of the salvation Christ made possible for us, and in view of the holiness and brotherly love in I Peter 1 the apostle says:

“Lay aside all malice.” “Lay aside all vice” (Berkeley). “PUT OFF all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds” (Colossians 2:8-9).

“Malice” is anger cooled down into double-distilled malignity, rejoicing in the misfortunes that come to others.

“Guile.” “All deceit.” The word savors of trickery and craftiness.

“And hypocrisies.” “All pretenses.” Pretending to be what we are not (Romans 12:9).

“And envies.” “Love envies not” (I Corinthians 13:4).

“And all evil speakings.” “Set a watch, O Lord, before my mouth; keep the door of my lips” (Psalm 141:3). Christians must not speak “evil” of one another.

The figures of speech “are vivid and change with bewildering rapidity; most of them are taken from the Old Testament, and together they form almost a mosaic of quotations.”

“As newborn babes, desire the sincere milk of the word...” (I Peter 2:2) “Just-born infants” CRY FOR MILK. So the “just-born” Christian cries for the Word of God which is to his soul what milk is to the baby’s body, “that ye may grow thereby.” Not to long for and STUDY God’s Word is a SURE SIGN of declining spiritual life (study II Timothy 2:15; James 1:23; Ephesians 5:26; Psalm 19:10; Jeremiah 15:16). We must “study” the Bible “daily” as did the Bereans of old (Acts 17:11). “NEGLECT” God’s Word, “so great salvation” (Hebrews 2:3), and you will DIE SPIRITUALLY. BOOKED, hut not “born again” Christians,

YEAR 7 - LESSON 23 - PAGE 2

clutter up church rolls all over the world, because Christians have not STUDIED and FED UPON THE WORD OF GOD.

“If so be ye have tasted that the Lord is gracious” (I Peter 2:3): “O taste and see that the Lord is good” (Psalm 34:8-9).

“How sweet is your honey?” asked a man of a boy who carried a pail of honey that the boy had just tasted. Holding the pail up the lad said: “TASTE AND SEE FOR YOURSELF!” It is gracious, kind, and loving as God leads us toward heaven as we “have tasted how HELPFUL THE LORD IS.”

B. Our Chief Corner Stone (I Peter 2:4-8).

“To whom coming, as unto a living stone, disallowed indeed of men... “ (I Peter 2:4) When we obey Christ, He becomes the STONE or FOUNDATION upon which we build our spiritual lives. “For other foundation can no man lay than that is laid, which is Jesus Christ” (I Corinthians 3:11). “I am he that liveth, and was dead; and, behold, I am ALIVE FOR EVERMORE” (Revelation 1:18).

“Disallowed”: Means Jesus “came unto his own, and his own received him not” (John 1:11). The Jewish nation rejected the Messiah, the Christ, or “Anointed one.”

“But chosen of God, and Precious”: Jesus was the “chosen of God,” or “elect” Stone.

It is said that when Solomon’s temple was building, ALL the STONES were brought from the quarry ready-cut and fashioned and marks on the blocks showed where they were to be put. Among the stones was a very curious one; it seemed of NO DESCRIBABLE SHAPE; it appeared UNFIT for any part of the building. They tried it in this wall, but it did not fit, they tried it in another; but it could not be accommodated; so, vexed and angry they threw it away. Year after year rolled on, and the poor stone was still despised. The eventual day came when the temple was to be finished and opened, and the multitude was assembled to see the grand sight. The builders said, “WHERE IS THE TOP STONE?”

They little thought where the CROWNING MARBLE WAS, until someone said, “Perhaps that stone which the builders refused is meant to be the TOP STONE.” They took it to the top of the house, and as it reached the summit, they found it well adapted to the place. Loud hosannas made the country ring as the stone THAT THE BUILDERS REFUSED THUS BECAME THE HEADSTONE OF THE CORNER! So it is with Jesus Christ.

“Ye also, as lively stones, are build up a spiritual house...” (I Peter 2:5) Christians are next referred to as forming a “spiritual house” or temple, “an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” Christ is our High Priest. He hath anointed each Christian as “priests” in His “Spiritual house.”

Christians need no earthly priest to stand between them and God. “For there is one God, and ONE MEDIATOR BETWEEN GOD AND MEN, THE MAN CHRIST JESUS.” (I Timothy 2:5). We are cemented to Him by faith and LOVE in the “spiritual house” of which Jesus is the CORNER STONE. The church is NOT THE PHYSICAL BUILDING, but the number of those who are truly “born again” (I Peter 1:23).

“Priesthood... offer up spiritual sacrifices.” Note the “spiritual sacrifices” which believers offer in Romans 12:1, Hebrews 13:15-16. Such “sacrifices” “through Jesus Christ are well-pleasing to God.”

“Wherefore... he that believeth on him shall not be confounded” (I Peter 2:6) Or “put to shame”! Unto all “believers” our Lord is “PRECIOUS” (verse 7), but to unbelievers “They stub their toes because they disbelieve the message; they are set that way” (verse 8), Thus for the UNBELIEVER, Jesus becomes the STONE OF STUMBLING, or judgment (Matthew 21:44). To the DISOBEDIENT one who builds on the “sand,” Jesus calls such a “FOOL” (Matthew 7:21-28).

YEAR 7 - LESSON 23 - PAGE 3

C. Our High Privileges (I Peter 2:9-10).

“But ye are a chosen generation...” (I Peter 2:9) Or “chosen race” as was the Hebrew people; a “race” because as Christians today we possess a common life from the “birth of water and of the Spirit” (John 3:5). See Isaiah 43:21.

“A royal priesthood...” “Royal” as appointed by Christ our King to share His dignity and power and glory. See Exodus 19:6. The Hebrew passage that Peter refers to means “a kingdom of priests.” As “priests” in His Kingdom we no longer offer ANIMAL SACRIFICES, but SPIRITUAL SACRIFICES (see Hebrews 13:15; 7:2; Psalm 50:23; Hosea 14:3; Romans 12:1-2). The sacrifices of the Christian priest are prayer, praise, good deeds, and the consecration of our bodies and SUBSTANCE TO GOD’S SERVICE. This is “acceptable to God by Jesus Christ” (verse 5).

“An holy nation.” Set apart to God, and expected to manifest the moral nature and purity of God,

“A peculiar people.” “A people of His acquisition.” A “people acquired and possessed by Him as a special and peculiar treasure.” Christians differ from the world in life. “They're Different” applies to certain chocolates and to ALL CHRISTIANS. We are to glorify God in our lives (Matthew 5:16). Peter doubtless refers in this and the following verse to the Gentile Christians.

“Which in time past were not a people, but are now the people of God” (I Peter 2:10): The words of Hosea 2:23 which Peter quotes find their “fulfillment” in the redeemed, sanctified, and beloved followers of Christ. See Romans 9:25-26. To obey the gospel is to “obtain mercy.”

“Your son does not deserve mercy,” said Napoleanto a mother who pleaded for a son who had fallen asleep at his post.

“Sire, IF HE DESERVED IT, it would NOT BE MERCY.” The Little Corporal was so impressed by the argument of this mother’s heart that he pardoned her son! “God's MERCY ENDURETH FOREVER” (Psalm 136:1) to those who OBEY THY. GOSPEL FROM the heart, and daily repent and turn to Him for “MERCY!”

II. WE ARE AT WAR (I Peter 2:11-12)

“Dearly beloved, I beseech you... abstain from fleshly lusts” (I Peter 2:11): “Dear friends” (Goodspeed and Berkeley). “Beloved” (Revised Version in I Peter 1:1-2:10) Peter gave a series of EXHORTATIONS based upon the peculiar privileges described in his “salutation” and “thanksgiving,” and SUMMARIZED in the great word “SALVATION”!

The present series of exhortation enjoins upon his readers CONSISTENT CONDUCT BECOMING TO CHRISTIANS IN THEIR VARIOUS RELATIONS to the state, to the family and especially to the heathen society in the midst of which they were dwelling.

“I beseech you as strangers and pilgrims.” They were “aliens and exiles” (Goodspeed). “As visitors and travelers to refrain from sensual urges such as war against the soul” (Berkeley). They were all, like the fathers, only pilgrims and sojourners on the earth, seeking for a BETTER HOME (Hebrews 11:13).

“Abstain from fleshly lusts.” Such sensuality WAR AGAINST THE SOUL and would destroy their prospects for a heavenly home. Such “lusts” or “urges” of selfish desire and immoral body appetites “WAR AGAINST THE SOUL!” The Christian is AT WAR WITH EVIL to the end of our earthly existence (Revelation 2: 10c).

B. Exhortation: Adorn the Gospel (I Peter 2:12).

YEAR 7 - LESSON 23 - PAGE 4

“Having your conversation honest among the Gentiles...” (I Peter 2:12) The daily life or conduct. This is a special motive given for honorable and consistent conduct. Christians must “die” to the practice of sin (Galatians 2:20), and overcome “evil” by His power (I Corinthians 10:13) to win those among whom we live.

“He is not escaped who drags his chain” (French proverb).

As Christians we must “GLORIFY GOD” to bring “the day of visitation” or SALVATION to those about us. We must not pout or quit when God lets us undergo “testing” as His children through slander, sickness, or whatever else we may face.

III. CHRISTIAN CITIZENS (I Peter 2:13-17)

“Submit yourselves to every ordinance of man...” (I Peter 2:13) We are to obey “every human institution for the Lord’s sake, whether to the king as supreme, or to governors as commissioned by him to bring criminals to justice and to encourage the well-behaved.” We are “citizens of heaven” (Philippians 3:20), but we also are citizens of a civil government. We must “submit” or “obey” our civil rulers. “The king” then was Nero, a most godless “king.” “Governors” (verse 14) were the king’s representatives whose work was largely punishing “evildoers” and in protecting and rewarding those who “behave well.” See Matthew 22:21.

“For so is the will of God... put to silence the ignorance of foolish men.” (I Peter 2:15) “Silence the ignorant charges of foolish people.” “Silence” is the word for “muzzle.”

“As free... as the servants of God.” (I Peter 2:16) “Enjoy liberty, not by employing freedom to cover up wickedness; but as servants of God.” Christians possess LIBERTY in Christ. This LIBERTY must be misused as LICENSE to disloyalty, sedition or treason. Even an imperfect government is BETTER THAN ANARCHY. Study Acts 5:28-29 in this context.

“Honor all men.” (I Peter 2:17) “Treat everyone honorably.” Show respect to “all men,” which includes a proper consideration of the sacred rights of “all men,” even the most weak and humble and obscure (Galatians 6:9-10).

“Love the brotherhood.” As Christ loved us, we as Christians are to show a special affection for those “of the household of faith.” We “have been baptized into Christ have put on Christ” (Galatians 3:26-28). Are SUCH are “THE BROTHERHOOD?” Some folk who belong to the United Christian Missionary Society have told some members of this church, “YOU DON'T BELONG TO THE BROTHERHOOD because you do not give your mission money through headquarters!” This is mere nonsense. This, too, is deliberate slander against us and a perversion of this scripture. All who have been “baptized into Christ” are “THE BROTHERHOOD,” and the only “BROTHERHOOD” that really matters!

“Fear God.” “Revere God.”

“Honour the king.” “Respect the king.” The best Christian will be the best patriot of his country, no matter what the form of government may be!

IV. CHRIST'S SLAVES (I Peter 2:18-20)

“Servants, be subject to your masters...” (I Peter 2:18) The Greek word here is not that of the former passages, which means slaves. See Ephesians 6:5 and Colossians 3:22. “Servants” may mean hired servants. Faithful discharge of duty to good and bad “masters” is “thankworthy,” or acceptable to God (verse 19). To do good and suffer it (verse 20) with a Christ-like spirit means “God says, 'THANK YOU'“ (F. B. Meyer)!

V. "IN HIS STEPS" (I Peter 2:21-25)

"For even hereunto were ye called... "(I Peter 2:21): In that age it was the daily experience of Christians to SUFFER for "DOING WELL" (verse 20). See Luke 9:23. The Christian then and now, may often be called to "suffer" or "die daily" in doing good.

"Christ, too, suffered for you and left behind an EXAMPLE, so that you might follow on in His footsteps." Christ "the CAPTAIN of our salvation" was made "PERFECT THROUGH SUFFERINGS" (Hebrews 2:10). You will profit great from reading Charles M. Sheldon's "IN HIS STEPS!"

"Who did no sin..." (I Peter 2:22) Judas said of Christ, "I have betrayed INNOCENT BLOOD" (Matthew 27:4). Pilate affirmed: "I am innocent of the blood of THIS JUST PERSON" (Matthew 27:24), and Mrs. Pilate said of Jesus to her husband: "Have nothing to do with that JUST MAN" (Matthew 27:19). Jesus was "in all points tempted like as we are, yet WITHOUT SIN" (Hebrews 4:15).

"Who, when he was reviled, reviled not again..." (I Peter 2:23) Jesus resented neither insults nor the sufferings inflicted upon him (Luke 23:8-11).

"Who his own self bare our sins in his own body on the tree..." (I Peter 2:24) This is descriptive of SACRIFICE. My Lord DIED for MY SINS upon the Cross. In repentance WE CHRISTIANS MUST DIE TO THE PRACTICE OF SIN when we realize that by His "Trickling bruises you are healed" (Isaiah 53:5, 6). "Stripe" means the wound-marks in hands and feet of my Saviour. The cruel scourge upon his quivering flesh were but "signs" of that "suffering" which for our sakes he endured when He "become obedient unto death, even the DEATH OF THE CROSS" (Philippians 2:8).

"For ye were as sheep going astray..." (I Peter 2:25) Sin has led us all astray (read and prayer over Romans 3:9-20, 23). In faith and obedience we "now have returned to the Shepherd and Guardian of your souls" (Berkeley).

QUESTIONS: TRUE OR FALSE? FILL IN BLANKS WITH RIGHT WORDS. "YES" or "NO"!

1. To "grow" properly as Christians, what must we "lay aside" (I Peter 2:1)?
2. What special appetite should "newborn babes" cultivate (I Peter 2:2)?
3. Are you content to remain a "milk" Christian with the emphasis on "first principles" only (I Corinthians 3:2-3; Hebrews 5:11-6:2)?
4. What is built of Christians as "living stones" (I Peter 2:4-5; compare Ephesians 2:20-22)?
5. What "spiritual sacrifices" do Christians offer (I Peter 2:5; Romans 12:1; Hebrews 13:15-16)?
6. If you are really united to Christ the "CHIEF CORNER STONE," what is the effect (I Peter 2:6)?
7. Christ is not a "stone of stumbling" to anybody (I Peter 2:8). _____
8. There are only five titles by which Peter refers to Christians in this chapter (I Peter 2:9-10, 2, 5, 25). _____
9. Christians are not "strangers and pilgrims" on the earth. _____
10. Our Christian life daily has no power to cause sinners to turn to Christ "in the day of visitation" (I Peter 2:12). _____
11. The Christian should not be law-abiding under any form of government (I Peter 2:13; compare Romans 13:1-7). _____
12. There is no way to "put to silence" the mouths of "foolish men" of the world (I Peter 2:15). _____
13. There are four commands for us to obey in I Peter 2:17. _____
14. "Servants" are to be good workers only for good masters (I Peter 2: 18). _____
15. God is really the workers' Employer (Ephesians 6:5-7). _____

YEAR 7 - LESSON 24- PAGE 1
WHOLE BIBLE STUDY COURSE

Year VII

Second Quarter

Lesson 24
I Peter 3

Page 1
Memory Verses: I Peter 3:10-11

Memory Verses:

“For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it” (I Peter 3:10, 11).

HOW TO LIVE A LONG TIME

“Worry less and work more, Ride less and walk more, Frown less and laugh more, Eat less and chew more, Preach less and practice more.”

As Christian citizens we must be loyal to the state, even under a Caesar’s reign (I Peter 2:13-17).

“Servants” or “hired workers” must “be subject to your masters” and obey those over them even though they be “good and gentle,” or “forward” or “unfair” (I Peter 2:18-20).

Christ has left “US AN EXAMPLE, that we should follow his steps” in

PATIENT ENDURANCE in every situation as we “LIVE UNTO RIGHTEOUSNESS” (I Peter 2:21f) for His sake (I Peter 2:24).

I. WIVES AND HUSBANDS (I Peter 3:1-7)

A. Wives Are to Be in

1. “Subjection” (I Peter 3:1).

“Likewise, ye wives, be in subjection to your own husbands” (I Peter 3:1): Peter was a married man. “And when Jesus was come into Peter’s house, he saw his wife’s mother laid, and sick of a fever” (Matthew 8:14; I Corinthians 9:5). As an inspired apostle he shows us that the married state is “For Better – Not For Worse,” as one author entitled a book on marital happiness.

“Be in subjection”: It is not popular with many wives to be “submissive to your own husbands.”

Of course, no wife need feel compelled to ACT CONTRARY TO CONSCIENCE OR DUTY; of course, no PERSONAL INFERIORITY IS IMPLIED; of course, there are sacred rights which none should dare invade yet UPON CHRISTIAN WIVES THERE EVER RESTS THE OBLIGATION OF PATIENT SUBMISSION TO THEIR HUSBANDS.

The special reason here is that the UNBELIEVING HUSBAND “BE WON” to Christ. The phrase “without the word” is literally “without speech,” meaning the SILENT PREACHING OF CONDUCT.

This is not SLAVERY, but SWEET SERVICE IN LOVE. I Corinthians 7:13-15 shows the Christian wife is not duty bound to LEAVE an UNBELIEVING HUSBAND. Win him to Christ by your godly life. “But I would have you to know, that the head of every man is Christ; and the HEAD OF THE WOMAN IS THE MAN; and the head of Christ is God” (I Corinthians 11:3).

2. Chaste Conduct (I Peter 3:2).

“While they behold your chaste conversation...” (I Peter 3:2) Behavior or manner of life correctly translates “conversation.” Husbands will pay attention to “chaste and respectful behavior.”

“Coupled with fear”: The Christian wife SHRINKS back from doing anything wrong.

3. Modest in Outward Adornment (I Peter 3:3).

YEAR 7 - LESSON 24- PAGE 2

“Whose adorning, let it not be that outward adorning...” (I Peter 3:3) This is not a prohibition against “arranging the hair” (Good-speed), or “wearing of gold” ornaments, or becoming costumes. It is a **COMPARISON BETWEEN TWO FORMS OF ATTRACTIVENESS.**

If the above is not true, then **NO CLOTHES ARE TO BE WORN!** The problem of dress for earnest Christian wives may be solved by asking, “Just what am I to wear that will be in keeping with my Christian testimony?” This will rule out loud and extravagant dress (I Timothy 2:9-10; Psalm 45:13) which attracts undue attention of that which prevents overdoing dress.

“It is well to keep moderately in the wage of custom and usage for we attract as much attention by **OUR PRUDERY AS BY OUR PRIDE** and **SO MINISTER TO OUR ACCURSED LOVE OF SINGULARITY.**”

4. Essential Inner Adornment (I Peter 3:4-6).

“But let it be the hidden man of the heart... “ (I Peter 3:4): A wife cannot keep her husband’s love and admiration **MERELY BY WEARING THE LATEST FASHIONS.** It is **MORE IMPORTANT** to see that the heart is right and the spirit adorned with all the **GRACES OF A HOLY LIFE.** Such adorning is of “surpassing value in God's sight.”

“For after this manner in the old time...” (I Peter 3:5) Peter cites the women of the Old Testament whose **CHIEF CHARM CONSISTED IN LOYAL DEVOTION** and **SUBMISSION TO THEIR HUSBANDS AS A MODEL FOR CHRISTIAN WIVES OP ALL TIME.**

“Even as Sara obeyed Abraham, calling him lord...” (I Peter 3:6) In particular the writer mentions Sara. See Genesis 18:12, I Samuel 1:15. “This designation showed respect and submission.” Christian wives who follow Sara’s example are “**TRUE DAUGHTERS OF HERS.**”

“And are not afraid...” Such wives are “not terrorized by any fear.” Their sweet, loving submission drives “fear” or “terror” away. “There is no fear in **LOVE**; but **PERFECT LOVE CASTS OUT FEAR**: because fear hath torment” (I John 4:18). “Lord” is simply used in denoting headship in the home.

B. Christian Husbands (I Peter 3:7).

“Likewise, ye husbands, dwell with them according to knowledge...” (I Peter 3:7) Married men are now briefly instructed. They are to **LIVE WITH THEIR WIVES.** If a Christian husband is married to an unconverted wife, that is no basis for separation. If the wife is a Christian, the bond is still stronger between them.

“Knowledge.” That shows judgment, moderation and gentleness as toward one weaker than himself. The “submission of a wife” to her husband will not imperil her happiness and highest good, when the husband remembers they are “joint heirs... of the grace of life” granted them by God’s grace. See Ephesians 5:25-33. They are “**ONE IN CHRIST**” (Romans 8: 14-17).

“That your prayers be not hindered”: How easy it is to pray when there is mutual love and forbearance between the husband and wife. Husband, have you ever tried to pray in spirit and in truth if you were mean-spirited, stingy or stubborn with the wife? Nothing extinguishes the flame of prayer like marital friction!

II. CHRISTIAN NOBILITY (I Peter 3:8-12)

“Finally, be ye all of one mind... “(I Peter 3:8): The Christian doctrine of which Peter writes must be embodied in a **LIFE OP LOVE** and **CHRISTIAN NOBILITY.** Five virtues are grouped together:

YEAR 7 - LESSON 24- PAGE 3

“One mind.” “Be harmonious.” “Be ye all likeminded,” one in sentiment, of “one accord.”

“Having compassion one of another.” “Sympathetic.” Sympathizing with the sorrows and also with the blessings of others.

“Love as brethren.” “Loving as brothers,” that is, “as belonging to the one family of Christian believers.”

“Be pitiful.” “Tenderhearted” or “compassionate.”

“Be courteous.” “Humble-minded.” The middle “grace,” as the stalk or root, is “LOVE”! The other “graces” grow out of “LOVE.”

“Not rendering evil for evil... but contrariwise blessing” (I Peter 3:9): Christians must not return “evil for evil” or vituperation for vituperation. The world says: “Give as good as you get.” As Christians we must be true to our calling and not give “evil for evil” (Romans 12:19-21). Refuse to hold a grudge (Proverbs 19:11).

“For he that will love life... refrain his tongue from evil.” (I Peter 3:10) A believer can make up an ill day with a good God, and enjoying Him, he has solid peace. Life is not all hardship. One who is kind, humble, and loving will usually have good days and life in peace. Peter quotes Psalm 34:13-17 to encourage those who may be suffering innocently.

“For the eyes of the Lord are over the righteous... “ (I Peter 3:12): God SEES, HEARS and LOOKS WITH PLEASURE UPON HIS OWN. God’s “face is set against those who practice evil” (Berkeley).

III. HAPPINESS IN SUFFERING (I Peter 3:13-17)

“And who is he that will harm you, if...” (1 Peter 3:13) Those who love good will usually not be molested. What “righteous” person would wish to injure such. God will be with us, and no man can do lasting hurt to us (Matthew 10:28).

“But and if ye suffer for righteousness' sake, happy are ye... “ (I Peter 3:14): If we are called upon to suffer for Christ, let us not be in despair. “Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven” (Matthew 5:10).

“But... be ready to give an answer to every man...” (I Peter 3:15) “Revere Christ in your hearts as Lord,” and be ready always meekly to tell WHY CHRIST IS THE GROUND OF YOUR HOPE. “Be always ready to give a logical reply to everyone who asks you for a reason of the hope that is within you; but do it gently and respectfully.” A pure life is the best answer to false accusers (verse 16).

“For it is better, if the will of God be so...” (I Peter 3:17) “It is better... to suffer for doing right than for doing wrong.” Sometimes God may “chasten” us for our own good (Hebrews 12:3-11).

IV. RIGHTEOUS SUFFERING TO BE REWARDED (I Peter 3:18-22)

“For Christ also hath once suffered for sins...” (I Peter 3:18) Even Christ our SINLESS LORD, “the JUST FOR THE UNJUST,” suffered “so that He might lead us up to God, put to death as He was physically but made alive spiritually.” He died ONCE on the cross to make atonement for our sins.

“But quickened by the Spirit”: Put to death in the body his “Spirit” was “MADE ALIVE.” Having life in Himself, as soon as the body failed through weakness the power of the INDESTRUCTIBLE LIFE BEGAN TO SHOW ITSELF.

“By which also he went and preached unto the spirits in prison” (I Peter 3:19)

YEAR 7 - LESSON 24- PAGE 4

1. One view of this passage is that Jesus, after His suffering, during the interval before His resurrection, went WITHOUT THE BODY IN A SPIRIT FORM “to the spirits in prison. These were disobedient at the time when God's PATIENCE was delaying while Noah was constructing an ark” and PREACHED TO THEM. If this view is correct it ONLY TEACHES THAT AN OFFER OF SALVATION was then made to these “disobedient” ones who had never before heard of Christ before their final judgment. It furnishes no hope or comfort to those that have an opportunity and REJECT IT IN THIS LIFE. It only shows that ONE OPPORTUNITY IS GIVEN TO ALL.

2. The second view is that Christ went “IN SPIRIT” in the days of Noah and by him preached to those who were afterward held in prison on account of the disobedience. “We beseech you, IN CHRIST'S STEAD, be ye RECONCILED TO GOD” (II Corinthians 5:20, Genesis 6:3). God's patience allowed Noah to preach Christ “in SPIRIT”!

“The like figure whereunto even baptism does... save us...” (I Peter 3:21) As “eight souls were saved by water” (verse 20) by the very water that DESTROYED OTHERS IN NOAH'S DAYS, so the sinner obedient to the gospel is saved in His OBEDIENCE IN BAPTISM. “For ye are all the children of God by FAITH in Christ Jesus. For as many of you as have been BAPTIZED INTO CHRIST have put on CHRIST” (Galatians 3:26-27; see also Acts 2:38; 22:16; Romans 4:12; 6:3-10). Thus “washed” of our sins by HIS BLOOD THROUGH BAPTISM (Acts 22:16), we have a “good conscience toward God.” Some day the dead will share our Lord's resurrection victory, and will enjoy in all its fullness His heavenly glory (v. 22).

QUESTIONS: TRUE OR FALSE? FILL IN BLANKS WITH RIGHT WORDS. “YES” or “NO”!

1. How many Christian wives win their husbands to Christ (I Peter 3:1-2)?
2. What does “be in subjection” to one's husband mean (I Peter 3:1)?
3. Are makeup and jewelry the best kind of adornment for women to wear (I Peter 3:3)? What “ornament... is in the sight of God of great price” (verse 4)?
4. One who “loves life” should do what with his tongue? His lips (I Peter 3:10-11)?
5. What is said of the Lord's “eyes... ears... face” (I Peter 3:12)?
6. “Sara” did not “obey Abraham” or call him “lord” (I Peter 3:6). _____
7. Peter says that the wife is inferior to the husband (I Peter 3:7). _____
8. A Christian husband is expected to show consideration to his wife. _____
9. There are five special qualities for which Peter pleads (I Peter 3:8). _____
10. The adorning of Christian women should not be that of _____ and of _____, or of _____.
11. Women who do well are said to be daughters of _____ (I Peter 3:6).
12. Husbands should “give honour unto the wife as unto the and as being “heirs together” _____” (I Peter 3:7).
13. After mentioning the “eight _____” from the flood, Peter says, “The like figure where unto _____ also now does save us” (I Peter 3:20-21).
14. Christ has gone into _____, and _____ God; angels and _____” I Peter 3:22.
15. It is better to “suffer” for well doing “than for evil doing.” _____
16. Christ “suffered” for his own sins (I Peter 3:18). _____
17. Peter says (1) eight, (2) nine, or (3) ten, “souls were saved by water.” _____
18. How did Christ preach to the “spirits in prison” (I Peter 3:19)?

YEAR 7 - LESSON 25- PAGE 1
WHOLE BIBLE STUDY COURSE

Year VII

Second Quarter

Lesson 25
I Peter 4

Page 1
Memory Verses: I Peter 4:15-16

Memory Verses:

“But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf” (I Peter 4:15, 16).

WORDS OF WARNING, COMFORT AND HOPE

Unmerited sufferings that the Christians were undergoing still occupy this section. Here Peter emphasizes the EVIL CHARACTER of the ENEMIES of the Christians, and “encourages his readers to FIGHT AGAINST THEIR FORMER EVIL HABITS AND THE PREVALENT PAGAN VICES.”

The memory of the SUFFERINGS OF CHRIST and their blessed issue, of which Peter had just written should strengthen believers for the conflict they must face.

I. “A CALL TO ARMS” (I Peter 4:1-6)

“Forasmuch then as Christ hath suffered for us in the flesh, arm your-selves...” (I Peter 4:1) Is there a call so stirring and arousing as the CALL TO ARMS when the enemy has come upon the land? The possibility of an enemy invasion of one’s homeland alerts the entire nation.

Christ “hath suffered” from the evil opposition of an evil world. Christians MUST BE EQUIPPED for spiritual warfare and suffering while in the body. Not to “PUT ON THE WHOLE ARMOR OF GOD” is to invite disaster (Ephesians 6:12-17). Like Christ, we must be willing to “SUFFER” to DO THE WILL OF GOD (Luke 22:41-45).

“For he that hath suffered in the flesh hath ceased from sin.” He that is dead is freed from sin” (Romans 6:7). A dead body does not sin. “Suffering” purifies, but sometimes it hardens and embitters; but where it is endured for the sake of Christ, it results in the perfecting of character.

“That he no longer should live... in the flesh to the lusts of men.” (I Peter 4:2) In repentance we by a definite choice “died to sin,” that sin should not rule and ruin us. “For he that is dead (to sin in our physical bodies by repentance) is FREED FROM SIN” (Romans 6:7). This principle must be stressed, and stressed again and again.

To “live under the control of the physical” means we SHALL DIE IN OUR SINS, “For the WAGES OF SIN IS DEATH” (Romans 6:23). “Neither must you offer the members of your body to serve sins as the instruments of wickedness; but rather offer yourselves to God as LIVING PERSONS WHO ROSE FROM THE DEAD, and present the members of your body to God as instruments of righteousness” (Romans 6:13). “The lusts of men” must not rule us. “The WILL OF GOD” must be our will at all times.

“For the time past of our life...” (I Peter 4:3) Before we became Christians SIN CONTROLLED US. The apostle mentions six sins that were common among the Gentiles:

“When we walked in lasciviousness.” Sensuality, “Indulging in unbridled lusts” (Berkeley).

“Lusts.” “In passions.”

YEAR 7 - LESSON 25- PAGE 2

“Excess of wine”: “In drinking bouts.” Drunkenness, to see the “winos” on the Bowery in New York is a haunting thing of what drink will do to a man or woman.

“Revellings.” Riotous merry making is meant. See Romans 13:13, Galatians 5:21.

“Banquetings,” In dissipations and carousings.

“And abominable idolatries,” Detestable idolatry. These were the common but soul-destroying, sins of the Gentiles. Too many Jews were imitating these sins.

“Wherein they think it strange that ye run not... to the same excess of riot.” (I Peter 4:4) The Gentile heathen “are surprised that you are not running with them the same course of unbridled dissipation and they are abusing you for it.” Christians no longer engage in such sins; Gentiles enjoy these sins, and they cannot understand how one can enjoy life without them. “The intemperate are strangers to true pleasures” (Aristotle).

“Who shall give account to him that is ready to judge...” (I Peter 4:5) Those who insist in living “unbridled lives of passion” and who PERSECUTE FAITHFUL CHRISTIANS BECAUSE THEY DO NOT SIN WITH THEM SEAWALL GIVE “account” to “Him who stands ready to judge the living and the dead.” The gospel in PROMISE and FACT has been preached in all ages!

“For this cause was the gospel preached also to them that are dead...” (I Peter 4:6): This passage has been explained as meaning those SPIRITUALLY DEAD. But the “dead” must be the same as in verse 5, and there they are opposed to the living. Meyer holds that this is an expansion of I Peter 3:20-21. There he supposes Christ, IN THE SPIRIT, preached to the ANTE-DELUVIANS. Here, he holds that Peter affirms that ALL THE DEAD who had LIVED BEFORE CHRIST had the opportunity to HEAR THE GOSPEL. Hence when the “living and the dead” are judged, not can plead that he had no change of LIFE THROUGH CHRIST. Another view is that “Whether you DIE or LIVE, Christ is your judge.” For this cause the gospel was PREACHED to your brethren who have died. The simple truth to emphasize is that ALL MEN, WITHOUT EXCEPTION, ARE TO BE Judged BY GOD. This truth is intended to encourage those who are seeking to KEEP FROM SIN, and to WARN THOSE by whom Christians are opposed. Read Romans 14:12; II Corinthians 5:10; Acts 17: 30-31. As Christians, we are to

II. EXPECT THE COMING OF CHRIST (I Peter 4:7-11)

“But the end of all things is at hand...” (I Peter 4:7) Jerusalem would soon be destroyed by Titus (70 A.M.). It does not seem that it was given to Peter to distinguish clearly between that and the “end of all things,” which truly draw near, The RETURN OF OUR LORD Jesus CHRIST MAY BE TODAY! This is a powerful motive for CONSTRAINING Christian living. Peter closes the epistle with a series of general exhortations based on the hope of the COMING OF CHRIST.

“Be ye therefore sober, and watch unto prayer.” “Be serious and collected” (Goodspeed). “Sober” is “self-control” in respect to all things, even in connection with those things that are proper and good. It prohibits all evil, as drinking, gossiping, “covetousness, which is idolatry” (Colossians 3:5).

Anything which TENDS to lesson one’s LOVE FOR CHRIST, HIS WORD, HIS DAY, HIS BOOK or HIS PEOPLE should cause us to shun the “six sins” of verse 3 or anything incompatible with God’s will. Study again Ephesians 5:18; I Peter 2:1-2;

I Thessalonians 5:6-8; Matthew 24:42. As SENTRIES, “WATCH” against evil, and LOOK FOR THE COMING MASTER!

YEAR 7 - LESSON 25- PAGE 3

“And above all things have fervent charity among yourselves...” (I Peter 4:8) “Hatred stirreth up strife, BUT LOVE COVERS ALL SINS” (Proverbs 10:12). Love “covers up everything, has unquenchable faith, hopes under all circumstances, endures without limit. Love never fades out” (I Corinthians 13:7-Sa). In view of our Lord’s coming, Christians must “keep your love for one another strong.” The action of two of Noah’s sons in covering their father’s drunken, shameful appearance (Genesis 9: 20-27) is a graphic picture of how we should “cover” not harmfully “EXPOSE” a brother’s sins. This is not to gloss over sins, but to DEATH WITH THEM IN A CHRISTIAN MANNER. “Brothers, in case a person is CAUGHT IN AN MISCONDUCT, you spiritual persons should set him straight in a humble spirit, looking at yourself, so you may not as well be tempted” (Galatians 6:1, Berkeley).

“Use hospitality... without grudging.” (I Peter 4:9) Practice hospitality toward one another without grumbling. Inns in those days were rare and poor. In the early Church the grace of “hospitality” was much emphasized. The extension of the church depended upon travelling evangelists; Christian homes must be opened to them. Such “hospitality” did require love, for it did offer occasions for impositions, for resentment, and for grumbling.

“As every man hath received the gift, even so minister the same...” (I Peter 4:10) Love was demanded in the use of spiritual or ordinary gifts (II Corinthians 12:4, 28). It is a SOLEMN RESPONSIBILITY to USE WHATEVER TALENT GOD HAS ENTRUSTED TO YOU for His glory (Matthew 25:14-30). When we care for the poor, sick or needy we must SHOW NO SPIRIT OF PATRONAGE, but humbly as knowledge that SUCH ABILITY has been entrusted to us of God (verse 11).

III. EXHORTATION TO STEADFASTNESS IN SUFFERING (I Peter 4:12-19)

“Beloved, think it not strange concerning the fiery trial... to try you.” (I Peter 4:12) Every break in the series of exhortations that compose this epistle is marked by the word “Beloved.” This is the third series of exhortations. For believers “Beloved” expresses “endearment without adulation, fraternity without flattery, fellowship without fawning, and a sense of brotherhood without blandishment.”

“Think it not strange... fiery trials.” The early Christians were going through an ordeal, a trial as “by fire.” As Christians, with the spirit of the world AGAINST CHRIST, we must expect “fiery trial” and sufferings. “And he that taketh not his cross and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it” (Matthew 10:38-39).

There is an obelisk that Caligula built where many Christians, including possibly St. Peter, lost their lives after the great fire in Rome in A.D. 64. The obelisk is now in front of St. Peter’s in Rome, not far from where Caligula originally placed it.

“But rejoice... partakers of Christ's sufferings.” (I Peter 4:13) We must “be cheerful for sharing to some degree the sufferings of Christ, so that at the revealing of His glory you may be triumphantly cheerful.” Read John 14:1-3. I John 3:2-3.

“If ye be reproached for the name of Christ...” (I Peter 4:14) Jesus calls us “blessed” if we are “defamed for the name of Christ.” It is a proof the “Spirit of God is resting on” us!

“But let none of you suffer as a murderer...” (I Peter 4:15) Christians must not suffer as a “murderer... thief... criminal or a meddler in others' affairs or in any evil doing.

“Yet if any man suffer as a Christian...” (I Peter 4:16) While we are not to suffer as evil doers, we may be called to suffer for the name of Christ. The name of CHRISTIAN was now widely known (Acts 11:26, 26:28).

YEAR 7 - LESSON 25- PAGE 4

“For the time is come that judgment must begin at the house of God.” (I Peter 4:17) In Matthew 25:33-46) the righteous were judged first. If the righteous Christians through suffering as he glorifies Christ “scarcely be saved be saved, where shall the ungodly and the sinner appear?” (Verse 18, Proverbs 11:31). “The impious and sinful” have NO CHANCE OF SALVATION, because they REJECT Jesus Christ in whom alone “we must be saved” (Acts 4:12).

“Wherefore let them that suffer according to the will of God...” (I Peter 4:19) An attitude of patience is urged upon all that “entrust their souls to God, while practicing what is right!”

QUESTIONS: TRUE OR FALSE? FILL IN BLANKS WITH RIGHT WORDS. “YES” or “NO!”

1. Did Christ “suffer for us in the flesh” (I Peter 4:1)?
2. Are Christians to “ARM YOURSELVES” with the WHOLE ARMOR OF GOD (I Peter 4:1; Ephesians 6:12-17; Luke 22:41-45)? Is there armor for the back?
3. How does “suffering” for Christ affect our conduct (I Peter 4:1-2; Romans 6:7-11)?
4. When did we die to the “six sins” (I Peter 4:1, 3)?
5. Why do some think strange and speak evil of Christians (I Peter 4:4)?
6. Who must “give account” to God (I Peter 4:5)?
7. Peter did not expect a “judgment” or tell us to be “sober” or “pray”. _____
8. Love does not “cover a multitude of sins” (I Peter 4:8). _____
9. Three questions are asked in I Peter 4:17-18. _____
10. Christians must show “hospitality,” but grumble about it. _____
11. In matters of religion men should speak “_____.”
12. “Beloved, think it not strange _____, as though some _____.” I Peter 4:12
13. Christians should not suffer “_____”, or as _____, man _____, let him not be _____; but let him _____. (I Peter 4:16).
14. Christians should be happy when they are _____ (verse 14).
15. What purpose is served by the “fiery trials” of Christian (I Peter 4:12; 1:7)?
16. What kind of trial is harder to bear than bodily suffering or difficult circumstances (I Peter 4:14)?
17. If this kind of reproach is bravely endured, what blessed assurance does it bring (I Peter 4:14)?
18. What a Christian suffers for Christ’s sake, he should (1) complain, (2) tell everybody about it, (3) “rejoice” (I Peter 4:13). _____
19. Peter said, “judgement must begin,” (1) at the house of God, (2) among the wicked, (3) against the Gentiles. _____
20. The term “scarcely be saved” is used of the (1) ungodly, (2) weak, (3) righteous. _____

YEAR 7 - LESSON 26- PAGE 1
WHOLE BIBLE STUDY COURSE

Year VII

Second Quarter

Lesson 26
I Peter 5

Page 1
Memory Verses: I Peter 5:10-11

Memory Verses:

“But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him b glory and dominion forever and ever. Amen” (I Peter 5:10, 11).

OUR SERVICE IN THE LIGHT OF CHRIST'S COMING

“Jesus is coming to earth again, What if it WERE TODAY?”

Do you really BELIEVE that Jesus Christ is “COMING AGAIN” (John 14:1-4)?

And do you BELIEVE that He MIGHT COME “TODAY” (Acts 1:10-11)?

Jesus definitely declared, “I WILL COME AGAIN!” Heaven CONFIRMED His declaration: “This SAME JESUS, which is taken up from you into heaven, shall so come in LIKE MANNER as ye have seen him go into heaven” (Acts 1:10-11).

In times of trial, a congregation has special need of pastoral care. In times of suffering, the blessed hope of Jesus’ “coming to earth again” has great value to the Christian believer!

Peter warns that Christians must expect sufferings in this life (I Peter 4: 12-19), that we are to submit to God’s will and SEEK ALWAYS to DO HIS will, and know that God will through every experience care for His own! See Hebrews 13:5-6, 8-9).

I. “PASTORS ACCORDING TO MINE HEART” (I Peter 5:1-4)

“The elders...” (I Peter 5:1) Peter means the officers of the church, not the “elders” or AGED PERSONS, as is shown by verse 2.

“Elders” is a name first given to those who exercised guidance or leader-ship among the early churches. (Read I Timothy 3:1-7). You can have a New Testament Church WITHOUT' ELDERS. The evangelist or preacher comes into a town, preaches the gospel, baptized believers “into Christ” (Galatians 3:26-27), and the evangelist can guide the new church until the new church can develop spiritual leaders who can guide the church. And it is a mere myth that “Once an elder always an elder,” The Church which ELECTS AN ELDER, can terminate his office. He may still be an “elder,” but he is an “elder” without a church to “feed,” or a church in which to preach the truth, or “oversee.” Study carefully Acts 13:1-14:23, for example.

“Elder” is identical with the wold “bishop” in verse 2 as those who “exercise the oversight.” “Elder” suggests the mature age that qualified one for the office. “Bishop” indicates the duties of the office as being those of spiritual oversight. Another identical term is “presbyter.” See Acts 20:17, 28.

God is pleading with His backslidden people of old said: “I will give you pastors according to mine heart, which shall feed you with KNOWLEDGE AND UNDERSTANDING” (Jeremiah 3:14-15). Fortunate is that church which has a faithful “preaching elder” or “minister” as the public spokesman. The evangelist or minister maybe designated as “elder” of the church, too. People should gladly hear God’s message as he delivers it, HEED THAT MESSAGE, and HELP PASS the word along to “every creature” (Mark 16: 15-16).

YEAR 7 - LESSON 26- PAGE 2

“I exhort...” Peter had the authority to command as an “apostle of Jesus Christ” (I Peter 1:1), but he appealed to their affection.

“Who am also an elder.” Peter was an “ELDER” as well as an “apostle.” Here would have been an excellent place for Peter to have CLAIMED TO BE THE FIRST POPE. He NEVER MADE SUCH A CLAIM, nor did any of the apostles, nor did the New Testament writers ever make such a claim for him.

“The Roman Catholic tradition that Peter FOUNDED the church in Rome and was its BISHOP for twenty-five years HAS NO HISTORICAL FOUNDATION WHATEVER. It was a FICTION INVENTED CENTURIES LATER when the Roman bishops were becoming ambitious to be overlords of Christendom.”

“And a witness... and... a partaker of the glory”: Peter was a “witness” of the sufferings of Christ, and of His resurrection (I Corinthians 5:5). He is happy to SUFFER and if NEED BE to DIE FOR CHRIST in order to “share” in “the glory that shall be.” We as Christians are “heirs of God, and joint-heirs with Christ” (Romans 8:17; I John 3:2),

“Feed the flock of God which is among you... “ (I Peter 5:2): “Tend” (Revised Version). “Be shepherds” (Goodspeed). “Shepherd God's Flock” (Berkeley). “The flock” refers to churches of Christ wherever they are. This is the FIRST DUTY of the “pastor” or “minister” or “evangelist” of the local church in Covington, Africa, Canada, Japan, India, or where you live as part of a New Testament Church.

Elders must see that it does it according to the BOOK. “Take HEED there-fore UNTO YOURSELVES, and to all the FLOCK, over the which the Holy Ghost hath made you OVERSEERS, to FEED THE CHURCH OF GOD, which he hath purchased with his own blood” (Acts 20:28).

“Taking the oversight... not by constraint.” Means the “elders” must do their work willingly and cheerfully. The office is two-fold -- attending or “feeding” the flock, and keeping watchful oversight of the church.

“Not for filthy lucre, but of a ready mind.” “Filthy lucre” describes gain that is base and dishonorable. “Elders” who gave full time to the work in the early church were to “be counted worthy of DOUBLE HONOR” (I Timothy 5:17). He has the “honor” which attends the office he occupies, and he receives an “honorarium” for the work to which he has been called full-time. His service must be “of a ready mind,” and done willingly. Service “not for sordid love of gain, but with alacrity” or freely.

“Neither as being lords over God's heritage, but being ensamples to the flock.” (I Peter 5:3) “Elders” are not to “lord” it over the “flock” or church. Notice that there is no place for constraint, covetousness and ambition for the TRUE SHEPHERD of GOD. A willing and “ready mind” and a noble behavior mark him. Such behavior serves as “AN EXAMPLE” to the church.

“And when the chief Shepherd shall appear, ye shall receive...” (I Peter 5:4) Those who serve in this life faithfully will surely be rewarded by Christ when He comes again. All under “shepherds” must give account to “the chief SHEPHERD” when He appears. The term “Chief Shepherd” is found nowhere else in the New Testament.

“Ye shall receive a crown of glory.” What a “crown” this is. The Isthmian Crown for which the finest manhood of Greece struggled was a “handful of bay leaves, or of olives – was of NO VALUE AT ALL, and soon faded away.” This “CROWN of glory” of the Christian “FADETH NOT AWAY.” It is ETERNAL. It will be given to all faithful servants of Christ. This makes our labors, toils, tears, self-denial and discipline and heartaches appear as NOTHING. “He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus” (Revelation 22:20).

II. CHRISTIAN GARMENTS (I Peter 5:5-7)

“Likewise, ye younger, submit yourselves unto the elder.” (I Peter 5:5) Those “younger” in years are to “be subject unto the elder.” Here “elder” doubtless denotes a man advanced in years, and does not refer to the church leader of verse 4.

“Yea, all of you be subject one to another”: All are to “put on the service apron of humility toward each other.” Pride has no place in the life of any Christian. Peter enjoins upon all Christians a “spirit” or “garment of humility,” for “God sets Himself against the arrogant, but He grants grace to the humble” (Berkeley). Christian youth must “respect” respectable Christian older people (Leviticus 19:32, Proverbs 16.31).

“Disobedience to parents” is a mark of youth in the “last days” (II Timothy 3:1-2). Dr. Johnson late in life “stood bare-headed in the rain, in the market place at Lichfield, in REMORSE REMEMBRANCE of boyish disobedience to his dead father!”

“Humble yourselves... God... may exalt you in due time.” (I Peter 5:6) “And there was a STRIFE among them (the twelve apostles), which of them should be ACCOUNTED THE GREATEST” (Luke 22:24). A genuine humility on the part of all Christians will MAKE FOR PEACE and UNITY. Such a spirit will not belittle or abuse one whether he has ONE or TEN TALENTS. “In honour preferring one another” (Romans 12:10). “In due time,” in God’s time, He will “EXALT” us (Isaiah 30:18).

“Casting all your care upon him for He cares for you.” (I Peter 5:7) “Throw all your anxiety onto Him, for His concern is about you.” “Care” is that which divides and distracts the soul; which diverts it from pleasant duty to fret, and worry about the future. When &et, fear, worry, thinking the worst, and crossing bridges before one reaches them STEALS FAITH FROM THE HEART, our EYES ARE NO LONGER ON HIM WHO “CARETH FOR YOU!” Study Psalm 55:22; Galatians 6:2, 5. God, YOU, and OTHERS can bear any burden or problem the Lord may “allow” us to have!

III. CONFLICT, CONSOLATION and COMING GLORY (I Peter 5:8-14)

A. Exhortations to Vigilance and Constancy (I Peter 5:8-11).

“Be sober, be vigilant... “ (I Peter 5:8): “Be sober” is an ad-monition to calmness of mind; mental self-control. The verb occurs in I Peter 4:7. Our Lord often uses “Be watchful” (Mark 13:35, 37, Matthew 26:40-41).

“It would' seem,” said a visitor to the Heights of Abraham in Quebec, “as if a schoolboy might have held this fort against an army. How did it happen that the French were defeated by General Wolfe and the little company of English soldiers?”

“Oh,” replied the guardsman, “the soldiers get careless about the watch. They were over-confident and pleasure-loving; and one dark night, when they were off guard the citadel was taken.”

Peter got “careless” about his company, got off guard, and DENIED his Lord three times. All of us need to “WATCH and pray that ye enter not into temptation” (Matthew 26:41). We need to be WIDE-AWAKE and watchful, everywhere and every day.

“Your adversary the devil...” Peter never debated the doctrine of a personal devil. Satan goes about as “a roaring lion in search of someone to devour.” The devil is stealthy and does not give warning of his approach. “Firm in your faith resist” the devil; our conflict with him will last as long as we are in the flesh!

YEAR 7 - LESSON 26- PAGE 4

“But the God of all grace...” (I Peter 5:10) “Grace” is unmerited favor. God is of “all grace” as He is the God of “all comfort” (II Corinthians 1:3). He permits us to be “tested” or suffer “awhile” and then will “personally equip, stabilize, strengthen and firmly establish you. To Him be dominion and power forever and ever. Amen” (verse 11). God will supply our “need” (Philippians 4:19). He gives us “LIVING” and “DYING” grace!

B. The Bearer and Purpose of the Letter (I Peter 5:12)

“By Silvanus, a faithful brother...” (I Peter 5:12) Silvanus is the same as Silas, the former trusted companion (Acts 15:40-41; 16:25f). Peter describes him as “a faithful brother.” In a “brief letter” compared to what he wanted to say, Peter affirms that he had given them indisputable evidence of the soundness of the faith which they possessed. It was THEIRS. “STAND YE FAST THEREIN” to the END!

C. Salutation and Benediction (I Peter 5:13-14).

“The church that is at Babylon...” (I Peter 5:13) The word “church” is not in the Greek. Johnson says, “Peter probably referred to his wife. The salutations are all from individuals.”

“Babylon”: Alford says, “There is no reason whatever for regarding this any place but the Chaldean capital.” John Mark was now with Peter (see Acts 12:12; 13:5; 15:37; Colossians 4:10).

“Greet ye one another...” (I Peter 5:14) The “kiss of love” would correspond to our shaking hands today. Both are customs of the times. Peter closes with the prayer and benediction (verse 14b).

QUESTIONS: TRUE OR FALSE? FILL IN BLANKS WITH RIGHT WORDS. “YES” or “NO!”

1. Was Peter “a servant and an apostle” only in the church (I Peter 5:1)?
2. Did Jesus promise to “come again,” and attitude should this awaken in every Christian as to service and motive (John 14:1-6, Acts 1:10-11)?
3. Is “elder” of verse 1 the same as “elder” of verse 5? Explain.
4. What things were the elders told to do (I Peter 5:2-3)?
5. What are they told not to do (I Peter 5:2-3)?
6. No reward is promised to the faithful “elder” (I Peter 5:4). _____
7. Peter speaks of himself as the first Pope, not as an “elder.” _____
8. Elders are to “lord it over God's heritage” (I Peter 5:3). _____
9. Christians are admonished to be “subject one to another” (verse 5). _____
10. Peter mentions the “kiss of charity” as a greeting (verse 14). _____
11. “Casting _____, for He _____ (verse 7). _____
12. Chapter ____ is the shortest in I Peter, having only ____ verses.
13. Christians are warned to “Be sober, _____; because your _____, as a roaring _____ walketh about, _____.” I Peter 5:8)
14. Did Peter have special reasons for believing in a personal “devil” (I Pet. 5:8; Luke 22:31-32; Rev. 20:2)?
15. What STRONGER LION does the BELIEVER have on his side (Revelation 5:5), and what is “above all” in our spiritual equipment (Ephesians 6:13-17)?
16. Peter compares the “devil” to a (1) lion, (2) wolf, (3) dragon. _____
17. (1) Peter, (2) Paul, (3) Christ, is referred to as “the Chief Shepherd.” _____
18. Peter tells (1) good women, (2) ambitious men, (3) elders, to “take the oversight” of the church. _____
19. The church at (1) Rome, (2) Jerusalem, (3) “Babylon,” is named by the writer. _____
20. Peter speaks of (1) Mark (Marcus), (2) Silas (Silvanus), (3) Titus, as “my son” (I Peter 5: 14). _____