



24 Hours Through the Bible*

*Primarily sourced from 'Learn the Bible in 24 Hours', by Dr. Chuck Missler, and *The Analyzed Bible*, by G. Campbell Morgan

Hour 21: Jewish Christian Letters Part 1: Hebrews and James

Hebrews

Morgan: Prologue

- There is uncertainty as to the authorship of this book
- We believe it is written by Paul based on certain internal evidences (see 2Peter 3:15 '**written to you**')
- Its main subject is that of the superiority of the revelation of God in Christ to all that had preceded it.
- This is dealt with in order that the faith of Hebrew Christians may be retracked and established.
- For the strengthening of that faith the writer laid bare the foundations, and described the fruitfulness.
- Its purpose is to show the hopelessness of those guilty of apostasy from Christ
- By revealing the perfection and finality of His message and work being Better than the Old

The broad divisions are:

Introduction (1:1–2a)

The Argument, Foundations of Faith (1:2b–10:37)

The Appeal, Fruitfulness of Faith (10:38–12)

Conclusion (ch. 13)

Introduction (1:1–2a)

- The introduction takes us at once to the heart of the subject
- Declaring in compact form the truth upon which all the subsequent arguments and appeals depend.
- Two truths are taken for granted—the existence of God, and the fact that He reveals Himself to men.
- Two periods of revelation are referred to in the phrases, "**of old time**," and "**at the end of these days**."

The Argument, Foundations of Faith (1:2b–10:37)

(1:2b–ch.7) The Superiority of the Speech of the Son

- Introduction:** The first division of the book is devoted to the argument
- Which sets forth the superiority of the speech of the Son "**at the end of these days**"
- To all that had been spoken, "**of old time**"; and claims the superiority of consequent relationships.
- After declaring that God '**now**' speaks in '**Son**' there follows a glorious sevenfold description of the Son
- Which perfectly includes all the economies of the past.
- In Him all voices merge into the one Voice, all signs are fulfilled in the one Manifestation
- All visions shine through His essential Light.
- Thus emphasis is laid upon the authority and finality of the Christian revelation

His Superiority to Angels

- Then follows the detailed argument for the superiority of the Son to all the methods of the past.
- The Hebrews believed that their system was ministered by angels, and so was supernatural.
- The superiority of the Son to angels is introduced by seven quotations from Old Testament Scriptures.
- The first two show the superiority of the Son in the matter of relationship to God.
- The third claims the worship of the angels for the Son.
- The fourth, fifth, and sixth contrast the service of the angels with the supremacy of the Son.
- The seventh shows the superiority of the Son Who shares the Throne over those who are its ministers.

Hebrews' is characterized by applications and solemn warnings.

- While the writer devotes himself to statements concerning the foundations of strengthening faith
- He is careful to make such deductions that reveal the perils of apostasy.

(1:2b–ch. 2) Superior to Angels

(2:1–4) Exhortation and Warning

- The first of these warnings argues that if the words spoken thru Angels, if violated received a just reward
- How much more the Words thru the Son, verified by signs and wonders and gifts of the Spirit.

(2:5–18) Superior to Angels

Continuing with the superiority of the Son to the angels

- The writer introduces a new statement.
- He Who in essential nature was superior to Angels, yet for a period of time was made lower.
- Through His humiliation and the victory wrought therein, He passed back to the place of superiority
- Carrying with Him a new right of supremacy over man, to whose level He passed in humiliation.

(3–4:13) Superior to Leaders

- The argument now passes to the second claim of superiority, that over human leaders.

(3:1-6) Superiority Over Moses

- It includes in its process the superiority of the Son to Moses and Joshua
- The man who led the people out, and the man who led the people in.
- First a comparison between Moses and Christ.
- Christ is the Son over the spiritual house, of which the tabernacle was but the shadow
- In which Moses was a servant.
- The contrasting argument intended is, that if faith centered on the pattern and the men who built it
- How much more may it confidently take hold upon the One Who in His own Person
- Fulfills all that was shadowed forth by the servant of old, and by the 'house of pattern' in which he served.

(3:7-4:7) Then follows the second exhortation and warning

- Readers are reminded of what happened in the wilderness.
- The heart was hardened by unbelief, God was displeased, and they were shut out from rest.
- The whole force of the illustration is that of reminding those to whom the letter is addressed
- That if in the case of unbelief in the servant Moses, men were shut out from rest
- ‘Much more’ will that be true in the case of those who are disobedient to the Son.
- The reason why a generation perished in the wilderness is declared to be that
- “the word heard did not profit them, because it was not united by faith with them that heard.”
- Notwithstanding the fact of this past failure the offer is repeated
- This time, however, by the ‘superior speech’ of the Son.
- All this gives urgency to the appeal with which the section opened ...

-“Let us fear, therefore, lest haply a promise being left of entering into His rest, any one of you should seem to have come short of it.”

(4:8–10) Superiority Over Joshua

- The subject is virtually the same, the writer now deals with the superiority of the Son over Joshua.
- Joshua completed that in human leadership, in which Moses failed: He led the people in.
- Yet while it is true that he led them into the land, he did not lead them into rest.
- What he failed to do, the Son accomplished; and this is referred to by the writer in the words
- “He that is entered into His rest has himself also rested from his works as God did from His.”
- The rest of completion, of finality of ‘it is finished!’

(4:11–13) Exhortation and Warning

- The section showing the superiority of the Son to the first leaders
- Closes with an inclusive exhortation and warning, descriptive of the power of the living Word of God.

(4:14–ch. 7) Superior to Priesthood

- The writer now passes to discuss the superiority of Christ as Priest.

(4:14–5:10) Superior to the Aaronic Priesthood

- He first makes a statement of the fact of His priesthood, which he accompanies by appeals.
- Because Jesus, the Son of God, is a great High Priest, the appeal is made, “Let us hold fast our confession.”
- Because of the nature of His priesthood, the appeal is made, “Let us therefore draw near.”
- Then commences the argument by contrast.
- The two essential qualifications for a priest are a capacity for sympathy, and a vocation called of God.
- These are fulfilled in Christ, as they never were in Aaron.

(5:11–6:12) Exhortation and Warning

- Having thus introduced the subject, the writer declares his sense of difficulty in dealing with it
- Because of the dull incapacity of the readers; and he appeals to them to leave the first principles
- And press on to perfection; again in solemn and awful words warning them against apostasy.

(6:13–7:28) Superior to the Levitical Priesthood

- Turning to the subject of the superiority of the priesthood of the Son to the Levitic priesthood
- The writer commences by taking his readers back in thought to Abraham
- Whose anchorage was the oath of God, which oath is ratified in the Person of our High Priest
- Whose priesthood was after the order of Melchizedek.
- He then shows the superiority of the Melchizedek priesthood to the Levitic.
- The Levitic priesthood paid tithes to Melchizedek thru Abraham, from whose loins Levites sprang.
- Thus the every living Priest received tithes from the dying, even while they were yet unborn
- Melchizedek blessed them while in the person of Abraham.
- Therefore it is evident that the Levitical priesthood is inferior to that of Melchizedek
- And the priesthood of The Son is after the pattern of that of Melchizedek, not Aaron.
- He then shows the inferiority weakness of the Levitical priesthood
- In that it was unequal to the realization of perfection in the worshipers
- And the superiority of the priesthood of Jesus is revealed in the fact
- That through Him men have a better hope
- Through which they draw nigh unto God, and perfection is realized.

The contrast is finally made vivid in two particulars:

First, as to the oath of appointment

Second, as to the ongoing perpetuity of the office.

- These contrasts are marked by two phrases, each occurring twice, “they indeed,” “but He.”
- The High Priest is described finally as to character: “holy, guileless, undefiled, separated from sinners”;
- As to His position: “made higher than the heavens;”
- As to mediatorial rights: “the sacrifice of Himself once and for all.”

(ch. 8–10:37) Superiority of Consequent Relationships

Introduction: Having established the fact of the superiority of Christ

- The argument now proceeds to deal with the superiority of the relationships consequent thereupon.
- The superiority of the Priest demonstrates the superiority of the place of the exercise of the priesthood
- Thus finally demonstrating the superiority of the New Covenant versus the Old Covenant

That superiority is threefold:

First: It is internal rather than external

Second: it is universal rather than just local

Third: finally it is based upon the forgiveness of sins

(ch. 8) The Better Covenant

- Upon the basis of the ‘better priesthood’ and the ‘better covenant’ there is ‘better worship’.
- The sanctuary is first described.
- The imperfection of its service is shown in the limitation and restriction of priestly service
- Because the ordinances were unavailing in the realm of human conscience.
- In contrast** to this, Christ entered a greater tabernacle through a greater sacrifice.
- Therefore His entry was once for all, because in the shedding of His own blood He dealt with sin finally.

The superiority of the sacrifice is next emphasized

- In this matter Christ is at once Priest and Sacrifice.
- He offered Himself through the eternal Spirit.
- The thought here is that in the priesthood of Christ there is a place of worship unlocalized and unlimited.
- Into the better sanctuary through the better sacrifice, the worshipper may enter
- in any place, and at any time, if the worshipper comes through the better Priest.

(ch. 9–10:18) The Better Worship

Still dealing with worship

- The subject of the superiority of the service is finally dealt with.
- The writer then restates the superiority of the priesthood of Jesus, concerning sacrifices and offerings.
- The sacrifices of the old economy could never perfect mankind.
- BUT by the One Sacrifice of Christ, He perfects forever the sanctified.
- Through this offering and sacrifice of Christ the worshippers are brought into relationship with God
- In which instead of consciousness of sin, there is delight in the doing of His will.

(10:19–25) The Better Fellowship

- The better covenant and the better worship issue necessarily in the better fellowship.
- The privilege of the worshipper is that in union with the Priest he may approach with boldness.
- The responsibility of the fellowship is that the worshippers should:
 - “draw near,” “hold fast,” and “consider one another.”
- The preparation for such approach is then clearly stated.
- This is to be carefully observed because of the assurance that the High Priest Who ministers
- Will appear again, and that ‘day’ is drawing near.

(10:26–37) Exhortation and Warning

- Then follows the fifth solemn warning of the book, which deals again with the sin of apostasy.
- The nature of that sin is described in terrible words: “**trodden underfoot the Son of God, ... accounted the blood of the covenant ... an unholy thing, ... insulting the Spirit of grace.**”
- To those guilty of such sin there can remain nothing but judgment, and the fierceness of fire.
- The warning ends with words full of hope. They had “endured”
- And they are urged therefore not to cast away their boldness and confidence
- Their faith is encouraged by a further reminder of the certainty of the second advent of Jesus.

The Appeal, Fruitfulness of Faith (10:38–12)

Introduction: We now pass to Hebrews second division, which consists of an appeal made by the writer

-Describing the fruitfulness of faith; and falls into two sections

The first of which he masses the evidence by calling the witnesses

The second, he makes his appeal.

(10:38–11) A Cloud of Witnesses

- Quoting from the prophecy of Habakkuk he shows that the principle of life is faith
- And makes it clear that apostasy issues in physical death.
- This he then illustrates on the positive side.
- His first illustration is all-inclusive in its teaching concerning the spiritual origin of all things.
- He then passes in rapid review the outstanding names in the history of the Hebrew people
- In each case showing that at the center of all their victories lay the principle of faith, acted on.
- He then gives a list of names, each one of which stands for some triumph through faith
- And immediately following a list of deeds, all accomplished in the selfsame power.
- And yet again, he describes the sufferings endured in the strength of faith.
- The matter of supreme interest in this massing of the witnesses is the variety of types of character
- And circumstances, in all of which the principle of faith victory is the same.
- The fruitfulness of faith in all these is yet more clearly revealed
- In the closing declaration that none of them received the promise.
- Faith was strong enough to enable them to endure
- Postponing their final realization until the promises of God should be wrought out in the history of men.

(12:4–29) The Great Appeal

- Having thus shown that faith was the abiding condition of victorious life under the old economy
- The writer declares it to be the abiding condition of victorious life under the new.
- The one supreme Witness is presented to the mind and is ‘**the Author**’ and ‘**Perfector of faith**’.
- Seeing the witnesses, and looking at the Witness, the readers are urged to lay aside burdensome weights
- And the sin of unbelief, in order that they may run freely.

(12:4–17) The Perils

Then follows the great appeal

-It opens by a careful and yet tender setting forth of the perils which threaten the life of faith.

(12:4-13) The first is that of failure to correctly respond to chastening

-To safeguard them against such failure he explains the meaning of their suffering and chastening.

(12:14-17) The second peril is that of ‘falling short’ of the grace of God

-Which falling short manifests itself in disputes, and differences, caused by moral failure

-And he urges them to look carefully lest they so fail.

(12:18–24) The Encouragement

- Then in order to bring encouragement
- The writer brings graphically before the mind the contrast between the old economy and the new.
- The former was characterized by terror and majesty, of which he gives seven illustrations.
- The new is characterized by tenderness and mercy, of which he gives eight illustrations.
- The old revealed distance, and filled the heart with fear.
- The new reveals the way of approach, and should inspire with faith.

(12:25-29) The Appeal Itself

- At last he utters the appeal itself. The first words **“See that you refuse not Him that speaks”**
- And it should be read in connection with the affirmation in the introduction of the letter.
- “God ... has spoken ... in His Son.”**
- Between that first affirmation and this final appeal
- Lie all the arguments concerning the superiority of the speech of the Son.
- The writer shows that greater privilege means greater responsibility
- And consequently creates graver peril.
- They are further charged to have grace.
- The last word, **“Our God is a consuming fire”** will affect the conscience according to its condition.
- The men of faith will rejoice in the fire which purifies
- The men of apostasy will tremble in the fire which destroys.

Conclusion (ch. 13)

(13:1–17) Closing Injunctions

- The conclusion of the letter consists of a series of injunctions which illustrate the value of faith
- In the superior relationships created by the revelation made through the Son.
- The conduct of faith will be that of love in all practical application.
- The encouragement of faith is, **“Jesus Christ, the same yesterday, and today, and forever.”**
- The worship of faith consists of leaving the Old Covenant and its economy
- By going **‘outside the camp’**, and entering into the new by worshipping within the veil.
- The fellowship of faith is to express itself in doing good and communicating in fellowship.

(13:18–25) Personal Conclusion

- The last paragraph is a personal conclusion, first urging the readers to pray for those in the ministry
- And finally recording the prayer of the writer for those to whom his letter is addressed.

Focusing ...

Missler:

The Hebrew Christian Letters

- Not one of the last eight letters is addressed to a church.
- These include disturbing warnings which seem to contrast with the assurances of the church letters
(Rom 8 vs. Heb.. 6 & 10; Eph. 2 & Phil 1 vs. 2 Peter 1).
- Widely misunderstood; not retrograde, but a reach beyond... Conspicuous Jewish cast:
- Hebrews (“fathers” and “us”); James (“12 tribes scattered abroad”); Peter’s: “the sojourners of the dispersion”); etc.
- There is no mention of the mystery of the Body of Christ; members who have died and risen with Christ;
- Jews and Gentiles being one new spiritual organism
- Nothing of sitting together “in the heavenlies with Christ.”

- Contrast between the out-and-out guarantee of Romans 8 and the disturbing warnings of Hebrews 6:4-6 and 10:26-29!...
- between the lovely reassurances of Ephesians 2:7-10, Philippians 1:6 and
- warnings of 2 Peter 1:10, Revelation 2:5, 3:5.
- Why did God create us?...for individual fellowship with Himself. They lead to the First Letter of John...

The Letter to the Hebrews

- The letter to the Hebrews attends an even higher ground: the distinctives of the Priesthood of Christ vs. the priesthood of the covenant.
- The Lord's priesthood began after He offered Himself on the cross.
- In Leviticus the priest only offered what had already been sacrificed (Lev 1:2-5).
- Aaron did not wear his high-priestly garments until the already-slain burn offering was on the altar: (Lev 16:23, 24). [The
- Passover Lamb was before Aaron was appointed; offered by the head of household; not a Levitical offering! (Ex 24:5, et al.)]
- “Blood of the new covenant”: a once-and-for-all never-to-be-repeated redemption sacrifice.
- The Problem: the Temple was still standing in the way.
- One of the two greatest theological treatises in the New Testament.
- Israel is not a subset of “nations,” but a contrast and a focus.
- Hebrews stands as the “Leviticus” of the NT: Christ supersedes and fulfills the Aaronic priesthood, et al.
- The Temple was still standing.

The Jewish Dilemma

- A divinely appointed religion with divinely appointed priests officiating in a divinely appointed Temple accomplishing a divinely ordered service, ennobled through the ages.
- How could believing priests and Pharisees remain “zealous of the Law”? It was the Jewish religious world that crucified Jesus and was repudiating Him

Facing Persecution

- Church in Jerusalem:
 - Already had lost Stephen Acts 7:59,60
 - James the Apostle Acts 12:2
 - Others, Acts 8:1-3, 26:10
- Churches in Galatia Gal 1:22 being tempted to resort to (temporary) apostasy to avoid persecution

Author's Objectives

- Combat possible apostasy (Heb.. 2:1-4; 10:19-25).
- Encourage them to press on to spiritual maturity (Heb.. 5:11-14; 10:32-39).
- Comfort them in their persecutions (Heb.. 11:1-12:3).

Author's Method

- The superiority of the Messiah to the three pillars of Judaism: Angels, Moses, and the Levitical priesthood
- Deviates from his logical arguments to include five warnings.
- Contrasts: not between bad and good (both are from God); but between good and better.

The Letter to the Hebrews: Christ—The New & Living Way

- Jesus:** The New and Better Deliverer Ch. 1-7
 - The God-man: better than the Angels Ch. 1, 2
 - An Apostle better than Moses Ch. 3
 - A Leader better than Joshua Ch. 4:1-13

- A Priest better than Aaron Ch. 4:14-17
- Calvary:** A New and Better Covenant Ch. 8-9:18
 - Offers better Promises
 - Opens a better Sanctuary
 - Sealed by a better Sacrifice
 - Achieves far better Results
- Faith:** The True and Better Response Ch. 9:19-23
 - Parting words Ch. 13:22-25

The Son is the Final Revealer: Hebrews 1:1-3

- He is the heir of all things.
- Through the Son the ages were made.
- He is brightness of God's glory.
- He is the image of the Father.
- He upholds all things by His power.
- He made purification of sin.
- He sat down on Majesty on High.

Son Superior to the Angels

- By Virtue of His Deity Ch. 1:4-14
- By Virtue of His Humanity Ch. 2:5-9
- By Virtue of Salvation He provided Ch. 2:10-18
- Son's Superiority: His Deity—Hebrews 1:4-14
- Son's position, unique Psalm 2:7
- Son head of Davidic Covenant 2 Sam 7:14
- Angels worship the Son Psalm 97:7
- Angels serve the Son Psalm 104:4
- Son to rule the Kingdom Psalm 45:7-8
- Son is the Creator Psalm 102:25-27
- Son enthroned at the right hand of God Psalm 110:1

Seven citations from the Old Testament.

- Son's Superiority: His Humanity—Hebrews 2:5-9
 - Sovereignty over Earth promised to man, not angels (Gen 1:26, 27).
 - God gave man dominion over earth (Psalm 8:5-7).
 - Man lost it through sin to Satan and his angels.
 - Messiah regained dominion for Man; Man will be associated with Him in rule.

Promised to man, created a little lower than angels and given dominion.

- But (today) ruled by angels...

Son's Superiority: His Salvation—Hebrews 2:10-18

- To manifest divine grace (Heb. 2:10-13; Citing Ps 22:22; Isa8:17-18).
- To overcome the Prince of Death (Heb. 2:14).
- To free the believer from fear of death (Heb. 2:15).
- To help man (Heb. 2:16-18).

The Son's superiority over angels: by virtue of the kind of salvation He provided.

- He chose to bypass fallen angels. He gives four reasons for the incarnation and the cross:

- 1) The Messiah became a man so that the sanctifier and the sanctified could be united and He could call them brethren. Cited are Psalm 22:22 and Isa 8:17-18 to show the Messiah's identification with man.
- 2) By means of death He rendered Satan's power inoperative as far as believers are concerned.

3) The fear of death enslaves. For the believer, death is no longer a punishment, but a means to enter heaven.

4) The sphere of the Messiah's work was man not angels.

Son Greater than Moses—Hebrews 3:1-4:13

-Person and Work (Heb.. 3:1-4).

-Position (Heb.. 3:5-6).

-Warning against Disobedience (Heb.. 3:7-11).

-Cf. Psalm 95:7-11. They failed at Kadesh Barnea to enter from report of 12 men [vs. report of 12 apostles!].

The very people God rescued from Egypt.

-Enter into the present rest: Spiritual Maturity.

Greater than Aaronic Priesthood—Hebrews 4:14-10:18

-A Better Position (Heb4:14-18). Heavenly rather than earthly

-A Better Priest (Heb. 5:1-10). Divinely Appointed (Ps2:7; 110:4).

-Warning: Progress to Maturity (Heb. 5:11-6:20).

-Need to take in more mature material.

-Return to Judaism is not an option.

Need for Progression

-Need to advance beyond first principles

-Repentance from dead works

-Commitment to the Messiahship of Jesus

-Resurrection of the Dead

-Eternal Judgment: Great White Throne

-These need to be settled in their hearts once and for all to advance to maturity

An Option Denied: Hebrews 6:4-6

-These were saved believers: "Once enlightened"; "Tasted of the heavenly gift"; "Partakers of the Holy Spirit"; "Tasted the good Word of God"; "Tasted the powers of the age to come."

-The option they do not have is to temporarily give up their salvation, go back to Judaism until the persecution subsides, and then be saved later (assuming that this later salvation would erase their sin of apostasy).

-This would require a re-crucifixion of Jesus, for it would mean that His first death was insufficient to save to the uttermost.

-It is impossible for those who have experienced these five spiritual privileges to lose their salvation to be regained later.

Only Two Options Available

-Go back to Judaism (confirming their immaturity), be subject to the judgment of 70 A.D., physical death now and loss of rewards later.

-Make their clean break from Judaism once and for all and press on to maturity.

Responsibility of the Believer

-To produce works which accompany salvation (Heb. 6:9-12)

-Illustration from nature (Heb. 6:7-8): Rain falls on all the earth (believers); some produce fruit; some do not.

-Fruitfulness will be rewarded; fruitlessness will be judged. Thorns and thistles are burned; the land isn't (1 Cor 3:10-15).

The Priesthood of Melchizedek: Hebrews 7:1-28

- Melchizedek was a Priest-King (Gen 14).
- Received tithes from Abraham (Moses and Aaron still “in his loins”).
- Independent of genealogy (vs. Aaron...).
- Timeless: no beginning nor end vs. Levitical priests: 25 – 50 (Num. 8:24-25).
- All inclusive: not just one nation.
- Thus, he was a type of the Son of God. [Yet, only a type: not Shem, whose genealogy was known; not a theophany: he was a man.]

Replaces Aaronic Priesthood

- Levitical Priesthood could never achieve perfection
- Another (non-Levitical) order through David predicted (Ps 110:4).
- Levitical priesthood temporary. Weak: could not impart strength to fulfill its demands; could not bring perfection.
- A Better Covenant: Hebrews 8:1-13
- Mosaic Covenant destined to be replaced by a superior one (Jer. 31:31-3).
- The New Covenant: Better Promises, Better Priesthood, Better Sanctuary, Better Sacrifice.

A Better Sanctuary: Hebrews 9:1-10

- The limitations of the old temporary sanctuary, which was only a restricted representative copy, is contrasted with the heavenly actual.
- Only one man, out of one tribe, out of one nation, one race, could enter, and only on one day in the year, and not without blood.
- Temporary, limited, inadequate.

A Better Sacrifice: Hebrews 9:11-10:18

- Mosaic inadequate; required repetition.
- Animal blood: sins covered, not removed.
- Only obedience brings perfection (Ps 40:6-8).
- Only the Messiah can impart perfection: Mosaic sacrifices were never intended to be permanent.

Contrasts

Levitical Priests

Many priests

Standing

Daily

Repeated

Many sacrifices

Temporary

Covered sins

Messiah

One

Sitting (finished)

One specific day

Once for all

Only one

Permanent

Took sins away

Danger of Willful Sin: Hebrews 10:26-31

- If they now apostatize from the faith and once and for all return to Judaism, there remains no more sacrifice for their sin (Cf. Heb.. 10:23-25 vs. 10:26-29).
- It is a rejection of the work of the Trinity
- God will judge His people Deut. 32:35-36
- It is a fearful thing to fall into the hands of the living God.

Hall of Faith: Hebrews 11

-Abel: blood is the only way.

-Enoch: faith through fellowship; he didn't die.

-Noah: obedient; saved his family.

-Abraham: departure, becoming a foreigner in a strange land; miraculous birth of Isaac; willingness to sacrifice Isaac, Convinced that God would raise him back to life; blessing Jacob and Esau, believing the prophecies.

Jacob: same; blessed two sons of Joseph.

Joseph: by requesting his bones be taken and interred in Israel.

Parents of Moses, hiding Moses against the law of Pharaoh; Moses, by refusing to be called son of Pharaoh's daughter, etc. Kept first Passover.

Plus Joshua, Rahab, Gideon, Barak, Samson, Jephthah, David, Samuel

...and the Prophets:

Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: And others had trial of cruel mockings and scourgings, yes, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. 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 11:35-40

Exhortation to Endurance

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth 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

Summary: Five Warnings

-The Danger of Drifting Ch. 2:1-4

-The Danger of Disobedience Ch. 3:7-4:13

Progress toward Maturity Ch. 5:11-6:20

-Interim apostasy not an option

-The Danger of Willful Sin Ch. 10:26-31

-Warning against Indifference Ch. 12:25-29

-In light of Better Blood in a Better Place

James

Morgan: Prologue

-This letter is pre-eminently spiritual practicality

-The ethics of Christianity are perhaps more forcefully taught here than in any of the apostolic writings.

-The letter has often, therefore, been spoken of as being devoted to the subject of works

-Luther, imagining that it contradicted the doctrine of justification by faith as set forth by Paul

- Decided against its inspiration, denying its right to a place in the canon.
- It is easy to understand Luther's position when his times are remembered and recalled
- And the necessity there was for his insistence upon faith as the root principle of Christian relationship.
- However; there is no letter which reveals more clearly the necessity for faith than that of James.
- While Romans deals with faith as the principle from which works issue
- James insists upon works as necessary for the demonstration of that same faith.

It is around the thought of faith that the letter may best be analyzed:

Introduction (1:1)

Faith as a Principle of Victory in Temptation (1:2-27)

Faith as a Principle of Action toward Man (ch. 2)

Faith as a Principle of Wisdom in Speech (ch. 3)

Faith as a Principle of Purity in Character (ch. 4)

Conclusion (ch. 5)

Introduction (1:1)

- James introduced himself briefly and comprehensively as a servant of God and of the Lord Jesus Christ.
- His letter was written to the **"twelve tribes which are of the dispersion"**
- That is, to Christian Spiritual Israelites not resident in Jerusalem.

Faith as a Principle of Victory in Temptation (1:2-27)

- The condition of these Christians was that of persons living in the midst of temptation and trial
- James recognizes the place of temptation, then dealt with faith as a principle of victory in the same
- Finally drawing a sharp contrast between false and true religion.

(1:2-15) Temptation

First dealing with temptation as an 'adversity of circumstances'

- He declared that its issue is that they might be perfect and entire, lacking in nothing.
- He then cited three illustrations of this kind of temptation
- Lack of wisdom, lack of position, and lack of need, closing with a beatitude on such as endure.

Second he spoke of temptation as allurement to sin

- Declaring that God is never the Author of such temptation
- Showing that it consists in an appeal made to a proper desire that is met in an improper way or time.

(1:16-25) The Principle of Victory: Faith's hold on the Word

- He next proceeded to show that the Word of God is the stronghold for faith as it meets temptation.
- Recognizing the fact that every good and perfect gift is from God
- The first responsibility in obedience is that the implanted Word should be received with meekness.
- The second responsibility is that of actual and active obedience to the Word thus received.
- In order to this the attitude must be that of looking into, and so continuing
- Determined attention to the Word, and abandonment to its claim.

This division closes with a remarkable contrast between false and true religion

- Between the man who thinks himself to be religious, and what truly is pure religion.
- Faith therefore fastening upon the Word is the principle of victory in temptation.

Faith as a Principle of Action toward Man (ch. 2)

- In dealing with faith as a principle of action toward men
- James first described the failure of conduct which he condemned
- And then gave the teaching which corrects such wrong conduct
- Finally crystallizing the argument in a brief statement of principle.

(2:1-11) The Failure

- The failure he condemned was that of respect of persons which expresses itself in the worship of wealth.
- Those who are guilty of this conduct do not hold the faith of the Lord Jesus Christ.
- They despise the poor, but according to the teaching of their Master, the poor are heirs of the Kingdom.
- It is good to fulfil the 'royal law of love' to neighbors, but is an evil thing to have 'respect of persons'.

(2:12-25) The Correction

- To correct the failure James charged them to speak and act as men to be judged by the law of liberty
- And then, in one of the strongest passages in the whole letter
- Showed the profitlessness of faith which does not express itself in works
- Illustrated by Abraham, the father of the faithful, and to Rahab, a woman outside the covenant.
- In each case faith was the vital principle, but it was demonstrated by works.

(2:26) The Letter's Chief Principle

- The closing declaration summarizes the division, and is indeed the central truth of the whole letter:
- A faith which does not express itself in conduct is as dead as a body from which the spirit has departed.

Faith as a Principle of Wisdom in Speech (ch. 3)

(3:1-12) Warnings regarding the tongue

- After uttering a warning as to public teaching, James described the peril of the tongue
- And finally showed the effect of faith upon its use.
- When referring to false religion, the one illustration he gave was that of an unbridled tongue.
- He then showed the disastrous effects which may be produced thereby.
- Perhaps more burning and scorching words are hardly to be found in the whole of the New Testament.
- There would seem to be a contrast between the 'tongue set on fire by hell' & the Acts 2 'tongues of fire'.
- Speech always waits for inspiration, and such inspiration
- Comes out of either the awful depths of evil, or from the Spirit of the living God.

(3:13-18) The wisdom effects of faith

- He then declared that true wisdom and understanding will manifest itself in life
- He affirmed that the silence which is the outcome of faith is the eloquent testimony to consistent life.
- In immediate contrast to the effects of unbridled speech
- He described the true wisdom as to character and result; and the contrast is extremely vivid.
- In the description of the former there is the thought of 'tempest and conflict, strife and malice'
- In that of the latter there is the manifestation of 'calm and serenity, of quietness and love.'
- Thus the effect of faith upon that natural character from which speech springs is shown
- And thus the effect of faith upon speech itself.

Faith as a Principle of Purity in Character (ch. 4)

-Here again the writer described failure, corrected it, and finally declared the true principle of victory.

(4:1-5) The failure

- The failure is that of wars and fightings arising from lust, issuing in envy
- And daring even to lay tribute on prayer. He asked, “Does the Spirit which He made to dwell in you, lust unto envying?”
- The Spirit which God makes to dwell in us does not create desire which issues in envy.
- Evidently intending to indicate that the only answer to such a question must be a negative one.
- The character which is self-seeking and unclean, results from lack of faith in God
- Manifested in failure to submit to the indwelling Spirit.

(4:6-10) The Correction

- The Divine corrective to these conditions is then dealt with
- First** as to the all-inclusive gift of God
- Second** as to human responsibility. The government is that of grace.
- The responsibility is marked in a series of injunctions.

(4:11-17) The principle

- Finally he revealed the true principle of purity.
- First, faith in God will produce love, rather than censorious spirit towards men.
- Second, faith in God means dependence upon Him which is actual and active.

Conclusion (ch. 5)

-In conclusion the writer addressed himself first in solemn indictment and terrible warning to the rich.

(5:1-6) Address to the oppressors

- The cry of the oppressed comes into the ears of God as a plea which is never heard in vain.
- In the balances of the Divine government...
- A nemesis is inevitable and follows any gain which is the result of injury done to others.

(5:7-12) Address to the oppressed

- He addressed those who suffer with words full of comfort
- As those words directed to the oppressors were full of fiery indignation.
- He called them to patience in the midst of testing
- First with God in understanding His waiting for their perfecting, and then with each other.
- To patience and simplicity of speech he urged them by two examples- the prophets, and that of Job.

(5:13-20) Final Words

- The last paragraph of the letter contains advice and instructions for differing experiences and things.
- “Is any ... suffering?” “Is any cheerful?” “Is any ... sick?” ...those who suffer should pray.
- Those who are cheerful should praise.
- As to the sick, the whole paragraph, from verse fourteen to the end
- Must be read for correct understanding of any portion thereof.
- The raising up of the sick is at times united with the forgiveness of sin
- Immediately upon this statement there follows the injunction to confess sins.
- The particular cases of sickness in mind were those resulting from wrong-doing.
- Calling for the elders of the Church
- Indicated the possible relationship between the sickness and matters of spiritual importance.

- The use of oil was in itself an indication of the centrality of the Spirit in healing
- Whether directly or thru medical means
- The instruction to pray shows that the Christian man will never depend upon natural means alone.
- The most important teaching of this final paragraph is that where sickness is related to wrong-doing
- By confession and by recognition of church responsibility sin may be removed
- And that the consequent sickness may be healed.
- The value of confession and forgiveness is emphasized by the words with which the letter closes.

Focusing

Yaakov's Letter to the 12 Tribes

- Hebrew Yaakov; Greek Iakobos; English Jacob, or James.
- Half-brother of Jesus (Mt 13:55; Mk 6:3; Gal 1:19).
- Unbeliever during lifetime of Jesus (Jn. 7:2-5).
- Believer after the resurrection (1 Cor 15:7).
- Was married (1 Cor 9:5).
- Leader of the Church in Jerusalem (Acts 15:13-21; 21:17-26).

He shares the same name as the famous individual in Genesis. [1 Cor 9:5 also a rebuttal to the notion that Jesus was married: Magdalene Heresy, et al.] James seems to have prominence in first-century Messianic Jewish history. Discovery in Israel (at the Tomb of David): James was the leader of the church in Jerusalem. Robert Fisher, Children of God (the symbol of the early church was a menorah over Magen David and across.)

James/Jacob

- When Peter released from prison, he instructed them to tell James (Acts 12:17).
- Issued the verdict of the Jerusalem Council (Acts 15:13-21) and the proclamation of Gentile Christianity (Acts 15:22-29).
- Paul reported to him upon arrival (Acts 21:17-26).
- Name used without permission by the Judaizers (Gal 2:12).
- Executed in 62 A.D.

Written no later than 62 A.D. following the reign of Festus (60-62A.D.), in a brief lull in Roman authority before the new Roman governor, Claudius Albinus, took full control—a conspiracy led by Annas the Younger, the son of the high priest Annas, illegally arranged for the execution of James in A.D. 62.

The Letter of Jacob (James):

To the Twelve Tribes of the Dispersion

Conduct, not Creed; Behavior, not Belief; Deeds, not Doctrine. 12 Tribes: 10 are not “lost.” “Dispersion” = technical term for Jews living outside of the Land (108 verses: 54 imperative verbs!). Closes with an appeal to restore those who may have failed the tests (5:19-20): Endurance of Faith

-Outward Trials & Inward Temptations Ch. 1:2-18

Tests of the Genuineness of Faith

- Response to the Word of God Ch. 1:19-27
- Response to social distinctions Ch. 2:1-13
- Production of good works Ch. 2:14-26
- Exercise of self-control Ch. 3:1-18
- Reaction to worldliness Ch. 4:1-5:12

-Resort to prayer in all circumstances Ch. 5:12-18

Faith Without Works?

James 2:18-20

Yes, a man may say, You have faith, and I have works: show me your faith without your works, and I will show you my faith by my works. You believe that there is one God; you do well: the devils also believe, and tremble. But will you know, O vain man, that faith without works is dead?

Rich Mullins: "Faith without works is as useless as screen door on a submarine..."
