

Chronological Bible Study

Week 49

**Jesus is the Victor (GOD
WINS)**

Hebrews

1 John

2 John

3 John

Revelation

The Good News

[Video Link](#)

<https://www.youtube.com/watch?v=-CGVMH6PuhA>





Introductions

What is the most significant thing you take away from the study?

Questions?

Comments?

Summary of This Week's Readings

- Hebrews
- 1-3 John
- Revelation

Hebrews

- Jesus Christ is superior to the Old Covenant.
- Jewish followers of Jesus need to embrace Jesus' new covenant.
- God intended to replace the Old Covenant with the New Covenant in Jesus
- Author of Hebrews contested from early Christianity and date of the writing is unknown.
- Hebrews asserts that the same God who spoke in the OT has now revealed himself fully and finally in his Son.
- Core theme: Jesus is the exalted Son and high priest and God's final revelation. Through Jesus there is full cleansing of sin and open access to God.
- Christians can and must hold firmly to their faith in Christ's high priestly work despite adversity.
- Describes the importance of Jesus' priestly ministry
- We must give Jesus His rightful place in our lives

Big Ideas in HEBREWS



Christ is superior to prophets, angels, Moses, Joshua, high priests and the sacrificial system

Believers can expect to be tested in this life

Faith pleases God

God uses hardship to discipline his children

The writer calls Christians to be hospitable and sexually moral, to beware of the love of money, to obey leaders and to pray

Hebrews was written to wean Jewish believers in Jesus from depending on the law or Moses or the old covenant, represented by the Old Testament, as the final rule for life and to warn them to stay faithful even through persecution. The letter's audience may not have been limited to only ethnic Jewish converts, but to all Christians tempted to protect themselves by turning away from their faith. A quick summary of the letter: Jesus Christ, who is better than the angels, Moses, Joshua, and the Hebrew high priests, made a better sacrifice and established a better covenant, ensuring that the old way is obsolete and that faith is the better way to live. The author emphasizes the superiority of Jesus Christ in both his person and in his work. Jesus Christ exceeds all other people, pursuits, objects, or hopes to which human beings offer allegiance. The author is making the case that remaining faithful to God is the only response that makes sense, even in bad times.

Hebrews is traditionally labelled as a letter, but parts do not read that way. It ends like a letter, but begins more like a theological essay. The author describes the book as "my word of exhortation. In Acts (13:15) the same phrase describes a synagogue sermon and message of encouragement and challenge based on Scripture. This matches the type of writing this is.

Hebrews includes no explicit claim of authorship and the date it was written is also unknown. The writer certainly knew the readers and vice versa ([5:11–12](#); [6:10](#); [10:32–34](#); [13:23–24](#)), but identifying information was lost as the book was widely circulated. Tradition about its author was divided early on. The Eastern church thought the ideas were from Paul but that the writer was one of his associates. The Western church did not accept it as Pauline until widespread use in the East convinced them that it must be apostolic, and they eventually concluded Paul was the author. However, this was called into question from the Reformation forward, and very few scholars accept it as Pauline today. The Greek style and its characteristic themes are quite different from Paul's.

One of the most important contributions of Hebrews is its balance of continuity and advance in relating the OT and NT to each other. The same God who spoke in former times has now revealed himself fully and finally in his Son ([1:1–2](#)). This does not diminish the experience of OT believers, who by God's grace respond with faith and obedience to the provision God made for them, a provision whose core reality still lay ahead. But with Jesus, God more fully reveals himself.

The central theme of Hebrews is that Jesus Christ as exalted Son and high priest is God's final revelation and provides full cleansing from sin and open access to God—the reality that the OT anticipated but was never meant to accomplish. This view of the exalted Christ is the focal point at which the major theological themes of Hebrews converge: its teachings on who Christ is, all that he has accomplished for human salvation, and how God's prior revelation to Israel and his restoration of all things will be fulfilled through Christ. Based on these themes, the central argument of Hebrews is that Christians can and must hold firmly to their faith in Christ's high priestly work in spite of adversity.

Hebrews clearly lays out the present priestly ministry of Christ in the life of the believer. Jesus is both the divine Son of God and completely human, and in His priestly role He clears the way for human beings to approach the Father in heaven through prayer ([Hebrews 4:14–16](#)). The priesthood of Jesus is superior to the Old Testament priesthood of Aaron, because only through Jesus do we receive eternal salvation ([5:1–9](#)). Furthermore, Jesus became the permanent and perfect High Priest, going beyond all other priests by offering Himself as a sinless sacrifice on behalf of the sins of human beings ([7:24–26](#); [9:28](#)).

The letter to the Hebrews makes clear that only one Person deserves to hold the primary place in our lives. While we are busy idolizing our move up the corporate ladder or placing all our hopes in our kids, Jesus offers us a better position, a better priest, a better covenant, a better hope, and a better sacrifice. Only when we give Jesus His rightful place in our lives will everything else in life fall into its rightful place.

Hebrews

[Video Link](#)

<https://www.youtube.com/watch?v=1fNWTZZwgbs&t>



<h2>Big Ideas in 1 JOHN</h2>	<h2>1-3 John</h2>	<h2>Big Ideas in 2 & 3 JOHN</h2>
<ul style="list-style-type: none"> False teachers deny that Christ came in the flesh Christians can enjoy fellowship with God and each other Christ calls believers to love one another in words and in actions Believers can be sure of eternal life through Christ God answers prayers 	<ul style="list-style-type: none"> Written by John in Ephesus ~65 AD or some believe 80-85 AD Letters reflect a time of theological dispute in the churches. Christians should keep to the true Gospel John defines God as light and love Heretics should not be granted hospitality Faithful Christians should be extended hospitality 	<ul style="list-style-type: none"> Watch out for false teachings Truth matters Loving others proves allegiance to Christ Hospitality among Christians is vital

The books of 1–3 John are a series of letters written by John. This might be John the apostle (the son of Zebedee) or it may be a person known as John Elder. The letters were likely written between 64 and 66 C.E. (or 80–85 AD). The letters are known for their emphasis on God's love and light, righteousness, and Jesus as truth. John the Elder is not the same person as John the apostle, but they both lived in Ephesus in overlapping timeframes and probably knew each other well. There are varying opinions by Biblical scholars over which John write these letters and the Book of Revelation.

The location of the addressees of 1, 2, 3 John is not indicated in the letters themselves. However, as John spent his later years in Ephesus in the Roman province of Asia, his letters were probably addressed to believers living in that region. 1 John is a circular letter intended for a number of associated churches. 2 John is addressed to one of these churches. 3 John is addressed to one individual (Gaius) in another of the churches. The letter provide a snapshot of life in these churches. They reflect an unhappy time in the life of the Christian community to which John addressed them, a time of dispute involving both theological and behavioral concerns. It seems that sometime after the writing of John's Gospel, difficulties arose within this community. Some of the members espoused beliefs about the person and work of Christ that were unacceptable, denying that Jesus was the Christ, the Son of God, come in the flesh ([1 John 4:2–3](#)) and denying also, it would appear, that his death was necessary to provide for forgiveness of sins ([1 John 5:6–7](#)). A sharp

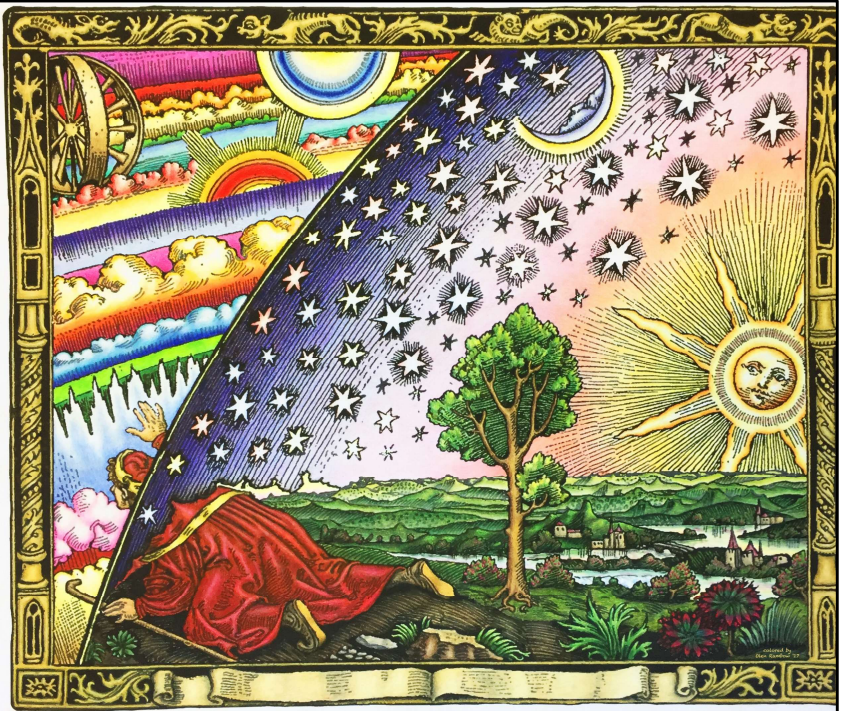
disagreement arose, and those who embraced these views seceded from the community ([1 John 2:19](#)). The secessionists were not content to keep their beliefs to themselves. Some of them became itinerant preachers who circulated among the churches and propagated their beliefs ([1 John 2:26; 4:1–3; 2 John 7](#)), creating confusion among those who remained loyal to the original gospel message. 1 John addressed this conflict. John wrote 2 John and 3 John as follow-ups to 1 John. He warns of heretical teachings and indicates that the heretics should not be granted hospitality, but that Christians teaching the truth should be granted hospitality.

In 1 John, John reflects on the gospel of John and refers to God as light and love. He insists that there is victory over the world when you realize the love God has for you and trust in Jesus. It is important, therefore, not to follow false teachings that diminish the true God.

We do not know what happened to the secessionist movement. It may have developed into the sort of second-century Gnosticism we know through the writings of Irenaeus, or it may have simply died out. We do know that the position adopted in the letters of John won the day since they found their way into the NT canon.

Gnosticism

- Emerged as a religious and philosophical movement in 1st century among Jews and Christians
- A dualistic view of reality where the spiritual world was good and the material world was evil
- Denied Jesus as Christ come in the flesh since flesh was evil.
- Since Jesus viewed only as a spiritual being, he could not suffer
- Some gnostics believed that what one does in the body does not affect their salvation (which is spiritual)



Gnosticism is a term used to designate a variety of beliefs, fundamental to which was a dualistic view of reality. It Emerged as a religious and philosophical movement in 1st century among Jews and Christians. The spiritual world was regarded as good, while the material world, including human bodies, was regarded as evil. Gnostics believed that matter was evil and that humans were trapped in the material world, ignorant of their true status. They believed that humans contained a divine spark that could be liberated through the acquisition of secret knowledge, or *gnosis*, from outside the material world. Seeing their plight, God sent a redeemer to provide knowledge (*gnōsis*) concerning their true origin and to enable them to escape imprisonment in their bodies. This knowledge would also enable their spirits to pass unharmed through the planetary spheres so as to return to their original state, reunited with God. Because Gnostics regarded human bodies—part of the material world—as evil, some adopted ascetic practices treating the body harshly, while others indulged in promiscuity, believing what was done in the body did not affect their spiritual lives and their salvation.

The Gnostics emphasized personal spiritual knowledge over religious institutions, and some believed that sex was a sin. They believed that remaining chaste would help restore the divine sparks to their rightful place. They viewed the material world as a corruption and calamity, and believed that humans could be freed from it through magical knowledge.

Gnostic views are found reflected in various literary sources, including the works of early church fathers who rejected such Gnostic teaching. It is possible that some of the secessionists in 1 John were influenced by incipient Gnostic beliefs. Believing the material world is evil, they denied that Jesus is the Christ come in the flesh, i.e., they denied his true humanity ([1 John 4:1–3](#)). Some claimed that Christ only “seemed” to be human (Docetism), and others claimed that the Christ spirit descended upon Jesus at his baptism and departed before his crucifixion because it was impossible for Christ as a spiritual being to experience suffering (Cerinthianism). Christ is seen by some as a divine being which has taken human form in order to lead humanity back to recognition of its own divine nature. It is also possible that the sinful behavior John accuses the secessionists of practicing ([1 John 3:6](#), [10](#)) may stem from the belief that what one does in the body does not affect one’s spirit or one’s salvation.

While the letters of John are often regarded as a response to an early form of Gnosticism, caution needs to be exercised, especially when comparing the heretical beliefs that John opposes with developed forms of Gnosticism emanating from the second to the fifth centuries. There are some teachings of Gnosticism that influence people’s beliefs even today. Gnosticism has made a surprising spiritual renaissance. Although the strong asceticism that characterized some early forms of Gnosticism is almost entirely lacking today, Gnosticism has contributed to New Age spirituality. Often, as in Gnosticism, a Jesus separate from the God of Israel is featured in New Age beliefs as a spirit guide or key to enlightenment, but never as a Lord who calls for repentance and dependence on the Savior’s life, death, and resurrection


1-3 John

[Video Link](#)

<https://www.youtube.com/watch?v=l3QkE6nKylM&t>



Big Ideas in REVELATION



Heaven's reality will triumph over this earthly existence

Great distress and catastrophe will precede Christ's return

Christians can evaluate the present in light of prophesied future events

Satan futilely fights against God's plans

Salvation is available to everyone who repents and follows Christ

At the end of the age, God will dwell with his people in the new Jerusalem and all the benefits lost at Eden will be restored

Book of Revelation

- John wrote Revelation from exile in Patmos to seven historical churches in Asia
- No agreement on when it was written
- Written while John was exiled on the island of Patmos
- Genre is apocalypse, prophecy, and letter
- The letters were written to 7 churches in Turkey out of pastoral concern and leadership during a troubled time of confusion and persecution.
- Many ways to understand and interpret Revelation
- John reveals God's ultimate purposes in judgment and salvation

The book is about power. It is about battle. It is about freedom. It is about faith. It is about evil. It is about hope. The Book of Revelation is supremely a book about the meaning of the lordship of the Redeemer Jesus Christ. The book is a nourishing and encouraging letter, not only to seven first-century congregations, but also for us who read it two thousand years later. [Palmer]

Revelation is a book about Jesus Christ and his triumph (already accomplished and yet to be fully realized). God wins – his plan for redemption overcomes evil and restores creation to its intended state. Revelation is not meant as a logical timetable of future events. It is a symbolic look at a glorious future for all believers. It was meant to reassure believers that God is in control and Christ will return and believers in Christ will share in His kingdom. Christ will reign and all will be well.

The author of Revelation introduces himself as John ([1:4](#)), God's "servant" ([1:1](#)), "your brother and companion in the suffering and kingdom and patient endurance that are ours in Jesus" ([1:9](#)). John is evidently a Jewish Christian leader who is saturated in the Scriptures

and who is known to the seven churches in Asia Minor ([1:4](#)). He writes from exile on Patmos (see [1:9](#) and note). Despite some differences in literary style and theological emphasis between Revelation and the fourth Gospel (differences first noted by Dionysius in the third century), early witnesses such as Justin, Irenaeus, and Polycarp correctly understand that John the apostle wrote both books.

Ancient and modern interpreters have typically dated Revelation to the reigns of Nero (AD 54–68) or Domitian (AD 81–96) or some to the time of the fall of Jerusalem (69-72 AD). Most interpreters date Revelation to AD 95–96. The letters were written to 7 churches in Turkey out of pastoral concern and leadership during a troubled time of confusion and persecution. There were many dynamics driving the crisis: the dispersion of Jews following the wars of 66-70 (when the temple was destroyed), tensions between Christians, gentiles, and Jews, pressure from the Romans for Christians to accept Caesar as Lord, and ostracism, fear and persecution. Followers were quitting the faith, lying about their faith, fighting to change the system or dying for their faith.

There are multiple ways to understand and interpret Revelation. It is sometimes viewed as non-historical (only poetic or idealistic), or viewed as a far away future history, apocalyptic (describing the era just before the final countdown of history and we are in that time now (most common misunderstanding), or contemporary historical (concerns its own day and time first and our day and time second. Ultimately, according to theologian Palmer, “The book is about power. It is about battle. It is about freedom. It is about faith. It is about evil. It is about hope. The Book of Revelation is supremely a book about the meaning of the lordship of the Redeemer Jesus Christ. The book is a nourishing and encouraging letter, not only to seven first-century congregations, but also for us who read it two thousand years later.”

Many readers struggle with or misinterpret Revelation because they misunderstand its literary genre. The initial verses indicate that this work belongs to three kinds of ancient literature: *apocalypse*, *prophecy*, and *epistle*, each of which is important for considering the sort of book Revelation is and how we should interpret it. Apocalypses feature revelatory visions within a narrative framework; utilize symbolic, figurative, and metaphoric language; and interpret present, earthly circumstances in light of supernatural, heavenly realities and the future. Like portions of Isaiah, Ezekiel, and especially Daniel and unlike some extrabiblical Jewish apocalypses, John’s apocalyptic visions are a vehicle for revealing God’s ultimate purposes in judgment and salvation.

Additionally, Revelation is a book of prophecy intended for public reading during Christian worship ([1:3](#); cf. [22:7](#), [10](#), [18–19](#)). Revelation is the climax of all the prophecies in the Bible. John announces that Jesus has fulfilled, is fulfilling, and will one day consummate all earlier prophecies by triumphing as the suffering, conquering King ([10:7](#); [22:6](#)). Like true OT prophets ([1 Kgs 18:12](#); [Ezek 3:12](#); [37:1](#)), John receives divine revelation “in the Spirit” ([1:10–11](#); [4:2](#); [17:3](#); [21:10](#)) and writes what he sees and hears ([1:10–11](#), [19](#); [Jer 30:2](#); [Hab 2:2](#)). John’s commission to prophesy resembles Ezekiel’s (cf. [10:9–11](#) with [Ezek 2:8–3:3](#)).

Finally, [1:4–6](#) follows the usual form of NT letter openings: author (“John”), recipients (“to the seven churches”), greeting (“grace and peace”; cf. [1 Thess 1:1](#)). The book closes with a “grace” benediction virtually identical to those concluding many NT letters (see [22:21](#) and note). This epistolary form allowed John to address Revelation to his first readers’ situation and facilitated the book’s public reading in corporate worship.



John was exiled to the island of Patmos, where he wrote Revelation



John writes Revelation to seven historical churches located in the Roman province of Asia, in modern Turkey ([1:4](#), [11](#); [22:16](#)). The order in which he addresses these churches is the order a messenger from Patmos would travel as he made his way around Asia Minor on a circular route. Through John’s prophetic pen, the risen Christ addresses the specific circumstances of these first-century churches as they face persecution, false teaching, and spiritual complacency and compromise (chs. [2–3](#)).

Two factors suggest that these seven churches represent the universal church. First, each message includes the refrain “Whoever has ears, let them hear what the Spirit says to the churches” ([2:7](#), [11](#), [17](#), [29](#); [3:6](#), [13](#), [22](#); emphasis added; cf. [22:16](#)). Second, John writes to only seven churches, though many others existed in Asia Minor. Elsewhere the number seven symbolizes wholeness or fullness. Thus, John addresses seven historical churches and, by extension, the universal church, so that believers in every place and time should heed the book’s testimony concerning the climax of prophecy.

Revelation – Part 1

[Video Link](#)

<https://www.youtube.com/watch?v=5nvVVcYD-0w&t>



Revelation – Part 2

[Video Link](#)

<https://www.youtube.com/watch?v=QpnIrbq2bKo&t>



History of the Bible

[Video Link](#)

<https://www.youtube.com/watch?v=H4u474ZYQeY>

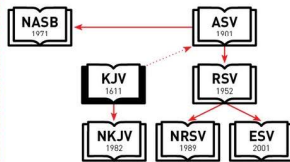


COMPARISON OF ENGLISH BIBLE TRANSLATIONS

By Mark Barry © 2010 AFES www.afes.org.au (Adapted from *How to Choose a Translation for All Its Worth* by Gordon D. Fee & Mark L. Strauss) Please do not republish without permission, but feel free to copy for personal use.

FORMAL EQUIVALENCE WORD FOR WORD

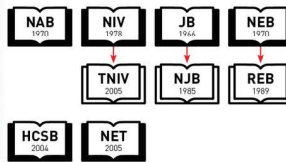
- **theory:** "literal" or *word-for-word*
- **aim:** to retain the *form*, i.e. the words and structure, of the original text as much as possible
- **result:** an English translation that is primarily accurate, yet also comprehensible



- ASV = American Standard Version
- ESV = English Standard Version
- KJV = King James Version
- NASB = New American Standard Bible
- NKJV = New King James Version
- NRSV = New Revised Standard Version
- RSV = Revised Standard Version

INTERMEDIATE

- **theory:** mediating between "literal" and "idiomatic"
- **aim:** to retain the *form* of the original text where possible, without compromising its *function*, i.e. to convey meaning
- **result:** an English translation that is both accurate and clear.

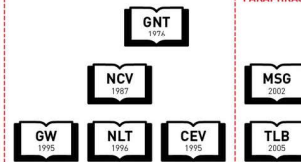


- HCSB = Holman Christian Standard Bible
- JB = Jerusalem Bible (Roman Catholic)
- NAB = New American Bible (Roman Catholic)
- NEB = New English Bible
- NET = New English Translation (online translation)
- NIV = New International Version
- NJB = New Jerusalem Bible (Roman Catholic)
- TNIV = Today's New International Version
- REB = Revised English Bible

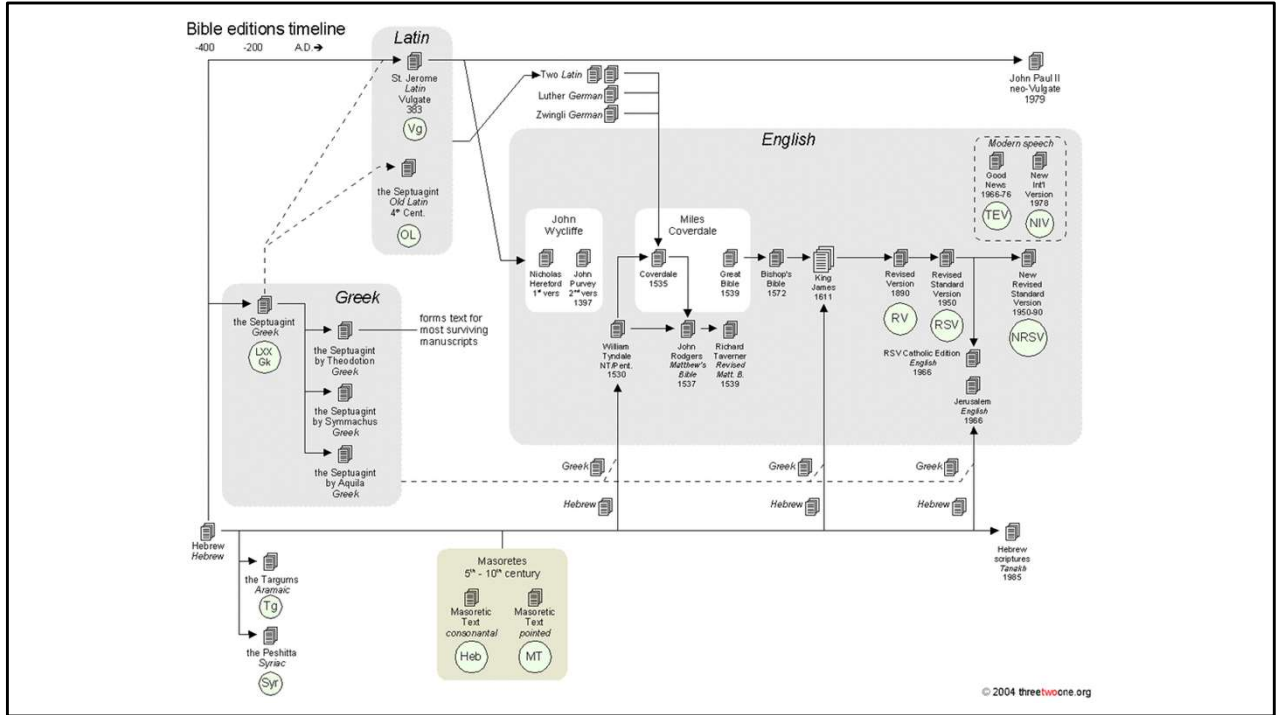
FUNCTIONAL EQUIVALENCE MEANING FOR MEANING

- **theory:** "idiomatic" or *meaning-for-meaning*
- **aim:** to retain the *function* of the original text, i.e. to convey meaning, as much as possible
- **result:** to produce an English translation that is primarily natural and easy to understand

Paraphrase = re-wording a text in the same language, rather than translating it from one language to *another*.



- CEV = Contemporary English Version
- GNT = Good News Translation (Good News Bible)
- GW = God's Word
- MSG = The Message
- NCV = New Century Version
- NLT = New Living Translation
- TLB = The Living Bible



The Bible in 3 Minutes

[Video Link](#)

<https://www.youtube.com/watch?v=oVNwteOPJP0&t>



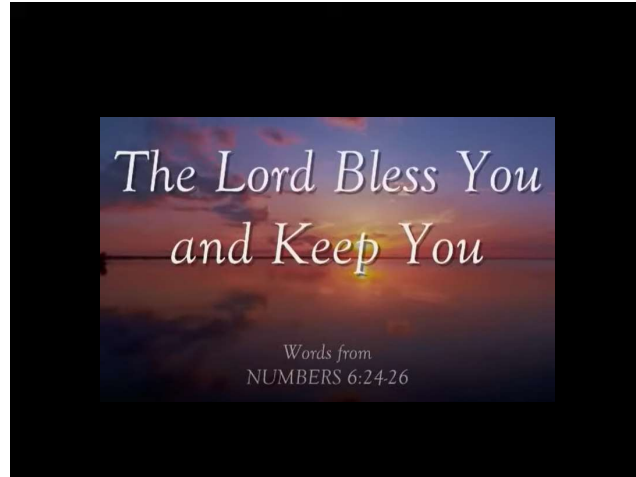


Nov 4th get-together?

Closing Hymn

[Video Link](#)

https://www.youtube.com/watch?v=Nxn6tmVSljU&list=RDGMEMMib4QpREwENw3_jAc0YgNw&index



Persecution was a real threat to the Jewish Christians of the first century. Many are torn between their new-found faith in Christ and their Old Testament way of life. Many question whether or not they are blessed in following Jesus. In Hebrews, the superiority of Christ to all of the Old Testament rituals and sacrifices is proclaimed. The early believers are counseled to stay true to the gospel of Jesus Christ. With many references to the Old Testament, Hebrews reads like a sequel to the Book of Leviticus. Old habits are comfortable, but settling for second best is not God's plan for the Jews of the early church or for believers today. Jesus removes our sin, guarantees our access to God and promises always to be with us. Persevere in our faith because Jesus is all you need!

The apostle John also addresses believers' doubts about Jesus in his letter to early Christians (1 John) and gives encouragement and praise to faithful followers in 2 and 3 John. John uses vivid images that contrast light and dark, truth and error, life and death, and love and hate to reassure believers that God will powerfully overcome sin. The spiritual teachings are profound in their very simplicity. Applying them to our lives will affect our interaction with God and with others. The best way for us to keep on target spiritually is to follow John's call to truth, love and obedience. He encourages us to do what's right, even in the face of adversity and opposition.

Though scholars differ on the exact interpretation and timetable of events in John's vision, the book of Revelation provides a powerful promise of Jesus Christ as glorified King and Lord. The object of apocalyptic writing, common in the 1st century AD, was to square the righteousness of God with the suffering condition of His servants on earth. John's vision in the Book of Revelation, written as a letter to seven churches, affirms that sin and evil will not last forever. God, who holds the future firmly in his hands, promises that good will triumph.

The final book of the Bible proclaims that God wins the cosmic battle of good versus evil.

Weekly Reading Plan (pp. 1409-1449)

Day 1: HEB 1:1-8:13

Day 2: HEB 9:1-13:25

Day 3: 1 JN 1:1-5:21; 2 JN 1:1-13; 3 JN 1:1-14

Day 4: REV 1:1-5:14

Day 5: REV 6:1-16:21

Day 6: REV 17:1-19:21

Day 7: REV 20:1-22:21

Outline

Letter to the Hebrews (Days 1 and 2)

Letters of John (Day 3)

Revelation to John (Day 4)

The Sevenfold Plagues (Day 5)

The Sinful City and the Antichrist (Day 6)

The Millennium (Day 7)

A New Heaven and a New Earth (Day 7)

Key Characters		Key Locations		Key Terms	
Jesus	Angels	Ephesus	Smyrna	People of God	Sabbath
Moses	Melchizedek	Pergamum	Thyatira	God's Promise	Worship
Gaius	John	Sardis	Philadelphia	New Covenant	Sacrifice
		Laodicea	Babylon	Atonement	Faith
				Perseverance	Discipline
				Love	Hatred
				Lightness	Darkness
				Sin	Forgiveness
				Son of God	Churches
				Scrolls	Seals
				Trumpets	Beasts
				Lamb	Angels
				Millennium	Judgment

Key Verses

Let us hold firmly to the faith we profess. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are -- yet was without sin. Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need. [HEB 4:14-16]

This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers. If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him? Dear children, let us not love with words or tongue but with actions and in truth. [1 JN 3:16-18]

I am not writing you a new command but one we have had from the beginning. I ask that we love one another. And this is love: that we walk in obedience to his commands. As you have heard from the beginning, his command is that you walk in love. [2 JN:5-6]

“Dear friend, do not imitate what is evil but what is good. Anyone who does what is good is from God. Anyone who does what is evil has not seen God.” [3 JN 11]

“I am the Alpha and the Omega,” says the Lord God, “who is, and who was, and who is to come, the Almighty.” [REV 1:8]

“I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, ‘Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.’” [REV 21:2-4]

Chapter Summaries (from @biblesummary)

Heb1: In these last days God has spoken by his Son. Of the Son he says, "Let the angels worship him." And, "Your throne, O God, is forever."

Heb2: We must pay closer attention. The author of salvation tasted death for everyone. He was made like us to make atonement for our sins.

Heb3: Jesus has more honor than Moses. He is the Son over God's house. Therefore, "Do not harden your hearts as they did in the rebellion."

Heb4: Let us fear lest anyone fails to reach the promised rest. The word of God judges the heart. So we boldly approach the throne of grace.

Heb5: Every high priest from among men is subject to weakness. Christ is a high priest in the order of Melchizedek. You still need teaching.

Heb6: Let us press on to maturity. It is impossible to restore those who fall away. The promise of God is a steadfast anchor for the soul.

Heb7: Abraham gave a tithe to Melchizedek, who had no end. Our Lord became a priest through indestructible life. He is always able to save.

Heb8: We have a high priest who ministers in the true tent. He mediates a better covenant. He says, "I will write my laws on their hearts."

Heb9: The high priest enters the Most Holy Place once a year with blood. Christ entered the true holy place once for all by his own blood.

Heb10: The law is but a shadow. Animal blood cannot take away sins. Christ offered one sacrifice forever. So let us hold fast to our hope.

Heb11: Faith is the proof of hope. By faith the world was made. By faith Abraham obeyed. By faith Moses left Egypt. In faith some suffered.

Heb12: Let us run the race, looking to Jesus. God is disciplining you as sons. See that no one falls short of grace. Let us worship in awe.

Heb13: Let love continue. Marriage should be honored. Let us bear the reproach Christ endured. Submit to your leaders. Grace be with you.

Chapter Summaries (from @biblesummary)

1Jn1: We have seen and proclaim to you the Word of life. God is light. If we walk in the light, the blood of Jesus cleanses us from all sin.

1Jn2: We know Christ if we keep his commands. Whoever loves his brother lives in the light. Do not love the world. Children, abide in him.

1Jn3: We are God's children. Those born of God do not sin. We should love one another. We know love because he laid down his life for us.

1Jn4: Any spirit that confesses Christ is of God. God is love. He sent his Son as a sacrifice for sins. If we live in love, God lives in us.

1Jn5: Anyone born of God overcomes the world. The Spirit, water and blood all testify. God gave us eternal life in his Son. Keep from idols.

2Jn1: The elder, to the elect lady. Let us love one another as the Father commands. Do not welcome false teachers. I hope to come to you.

3Jn1: The elder, to beloved Gaius. I was overjoyed to hear of your faithfulness. Diotrephes spreads false charges. I hope to see you soon.

Rev1: The revelation of Jesus Christ to John. A voice said, "Write to the churches." I saw one like a son of man, his face was like the sun.

Rev2: "Ephesus, renew your first love. Smyrna, be faithful until death. Pergamum, some hold false teaching. Thyatira, you tolerate Jezebel."

Rev3: "Sardis, you are not alive but dead. Philadelphia, you have endured in my word. Laodicea, you are lukewarm so I will spit you out."

Rev4: I saw one seated on the throne in heaven. The four living creatures say, "Holy, holy, holy." The elders say, "You created all things."

Rev5: A Lamb standing as though slain took the scroll with seven seals. The creatures, elders and myriad angels sang, "Worthy is the Lamb!"

Rev6: The Lamb opened four seals and the horsemen went out to destroy. With the fifth seal I saw the martyrs. With the sixth the stars fell.

Chapter Summaries (from @biblesummary)

Rev7: The 144,000 were sealed from the tribes. A multitude cried, "Salvation belongs to our God." An elder said, "God will wipe every tear."

Rev8: With the seventh seal there was silence. I saw seven angels. Four angels blew their trumpets and a third of the earth was destroyed.

Rev9: At the fifth trumpet, locusts from the pit tormented the earth. At the sixth trumpet, four angels killed a third of mankind with fire.

Rev10: I saw an angel with a scroll. He cried out and seven thunders sounded. A voice said, "Eat the scroll." It was sweet and then bitter.

Rev11: The two witnesses will prophesy until the beast kills them. At the seventh trumpet, loud voices said, "Our God shall reign forever."

Rev12: A woman giving birth and a great dragon appeared. Michael and his angels fought the dragon. The dragon was thrown down to the earth.

Rev13: I saw a beast rising out of the sea. It spoke blasphemy against God. Another beast rose and gave everyone a mark. Its number is 666.

Rev14: I saw the Lamb in Zion with the 144,000. Angels said, "The hour of judgement has come." The earth was reaped with a sharp sickle.

Rev15: I saw angels with seven plagues. Those who conquered sang, "Just are your ways, Lord!" The angels were given seven bowls of wrath.

Rev16: The bowls of wrath were poured out. The seas turned to blood, darkness fell, the kings gathered at Armageddon and the earth quaked.

Rev17: I saw a prostitute on a beast with seven heads and ten horns. An angel said, "The heads and horns are kings. The Lamb will conquer."

Rev18: An angel cried, "Fallen, fallen is Babylon!" The kings and merchants will weep. An angel said, "The great city will be thrown down."

Rev19: A multitude cried, "Hallelujah! The Lord reigns." The Word of God led the armies of heaven. The beast was cast into the lake of fire.

Rev20: Satan was bound and the martyrs reigned with Christ for 1,000 years. Then Satan was cast into the lake of fire. The dead were judged.

Chapter Summaries (from @biblesummary)

Rev21: I saw a new heaven and earth. A voice said, "God dwells with his people." An angel showed me the new Jerusalem. Its lamp is the Lamb.

Rev22: The river of life flows from the throne of God. "Behold, I am coming soon. I am the beginning and the end." Amen. Come, Lord Jesus!

What did I learn about God?

- When did Jesus become more than just a name to you? Of all the qualities of Jesus mentioned in HEB 1:2-4, which ones are you beginning to appreciate more and more?
- Why is it hard for many people to trust the love of God? How would you explain the meaning of the priesthood of Jesus [HEB 5] to a non-Christian or to someone who didn't understand the Old Testament sacrificial system?
- What does 1 JN 3:1-3 tell us about God? What does this mean for our self-image? How have you experienced God's lavish love this week?
- What do you believe about Jesus' nature? What difference does it make whether he was truly divine? Truly human?
- What great and mighty deeds has God done in your life for which you will praise him today? How appropriate is the song in REV 15:3-4 to your experience with God?

What did I learn about human nature?

- In telling others that Christ died to take away their sins, what responses do you get? Indifference? Gratitude? Devotion? What would help your message have more impact?
- What cultural influences distract you from your relationship with Christ? How subtle are these influences in your life? How direct?
- In REV 3, what is the contrast between reputation and reality in Sardis? What dangers exist for Christians who rely on an image instead of nurturing a genuine spiritual life?
- How can we discern false religion and governments?
- What was the function of the temple in the old Jerusalem? Why is there no need for a temple in the New Jerusalem?

What did I learn about my life/relationship with God?

- When, if ever, did you drift away from the faith? Why? What were some of the most rebellious times in your spiritual life? What resulted from it? Who (or what) helped bring you back?
- Do you live your life as if you were being made holy [HE 10:14]? Why or why not? In what way is God calling you to practice greater holiness?
- How has your life changed as a result of your faith in God? What has your faith cost you? How has your faith affected your neighbors?
- In what areas of your life does love for the world compete with love for God? In your use of money? Time? Priorities? Relationships?
- How has your interest in worshiping God increased or decreased in the last year? Why?