

Study of the Book of Hebrews

“Let Us” study the book of Hebrews

(The subtitle is an obvious reference to the hortatory study)

Hortatory subjunctive – subjunctive mood (wish or desire; conditional)

Hortatory – shares a root with the word exhort; definition is “aiming to exhort”

13 times we find the phrase “let us” – e.g. 4:11

Phrase found almost 200 times in Scripture – prize for one who can name 1st time!

(1st - *Let Us make man...*)

The phrase is found in Hebrews more than any other book in NT

“Let us” study the book of Hebrews

The writer is aiming to exhort the recipients of the letter.

For this reason I want you to remember to **associate Hebrews with encouragement**

Dan Winkler’s book on Hebrews is called *GOD’S Word of Encouragement*

Now we always want to see how our Biblical studies apply to us today. The Book of Hebrews is a powerful application lesson. Let me make a general observation – an overview of the book of Hebrews – and the whole study will become a thrilling application for us today. And afterwards, I think you will always have a new appreciation for this wonderful book.

Use Acts 7 for the illustration – this is Stephen’s address before the council – that led to Stephen’s death by stoning at chapter’s end. Stephen gives a summary of the OT beginning with Abraham in v2.

Stephen’s entire sermon was about the Jews’ Rebellion- see vv 9, 20, and 35.

Beginning in v37 he recounts how when Moses led the children out of captivity – they became restless, rejected him (Moses) and even wanted to go back to Egypt!

Note v39 – “*in their hearts*” – this is where the problem begins.

Now those in Stephen’s time hearing his speech had the same response, that is, they rejected the Holy Spirit. See v51 – they were just like their fathers. They rejected Jesus and crucified Him – now they rejected Stephen and killed him – they chose to go back to the Old Law – see 6:14.

Note the groups of GOD’S children that had rejected truth in the OT –

1. Children in wilderness rejected Moses
2. Consider the up and down cycle of all the judges or the Promised Land and all the idols
3. The Assyrian and Babylonian captivity
4. The Jews had rejected Christ
5. The council rejected Stephen and stoned him

Now if you consider this scenario you have the jest of the book of Hebrews. Book likely written during a time of persecution (probably Nero in 60’s?). Jewish Christians, thinking they had given up everything to follow Christ, were considering renouncing their faith and going back to Law of Moses, to the bondage of the Old Law.

Book of Hebrews has the same message that Stephen preached – see Heb 3:3, 7-8; 10:29

So **the application to us** is obvious – whatever we came out of when we were converted (all of us, a sinful life, some maybe denominational error, etc.) – no matter what happens to us in life we **MUST** maintain our faith – **DO NOT** consider going back! (Essentially the message of chapter 10)

I have visited recently with someone who was once a faithful Christian who has now turned their back on the truth. (This one is actually a practicing Jehovah’s Witness now)

The message of Hebrews is loud and clear – **DO NOT GO BACK.**

As we always do we will spend a good amount of time (likely a few weeks) on the overview of the Book before we get into the textual study.

With each chapter our plan will be to approach it from 2 ways

1. A general textual study – not too detailed, maybe not even verse by verse, more marginal notes, Wayne Jackson's commentary will help with this approach – it is a rich study indeed!
2. The lessons for us – these are found in Frank Dunn book, the Bible Bullets project, Dan Winkler's study of Hebrews, Wayne Jackson, Prophet Priest and King book

The 3 Profound Studies – this alone will be most of one class – But

I want to emphasize the 3 Books together – starting with the 2 previously studied and then see how Hebrews completes the study. With all the texts emphasize their obvious tie with Hebrews.

(Put the bold remarks and maybe the verses but then gray the verses out on the succeeding slide on Power Point – visit the passages with the class)

- **Romans – proves the necessity of the Gospel** – see the book of Romans in 8 passages
1:16-17; 3:21-23; 5:8-10; 6:3-4; 6:17; 8:1; 10:17; 12:2
A review of the fact we are saved by the Gospel!!
Gospel is the power – dunamis – interesting word to the power hungry Romans

Before we go to Revelation – Rom 8:18 sums up the book of Revelation

- **Revelation – shows the ultimate triumph** – see v 2:10c

See Rev 12:11 - Theme of the Revelation is “overcame” (Nikao) – note the 3 points how they overcame...

And they overcame him ¹by the blood of the Lamb and ²by the word of their testimony, and ³they did not love their lives to the death.

Rev 17:14 *These will make war with the Lamb, and the Lamb will overcome (nikao) them, for He is Lord of lords and King of kings; and those who are with Him are called, chosen, and faithful.*

The outcome has already been decided!! The ultimate triumph!!

- **Hebrews – proves the superiority of Christ** over angels, Moses, the prophets – see 8:1(a)

We're going to simply note these verses now...more about them later...

Hebrews 4:14 – The Key Verse – more about this later...

The Gospel in one verse – Heb 9:26

...but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.

Recall the theme of the Bible - The salvation of man – through **Christ** – to the glory of GOD – as revealed by the Spirit.

Outline of the Book – does remind me somewhat of Romans – 1st part doctrinal, 2nd application

- | | | |
|------|---|---------------|
| I. | Introduction | |
| II. | Superiority of Christ over Angels | 1:4 – 2:18 |
| III. | Superiority of Christ over Moses | 3:1 – 4:13 |
| IV. | Superiority of Christ over the OT High Priest | 4:14 – 10:18 |
| V. | Practical Applications | 10:19 – 13:17 |
| VI. | Conclusion | 13:18-25 |

I'd like to take a few minutes and take a side trip in our study – I think you will find this interesting. Let's briefly look at the derivation of the word Hebrews....there is actually a couple of thoughts. Let's go back to the genealogy of Noah's 3 sons.

B S Dean's 15 Periods of Bible History (1912) is a profitable study

1st Period – Antediluvian (Before the flood) – only 6 chapters in Genesis – date 4000-2348 BC

2nd Period – Post Diluvian – sometimes referred to as “the 2nd Beginning”

Let's Review

We'll spend another week or 2 on some introductory matters before getting into the text.

If you are not currently in a reading plan, let me suggest this...the book of Hebrews has 13 chapters, read 2 chapters a day and 1 on Sunday, reading through the book each week; do that while we study this great book and when we finish you will have read the book close to 40 times...you will know this great book!

A quick review of week 1...

1. “Let us” – found 13 times - remember the message of Hebrews is one of **‘encouragement’**

Example – not a ‘you do thus and so’ but rather ‘let’s, you and me, do thus and so...’

2. Message of Hebrews is loud and clear – **DO NOT GO BACK!**

Throughout history GOD’S people have rebelled or turned back

This is a powerful message for us today – if we are faithful Christians, don’t go back!

3. Romans – Revelation – Hebrews not only 3 most profound books – they fit together

Rom necessity of gospel; Rev the triumph in the end; Heb superiority of Christ and **exhortation to stay the course!**

Hebrews is my favorite of the 3 – but I said the same about the other 2!

4. When class ended last, we has just asked, “Where does the word ‘Hebrew’ come from?”

Gen 10 gives us a genealogy of the sons of Noah: Shem, Ham, and Japheth and the sons born to them after the flood. And though it is an interesting study, we have looked at this in detail before so we'll be very brief today.

Japheth – 10:2ff – Javan – Ancient name for the Greeks – Gentiles (v5), => the Europeans

Ham – 10:6ff – Cush is ancient name for Ethiopia; Mizraim is ancient name for Egypt; Phut is name for Libya => the Africans

Note the Assyrians in v11 – role they will play later in OT; Philistines in v14

Others in this bloodline – Nineveh (v11); Sodom and Gomorrah (v19)

Shem – 10:21ff – something special About Shem; He is the Messianic leg...

His descendants were those of Middle Eastern descent

Note Shem's 2 descriptions

1. Note he is listed 1st when normally this is elder...

2. Also note “the father of all the children of Eber”

Eber is his great grandson – so why would Shem be identified as such, why would Eber be pointed out in particular?

Most scholars say Eber is where the name Hebrew comes from

11:10-26 gives the 10 generations from Shem to Ab

See 14:13 for 1st use of Hebrew

Hebrews (**the word “Semitic”** as in Semitic language comes from word Shem)

Why we use the phrase today – “anti-Semitic” – for those prejudiced against the Jews

Hebrew according to Dictionary.com – “the Semitic (!) People inhabiting ancient Palestine”

Asians – Christ came through this root

Genesis 11:10 – 26 reveals Ab came through family of Shem.

There is another school of thought with respect to the derivation of the word Hebrew

The Septuagint has *perates* for Hebrew in 14:13 – *perates* means *one who passes over*. This may have been given Abraham by the Canaanites because he came from *the region beyond* the Euphrates.

Either way this much we know

In the OT the word Hebrew along with name Israelite refers to descendants of Jacob. Gen 32
Jacob’s name is changed to Israel.

Not so in the NT – in NT name Hebrew seems to have something to do with language – Acts 6:1;
2 Cor 11:22; Phil 3:5

Webster defines word Hebrew – as the ancient Semitic language

If this is true then the letter – To the Hebrews – was addressed to the Jewish Christians in Palestine – they were the only Christians at that time who spoke the Hebrew language (Aramaic)

The internal evidence of the book harmonizes best with the supposition that it was addressed to the Jewish Christians in Palestine.

Now let’s return to our study of Hebrews for some keys to the study...

1. **Who wrote the book?** There are at least 8 different theories. Do not speculate on this. The Bible does not tell us so we will refer to it simply as the writer of the book of Hebrews! But of all the possibilities I will say this – after this study there is a one who intrigues me now – as we have noted earlier – the book is a message of encouragement – who do you think of as the encourager? Barnabas (as a companion of Paul – he is

mentioned as a possible penman). Tertullian, circa 200, quoted from “an epistle to the Hebrews under the name of Barnabas”.

Make comment about where it is located in the canon of Scripture – Pauline writings, 1st to churches by length, then to the individuals; then we have the General Epistles, the largest of which is Hebrews – then James, Peter, John, Jude; lastly the book of prophecy.

2. **To whom was it written?** Now this is another story in that we can answer this question. A casual reading of the book will reveal:

To Jews who had been converted to Christianity and were in danger of apostasy by returning to Judaism.

Why do we say this? At least 4 very solid reasons...

- a) By the book’s use of OT scriptures. Every chapter quotes from the OT. All total nearly 100 references to OT
- b) OT history is referenced repeatedly, i.e. 2 chapters devoted to the wilderness wanderings, ch 3-4; 4 chapters discuss the Levitical priesthood, ch 7-10; giving of the old law in ch 12;
- c) The OT heroes in ch 11 as well as Ab, Melchizedek and Moses throughout the book
- d) The recipients knew Timothy (“our brother”) – 13:23

3. **When was it written?** Circa 65 AD - Before AD 70 because temple was still standing – 5:1; 9:25; 10:1, 3, 11; 13:10, 11.

Remember Peter and Paul’s death, while impossible to definitively date, most scholars place the death of both in the mid-60’s at the hand of Nero. Nero listed by Foxe as the 1st great persecution from Roman Emperor. Maybe this persecution was the force driving some Christians to question their faith and return to Judaism...leading to the why.

Maybe the most compelling verse for a pre-AD 70 date is 12:27.

4. **Why was it written?** This question is easy to answer as well....

We'll let the text answer the question – by visiting 5 passages and culminating with a 6th

So why was it written?

2:1 some were in danger of drifting – back to Judaism

3:12 *evil heart of unbelief leading them to depart and become hardened thru deceitfulness...*

5:11 *since you have become dull of hearing* – some versions say “you are dull of hearing”

10:26 returning to a lifestyle of sin – present tense as opposed to a single act

12:12 they were discouraged

Leading to 13:22 the entire letter is a word of encouragement – hold fast, draw near, better

It is a book of encouragement – Dan Winkler's book entitled “GOD'S Word of Encouragement”

Neil R. Lightfoot in his book **Jesus Christ Today** – “Hebrews is the greatest piece of exhortation found in the New Testament.”

Reminder of the subtitle “Let Us study Hebrews” – the hortatory expression!

Why was it written? Very simply...and very important for us -

Christianity is superior to Judaism AND all other religions. The lessons encouraging us to remain committed to the truth are very much needed today regardless of what we are facing.

DO NOT GO BACK!

The purpose of the book was to prevent apostasy!

5. **Key Word(s)** – **Better**, Great; therefore (appears 28 times); heart (11 times) leading us to

6. **Key Phrase** – **Do not harden your hearts** – 3:7. 15; 4:7

7. **Key Verse** – 7:22

Hebrews is Christ centered – Christ is found in every chapter!

Key word is better!

Jesus is the guarantor, guarantee, or pledge of this better covenant

The message of the book – This new covenant is ‘so much better’ than the old

Let's Review

For many years I didn't do an organized reading plan because I thought studying the Bible daily **was** a reading plan. I now do both and encourage you to do the same...

Study – 2 Tim 2:15; the Bereans in Acts 17:11 searched the Scriptures *daily*

Read – Rev 1:3; Eph 3:4, Paul says... mystery, revelation, write, you **read**, you understand

Announce again the suggestion for reading through the book of Hebrews weekly as we study. Can be accomplished by reading 2 chapters a day M-Sat and 1 on Sunday. Even if you are in a reading plan, try to read through the book a few times during our study. Allen Highers said that before he taught or put together a study of a particular book, he would sit down and read it through. Preferably in one sitting, remember it is a letter written to recipients.

Only going to go back in review and recall the Keys to the Book...

Key words – Better, great, therefore, heart

Key Phrase – Do not harden your hearts; “Let us”

Purpose of the book – to prevent apostasy – Do Not Go Back – recall the Christian I met recently who had gone into apostasy – with the Jehovah's Witnesses

Key Passage – 7:22 - *by so much more Jesus has become a surety of a better covenant.*

Christ is found in every chapter.

There are a couple of other key verses, but before we look at them, I want to observe...

The Layout of the Book

We have grouped Hebrews with Romans and Revelation previously to draw some similarities.

Hebrews is similar to Romans in that the 1st part is **doctrinal (thru 10:18)**, 2nd **application (10:19ff)**.
Romans – chps 1-11 doctrinal; 12-16 application

Both books are books of logical conclusions – Therefore – Rom 34 times, Heb 28 times

The book of Hebrews also shares a unique feature with the Revelation letter. Recall in Revelation, we'd be going along with a topic and then take an interlude – e.g. the 7 Seals, #1-6 were discussed then an entire chapter is inserted as an interlude, a kind of timeout, before doing Seal #7. Same thing with the 7 Trumpets.

Here in Hebrews – we have 5 Sections each consisting of **Doctrine** then sort of interlude – a **Warning or Encouragement**

Note each of the warnings begin with “therefore”

Also note in each warning or exhortation section, we will highlight one verse. If you note each of these verses then when we finish you will have 5 Great Exhortations from Hebrews.

Prepare handout for the class – Go over this together – worthy section, don't hurry through it

Layout of the book of Hebrews

Introduction 1: 1-2a

Section 1	1:2b – 14	Doctrine	The Supremacy of Christ over angels
	2: 1-4	Warning	Don't drift away from His word (emph v1)
Section 2	2: 5 – 3:6	Doctrine	Christ is the captain of our salvation
	3:7 – 4:13	Warning	Don't harden your hearts to His voice (emph v8) (Note it appears 3 times – vv 8, 15, 4:7)

Section 3	4:14 – 5:11	Doctrine	Christ is our High Priest
	5:12 – 6:20	Warning	Don't fall away from Him (emph v6)
Section 4	7:1 – 10:18	Doctrine	Christ is the Mediator of a better covenant
	10:19 – 39	Warning	Don't cast away the Only Way (emph v35)
Section 5	11:1 – 40	Doctrine	Examples of an active obedient faith in Christ
	12:1 – 29	Warning	Don't refuse Jesus who speaks (emph v25)
	Chapter 13	Final Appeal and Conclusion	

Now if you marked the verses of emphasis you have 5 great verses of exhortation!

Also note, Hebrews is Christ centered – HE is found in every chapter, section, and warning.

More Key Verses:

- Hebrews 4:14

This is also a key verse but I didn't want to note it until we talked about the layout –

- Christ is our High Priest **Doctrine**
- “Let us” hold fast our confession **Warning or Exhortation**
- This is the summation of the entire book
 Doctrine and Warning or Exhortation

Several Other Notable Texts: Maybe just reference and read these now, study later...

- Hebrews 3:12 – 13 **This is the purpose of the book – To prevent apostasy**

- Hebrews 10:19 – 25

Just note the passage; wait until we have the textual study to get into this

Note – 3 “let us” statements – Faith, Hope, and Love

- Hebrews 11:6

Faith is necessary

Must believe 2 things – note them

- Hebrews 12:1-2

Therefore – on the heels of ch 11

12:1 we find 2 of our 13 “let us” passages

More during our textual study

Highlights of each chapter – **Christ in each chapter**

Do this like we did the Revelation study – use this as an overview of the Book. Refer to a verse or two in passing.

1. The supremacy of Christ - Jesus, being the Son of God, is a greater Messenger than the prophets and angels – v4a
2. Christ the captain of our salvation, the great salvation - Warning against neglecting this salvation and Jesus is the Founder of that salvation – v3
3. Christ the Apostle and High Priest of our profession - Jesus is greater than Moses; v3a
Jesus provides rest for the people of God if they do not harden their hearts, as Israel did in Moses’ day – v13b;
4. Christ our comfort and example - Jesus provides a greater rest than Joshua did; v8
Jesus is the great High Priest – v14a

5. Christ a High Priest after the order of Melchizedek; v10
The danger of remaining babes in Christ – v12
6. Christ is our forerunner. Warning against apostasy; God's promise to Christians is certain, just as His promise to Ab was certain – v20
7. Christ is our High Priest. The priestly order of Melchizedek is contrasted with the Levitical priesthood - Jesus compared to Melchizedek – v26
8. Christ the mediator of a new and better covenant – Jesus is the High Priest of a better covenant, enacted on better promises; The old covenant is obsolete – v1, 13a
9. Christ's new testament of force after His death; His sacrifice of Himself for the sins of mankind –
Worship by sacrifices in the tabernacle has been replaced by the blood of Christ, Who died once for all – v28a
10. Christ's sacrifice is foreshadowed under the Law of Moses; The old law is done away –
The blood of bulls and goats could not take away sins; Urging not to reject the sacrifice of Christ, which is the exclusive means of salvation – v19-20a
11. There are only 2 choices - The reproach of Christ versus the treasures of earth – v 26.
Chapter 11 is synonymous with the heroes of faith; definition and necessity of faith –
Great Old Testament examples of obedient faith.
12. Christ's kingdom cannot be shaken – v2a. The purpose of discipline; warning against rejecting GOD'S grace – Christians, assured that Christ's kingdom cannot be shaken, must not grow weary
13. Christ is our eternal King – v8. Practical admonitions concerning daily living, brotherly love, manner of life, teaching, worship, and respect for elders. - Faithful, holy living is the Christian's sacrifice to GOD.

Let's Review

After spending 3 weeks on the introductory matters, we will get right into the textual study today.

My intent is not to let the study bog down too much but there are sections we will scrutinize in detail.

Then as always we wish to see what the text says to us in the way of application.

We may actually spend more time on some of the application lessons than the doctrinal portion.

Hebrews is so rich in this sense – so many lessons to observe – even the overall theme of the book – the warning against apostasy – “Don’t go back” – the mantra of the book

Recall the book is laid out in 5 sections of Doctrinal matters followed by a Warning

Be reminded that Hebrews is 1 of the 3 deepest theological studies we have – dig deep!

Not a superficial study – the writer even says “...*much to say and hard to explain*” at one point

Before we get into this 1st section we observe a brief introduction found in vv 1 – 2a

(We actually discussed the “GOD” section last week...minimal comments here)

Chapter 1 – The Supremacy of Christ

Reminder that each chapter is Christ centered

Vv 1-2a let's consider the Introduction – read the text – sets the tone for the entire book – namely there is something different about *these last days*

I. GOD – note how the book begins...GOD

The OT and the NT never argue the existence of GOD. That fact is assumed.

Gen 1:1 *In the beginning GOD created...*

John 1:1 *In the beginning was the Word, and the Word was with GOD, and...*

We spent time discussing the Existence of GOD recently

Some would say GOD'S existence is known only through faith but...

Psa 19 is a wonderful study – says we know About GOD from 2 sources – Creation, Scripture

Psa 19:1-6 *The heavens declare the glory of GOD*

Psa 19::7ff *The law, the testimony, etc. => Scripture*

Psa 19 ends with v14 – Let the words of my mouth...

GOD needs no proof of existence. And so the book of Hebrews begins...

II. *Spoke in times past* – GOD has always communicated to man

GOD spoke through His angels

GOD spoke to Moses through the burning bush

GOD spoke to Elijah through a small still voice – 1 Kings 19:12

Balaam's donkey

The text says “by the prophets”

The word prophet – Greek prophetes (prra – fay – taz) comes from two Greek words, “pro” which means “before, in front of, or in place of,” and “phemi” (fay – me) which means “to speak.” A prophet, therefore, is someone who speaks in place of someone else.

One who speaks for Deity

Contextually – speaking for GOD

The last days? The Christian era beginning on Pentecost according to Acts 2:17

Here is a 1st important lesson for us to observe...

Spoken – is aorist indicative active – the aorist indicative expresses action that is NOT continuous –

Might best be understood by contrasting it to how it would appear if it WERE continuous => in these last days speaks to us by His Son.

No – has spoken – is in the past and it is NOT continuous.

This indicates GOD'S final revelation to man

Here is a vital truth – GOD has always communicated with His creation. Now it is exclusively through His Son and it is not continuing with new revelation! We have all we will ever have.

No, Gabriel did not give Muhammed a new revelation. No, Joseph Smith did not receive a new revelation although he called his writing “the book of Mormon, another testament of Jesus Christ”!

So in our introduction (vv 1-2a) we have a very important truth. GOD speaks to us today through a **better** Spokesman, His Son! And the word we have is our only revelation. There will be no more. We have all we need.

III. For the remaining part of the chapter – we have the 1st doctrinal section – **The Supremacy of Christ over the angels** 1:2b – 14

The 1st of many discussions emphasizing “Christ is better” – angels, Moses, Joshua, the high priest

Jesus is better than the angels. He is eternal, they are not. He is deity, they are not. He sits at GOD'S right hand, they do not. He is worthy of worship, they are not.

The 7 Credentials of the authority of Jesus –

Note the importance of numbers in Scripture – 7 represents perfection or completeness, e.g. 7 days, 7 churches of Asia, etc.

Go thru and number them in the text 1st and then briefly visit each (a lesson in each of these though)

1. *Whom He has appointed heir of all things*

Imagine being heir to Bill Gates' fortune – That is nothing compared to...

He is heir for time and eternity

That is the reason Rom 8:17 is a thrilling study – we too are heirs. The difference is that our inheritance is conditional. But the idea of sonship involves being an heir.

2. *Through Whom (the Son) also He (GOD) made the worlds*
Gen 1:1 *In the beginning GOD... v26, let us make man...*
John 1:1-3 *All things were made through Him and without Him nothing was made*
Col 1:16-17 *All things were created through Him and for Him*

The next 2 terms appear only once in the Scriptures

3. *Who being the brightness of His glory*
Present tense => timeless, always He IS the brightness!
4. *The “express image of His person”*
Greek for *express image* – very interesting! Write Greek word on board.
Character (note!) Greek word ‘charakter’
Means the exact representation
Originally a tool for making a mark
The mark would be exactly like the image on the tool!
- Only place in Scripture this word is used.
- Rotherham’s NT – an exact representation of His very being
Moffet’s translation – and stamped with GOD’S own character

Same idea is found in Col 1:15 – *He is the image of the invisible GOD.*

image – eikon – Col 1:15

His person – means nature

Jesus is the very image of GOD – His exact likeness!

This is why He said...

“He who has seen Me has seen the Father” – John 14:9

5. *And upholding all things by the word of His power*
Upholding – the idea is carrying something toward a final end. Not only did He create the universe but He maintains and directs it.

Col 1:17 – *and in Him all things consist.* (Many versions say held together)

The last 2 phrases together make a point about the error of Premillennialism

1st...

6. *When He had by Himself purged our sins*

Jesus Christ is our priest – He purged our sins – theme of Hebrews

Much more is coming About Jesus being our great High Priest – 2:17; 4:14-16

Not only our priest but THE sacrifice!!

7. *Sat down at the right hand of the Majesty on high*

The idea here is Kingship.

I will come back and visit this more in our applications – but for now...

Priest and King!

Zech 6: 12-13 Christ is to be priest on His throne, i.e. He will be priest and king!

Heb 8:4, He could not be priest on earth b/c He was of the tribe of Judah not Levi

And thus He could not be a king on earth

What does the Premillennialist say? That Jesus is coming back to be King?

Premillennialism is refuted

In chapter 1 we have Jesus Christ as...

Prophet	He has spoken to us in these last days
Priest and	He purged our sins
King	He sits at the right hand of GOD

Verse 4 – Summarizes the thoughts of the section (really the whole book)

Having become so much better than the angels...more excellent name...

Jesus was better in every way – not just better, so much better!

Angels had their mission, we'll discuss later in verse 14

But that mission differed from Christ's

The inspired writer is contrasting Christ & the angels – rather than Christ & Moses – that will come later.

Initially here we are talking about the deliverer of GOD’S word, the actual delivery – angels delivered the 1st covenant, the law, to Moses –

Moses delivered to the people BUT we first contrast the deliverer to Moses!

Christ is our Deliverer of the better covenant, the New Law!

Let’s Review

Have the class look at Psalm 2 before going to Hebrews

As an introductory statement “Let us remember...

Book of Hebrews is written to Christians encouraging them to be faithful in the face of persecution – Do Not Go Back!

One of the reasons we can be certain it was written to Christians *with a Jewish background* is the frequent use of the OT text.

In chapter 1 we have no less than 7 references to the OT. We are not going to look at all of them but I thought the 1st reference from Psa 2 was very interesting.

Verse 5 of Heb 1– Begins a total of 7 (7!!) quotations in chapter 1 from the OT. The contrast between angels and Christ – going to keep this an overall view...

Psa 2:7 reference – reminder of meaning of Messianic Psalm

Read vv 1-3 and v 6, 7.

This is a Messianic reference. Now today we have versions of the Bible with My Son, You capitalized. Of course, this is done in the translation process, by man.

But when the Psalm was written many thought it was referring to David. One can see how this thought could prevail – see v 6 again.

But twice in book of Acts we have this passage referenced.

C/f v2 with Acts 4:25-26 tells us this is Christ we are referencing here.

C/f v7 with Acts 13:33. It is Jesus that is being discussed. But what about the “today I have begotten You”?

Today I have begotten You – Jesus is eternal so it doesn’t mean GOD created Him. Most think this refers to when Jesus completed His work on earth and sat down at the right hand of the Father –

I happen to think Acts 13 gives us the key – In Acts 13:33 the verse from Psa 2 is quoted then followed by v34 that says GOD raised Him from the dead. Note the references to the resurrection in the context – vv 30, 33, 34, 37.

Actually the entire context in Acts 13:29-39 is concerning exactly what we have in Hebrews. The resurrection of Jesus may have something to do with “begotten” – the word begotten can mean to cause to arise.

Of course, these 2 ideas are not mutually exclusive. GOD also “raised” Him to heaven to sit at His right hand on the Throne.

So let us go to our Hebrews 1 study. We have confirmed that v5 is referring to Jesus. In fact the entire chapter is comparing Jesus to the angels. Again, to keep our study moving, I am going to briefly note a couple of points...

Verses 6 and 7 - With reference to the Christ comparison to angels...

Verse 8 – 9 cf Psa 45: 6, 7 – we won’t take the time to look at the passage but again the pronouns are capitalized for us reminding us it is talking About Jesus!

But note what is not to be overlooked!!

How does v8a begin?

GOD calls Jesus, GOD!!

Before we move on – Is there a place in the heart of the Christian for hate?

V9 – loved righteousness

But loving righteousness alone is not enough – He also hated lawlessness!

We must also hate iniquity

Yes hate is something the Christian needs to do

“Well I serve a loving GOD – I shouldn’t hate anything” – NOT!

Psa 119:104 *I hate every false way.*

Rom 12:9 *Abhor what is evil and cling to what is good*

NIV says “hate what is evil”

We sometimes say “GOD hates the sin but loves the sinner”

Did you know that sometimes GOD hates the sinner? And thus we should too.

Prov 6:16-19 *These six things the LORD hates, yes, seven are an abomination...*

A proud look, a lying tongue....but note the last 2

A false witness who speaks lies and one who sows discord among brethren.

V10 You, LORD, is a citation from Psa 102:25-27 – but here it applies it to Jesus in the same sense of the original quotation to Jehovah GOD. The same sense as v2 has already made...

Throughout the section – emphasis is Jesus is GOD; Superior to angels

Vv 10-12 The earth and the heavens will grow old

V12 – like a cloak You will fold them up

Isa 40:22 – like spreading a table cloth

V13 is the 7th quotation from OT in ch 1 – comes from Psa 110: 1-2. Note the word enemies. This is a reminder that from the Garden and continuing until the Judgement Day – Satan and his

followers are perpetual enemies of the church, of the truth, of us as faithful followers of Christ. We would do well to be reminded of that – enemy.

One of the most frightening verses in the Bible is 2 Cor 11:14 – *For Satan himself transforms himself into an angel of light.*

This enemy is capable of deceiving us if we are not diligent.

But keep in mind the overall thrust of the section – The emphasis is Jesus is superior to the angels.

And of the angels, the chapter closes with verse 14...

V14

Verse 14 may be the most encouraging verse of the chapter. If we are a faithful follower of Christ, He will send forth angels to minister to us!

Note not those who earned salvation! Rather those who inherit salvation.

Ministering spirits

Are they guardian angels?

Not miraculous and yet this is proof of GOD'S Providential care for us!

Application Lesson from Ch 1 - go back into the text as WW would say...

1. The Silence of the Scriptures – what is not said

NB Hardeman's Tabernacle Sermons

5 Volumes – Series of 22 sermons transcribed word for word.

March 28, 1922 was first – Ryman Auditorium – 6 to 8 thousand in attendance w 2,000 outside

The Tennessean and the Nashville Banner printed the entire sermons word for word!!

NB Hardeman's Tabernacle Sermons, vol 1 pg. 76ff

One of messages is entitled “Federalist and Antifederalist” – Alexander Hamilton and Thomas Jefferson discussion

AH wanted to centralize the power to the Federal level – TJ objected saying we just came out from under a monarchy, the states should retain the majority of their rights.

In time - AH wanted to establish a national bank – TJ objected. AH said...

“There is nothing in the Constitution prohibiting the establishment of a national bank”

Both men took the same position – “There is nothing in the Constitution regarding a national bank”

But AH view, since it is not prohibited we can do it

TJ view – Constitution is the Supreme Law of the Land – we cannot go beyond what it allows

TJ – strict constructionist AH – loose constructionist

NB Hardeman then uses this to examine Gen 4 – Cain and Abel – one accepted, the other not

Cain brought an offering of the fruit of the ground to the LORD

Abel also brought of the firstborn of his flock and of their fat.

Why was Abel’s offering acceptable and Cain’s was not?

Heb 11:4 – by faith Abel offered – Rom 10:17 it comes from hearing, thus GOD told him...

Heb 1:5 quoted from Psa 2:7 and

Heb 1:13 quoted from Psa 110: 1-2

Point – GOD never said it and thus we have the lesson of the Silence of the Scriptures.

Heb 7:14

Why is this so important for us?

The Silence of the Scriptures – what is not said

We must take the “Thomas Jefferson” view of the Scriptures – We cannot go beyond what is written. Look back to Leviticus 10...

Lev 10:1 – Nadab and Abihu – offered profane fire before the LORD, which He had not commanded them. Other renderings say strange fire, unauthorized fire

Read vv 2-3 Don’t go beyond what the LORD says

Unauthorized worship is sinful.

Note v7c of Lev 10

Let’s Review

We’ll make a few brief remarks concluding ch 1 and move into ch 2 today.

Brief overview statement about chp 1 – “Jesus is better than the angels”

7 OT references is quoted, Messianic in nature – we looked at one, Psa 2

In one reference – v9 – we noted there is indeed a place in the heart of a Christian for hate.

We sometimes say “GOD hates the sin but loves the sinner”

Did you know that sometimes GOD hates the sinner? And thus we should too.

Prov 6:16-19 *These six things the LORD hates, yes, seven are an abomination...*

A proud look, a lying tongue....but note the last 2

A false witness who speaks lies and one who sows discord among brethren.

Lessons we can take away from chp 1

Silence of the Scriptures – what is not said

Let us make a few other observations prior to moving into chp 2, which begins with our 1st warning.

Lesson #2 – See Wayne Jackson’s Notes from the Margin of My Bible – **Better than the angels**

The Jehovah’s Witnesses contend that Jesus Christ prior to His coming to earth was Michael the arch angel.

This is from Apologetics Press, 2005, “Is Jesus Really Michael the Archangel?”

Jesus can be understood “from the scriptures to be Michael the Archangel” (*The Watchtower*, 1979, p. 29).

“Michael the great prince is none other than Jesus Christ himself,” (*The Watchtower*, 1984, p. 29).

The May 15, 1969 issue of Jehovah’s Witnesses’ *Watchtower* magazine suggested: “There is Scriptural evidence for concluding that Michael was the name of Jesus Christ before he left heaven and after his return” (p. 307).

Where is the “scriptural evidence” for such a doctrine?

Be very careful about the things you read. There is much error in print, especially online. The greatest text in Scripture that refutes this error is perhaps found in Heb 1.

Chp 1 dispels this error – throughout the chapter the writer says Jesus is Superior to the angels

And note these verses

1. V4 – Christ is better than the angels
2. V4 – He has a more excellent name than they
3. V5 – GOD never said this to the angels...yet He said it About Jesus.
4. V6 – All angels (includes Michael) are to worship Him. Was Michael an angel? Yes.
5. V7 – Angels are ministers; Jesus Christ reigns
6. V13 – No angel was ever commissioned to sit at the right Hand of the Father

Marginal Note – Christ is superior to angels; thus not of the angel class, as claimed by Jehovah’s Witnesses

Lesson #3 – Long discussion here but worth it – it symbolizes the entire book of Hebrews

Jesus Christ – **Prophet Priest and King!** – see vv 1-3

Refer to the book by Winfred Claiborne – Christ: Prophet, Priest, and King, An analysis of Hebrews

In OT 3 kinds of people who take center stage – 3 offices – prophets, priests, and kings

Prophet – One who speaks for GOD; Moses perhaps the greatest, we'll see in 3:3

Priest – Aaron The Levitical priesthood had to come from tribe of Levi

King – 3 kings of United Kingdom before the division – Saul, David, Solomon

Let us note the fact that Jesus occupies all 3 roles

Jesus as Prophet

Prophet: In verses 1, 2, the author contrasts Christ with prophets. “*God spoke to our fathers by the prophets*”, but now He has spoken to us by His Son.

Moses was perhaps recognized as the greatest of the prophets. Just think about the revelation given to him, the creation account and all the books of the Pentateuch. See [Deut 18:15-22](#) and note. Heb 3:3 makes the point that Jesus is greater than Moses.

There is a contrast in *time*, where other prophets spoke “*long ago*”, while Jesus spoke “*in these last days*”.

It's also significant that Christ is not called a prophet here. One may expect the passage to read “*but in these last days He has spoken to us by a greater prophet*”, instead He has spoken by

His Son. This is significant. Jesus is not just a better prophet, or even the *final* prophet. Jesus is the very *Son* of God. We don't get a messenger, we get the Son.

Jesus as High Priest

Christ “*purged our sins*” ([Heb 1:3](#)) and sat at God's right hand, showing His work was complete.

This is perhaps the easiest to notice and the rest of Hebrews unpacks the significance and superiority of Christ's priesthood. We might note 2:17; 3:1; 4:15; 5:10; etc.

Priest: What did the high priest do? See 9: 6, 7. The high priest of the Old Covenant offered up perpetual sacrifices on behalf of the people. But note he was a sinner who had to offer sacrifices not only for the people but for himself as well. Consequently, he was not the savior, but rather he was one who needed a savior like those he served.

As a high priest, Jesus acts on behalf of humanity, just as the high priest Aaron did for the people of Israel. As we see in Hebrews 10, however, Jesus is greater than the priests of old, for he does not offer up perpetual sacrifices, but rather he offers up only one sacrifice for the sins of the world—himself. He offered and shed not the blood of bulls and goats, but that of himself—for us. The reason why the blood of Christ is sufficient and exceeds the foreshadowed blood of bulls and goats is that Christ's blood has immeasurable redeeming value—not due to the amount, but due to its distinctive characteristic of being shed by the Son of God.

It could be said that both the Prophet and the priest stand between God and man. In the case of the prophet, he delivers the word of God from the top down. In the case of the priest, he delivers the sacrifices of people to God from bottom to top. So, Jesus is a prophet who delivers the word of God to us, and he is also the priest who delivers his sacrifice, on our behalf, to God the father.

Jesus as King

King: I see two connections here. In verse 2 Christ is “*appointed heir of all things*”, and in verse 3, the author alludes to **Psalm 110:1** in saying that Christ “*sat down at the right hand of the Majesty on high*”. As the eternal Son, Christ is sovereign over all creation.

Summary

Like a funnel, the offices of prophet, priest, and king merge and climax in the person of Christ. The Epistle to the Hebrews makes this clear without disregarding these Old Testament offices, and without making the Old Testament types into meager spiritualized gloom, but rather shows how Christ surpasses them.

- Moses was the great prophet; Christ is the Lord of the prophets.
- Aaron, and subsequent high priests, offered up sacrifices on behalf of Israel each year; Christ the great high priest offered up Himself once and for all.
- Kings of old (David, Solomon, Nebuchadnezzar, Nero, Constantine, etc.) had limited dominion and limited dynasties; Christ's dominion is over all things, for all time.

What this means is that we have **a sole Prophet**, Jesus Christ, who proclaims to us words of life unto our salvation, Christ's word of forgiveness—for us.

We have **a sole Priest** who reconciles us by his own body and blood, Christ's shed blood—on our behalf.

We have **a sole King** who exercises complete and just authority over the universe and the church, Christ's authority—over us.

So Christ truly is prophet, priest and king. The surprise is that He is the Son, not a mere prophet; He is the final sacrifice, the priest and the temple; and He is not just Israel's greatest king, but the king of all creation!

Lesson #4 –With the emphasis given to angels in chapter 1 it would seem appropriate for us to have a discussion about angels. What do they do? What do they not do?

See verse 14 again...

Angels are sent forth (present passive middle participle could read “angels are being sent forth” rendered as such by Young’s Literal Translation) to help Christians. Present – continuous; passive – subject receives the action; middle – acting on one’s self => happening all the time, GOD is sending them, ...guardian angels????

Angels are addressed in 3 lessons in the “Questions” series on the taylorstudies website. It might be good just to refer the class to these lessons.

All we have to rely on is what the Bible says – let’s be careful with our assumptions here BUT we can know what the word says...

The following brief discussion on angels comes from Burton Coffman commentary on Hebrews.

Perhaps a handout will expedite this point...Maybe make a listing on PowerPoint with the cf attached to expedite this brief study

- I. They are innumerable (Hebrews 12:22), "legions of angels" (Matthew 26:53);
- II. Angles as a group seemingly are organized - From the use of words like "archangel" (Jude 1:9)
- III. Angels are concerned with the affairs of the kingdom of God, the church, as is seen in
 1. the rejoicing of angels over one sinner that repents (Luke 15:7)
 2. in the promise of Christ to confess his followers before God and his holy angels (Mark 8:38).
 3. The angels announced Jesus’ conception and His birth, strengthened him in Gethsemane, rolled away the stone from his grave, announced his resurrection, and escorted him to glory.
 4. In the second coming, Christ will appear with ten thousand angels (perhaps a symbolical number for an infinite host) (2 Thessalonians 1:7);
 5. and angels shall be assigned the task of separating the precious from the vile (Matthew 13:41, 49).

IV. The verse before us is a flat declaration that angels perform services for them that shall inherit eternal life – ASV “*sent forth to do service*”

And so a fair inquiry is, "What services?" The scriptures reveal the following kinds of services performed on behalf of people by the angels of God:

- (1) They bear away the souls of the righteous in death (Luke 16:22), as in the case of Lazarus.
- (2) They oppose purposes and designs of Satan, not in their own names, but in the name of the Lord (Jude 1:1:1:6).
- (3) They execute the punitive judgments of God upon the wicked, as in the case of Sennacherib (2 Kings 19:35) and that of Herod (Acts 12:23).
- (4) They exert influence over the rulers and governments of nations, as in the case of Persia (Daniel 10:20).
- (6) They exercise care over little children, as shown by Jesus' words (Matthew 18:10).
- (7) They are actively employed in maintaining free course and availability of the word of God, as indicated by a mighty angel's holding in his hand "a little book" open (Revelation 10), a book which must certainly be hailed as the New Testament.

People can know nothing of angels except what God has revealed through the Bible; and, even from the Bible, it is possible to make incorrect deductions; but some things are definitely clear. There are countless millions of angels whom God created to perform his will, with particular emphasis upon those matters that concern the salvation of people. Great as the privileges of angels appear to be, worshipping of the angels is forbidden (Colossians 1:18); and they have no mediatorial function between God and man, that position being reserved to Christ alone (1 Timothy 2:5).

Let's Review

We introduced ch 2 last week and made a very brief point about *pararreio* – to drift past.

Chapter 2 – Christ, the Captain, the Author, of our Salvation

Recall that Christ is found in every chapter. The title of chapter 2 comes from v10.

ESV says founder; NASB says author

Captain is translated author in 12:2 – *the author and finisher of our faith*

We begin chapter 2 with our 1st warning – chapter 1 devoted to Doctrine; now we have Warning

Verses 1-4 This is the 1st of our “warnings” or “exhortations”

The Danger of Neglect

Shift gears from the doctrinal section – Read verses 1-4 together

Let’s talk about the “great salvation”

Therefore – on the heels of the doctrinal discussion of Christ’s superiority over angels

We – Christians, not alien sinners, the author includes himself and is speaking to faithful believers. Why is this important? It underscores the fact that apostasy is possible. Some mistakenly teach that “once saved always saved,” that one cannot fall from grace. The book of Hebrews in its entirety refutes this.

Must – not a choice (some versions have ought – still an encouragement)

More earnest heed – contrast this with the opposite found in v3 – that is, neglect

To the things we have heard

Drift away – only place in scripture it is used – parareo – to drift past – use illustrations of drifting on water. Drifting on the water is not sudden, rather it happens very slowly. Recall the time we were swimming on the Tenn. River alongside the boat. Didn’t even realize there was a current but after a long while we couldn’t even see where we started. Compare to error!

Word spoken through angels – the Old Law

If – used in the sense of “since”

Neglect – the word is not “reject” – again the Christian, one who has accepted the truth, is addressed. Word means “be negligent, make light of, no regard”

So Great a Salvation

Described in 4 ways – mark them in your text – minimal comments on each

1. First began to be spoken by the Lord
2. Confirmed to us by those who heard him – this confirmation is through the inspired word
3. GOD also bearing witness with signs, wonders, miracles, gifts of the Holy Spirit
4. It is according to His will

An additional observation about #2 in the list - Heb 2:3

Was confirmed to us by those who heard him => to me this removes Paul (and Luke) as a possible writer of the Hebrew letter. Again it is foolish for us to speculate on the penman of Hebrews. Burton Coffman has a wonderful commentary online – I use it frequently and respect his explanation of many difficult passages. But here he goes out of his way to explain why this **doesn't** remove Paul. I personally think that it does. However, it might not remove Barnabas among others.

This begins the Doctrinal section #2

Verses 5-8 Man disappointed GOD. Quotation is Psa 8:4-6

This is another argument for the superiority of Christ over the angels. The “*world to come*” is not the “millennial age” but a reference to the Christian age.

The OT quote is from Psa 8 - “*what is man...*”

Though man was made lower than the angels, he was crowned with glory and honor and set over all things – Gen 1:28 – “*have dominion over every living thing*”

Man was to control everything but because of his fall in the Garden he proved that he couldn't even control himself.

Note v7 and comment about evolution – GOD says man was made a little lower than the angels (and in His image); evolution says man is just a little above the apes => Big Difference!

Verse 9-10 One of those verses that starts “*BUT we see...*”

Rom 3:21 – *But now the righteousness of GOD;*

Eph 2:4 – *But GOD who is rich in mercy because of His great love...*

Rom 5:8 – *But GOD demonstrates His own love for us in that while we...*

Man did not live up to his end of the authoritative role – *But we see...* and so the Perfect Man came to achieve that task.

This era was not subjected to angels. It was subjected to the Perfect Man – v9

V9 – Angels don’t die thus Jesus had to be made a little lower than the angels in order to taste death for everyone who so chooses

Verses 10-18

WJ referred to this passage as “brehtaking” – when we realize what Deity did for us!

Rom 5:8 – *But GOD demonstrates His own love for us in that while we...*

Jesus came to the earth and lived as a man so that He could demonstrate His care and understanding.

The Captain of our salvation – NIV pioneer; ESV founder; NAS author

Greek word – means one who takes the lead

So what does that mean?

1. V10 – through sufferings – **He understands** what it is like to hurt
2. V13 – **He knows** what it is like to have to rely on GOD, to trust in Him – recall the Garden scene and the sweat drops of blood, nevertheless not My will but Thine be done.

3. Vv 14, 15 – **He knows** the trauma associated with death.
Jesus' conquering of death should take away the fear of death. Have you known someone who faces death with a strong faith? We fear death because of the unknown but is it really the unknown? What about Lazarus and the rich man? Read v15 again.
4. V18 – **He knows** about temptation. Remember Mt 4 – Jesus was tempted 40 days, not just the 3 times. There is a lesson we often overlook. Mt 3:16 “when” He had been baptized; 2 verses later in 4:1 – “Then” Jesus was led by the Spirit into the wilderness => temptation is soon to follow our conversion.
5. Jesus not only suffered for us – **He suffered** like us

In becoming GOD in the flesh, Jesus was “one of us”- note the intimacy

1. V11 says we are all one
2. V12 He call us His brethren
3. V13 He refers to us as children
4. V17 We are His brethren

V17 – He became our High Priest – the 1st of many references to such in Hebrews

What did the High Priest do?

Jesus made propitiation (see the card from Rom) - price necessary to satisfy the justice of GOD

Note the 2 descriptions – merciful and faithful – merciful with the power to deliver; faithful – our salvation depends on it, 1 John 1:9

Merciful and faithful

He is merciful to us. He is faithful to GOD.

May we strive to be the same to our fellowman. We can be merciful to others, that is, by not giving them what they deserve. Romans 12:19 tells us to leave the vengeance to GOD. We can do that without compromising the truth. We can be merciful and yet still be faithful to the truth.

This doctrinal section continues on through 3:6 but we can stop here and make some observations in the way of application for chapter 2.

Let's Review

Give very simple review of chap 2 textual study and get into the Lessons of Application

Our 1st warning section – Therefore we must give the more earnest heed...

Our 2nd doctrinal section – v5ff

GOD made man a placed him over all creation

Man failed

GOD sent the Perfect Man to be the captain of our salvation

We noted several things About Him – His resurrection releases us from the fear of death

Though it was alluded to in 1:3 for the 1st time it is noted “He is our High Priest”

Lesson for Us

1. Giving Heed to the things we have heard

We talked about the idea of “drift away” – Greek word *parrareo*

And the text gives us the antidote for this – give heed vs. neglect

Let's consider the word heed...

heed – Greek *prosecho* – pro => forward, echo means to have or hold – give attention to; be addicted to

other uses of *prosecho* in the NT

1 Tim 3:8 – given, in a negative sense – not *addicted* to wine => an addiction
“given” to something, addicted to it

In Heb 2:1 – we must give the more earnest heed (*prosecho*) => think about it, dwell on it, as one with an addiction

Give heed to the things heard – so what are the things we have heard? The truth, the gospel, the new covenant as opposed to the Old Law.

And finally, the phrase,

Give the more earnest heed is Present Tense – continual

And thus our warning – heed vs neglect – is an on-going battle. It is a lifelong addiction to the truth, the things we have heard.

The word neglect is aorist tense – just a one-time decision. While heeding is on-going; the Hebrews were being warned against making the one-time decision to go back to Judaism.

Remember the theme of the book – DO NOT GO BACK!

And that applies to every one of us – wherever we came from and from whatever we came out of – DO NOT GO BACK

2. We address several false doctrines in chapter 2 – at least 4 – we will visit these briefly (It might be of interest to start a running log of the false doctrines refuted in Hebrews) Recall ch 1 has already addressed the error espoused by the Jehovah's Witnesses, i.e. that Jesus Christ was really Michael the archangel.

Note the acronym TULIP – Calvinism – 3 of the 5 are refuted in this one chapter.

- V1 – we have already addressed the error in “once saved always saved.”
Once saved, always saved is the P – Preservation of the saints.

The book is addressed to Christians (we v2; sanctified v11; children of GOD v13; holy brethren 3:1; etc.) exhorting them to stay the course, don't turn back! All of this discussion has no meaning if it is impossible to fall or lose our salvation, i.e. to drift away. I'm told there are over 2,500 verses in Scripture that teaches that it IS possible to fall away.

- V9 – Predestination and Limited Atonement are refuted – Jesus tasted death for everyone. Discuss both doctrines 1st.

Limited Atonement – the “L” in TULIP – Jesus' death and blood was shed for a limited number of people – those who are predestined for salvation.

Here we clearly see Universal Atonement – HE died for everyone – clearly refuting the idea of “Limited Atonement”

Do note that “Universal Atonement” is not the same as “Universal Salvation”

- V11 – Total Hereditary Depravity is refuted.
The T in TULIP – totally depraved – original sin – we are born guilty

Jesus was not guilty of sin yet He was “of one”

- V10, 17-18 Deism proclaims that GOD created the universe, then backed away from it, like the clock wound it up and set it in motion with no further concern for us. V10, Jesus came from GOD to die on our behalf. V17, Jesus continues to serve as our High Priest. This doesn’t sound like the GOD Who is removed and watching everything just play out.

3. The song lyrics. “We are fam-i-ly” – the following is from Dan Winkler’s book...
Term found in v12 – assembly – ekklesia – the church – same group Jesus called brethren in vv 11, 12. The implication is we are family.

Think about what makes us a family...think of the analogies we see in Scripture

- We share in the same “birth” – baptism in water for remission of sins – John 3:3-5 (*except a man be born again, he cannot enter...*); Acts 2:38
- We share the same Father – GOD – 2 Cor 6:18; Gal 3:26-27 (*you are all sons of GOD*)
- We share the same mother, the church – Gal 4:26
- We share the same name – Christian – Acts 11:26; 26:28; 1 Pet 4:16 – Isa 62:2
- We share the same inheritance – heaven – Acts 20:32; 1 Pet 1:4

I’d say that makes us a family!

4. Let us as faithful children strive to escape the bondage described in verse 15 – aka the fear of death.

Heb 9:27 - says it is appointment we will all make.

And the Scriptures portray death – not as a fear but consider this

Rev 14:13 – *Blessed are the dead who die in the Lord – they rest from their labors and their works follow them.*

Phil 1:21-23 describes it as a folding of a tent- see also 2 Pet 1; 13, 14

1 Thes 4:13-16 calls it a sleep – Jn 11:11 Jesus did the same

1 Cor 15 – the great resurrection chapter gives us hope – *O death where is your sting?*

Luke 16 gives us the account of the rich man and Lazarus.

2 Tim 1:10 – Christ has Abolished death!

Let us take comfort as the Psalmist did in 116:15
Precious in the sight of the LORD is the death of His saints.

Let's Review

No review other than overall comments

Note the 1st 6 verses are a continuation of the Doctrinal section #2 beginning with 2:5

Chapter 3 – Christ the Apostle and High Priest of our confession

Let us note vv 1-6 to finish the doctrinal section continuing from chapter 2.

Therefore – note chps 2, 3, 4, 6 begin with this word...

Therefore – drawing a conclusion from the points made earlier in ch 2 – Jesus experienced death and released us from the bondage of fear, He made propitiation for our sins, He suffered, He was tempted (vv 15-18), He is our Faithful High Priest. Because of this, note the comparison now turns to Moses.

Holy brethren – in ch2 we are called “sanctified” and “children of GOD” – They, and we also, are holy, sanctified, partakers of the heavenly calling, children of GOD only through the

imputation of righteousness on the part of Jesus Christ – refer to the placards from the book of Romans on the classroom wall – cf Rom 8:1

Jesus is referred to as Apostle – the word simply means “sent forth” – GOD sent His Son to die for us. He is also called the High Priest – the major theme of the book of Hebrews. We’ve already noted the references made in 2:17; 3:1; 4:15; 5:10; etc.

Previously Scripture showed the superiority of Christ over the angels, Jesus is better. Now, the text makes a similar point in regards to the great prophet, Moses. Jesus is better. The covenant given by Jesus is far greater than that given by Moses. Here are the reasons given:

1. Jesus was the builder of GOD’S house; Moses was just the inhabitant of his house. The builder is worthy of more glory than the resident. V3
2. Every house is built by someone. This is the law of causation. Every effect must have an adequate cause. GOD is the builder of all things. According to Jn 1:1 Jesus was involved in the construction of the entire universe. V4
3. Moses was faithful in his house as a servant; Jesus is over His house (the church, whose house we are!) as a Son. V5-6

Then we come to this phrase...

V6 – If we hold fast...

The argument is clear. Judaizing apostates are leaving the greater for the lesser. Calvinism may teach otherwise but make no mistake, Christians can lose their salvation! Apostasy is possible. There are 2500+ verses teaching this.

Gal 5:4 – *You have become estranged from Christ, you who attempt to be justified by the law; you have fallen from grace.*

This describes the Hebrew brethren’s plight – estranged from Christ => were once with Christ – if you turn back to the law you will fall from grace!!

This ends the 2nd Doctrinal section – 2:5 thru 3:6 –

1. Man failed
2. But we see Jesus – the captain of our salvation
3. He is our merciful faithful High Priest
4. He is better than Moses
5. It is possible to lose our salvation – so...

So this sets up perfectly for our next warning – Warning #2 beginning with “therefore”

Therefore – because it is possible to fall – do not harden your hearts!

Verse 7 begins the next Warning section (runs through 4:13)

Verses 7 – 11 come from Psa 95:7-11. Psalm of David according to Heb 4:7

But before we look at the quote from Psa 95 – don't miss this point in v7a!

NOTE – as the Holy Spirit says!! The Holy Spirit authored the Bible!! Men were just penmen.

Note 7a and 4:7b – the Holy Spirit says vs saying in David

ESV clears it by “saying through David”

Today – urgency – 1 Cor 6:2 – **Now** is the day of salvation!

Refer to the fact this admonition appears 3 times in this warning! (vv 7b-8, 15, 4:7)

The repetitiveness emphasizes the urgency (once would have been enough but 3 times)

There is no postmortem plan of salvation – baptism for the dead, second chance, etc. –

Today – as long as we have today we have a choice in the matter

If (conditional) **²you** (personal) **³will hear His voice** (we must be willing to listen) – it is man's choice; GOD does not force the issue;

Do not harden your **hearts** –

Hardening is a gradual process – and if allowed to continue will become fatal – my grandfather died of what then was referred to as “hardening of the arteries” – not sure what that is called today

But here we are talking about a much more serious issue – hardening of the heart – a spiritual matter

It is the sin that will not be forgiven because the hardness of the heart will not permit repentance.

See v13; Prov 29:1; 2 Tim 4:1-2; Eph 4: 18, 19

V10 – they go astray in their **heart** – where it begins – vv 8, 15, 4:7

Mt 15:8 – *these people draw near to Me with their mouth, and honor Me with their lips, but their heart is far from Me.*

Vv 12-13 is the purpose statement of the Book of Hebrews. We will come back and visit this in our application.

We note the rest of chapter 3 is an example of apostasy, falling

This is the reason we study the OT today – lessons for us are contained therein

V16ff

V18 – rest to them was the promised-land; rest to us is heaven – see ch 4:1, 3, 5, 10, 11

Application 1 - Vv 12 - 14 – Apostasy is Possible – see 4:11

In my manuscript of the study of the 100 great passages of the Bible (I hope to publish one day) – these 3 verses are the only ones from this great book. As noted earlier it is the purpose statement for the entire book of Hebrews.

Calvinism teaches the impossibility of apostasy and usually will do so in a couple of ways

1. The one who fell was never a true convert to begin with
2. One may fall but he will never fall *away*

Let us consider what we see in vv 12-14

Mark 5 key words in the passage -

1st note it is **brethren** being addressed – cf 3:1; 3:14

2nd if not diligent (beware! – KJV Take heed; Christian Standard Bible, Watch Out;) then an evil heart of **unbelief** will follow – Rev 21:8 notes these unbelievers will be lost

3rd those in that state of unbelief are **departing** from the living GOD

4th see the resulting heart condition in v13 described as **hardened**

5th the word **if** in v14 is clearly not the “since” use but rather the “conditional” use of the word

Circle words brethren, unbelief, departing, hardened, and if – note apostasy is possible

Link to 4:11

Really if apostasy is not possible the entire message of Hebrews is futile.

Let's Review

Quick review of application lesson #1 in vv 12-14, just to make the antidote point – just reference the 5 circled and numbered words – and we will move into Ch 4.

Additional Observations – that we mention in passing...

1. Beware – Take heed! – Watch out! – Danger!! – the danger is #2
2. Evil heart – where it begins and note it is called “evil”
3. Today – we mentioned the urgency – as long as we have life there is hope
4. Deceitfulness of sin – sin always promises what it can't deliver

V13 – how does the verse begin?

But the antidote is given also – exhort translates the Greek word parakaleo meaning to call (kaleo) someone to your side (para) for encouragement or strength

One another verses – note the idea of reciprocity

Daily!! – Today, daily, urgency!!

Application 2 - Vv 18-19

Many teach a faith only doctrine. “All you have to do is believe.” And in fact those same friends will condemn any sort of works. But note the connection between belief and obedience, i.e. faith and works

Several verses in chps 3 (vv 18-19); 4 (v2, 6, 10, 11); 6:10, 12

V18 – *those who did not obey* in NKJ is rendered *them that believed not* in KJV. Most versions including the ASV translate as the NKJ – disobedience and unbelief.

Point is – obey and belief are inseparable

Chinese Proverb – **To know and not do is to not know**

V19 – emphasize the point about belief being necessary – Heb 11:6 (*But without faith it is...*). There is no disagreement with any believer about this. The disagreement comes from many when we say that actions are necessary; many will equate this with works and proclaim all that is necessary is belief. But I want you to note a connection here in the text.

V19 – circle the words unbelief in v19 and those who did not obey in v18. Unbelief and disobedience is tied – see 1 Pet 2:7 – *Therefore, to you who believe, He is precious; but to those who are disobedient, “The stone which the builders rejected has become the chief cornerstone.”*

See Heb 4:6; 5:9 – obedience is necessary

Chapter 4 – Christ our comfort and example

This 2nd warning section continues – 3:7 through 4:13 at which point we will stop instead of finishing the chapter. We’ll add the last 3 verses to ch 5 and the next Doctrinal section.

Overview of vv 1-10

The discussion involving rest in vv 18-19 of ch 3 continues. But note there are at least 3 different “rests” discussed.

The rest in vv 18-19 was a “type” with heaven being the “antitype”. Although Joshua led them into the Promised Land, the rest, the text notes that a future rest still exists – v9.

And mention is made of GOD resting on the 7th day – not in the sense HE was tired but in the sense that HE ceased HIS labor. We too will cease our labors when our work on earth is done – v10.

Now let us make some observations about the text...

Therefore (see chps 2, 3, 4, 6) – the word appears 5 times in ch 4 – a very important word in Hebrews as it was in Romans. Therefore ties back to the earlier discussion...

Chp 3: 6, 14 – “hold fast – firm to the end” – now chp 4 begins with what awaits at the end if we do – Heaven...

His rest – the reference to our eternal reward. Rest is used in different ways in Hebrews – rest to the children of Israel was the promised land; rest to all faithful Christians is Heaven; rest is even referred to as GOD rested on the 7th day, certainly does not indicate HE was tired, but rather that HE ceased from His labors (v10).

Let us – the 1st of the 13 hortatory references in Hebrews – reminder of ‘let us’ encourages us – remember this is a warning section! 4 times in ch4 we find this exhortation!! We’ll discuss all 4 later.

V1 – **Let us fear (phobeo)** – why should Christians fear? See 2:15, He released us from the fear of death. Yet here we are to fear. Read the rest of v1 – because as long as we are in the flesh we are subject to forfeiting our eternal reward, our rest! Just the fact that that is a possibility scares me!

Now here is the reason for my fear – There is a rendering in the ASV ...

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.

Burton Coffman has this to say...

“The word “haply” injects the idea of inadvertence.

It must be supposed that the far greater part of Christians falling away from faith in Christ do so unintentionally. Few indeed ever decide boldly against the Lord, and move decisively against him; but, on the contrary, they allow inattention to spiritual things, carelessness in attending worship, neglect of daily prayer and study of the Word, and encroachments upon their time due to worldly and pleasure-loving friends to divert their attention first, and later their whole life and conduct from the path of honor and duty.”

My fear? Through neglect, unintentionally, I lose my salvation.

V2 – we Christians have had access to the gospel, just as the Israelites did with GOD’S word, yet it did not profit them because they were not obedient, see 3:18; 4:6 – aka not being mixed with faith!

Note – the source of their faith – the word which they heard! – The word produces faith (Rom 10:17) in the heart of the believer – note the connection and circle “the word, heard (2 times), and faith” in v2 and make a marginal note to Rom 10:17.

Let's Review

Ch 4 continues with our Warning Section #2 – 3:7 thru 4:13

The great point from 3:12-13 is that apostasy is possible; we spent considerable time looking at least 10 words in the text developing points associated with each one.

Apostasy is possible – So ch4 begins “*therefore...*”

V1 – also contains our 1st of 13 hortatory statements – “*let us*”

“*Let us fear*” – phobeo – fear what? That we might lose our salvation!

ASV – renders it “*let us fear lest haply...*” => most will do so unintentionally,
by neglect, we drift away, parrareo (2:1-3)

V2 – marginal notes – the word, heard, faith are words circled in v2

Look at them in reverse order – faith hearing word – and c/f Rom 10:17

Getting into v3 will reference “rest” – might recall the various ways rest is used in our study

There are at least 4:

1. 3:18 – the land promised to the children of Egyptian bondage, a type – maybe have brief discussion of **type and antitype**. The lessons are endless – e.g. the holy of holies in the tabernacle was a type, the high priest entered once a year to offer sacrifice for sins; the antitype is heaven, of which is said, Jesus entered once.
2. 4:1 – the “land” promised to the faithful Christian, the antitype is heaven

We pick up with new material here...

3. V3 – do enter that rest – Recall we said rest is used in different ways in the text. Here it is used in yet another sense. Note here it is in the present tense. Here it is used like we find in Matt 11:28...

Come unto Me, all you who labor and are heavy laden, and I will give you rest.

There is a peace available to the Christian in this life as well. A big part of that rest is the promise in v1 – we have a guarantee, a promise of eternal life IF we remain faithful.

Phil 4:6-7 – *Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to GOD; and the peace of GOD which surpasses all understanding, will guard your hearts and minds through Christ Jesus.*

That sounds like rest in the present tense to me!

4. And rest is used lastly in the sense of “ceasing our labor”

V4 and v10 – the wonderful analogy of GOD resting after His work of creation and our resting after our life’s work on earth is done. V10 referring to those who have passed.

V6 – This is a summary of the entire discussion

KJV says because of unbelief; every other major translation says “because of disobedience”

Already discussed belief/obedience inseparably tied – Ja 2:18 – *show me your faith without your works and I will show you my faith by my works.*

Word disobedience is translated from the Greek word...

Apeitheia - ä-pā'-thā-ä - obstinate opposition to the divine will

To know and not do is to not know

The word faith is *pistis*

The Greek word *a.pistis* would be unbelief, lack of faith

Apeitheia is much stronger than unbelief – disobedience is a better translation

V7 – TODAY

Today => over and over we are warned of the urgency

Refrain from heartening the heart – v7 – see John 12:39-40; not would not, could not!

Again the idea is we can allow our hearts to be hardened to the point of no return

Note the obvious connection of “hardening” and the previous verse – Obey – see v6b

V8 – If the ultimate rest spoken of (heaven) had been achieved with Joshua leading them into the promised-land then David many years later would not have spoken of another day.

The Promised Land was used as an analogy.

Incidentally in my NKJ – note the capitalization of HE in vv 3, 4, 7, etc. – referencing the point we made about the authorship of the Bible is the Holy Spirit – cf 3:7

V9 – heaven is a prepared place for a prepared people! It is for “*the people of GOD.*”

Spiritual Israel – the church – the faithful – Rom 8:1, walk not after the flesh but...

Vv 11-13

If vv 1-10 encourage obedience; vv 11-13 encourage diligence

Diligence – literally exert ourselves KJV says labor => there is work to be done

Diligent to enter that rest – we have that rest now only in the sense that it is a promise.

Lest we fall like the Israelites of old. V12 begins “*For...*”

3 things are mentioned here – **the antidote** as we have been saying!

1. V12 – *The word of GOD* => we need to spend time in the word – cf Rom 1:16 – *For I am not ashamed of the gospel of Christ for it is the power of GOD...*; 1 Cor 15:1,2; Jam 1:21
2. V13 – Think about GOD’S omni-presence – cf Psa 139:7-12 – David said, “*Where can I go from Your Spirit? Or where can I flee from Your Presence?*”
3. V13 – Remember we will give an account of our actions – cf Rom 2:6; 2 Cor 5:10

V12

We will come back to v12 shortly but for now just note this: the antidote for falling – “*For the word of GOD...*”

GOD’S word is not a dead document – it contains power to strengthen us, to empower us, to build us up. Indeed it is living and powerful!

Soul/spirit; joints/marrow – it will cut deep

Heart! – This is the key because it is the beginning – “*do not harden your hearts*” – and cf 3:10

The point is obvious – we will all stand before our GOD in judgement.

Some have observed v13 tied with v12 has reference to the burnt offerings as they were laid on the altar. They were stripped of their skins, their breasts were ripped open, their bowels were taken out, and their backbone was cleft. This is the import of the original word. Then they were divided into quarters; so that outwardly and inwardly they were fully exposed to the eye of the priest, in order to a thorough examination ([Leviticus 1:5,6](#)); and, being found without blemish, they were laid in their natural order upon the altar and burnt.

Here then is the explanation of the image in the author's mind that caused him to mention such things as joints and marrow, the significant warning to Christians lying in the fact that the word of God is Able to discover blemishes or taints of character by means of the most thorough and accurate discernment of the entire man, such being the spiritual equivalent of the priest's minute examination of the ancient sacrifices. Not one little sin shall ever be Able to crawl by the eyes of the Eternal God without receiving its just condemnation and punishment; and that is the overwhelming reason why every man should fly to Christ for refuge and forgiveness.

Let's Review

When we were last together we finished looking at vv 1-13 of ch 4

This ends the 2nd warning section – 3:7 thru 4:13

We will pause here before going on to note a couple of lessons of application

Then beginning with 4:14 we begin the Doctrinal section #3 – (thru 5:14)

In summary this 2nd warning section

1. 3:12 – 14 could be listed as the key verses in the book, certainly a purpose statement. Apostasy is possible! Do a very quick review of the words in vv 12-14 that refute the Calvinistic doctrine of “preservation of the saints”
2. A great example is given (3:16 – 18) The Hebrew Christians were being encouraged by the Jews to return to Judaism. This is an exact parallel to the Israelites grumbling in the wilderness, wanting to return to Egyptian captivity. (Take a moment and really develop this idea on the white board) The parallels are endless: were under Egyptian bondage; were under bondage to the Old Law.
3. One antidote is listed – see 3:13a
4. With no review simply make the point that “disobedience/unbelief” are linked
5. Now before we go on to our next Doctrinal Section, let us go back into the text in chap 4 to observe a couple of lessons

Lessons of Application

1. Let us (pun intended) examine the 4 (of 13) hortatory phrases found in chp 4

V1 let us fear lest anyone come short of it

V11 let us be diligent lest we fall

V14 let us hold fast our confession

V16 let us therefore (!) come boldly (with confidence) to the throne

The 1st 2 are warnings of apostasy – note they are in the warning section

3rd one – looking ahead – the antidote for falling; hold fast, remain faithful, don't go back

4th one – the result! – the promise; we are able to come before GOD without blemish.

2. GOD'S word is profitable, living, and powerful

See v2 – the gospel, the word, is profitable only if mixed with faith

V12 – word of GOD is living and powerful

The word is a sharp two-edged sword

Called exactly that in Rev 1:16; 2:12 - and then in v16 – *the sword of My mouth* – and finally in 19:15 – *out of His mouth goes a sharp sword*

C/f Eph 6:17 – we usually note that it is the only offensive weapon

But it is also to be used defensively!

Jude tells us *to contend earnestly for the faith* – contend from Greek word meaning to fight!

And to beware of those who creep in by the side door – how do we do that? With the sword, the word!

Look at 1 Tim 6: 3-5 together noting the contrast of “words”

But of what benefit is it if we do not KNOW it? The implication is clear – we must study!

There are 3 words in v12 I wish to draw out...circle them in your text...discerner, thoughts, intents. They all have to do with “the heart” – see last word in v12.

It has been said there are 3 components of the heart – all found in Scripture

1. Emotions – with the heart we love, hope, desire, hate
2. Intellect – with the heart we think, reason, believe
3. Will – with the heart we intend, purpose, we act

1. Feel
2. Think
3. Do

Now let's see what the Scripture says about each component:

1. Mt 22:37 – *you shall love the LORD your GOD with all your heart* – we love with the heart – this is the emotional component
2. Prov 23:7 – *For as a man thinks in his heart so is he* – with the heart we “think” – the intellectual component
3. Rom 6:17 – *But GOD be thanked that though you were slaves of sin, yet you obeyed from the heart* – with the heart we decide and obey – the action or the will component
Rom 7:15 – *What I will to do...*

Now look what we have here in v12 with the Greek definitions

1. Is a **discerner – judge** – this is the emotional aspect (only place word is found in Scripture) – literal meaning is ‘passing judgment on the thoughts of the mind’
2. **Thoughts – thinking** – the intellectual aspect
3. **Intents – the will or purpose** aspect

Thus the way we **feel** – the decisions we make, the way we **think**, and what we **do** should all be governed by the “sword of the Spirit”

And again, how does that happen short of our being serious students of the word?

When Psa 119:11 tells us to hide the word in our hearts, how else do we do that short of study and memory work?

Now note the three aspects of gospel

Believe facts – death, burial, resurrection – you don’t obey facts; you believe them – this is the intellect.

Promises – this is the hope we hold onto – again you don’t obey promises– forgiveness of sins and hope of eternal life – this is clearly the emotional aspect of the gospel.

Well what is left? OBEY

Obey commands – believe, repent, confess, baptism – this is the will aspect; the DO!

Wendell Winkler once said if you teach a Bible class there are 3 things to remember

1. Head – what to know – intellect – know facts
2. Heart – what to feel – feel emotions – promises, touch the heart
3. Hand – what to do – will or the intent – one “does” the commands

I need to remember this as I teach.

Vv 14 – 16 **This begins Doctrinal Section #3** – (runs thru 5:14)

This is an introduction into a lengthy section about the priesthood of our LORD, taking up the greater part of the middle of the book of Hebrews. This is not the first time He is portrayed as the High Priest but this begins a greater detailed discussion.

17 times in Hebrews Christ is depicted as the Christian’s high priest – 2:17-18; 3:1; 4:14-15; 5:4-5;

We will pause here to insert the special study “Priests and the Priesthood” which is a major theme in book of Hebrews. So let us take a little side trip before resuming our study.

The Priests and the Priesthood

Word priest or variation is found 700 times in OT and 80 times in NT

What is the meaning of the word?

One who offers sacrifice on behalf of those he serves

To serve as a mediator between man and GOD

The Biblical defn is found in Heb 5:1 – One who stands between GOD and man; offers sacrifice on behalf of man

Historical Facts

Every culture in history has had priests – Assyrians, Babylonians, Egyptians, Greeks, Romans, Hebrews – even the American Indians had their medicine man or the holy man

For example see Gen 41:45 – Pharaoh gave Joseph the daughter of an Egyptian priest as his wife

This is important to note because it implies every culture has acknowledged that man has failed; that there is a law or higher power in which he failed. This is the universal recognition of sin – Rom 3:23.

I have a marginal note beside Rom 3:23 – The Chinese proverb – “There are 2 good men, one is dead and the other is not yet born.” The implication of course is all others are guilty!

4 points

1. There is a universal law or higher power to whom man is responsible
2. Man has failed to live up to this law
3. Man has guilt
4. He needs a remedy or atonement – a need to remove the guilt and re-establish the connection to the higher power

In every culture, the priests fill this need.

Let's Review

We are ready for the 3rd Section in our study of Hebrews

As you recall, each section consists of a Doctrinal Section and a Warning Section

Use the PowerPoint slide to briefly review each

Prior to beginning this 3rd Section – which begins a lengthy discussion About the Priesthood

Note several references in Hebrews e.g. 4:14 5:1 5:5 7:1 8:1 9: 6, 7

To prepare us for this it will be worthwhile to discuss the Priests/Priesthood a little deeper...

The definition – Hebrews 5:1

An historical fact – every culture has had priests – the implication: all realized a higher power, a higher law, man's failure to live up to the law, and thus a need for a mediator.

We now want to continue by looking at **the priesthood in the 3 major dispensations:**

We likely will spend our time today with this discussion before returning to our study.

The 3 Major Epochs

1. Patriarchal Period – Father ruled (Father – Pater; ruled – archos)
The father served as the priest – the go between, the mediator – offering sacrifices

Job 1:5 – Job offered sacrifices on behalf of the family – He acted as a priest
Noah – as soon as he left the ark, built an altar – Gen 8:20
Abraham – built an altar to sacrifice to GOD – Gen 22
Moses' father-in-law Jethro called the priest of Midian in Exo 18:1 – note this was prior to the Mosaic law Go ahead and turn to Exo 18 and note the following comments:

Note Exo 19:12 – make marginal note to c/f Heb 4:16 - Then we come to the giving of the Law in Exo 20 which begins what we refer to as the next dispensation...
2. Mosaic Period
Aaron, brother of Moses – was 1st high priest – see Exodus 28:1
All high priests came from male descendants of Aaron

IT is at this point I want to emphasize the role of the OT Priesthood
The OT Priesthood was to extol the Holiness of GOD

GOD is holy – this is so far beyond our comprehension – His Purity can't be illustrated adequately

The key word in Leviticus is holiness. GOD is holy – man is sinful

Back to Exo 19 – v6 holy nation – vv 10-13

Consider drawing on the board – GOD is Holy in heaven; man is sinful on earth

Isa 6:3 – The Seraphim cried “*Holy, holy, holy is the LORD of hosts*”

Rev 4:8 – The heavenly scene, the four creatures cry, “*Holy, holy, holy, LORD GOD Almighty, Who was and is and is to come.*”

Hab 1:13 – *You are of purer eyes than to behold evil...*

We just can't grasp the magnitude of this

Note the process by which an Aaronic descendant became the high priest

Chps 28-29 of Exodus detail this – note esp 28:36; 29:1

He first had to go through a purification process – multiple washings – 7 days – special clothes, Rituals, Sacrifices

All of this to honor the holiness of GOD.

How our modern world needs this! How flippant our attitude to GOD

Thus the priesthood serves as an object lesson for us

It fills the vast void between sinful man and Holy GOD

So the priesthood is a conduit by which man can approach GOD (illustrate on board)

As sinful man and because of Hab 1:13 – man is not in a position to come before GOD – to come into His Presence

The priesthood is a type - Heb 10:1 calls it a *shadow of good things to come*

So the priesthood prepared us for the coming of the Christ and the church

Many other types/antitypes – e.g.

Note the tabernacle and later the more permanent temple represented the coming church

1 Cor 3:16 – You are the temple of GOD

1 Pet 2:5 – you are living stones – built up as a spiritual house

Gal 3:24 – The old law was a school master (NKJ tutor) bringing us to Christ

3. The Christian Age – the priesthood of the New Testament

Discuss the confessional of the Roman Catholic Church

Is the preacher a modern day priest? No, of course not

Do we have priests in the Christian era? Yes we do!

In fact, all believers today are priests – we all operate under our High Priest Jesus Christ!

Let us consider 1 Pet 2:4 – LORD – the cornerstone stone (v6) – rejected by man –
GOD’S chosen and precious – Christ is that living stone

V5 – you also – has reference to Christ but note Peter knew he was not the foundation
we also are living stone(s)

a holy priesthood

Not a physical sacrifice but SPIRITUAL

Through Jesus Christ – HE is our high priest; we operate as the ordinary priests

We worship GOD not thru the Aaronic priesthood but through Jesus Christ our High Priest

Read vv 6 thru 9 observing the marginal notes in my bible

V7 – believe/disobey – disobedient from word apeitheo (not to comply with)

V9 – ESV, ASV, NASB – chosen race – note there is only one race in the church!

a royal priesthood – pause for deeper discussion – for 2nd time called priesthood (v5)

In OT times these 2 offices were separate

Kings descending from David – Heb 7:14 notes this was tribe of Judah

Priests descending from Aaron and later the tribe of Levi

But note in OT there was a division between the 2 – the regal side and the priestly side

In Christ – we function as both!

We are priests operating under Jesus Christ the High Priest

We also function as royalty – We are a royal priesthood!

Now this point gets us ready for the discussion to come in Heb - Melchizedek
Gen 14:18 – Melchizedek – King and Priest of Salem (old Jerusalem)
Psa 110 – the most quoted Psa in the NT – reference to Melchizedek

This is another type/antitype – Melchizedek being the forerunner of Christ
Zech 6:12 -13
Turn and make a few comments about this text – esp v13

This is a predominate theme in the study of Hebrews
We will make several observations as we proceed with our study

1. Jesus Christ was appointed by GOD
2. Heb 9 -10 – we'll note Jesus was both the Priest offering the sacrifice and the Sacrifice itself
3. OT sacrifices had to be offered over and over – impossible for the blood of bulls and goats...
NT – Jesus died ONCE

Let's Review

After taking a side trip last week we are ready to return to our study

Heb 4:14 thru 5:11 is our next Doctrinal section (#3) – Note I made a small change moving 5:12-14 to the Warning Section

Resuming our study...

In general concerning the priesthood and our side trip last week, we know...

- All have sinned – Rom 3:23
- We have a perfectly holy GOD – Isa 6:3; Rev 4:8 – Holy, holy, holy, Lord GOD Almighty

WHO cannot even look on sin – Hab 1:13

- And thus we have a need for Someone to intervene on our behalf – Jesus Christ, the great High Priest. HE was identified as such in 2:17 and 3:1 (see the adjectives with each reference, merciful and faithful, etc.) but now we begin to develop this idea more.

The passage begins “Seeing then...” => a connective phrase similar to ‘therefore’ – in fact some versions render v14 beginning with therefore (NASB, NIV)

“Seeing then that we have...” have is present tense – a possession we currently have

A great high priest

1. Priest – 9:6, following description of the tabernacle, the priestly duties in the 1st part
2. High – 9:7, the 2nd part entered only by high priest and only once each year
3. Great – not just a priest, not just a high priest but...

Let us hold **fast** our confession – Weymouth says **firmly**

Here in vv 14-16 we have 5 reasons why He is the Great High Priest. Read through the text, underscore and number them 1st.

1. His Ascension - *Who has passed through the heavens*. Don’t miss the plural form of heavens.

Eph 4:10 – *He who descended is also the One who ascended far above all the **heavens**...*

Gen 1:1 – *In the beginning GOD created the **heavens** and the earth.*

The Bible speaks of 3 heavens, note each – birds fly, stars, GOD’S Abode.

2 Cor 12:1-2 Paul speaks of presumably himself being caught up into the 3rd heaven.

Acts 1:9-11 describes Jesus’ ascension through all 3 into the 3rd heaven.

Now don’t miss this point, the type/antitype – The OT high priest would pass from the sight of the people once each year to enter the holy place. The type and antitype – Jesus passed from the sight of the disciples as He passed through the 2 heavens visible to man, and into the 3rd heaven.

2. His Compassion - Not one *who cannot sympathize with our weaknesses* like Jesus. Double negative – not one who cannot => we have One Who can!! See v 16c – We have One who will help in time of need – more about this one in a minute.

3. His Temptation - *In all points tempted as we are*. The Bible speaks of 3 kinds of temptations – lust of the flesh, pride of life and the lust of the eyes. The devil subjected Jesus to all 3 in Matt 4. See 1 Pet 2:22
4. His Perfection – *yet without sin*. Being tempted is not sin; yielding is sin. Recall the discussion in vv12-13 of the perfection necessary in the animal sacrifice. With any sin, Jesus would not have been the perfect sacrifice. He would have been dying for His own sin. This is why He is The Great High Priest – those OT high priests had to offer sacrifice for their own sins as well as the people – not so with Christ – He was the Perfect Sacrifice.
5. His Intercession – *to help in time of need*. Word translated “help” is interesting being found only 1 other time in Scripture. Acts 27:17, Paul’s voyage to Rome on the ship during a severe storm. “They used cables to undergird the ship.” Imagine the ship is about to come apart and they run cables underneath it to add additional support.

The Greek word for a chain (help in Heb 4) is defined as a rope or chain used for frapping a vessel. Define frapping – it is a nautical term meaning to wrap or bind tightly with a rope or chain. The chain in Acts is the word help in Heb 4:16. The imagery is clear – Jesus is our High Priest, He is that Chain that holds us in the storm when we would come apart otherwise.

Note the many nautical terms found in Bible and the lessons associated with such. Maybe we will do a study of these one day. The book of James, Jude, see pg 864 in my bible

Heb has many – 2:1, 6:19, here in 4:16

V16 – therefore – because of vv 14-15, i.e. that we have a great High Priest –

Let us – we have already noted this is the 4th hortative expression in chp 4

We can “*come*” – same word as draw near in 10:22 (draw near); contrast with Exo 19:12

Boldly – 10:19 – same word rendered confidence in 3:6 – ESV and NASB uses confidence – we can do this because Jesus is our Advocate and He is our High Priest; and we come before the...

Throne of grace –

Throne – a place of authority – but here we are thankful it is **not** described as a throne of judgment

Grace – to receive favor; that which we need but do not deserve

To obtain mercy –

And find grace –

Let's Review

Reminder of reading through the book each week – 2 chps per day plus one on Sunday

Prior to beginning chp 5, I want to examine one more thing...our lesson of application:

The phrase – *tempted as we are, yet without sin*

How important this is – for without a sinless record Jesus could not have been our atonement!

The text says Jesus was tempted **as we are**

Thus let us note some of His temptations and the application to us – **as we are**. By utilizing the PowerPoint I am going to do this rather hurriedly.

1. Social trials –

Luke 4 – his hometown people wanted to throw Him over a high embankment

John 1 – His own refused to receive Him

Matt 12 – they charged Him that His works were Satanic

Luke 9 – He wept over the city of Jerusalem

Lesson For Us – If we serve Him, we can expect rejection and social trials

2. Family trials –

Mark 3:21 – his family surmised Jesus was beside Himself and attempted to restrain Him

John 7:3-5 – v3 his brothers said to him – depart from here; “your” disciples; v4 “IF”

You do these things; v5 they did not believe (but eventually did Acts 1:4)

LFU – If we serve Him, we likely will confront familial issues.

3. Emotional trials –

Isa 53:3 – Jesus will be a man of sorrows who is acquainted with grief; this was hard for the Jews to imagine.

Luke 7:13 – He had compassion on the mother who had lost her son

John 11 – at the tomb of Lazarus He wept

Will we not also have emotional trials as we bear with one another the burdens of life?

4. Spiritual trials –

Although Jesus had NO spiritual weaknesses, He, as a man agonized over Calvary

Psa 22 and Isa 53 prophesied this terror

Matt 26 and Luke 22 describe it

We can't begin to understand the LORD'S emotions here

Gal 3:13 – refers to it as the curse on the tree

Rom 3:21-26 – He served as a propitiation (substitute) for sins

Being forsaken by GOD even for 6 hours was terrifying

WHY have YOU forsaken Me?

See Heb 5:7 – even Jesus the Son of GOD – had godly fear!

His prayer was answered at the resurrection 3 days later!

May we realize the possibility of spiritual trials and remain steadfast, immovable

5. Physical trials –

If you read Psa 22:14-17, one can see the terror of crucifixion

This was 1000 years before Calvary – even before crucifixion was used

It was a slow death – nails in the wrist and ankle joints

1968 in NE Jerusalem a crucified victim's remains were discovered with the heel bones still holding the 7 inch nails.

The 7 sayings of the cross reveal the depth of love from our Savior

Will we ever face physical trials? More importantly will our faith sustain us if we do?

Chapter 5 – Christ a High Priest after the order of Melchizedek; v10

(Comment About this being in the Doctrinal section – 4:14 thru 5:11 – even the writer admits the difficulty v11 – although it is mainly because of their lack of growth)

In 4:14 – 16 we see that Jesus serves as our High Priest

In ch 5 – we see His qualifications for serving as such!

V1 – recall how we said this is really a definition of a high priest – he is a mediator between Holy GOD and sinful man. In these 1st 4 verses we are looking at the Aaronic priesthood – Christ as our High Priest will follow in v5ff...*So also Christ did..*

We see the idea of type/antitype – review this terminology – it is found throughout chps 5-10.

Type – Aaron – the high priest – vv 1- 4

Antitype – Christ – The High Priest – vv 5-11

Note the 4 descriptions of the Aaronic high priest – underline them and number them – note brief comments as the 4 are listed on PowerPoint.

1. Taken from among men
2. Compassion on men since he himself was also subject to weakness
3. To offer sacrifices for sins
4. He who is called by GOD

V5 begins – *So also Christ did...*

Now in this section we see the 4 corresponding descriptions of Christ – underline and number them

1st note - in the days of His flesh, v7 (marginal note: there are pre-flesh and post-flesh days of Jesus)

1. Christ was a Man – v7 – *in the days of His flesh* - c/f 2:7, 9, 11, 17
2. V7 – He was compassionate, offered up prayers with cries and tears; He was tempted but unlike the high priest, He was without sin

3. Vv 8, 9 – He offered Himself as the Sacrifice (but unlike the high priest, did not have to offer for Himself)
4. V 10 – Called by GOD

So we have a type/antitype – the high priest of the OT a type and Jesus as the antitype

In vv 6 and v10 we introduce our 2nd type/antitype – Melchizedek, more in ch 7

Type – Melchizedek – priest not of the lineage of Aaron, i.e. the tribe of Levi – in fact Melchizedek lived 400 years before the Levitical priesthood was established.

Antitype - Christ also not of the tribe of Levi

Gen 14

See Psa 110:4

V11 confirms this is no easy subject to discuss.

The point is that if we fail to grow the Bible will be a difficult book to understand.

We will group vv 12 – 14 with the 1st 2 verses of ch 6 – into our next warning section!

But before we do I want to make one observation as a Lesson for Us

1. When Jesus prayed, He cried (v7) – Do you? ‘How emotional are your prayers?’ is the real question.

Let's Review

Announcement: I finally have the website updated with the audio lessons to date for the book of Hebrews. There are 15 lessons on the website thus far and I will now be able to load those weekly for those of you who miss and wish to catch up. The entire word doc will be loaded at the conclusion of the study. Discuss how to access the website thru church website (go to bottom of home page, read more, blogs, audio center) or directly at www.taylorstudies.com.

Do this VERY BRIEFLY

Review of 5:1 – 11, we began to explore one of the major themes of the book of Hebrews – the priesthood of Christ. And we saw 2 examples of types and antitype.

Type – symbol or someone who represents something that will come along later in the future

1. Aaron and his priesthood was the type and Jesus Christ the antitype. We noted vv 1-4, 4 facts about the OT priesthood. Then in vv 5:10 we noted Jesus Christ satisfied all 4 of them exceedingly so. HE didn't have to offer sacrifice for His own sin, HE was sinless. He didn't have to offer sacrifices over and over, Heb 9:28. He was the Sacrifice! Because of this Jesus is BETTER!
2. We also introduced a 2nd type/antitype – priesthood of Melchizedek.

V11 – some of it is *hard to explain*

There are some parts of the Scriptures that are difficult to understand. So said Peter of Paul's writings in 2 Pet 3:16

As also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures.

Note 1 – Peter called Paul's writings "the Scriptures"

Note 2 – He said there were some passages hard to understand

Note 3 – Those who have the problem are referred to as untaught and unstable people

These are those in Hebrews 5:11 *dull of hearing*

And so begins a severe reprimand.

The writer will return to the topic of Melchizedek in ch7 after addressing these who are dull of hearing.

So we end the doctrinal section #3 and will resume doctrinal section #4 in ch7.

Vv 12 - 6:2 This begins Warning Section #3

It is generally believed the book of Hebrews was written to Jewish Christians around the city of Jerusalem (some say Rome, doesn't make any difference) about 30 years after Pentecost. We have noted the purpose of the book is an attempt to prevent the Jewish Christians from leaving the faith and returning to Judaism.

Just read the verses together and note the air of warning, chastisement, rebuke, etc.

For though by this time... whoever the recipients were, the message is that there comes a time a believer should grow.

Again! – you were once taught but need instruction again

The 1st principles => there are elementary truths about the faith a new convert should learn. These are the most elementary truths of the gospel – and we will note a few examples in 6:1-2.

Milk and not solid food – The Hebrew writer joins Paul and Peter using this analogy...

Paul in 1 Cor 3: 1-2 – called them babes, need milk, not solid food

Peter likewise – 1 Peter 2:2 – need the milk of the word that you may grow thereby

Solid food – in the context of Melchizedek discussion

Full age – from Greek word *teleios* meaning come to end, maturity

What does spiritual maturity look like?

The text here is a rebuke in that they have not moved on beyond those elementary principles. Illustrate it with the sermon Wayne Jackson preached “Are you still in kindergarten?”

The term translated 1st principles actually refers to the letters of the alphabet or addition/subtraction in math. Use math skill as an example – compare to our knowledge of the Word. Are we still in kindergarten? The Hebrew brethren were.

They were encouraged to grow – the last words we have from Peter – *but grow in the grace and knowledge of our Lord and Savior Jesus Christ.*

It is expected that we grow. 6:1 – LET US!

Go on to perfection – perfection is same root word as full growth in v14. The meaning is full growth or maturity. We have to get out of kindergarten and move on beyond the milk of the word.

Question time – where are you in this process? An honest assessment – what grade are we in?

So what are those elementary principles? Those things we should have learned as babes in Christ? They are listed in the text in 6:1-2. There are 6 of them – the list is not meant to be all inclusive – it is a sample of things called *elementary principles*.

1. *Repentance from dead works*
2. *Faith toward GOD*
3. *Baptisms*
4. *Laying on of hands*
5. *Resurrection from the dead*
6. *Eternal judgment*

I am afraid there are so many Christians who still have little or no understanding of these basic concepts. Let us just briefly comment on each...probably need to just mention each very briefly in passing; i.e.

Repentance – change; from dead works – whatever works they were involved in that were described as dead, their pre-converted state, Judaism, ?

Faith – belief in GOD

Baptisms – note the plural – brief comment about the various Biblical baptisms, note Eph 4:5

Gifts – Laying on of hands – the only way spiritual gifts were passed was by the apostles, Acts 8

Resurrection – note the great resurrection discussion in 1 Cor 15

Eternal judgment – the scene from Matthew 25 is depicted as an elementary topic.

The idea is that these are all 1st principles – one should have a basic understanding of these and be ready to move on to maturity, i.e. the meat of the word.

Repentance from dead works

Repentance – word means to turn away from

Repentance involves – think about the 3 heart ideas – a change of thinking, feeling, and actions

Dead works –

- This might refer to any actions that characterized our pre-converted life – the old man – see Gal 5:19ff
- Seeing the book is addressed to those of Jewish background it could refer to the Law of Moses.

Just as an illustration – the world’s view of divorce and remarriage. The grounds are clearly set forth in Matt 5:32 and 19:9. Yet think of the many ways this is handled today. No, repentance from dead works requires more than just “feeling” sorry for the divorce. I need to work on this illustration in order to use it.

Maybe instead of this illustration – go at it from the “works” side – dead works to works that are alive. Works is not a bad word

Faith toward GOD

What is faith?

Acceptance of facts – it is a fact that Christ came to the earth; worked miracles; was resurrected

Trusting GOD to save us from our sins

Obedience to GOD – Jn 3:36

Faith and works are interlocked – there can’t be one without the other – review the Chinese proverb – To know and not do is to not know!

Baptisms

Note the plurality of the word

Do we understand the various types of baptisms?

The Bible speaks of the baptism of Moses, the baptism of John the Baptist, etc.

We also have the baptism of the Holy Spirit

The baptism of the Great Commission

End by looking at Eph 4:5

Laying on of hands

Acts 8 – the apostles could lay their hands on someone to impart a spiritual gift

Many today believe miracles still exist

Resurrection of the dead and Eternal Judgment

We sometimes refer to this as “realized eschatology”

Also known as the Max King doctrine

Says that all Bible prophecy was fulfilled in the destruction of Jerusalem in AD 70

Claim the resurrection of the dead occurred then

But note in 1 Cor 15 – Paul says Jesus was the “first fruits” We will be raised just as He was

Some today proclaim the temporary punishment of the wicked

Matt 25:46 says otherwise.

Before leaving the elementary principles...one more thing... This is our Application Lesson

How can those we would otherwise consider doctrinally sound leave the faith and end up in error? Recall the earlier mention of one in the church all their life yet now is a practicing Jehovah’s Witness. How does this happen?

Maybe the answer is in the level of their knowledge – by level I am referring to the 3 stages of knowledge.

We noted recently the 3 components of the heart – intellect, emotion, will

This ties in perfectly with...

Bloom's Taxonomy of Learning Domains

Cognitive

Affective

Psychomotor

Cognitive – What we know – Knowledge

Affective – What we feel – Our Attitude

Psychomotor – What we do – Our Skills or Actions

Relate this to our earlier discussion of the 3 aspects of the heart. Know – Feel – Do

Maybe reference 11:7 – my reading this week – Noah – being Divinely warned, fear, prepared

IN the cognitive domain there are 6 levels of learning – each builds on the previous one

- Knowledge
- Comprehension
- Application
- Analysis
- Synthesis
- Evaluation

Joe Williams used to say “To know that we know...”

3 stages of knowledge - discuss

1. Elemental knowledge – know the facts, know arguments for and against,
2. Comprehensive knowledge – goes beyond just knowing the facts. Asks the question WHY? Comprehensive knowledge synthesizes the relationships and interdependency of the gospel facts. Why did Jesus have to die? Why do we meet on the 1st day of the week? (Not enough to say Acts 20:7 – that is Elemental Knowledge!) Why? Why? Why?
3. Application knowledge – moves beyond the what and the why and addresses the application. This allows us to adapt to circumstances and put our faith into practice. Application knowledge is the combination of factual knowledge, comprehensive knowledge, and applied wisdom.

So what does all this have to do with our knowledge of the Bible? Not only do we need to know, we need to understand why, and not only that but we need to make application. It has been said of some infidels that they know the Scriptures well. Yea, even Satan quoted Scripture to the LORD in Matt 4. So it is not enough for us to know – *we must be doers of the word and not hearers only* (Ja 1:22).

Let's Review

Open class with a reading of 6:4-6

Introduce the Ch 6 Title even before any review

Recall the overall thrust of the book – to prevent apostasy

See vv 3:13; 4:11; and now today's text...v6a

Last week we looked at a rebuke for not growing as they should

Might cf 2 Pet 3:17-18 to note the antidote for falling is to grow!

Vv 4-6 expounds on what the result will be leading off with the word "For" – note almost every translation uses this word (one exception is NIV)

Chapter 6 – Christ is our forerunner – v20

Warning against apostasy;

GOD'S promise to Christians is certain, just as His promise to Abraham was certain.

Verses 4 – 6

We find here a reference that is very troubling unless we do some study – a similar thought is found in ch 10 – that those who fall after being converted can no longer be restored – this is NOT the meaning as we shall see.

My reading this week of the 7 churches of Asia – 6 of the 7 were directed to repent and be restored.

We know from Acts 17:30 and 2 Peter 3:9, that GOD wants all to repent of their sins and to be saved, 1 Tim 2:4.

So why can these in vv 4-6 who fall, not be brought to repentance? Let's address this in 3 parts.

I. If they fall away – were they saved to begin with?

Let us first observe what would commonly be said by many in the religious community – Were these really believers in the first place or were they merely professors of faith and not genuine Christians? This is what the Calvinist would say – “they were never truly believers in the first place.” But is that what we read here? Let the text speak for itself...

1. They were once enlightened
2. They had tasted the heavenly gift
3. They had been made partakers of the heavenly calling
4. They had tasted the good word of GOD – the age to come – the Christian age not the millennial age!
5. They were about to fall away – from what? If they were not truly converts to begin with this makes no sense.

The logical conclusion is these were children of GOD who had not grown to the point of maturity and in their “babe” state were at risk of being deceived and falling away.

Recent conversation with one of our class members who related an incident with a woman who called members of the church of Christ “those crazy” people. And do you know why? Her reasoning was that “they don’t believe in once saved always saved”.

There are just too many passages that teach otherwise and this is one of them.

For us to have a better understanding of this we need to take a closer look at the passage – may need to **explain active, passive, middle voice on board** before beginning this section.

3 Voices in Greek – Only 2 in English (no middle)

Active – accomplished by the subject – To love

Middle – acting upon one’s self – To love one’s self

Passive – subject receives the action – To be loved

Note 2 tenses – aorist (single act without regard to time) and present (continuous, ongoing)

Let us examine 4 phrases in the passage with respect to the voice – this gets lost in the translation but is necessary to understanding the text.

First note that all 4 phrases are aorist. Happened once in the past => when they were converted!

1. *Those once enlightened* – Passive voice – subject receives the action as opposed to doing the action – salvation comes from GOD! Eph 2:8 expresses it as “For by grace are you saved...”
2. But note the next phrase – *have tasted the heavenly gift* – Middle voice – acting upon one’s self – man must receive the gift being offered! – Eph 2:8 ...”through faith...”
3. Next – *having been made partakers of the Holy Spirit* – passive voice => the subject is the recipient of something – what is it? The Holy Spirit!! – the indwelling of the Spirit!!
4. *Have tasted the word of GOD* – middle voice – again man’s responsibility to GOD’S word

And the powers of the age to come – power is dunamis – implication reminds me of Phil 1:13 – GOD is at work in the Christian.

II. So if we as Christians fall – are we lost with no hope of repentance? The 2 remaining points will be critical to our understanding the passage.

This passage says those who were once enlightened, etc. – cannot be renewed to repentance.

Why? The text gives us the answer – beginning with “Since they...”

Again it is necessary to examine the grammatical analysis of 2 phrases

1. They crucify the Son of GOD –
2. Put Him to an open shame –

Both of these are present participles => continual action simultaneous with the verb (renew)

1. They crucify the Son of GOD – literally they continue to crucify the Son of GOD
2. Put Him to an open shame – literally keep on putting Him to an open shame

Marginal note – underline repentance and in margin write No repentance as long as they keep on crucifying the Son of GOD –

see ASVfn “while they crucify...”

cf – Heb 10:26ff; 1 John 5:16 – notes there is a sin that leads to death

(To turn away from the LORD and expect to be saved some other way.)

2 Pet 2:21 – better not to have known the way than having known it to turn from it

John 14:6 – Jesus said He is the only Way!

Now – **in this their present state** it is impossible to renew them again to repentance.

As long as they continue to have this action it is impossible to renew them. IF they changed their actions – if they stopped #1 and #2 then repentance would be possible – this is the implied thought.

Note – the fall away is aorist – only one time event – that they turn their back on the Lord. Might want to consider the passage from ch 10 here as well...

It seems the “fall away” refers to the decision to turn their back on the LORD. That is what the Hebrew brethren were being encouraged to do by the Judaizers.

This is not a one-time sin for which there is no forgiveness. This is a one-time decision to turn away from the LORD and look for another Messiah.

The context suggests these are the ones who had become convinced by the Judaizers that Jesus was not the Messiah; that they should abandon their faith and return to Judaism. Under that circumstance it would be impossible to bring them to repentance. Why?

III. To renew is the 2nd key

To renew – this is the 2nd key – renew is from anakainizo (ana-kie-knee-zo), only place in Scripture – but the root is found many times – kainos (kie-noz) meaning is new, qualitatively new, a new kind e.g. the “new” covenant, Heb 8:8

(Neos is Greek word for chronologically new)

A new kind of sacrifice? No, not happening!

If one turns their back on The Onetime Sacrifice and looks for a kainos, a new sacrifice, to anakainizo (renew) them is impossible!

Vv 7 and 8 give an agricultural illustration of the possibility of apostasy

When the land is tilled and watered it brings forth produce being blessed by GOD. But if it is thorns and briers, the produce is rejected and burned, one means of getting rid of a field of thorns and thistles but an obvious allusion to hell.

The illustration is driven home with the word “bears” in v8. It is a present active participle – conditional in nature – if it continues to bear thorns and briers it will be rejected. This clearly illustrates the sense the text is not talking about a one-time sin – if one turns their back on the LORD and continues in the present condition – continues to live as such – their end will be *to be burned*.

Let's Review

Heb 6:4-6 presents a text that must be studied indepth to gain the full meaning. But on such investigation it fits perfectly into the overall theme of the book of Hebrews. The Hebrew Christians were being encouraged to 1) deny that Jesus was the Messiah and 2) return to Judaism.

Verse 6 makes clear that if they do, if they fall away, to renew them is impossible – **if** they continue in that state – the 2 phrases following “since they” are in the present tense and thus are signifying an ongoing situation. The key to understanding the passage is the word renew – anakainizo – the root being kainos, a new kind. A new kind of Messiah? Not happening!

V9 – begins with “But beloved we are confident of better things...”

The tone changes here to that of encouragement – calls them beloved – expects better things

What is the key word for the book of Hebrews? Key word is better.

Don't lose sight of this theme – Christ is better. Better than the angels, than Moses, than Joshua, He is the great high priest better than Aaron and Levi and the OT Priesthood. We'll soon note He is better than Melchizedek. So why would one turn from the One who is better than all?

Read verses 9 – 12; then observe the following 3 points.

1. V10 – GOD will not forget your work and labor. Verse 12 faith is listed. Note the 2 are not antithetical, they are not mutually exclusive. In fact they are connected. These saints were commended in that they had ministered and they do minister. cf Gal 6:10

2. Verses 10-12

Note the passage contains faith, hope, and love. It is amazing at how many times you find these 3 together in Scripture, e.g. Heb 10, 1 Cor 13, etc.

3. Verse 12 ends with a reference to the promises. Promise or promises is found 66 times in the NKJ – 14 of the 66 are in Hebrews. I'd say that makes "promise" an important word in the book. This promise was introduced in 4:1. GOD'S faithfulness to keep His promises is now illustrated with an example from Abraham.

Verses 13-20

The passage begins with the word "For" – from Greek word "gar" – meaning of gar => the reason and cause of a foregoing statement is added – so, here we have additional discussion about the promises of GOD...

Abraham received a promise as well. He waited patiently – grew to be an old man – yet the promise was forthcoming. Do you ever wonder why GOD didn't give Abraham and Sarah the son right away, why make them wait so long? Maybe it was to show His faithfulness – to teach them AND US about His faithfulness to fulfill those promises.

Read vv 13ff noting the following points as we come to them...

V13-14 – throughout history men have placed great importance to swearing by an oath. GOD having no superior had to swear by Himself v13. The oath is found in the context of the quote in v14 from Gen 22:16-17. When GOD saw that Abraham was willing to offer his son Isaac, GOD said, "*By Myself I have sworn, because you have done this thing, and have not withheld your son, your only son*" – and then follows with the promise made in v14.

...surely...in the Greek is *ē* pronounced aye – it is an adverb of confirmation; most assuredly

V17 – GOD'S oath was for the benefit of man of course

V18 – immutable means fixed, cannot be changed

This reminds me of the scene in the movie Rudy – there are 2 things I know: there is a GOD and I am not Him!

The 2 things here – GOD’S word (His promise) and GOD’S oath

GOD didn’t need to include an oath to make it true – He cannot lie – He spoke and the universe came into existence. But for the sake of man (Abraham in v13) and v17 – He included the oath.

We can rest on the promise of refuge – type and antitype – cities of refuge wherein one could flee for protection – the church acts as such today – we can flee the sinful world.

All of this to bring us to v19

V19 Hope – to the heirs of promise (v17) GOD has made a promise – this is our anchor.

Note the 5 descriptions of Jesus

1. He is an anchor
2. Sure and steadfast
3. Enters behind the veil
4. Forerunner
5. High Priest forever

Christ is that anchor. And the analogy is obvious – an anchor is of no use as long as it is seen. It is only when it disappears into the deep that it serves its purpose. Christ disappeared from view returning to the heavenly scene described here antitypically as “*behind the veil*”.

V20 – forerunner – don’t miss this point – Where He has gone so too will the faithful Christian follow – recall John 14:1-6.

Note – Jesus alone is the forerunner – unlike all the high priests of the OT who entered behind the veil once each year – Aaron did so. But none of them as a forerunner. None of them led the way for the child of GOD to follow them. The child of the Old Law was never permitted to enter the holy place. The New Covenant is different.

The chapter ends with the reference to Melchizedek opening the door for a deeper study in chapter 7.

1. As our Lesson of Application...HOPE as an anchor

Recall the nautical terms found in the Bible – remember the lesson in 4:16 – the help, the cables

Now we come to the familiar term – anchor. Brief mention about the obvious lesson of anchoring to LORD to hold us in times of storm.

There is another use for anchor that will give us a lesson as well.

There is a nautical term used in the sailing world today that I ran across in my studies. It is called “kedging.” A kedge anchor is used when a ship is grounded or found in turbulent seas. Sailors will row the kedge anchor as far as they can from the ship in the general direction they wish to move toward. They drop the kedge anchor into the sea. Once the anchor finds stability on the bottom, the sailors on board begin to operate the winch and pull their way towards the anchor. This is known as kedging.

We don’t normally think of moving *towards* an anchor. We normally think of the anchor representing the stability that holds us during the storm. Sometimes, however, the anchor could represent our goal. James 4:8 says “Draw near to GOD and He will draw near to you.” We move towards it. In especially turbulent times, we need to pull ourselves toward the Stability of the anchor...

2. NO HOPE

Hope – we often hear 1 Thes 4:13 at funerals – *But I do not want you to be ignorant brethren concerning those who have fallen asleep lest you sorrow as others who have **no hope**.*

See article from Christian Courier, August 2015, noting the last despairing words of Francois Voltaire, Marie Curie, Robert Ingersoll, and Bertrand Russell compared to Jesus’ last words in Luke 23:46 or the last words of Paul in 2 Tim 4:7-8.

Let's Review

We now begin our longest Doctrinal section – 7:1 thru 10:18 – 3 ½ chapters.

Chapter 7 – Christ is our High Priest.

The priestly order of Melchizedek is contrasted with the Levitical priesthood –

Jesus is compared to Melchizedek – v26

Someone asked the question about Melchizedek's priesthood – how was he a priest?

This is one reason we included the lengthy discussion earlier about the priests and priesthood. We most often associate priests with the Levitical priesthood – and in so doing we can't understand how this man was a priest. But remember there were priests in every culture including the Scriptures prior to Mosaic law. Recall Jethro, Moses' father-in-law, called the priest of Midian in Exo 18 prior to the Law being given. Such was the case with the Egyptians and other cultures.

Just remember that a priest represents a mediator between GOD and man – much like the holy man of the American Indian culture.

So what does the Melchizedek priesthood have to do with Jesus and His Priesthood? It is a study in type/antitype that includes all of chapter 7 with earlier references included as well.

Melchizedek has been mentioned already a couple of times but ch7 is a more in depth discussion about this remarkable character – and it is not a study for the novice. But I hope you will stay with me as we open this wonderful section of Scripture.

1st let us imagine what the 1st century child of GOD may have thought about Melchizedek. He is mentioned very briefly in passing - in Gen 14 and then again in Psa 110:4 (that's 3 verses in Gen and 1 in Psa). The 1st century child of GOD (that is prior to the Hebrew letter) probably thought there was no connection to this character and viewed him as a passing figure. But they would have been very wrong.

The study of the priesthood of Melchizedek is vital to our gaining a full appreciation for the Priesthood of Christ.

Since we have access to Hebrews and particularly ch7 to help us understand his importance in the overall theme of the Bible – we can see the role it plays in the priesthood of Christ.

Before beginning the textual look at ch7 I want to do **an overview**. We then can go back and unpack the text in more detail. Let's first go back and read the Gen and Psalms record.

The Genesis account – **Gen 14:18 – 20**

- To fully comprehend the Genesis text we will need the Hebrew passage as well. We'll get to that but look at this text 1st. Note the context – Abraham returning from battle.
- Bread and wine – This being prominently mentioned first has to be significant. Some say it is just food for a weary Abraham. I don't think so. Abraham was just returning from victory over kings with all their goods and provisions (v11, 16) – he didn't need food. Many scholars think this mention is symbolic – foreshadowing or representing the communion of the New Covenant – the bread and the wine.
- He was both king and priest – type of Christ
- He was NOT a pagan priest – he is referred to as a priest of GOD!
- The tithe – we'll discuss more later...
- The "he" in v20c – the antecedent is Abram. This is verified by Heb 7: 1, 2
- The sudden appearance and disappearance of Melchizedek makes him a type of Christ whose priesthood stands alone, unique, and different from the Aaronic priesthood.

Psalms 110: 4

- A Messianic reference – and that is all the OT has to say about Melchizedek. Yet Hebrews unpacks a wealth of information about his place in the theme of the Bible.

Hebrews 7 overview – list these points on the PowerPoint

- There are 2 Priesthoods discussed – Aaron's and Melchizedek – see v11c
Maybe write 2 columns on the white board – Melchizedek and Aaron, Levi, ...
- Melchizedek's place in the scheme of the Bible is for one reason – He is a shadow, a copy, a type, of the Christ to come – not THE Christ but his priesthood set the example for the Priesthood of Christ to come.
- We have already established that priests existed before the Levitical or Aaronic priesthood. Melchizedek is one such priest.
- His priesthood is the shadow of the Priesthood of Christ to come. Note it was Melchizedek's priesthood, not the priesthood of Aaron or Levi!!
- To help with this representation some things are deliberately left out when describing his life. Nothing is said about his mother and father, his birth or death. This is to emphasize that his priesthood did not come from genealogical lineage. And likewise there was no successive lineage to follow him.
- The Levitical priests received tithes – so too did Melchizedek.
- The Levitical priesthood was flawed – was never intended to be permanent – and was replaced by the Priesthood of Jesus Christ and the New Covenant.

- 8:1 is the summation of chp 7 – Jesus Christ the High Priest!
- And as such – the purpose of the book of Hebrews shines – why would one consider leaving the Perfect and going back to that which was flawed?

As we begin ch 7 let us remember the overall theme of Hebrews – Christ is better. Here in ch 7 we will note 2 priesthoods (Melchizedek and Aaron's) and the fact that the priesthood of Christ exceeds them BOTH. We will get into matters that are certainly not milk of the word but as we do just remember the overall theme: **Christ is better.**

Verses 1 – 2

King and Priest – foreshadow of Christ – c/f Psa 110; Zech 6:12-13

Salem – ancient name for Jerusalem

Lived about 400 years before Moses and Aaron

King of righteousness and King of Peace – Both of these describe Jesus Christ as well

V3 – There are many passages in the Bible that are figurative. For example, see v9, that even includes the phrase “so to speak”.

V3 is to be taken in a figurative sense. Genesis is a book of many genealogies and yet Melchizedek is not included. **This is not literally saying** he was without a mother and father – that there is no record of his genealogy is meaningful. This prefigures the eternal priesthood of Jesus. (Jesus Himself even had a mother and Father) Melchizedek's priesthood was not because of who his mother and father was – it was not like the Levitical priesthood – this is one way that it prefigured the priesthood of Christ. Melchizedek was a person, not a mythical being or angel as some contend. He was a person who eventually died. But there is no record of his birth or death – his priesthood was not dependent on such. This is why Jesus' Priesthood was *according to the order of Melchizedek*.

Note Melchizedek was not the pre-incarnate Jesus as some contend – it says he was *like the Son of GOD* – not that he was the Son of GOD.

Having neither beginning nor end – The Levitical priesthood was limited to ages 25 – 50; see Numbers 8:24-25. Without beginning or end simply means it was without term limits or age limits as was imposed later on.

Let's Review

We are involved in a closer look at the mysterious king and priest – Melchizedek

A couple of verses that give us the bottom line – 7:22 and 8:1

Who is this Melchizedek? OT only gives us 4 verses – which we examined previously

Here are some choices

Some say he was a pagan king and priest – we know that is wrong – see 7:1

Some say he was Christ – preincarnate – the text says he was “like” the Son...

Some say he was Seth – No because we know who Seth’s father was - Adam

Some say he was a created being, an angel – reading v3 literally – I can’t totally dispute this although it is based on writings that are external to Inspiration, namely some fragments of the Dead Sea scrolls – (Melchizedek and Michael the Archangel)

From what we have in the Scriptures I think we are on solid ground to take verse 3 figuratively (see 9:9 contextually), and say he was a man – without a written and preserved genealogy, who lived and died; whose priesthood was recalled to give us a shadow, a copy, a type of the Priesthood to come.

There is no need to get caught up in this discussion – like the discussion of who wrote the book of Hebrews. We are not told. Who was Melchizedek? Again, we have only what the Bible says.

But it matters not, remembering the main point – Jesus is better – He is our High Priest!

We serve the better – DO NOT GO BACK – Don’t go looking for another way to heaven!

The Priesthoods Compared – Melchizedek and Levitical

For the remainder of the chapter, we begin comparing the 2 Priesthoods – note Melchizedek’s was the greater of the 2 – ending with the fact the Priesthood of Christ supersedes both!

Melchizedek priesthood is greater than the Levitical priesthood. We note 3 reasons:

1. Melchizedek was greater than Abraham.

Verse 4 In the Greek text the word patriarch is emphatic => the greatness of Abraham – the one to whom was given the great promises – Father Abraham he is called – when Lazarus died he was carried by the angels to the bosom of Abraham – his greatness is unquestioned.

BUT v4 emphasizes that Melchizedek was even greater. Abraham himself acknowledged this by giving him a tithe.

Abraham paid tithes to Melchizedek – Melchizedek blessed him for it – Note: **the lesser is always blessed by the greater**. – c/f Gen 14:18-19; Luke 24:50-51 (Jesus' parting act as He ascended was to bless the disciples). Thus Melchizedek was greater in "rank" than Abraham and his great grandson Levi. This order (Greek word taxis, rank) suggested that Melchizedek's administration was superior to that of Aaron. Remember Melchizedek is a shadow of Christ to come. All of the book pointing toward Jesus is better.

Read vv 5-7 As we read go to marker board and note the comparisons...

Melchizedek received tithes not by genealogy but from Divine appointment. Important note – this is one reason he is greater than the Aaronic priests – v7. Since Abraham gave tithes to Melchizedek, his descendants, the ancestry of Levi's priesthood symbolically gave tithes to Melchizedek – thus making Melchizedek greater than the Levites.

Here is one (Melchizedek) who is greater than Abraham and Levi – and we have Jesus who is the High Priest after the order of Melchizedek -
WHY turn your back on the greater to return to the lesser?

Verse 8 – figurative – he lives in that his priesthood foreshadowed that of Christ – Christ lives!

V8 – there he receives them – speaking of Melchizedek but only in the sense that he foreshadows the Christ – **same terminology in v25 applies to Christ...since *He always lives***

There HE receives them – Note should the he be capitalized? – it is referring to Christ or at the very least it is referring to the Priesthood of Christ modeled after the priesthood of Melchizedek. The he could refer to Melchizedek only in the sense that his priesthood is still alive through the Priesthood of Christ – the type and the antitype. So in this sense it is Christ who is alive and receives the tithes. I'll be back to visit this later but for now let's continue our comparisons of the 2 priesthoods.

Verses 9 – 10

The phrase "so to speak" clearly identifies this as a figurative pronouncement. Levi paid tithes through his forefather Abraham in that Abraham paid tithes to Melchizedek acknowledging his superiority and thus his descendant Levi was also in submission (ranked lesser than) to Melchizedek. On board write Abraham, Isaac, Jacob, 12 sons of Israel including Levi – all

descending from Abraham – all leading to the Levitical priesthood – but yet was inferior, i.e. the lesser v7, to the priesthood of Melchizedek.

Verses 11-22 **the 2nd reason – because the Levitical priesthood was faulty (8:7) weak, unprofitable, and imperfect according to vv 18-19.**

Intro – Christ's superiority over the Levitical priesthood is demonstrated by the fact that GOD had promised through David (Psa 110) that a new priesthood was coming. Note – Melchizedek is listed 9 times in Heb – 6 of the 9 is “according to the order of Melchizedek” – see 5:6, 10; 6:20. According to the **rank** of Melchizedek might be a better translation.

If the Levitical priesthood was not flawed why the need for a replacement?

If forgiveness was available thru the Levitical Priesthood then that system would have continued permanently. But it did not. A change had come.

Not only the priesthood changed but the entire Law – Eph 2:15; Col 2:14

Read vv 11ff

The change in priesthood required a new high priest from a different tribe – v13.

V14 – see marginal note

V16 – Melchizedek genealogy is not given so that figuratively he can be without end – this is a forerunner of Jesus' priesthood being referred to not figuratively but is actually “according to the power of an endless life”

V21 is the oath

V22 - From the introduction

1. **Key Verse – 7:22**

Hebrews is Christ centered – Christ is found in every chapter!

Key word is better!

Jesus is the guarantor, guarantee, the pledge of this better covenant

Message of the book – This new covenant is ‘so much better’ than the old – 1:4

In view of this why would one forsake the greater to return to the lesser?

Verses 23 -25 is **the 3rd argument – each of the Levitical Priests died.**

This is referring to the many changes in the OT priesthood – one by one each died and was replaced by another. From the beginning of the Levitical priesthood to the birth of Christ, 67 persons held the office. Running all the way to the destruction of Jerusalem it was 81.

Melchizedek died as well but it is for this reason no record exists of such. He was the shadow, the forerunner, the type of Christ to come. Our High Priest, Jesus Christ, after the order of Melchizedek, is alive and eternal.

V25 – save to the uttermost - completely

Verses 26 – 28

The passage is a summation of what has been a lengthy discussion.

Word of the oath which came after the law => reference to David's quotation in Psa 110:4

Can go ahead and read 8:1 to summarize the discussion – but before we continue with chp 8...

Let's Review

We completed our discussion of Melchizedek last week. I hope we have a new appreciation of his role in the Priesthood of Christ that is in the big picture of the Bible.

In the OT Scriptures, he is mentioned in only 4 verses while he is found in 9 verses in Hebrews. 6 of the 9 times it is a quote from Psa 110:4 – You are a priest forever according to the order of Melchizedek.

So we would be remiss if we didn't study this great OT king and priest – who according to Scriptures was greater in rank than Abraham.

Chp 7 is a comparison of the 2 Priesthoods – Melchizedek and Aaronic (Levitical) Priesthood

We noted the 1st is greater than the 2nd with 3 observations:

1. Melchizedek was greater than Abraham since Abraham gave him a tithe
2. The Levitical Priesthood was flawed – according to 8:7 it was faulty, vv 18-19 weak, unprofitable, imperfect. Now this is not to say GOD made a mistake! Gal 3:24 says He designed it this way to bring us to Christ!
3. Priests under the Levitical Priesthood died

Reminder not to get bogged down in what the Hebrew writer himself said was “hard to explain”.
The summation is 7:21 and 8:1.

Lessons For Us – let’s go back into the text for 3 additional observations.

1. Once for all in v27

I will address somewhat more in detail the phrase in v27 – *this He did once for all*.

There is a Catholic doctrine called the “sacrifice of the mass” which alleges that Jesus is sacrificed over and over each time the church celebrates a mass. I am not an authority when it comes to Catholic doctrine – I have read some of the literature on this sacrifice of the mass – still not sure what it means. But I can tell you for sure – V27 and other places we will note – state clearly that Christ died once for all. So if that doctrine states otherwise, Verse 27 refutes this false doctrine.

The phrase “*once for all*” translates the Greek word [ephapax – e fa paux] which means "once, **without need or possibility of repetition.**" It means "once, finally." This word is of immense significance and is used in several key statements in the New Testament.

1. 9:12 – Christ offered His blood once for all
2. 10:10 – His body was sacrificed once for all

The Greek word (hapax) is slightly different but the meaning is the same...

3. 9:25 – not done over and over like the Day of Atonement – 9:7 uses hapax also
4. 9:26 – He was manifested in human form once for all
5. 9:27 – It is appointed for man to die once
6. 9:28 – Christ died once for all
7. 10:11ff – again unlike the OT priests who stands (present tense) He offered (aorist)
8. 12:27 – Once for all GOD will shake earth and the heavens – that is remove them
9. 1 Pet 3:18 – He suffered for man’s sins once for all
10. Jude 3 – The faith was once for all delivered to the saints

2. The Law of Silence in v14.

Already covered this idea back in Heb 1:5 so we will mention briefly...

The phrase “of which Moses spoke nothing concerning” dictates that we respect the Scriptures’ silence on matters.

When Moses said the tribe of Levi, he didn’t have to say...not Judah, not Manasseh, etc. – He ruled those out when he said “tribe of Levi”

The silence of the Scriptures is to be respected...

Examples are – baptism of infants, burning of incense, use of mechanical instruments, etc.

Marginal note by 7:14 – Silence is prohibitive

3. The tithe

- What I am about to share is my interpretation of these matters. I just ask you to give thought to this. You will not find anything in the NT that says “you are to give a tithe”. But the topic comes up several times in chp 7 ...

Read each of the phrases in the verses containing the 7 times it is mentioned – vv 2, 4, 5, 6, 8, and 9.

There are those who will say “tithing is part of the Old Law” but ...

Again let us note – tithing – this is found in Gen 14: 18-20 –After Abraham had defeated the foreign kings and rescued Lot, in route back home, he encountered the priest and king and he paid tithes to Melchizedek and was subsequently blessed by the ruler.

- This pre-dates the Mosaic Law – The idea of tithing would be part of the law to come 400 years later – giving a tenth to the Levites – but it didn’t originate there.
- The practice of tithing is found in many ancient cultures – Babylonians, Greeks, Romans, etc. – observe ‘why the tenth’ and not some other arbitrary amount?
- Concerning GOD’S instruction about giving – I believe there is sufficient evidence to imply a beginning all the way back in Adam’s time (Heb 11:4; Rom 10:17). It doesn’t appear to be something new to Abraham.

- Why else would the Holy Spirit see fit to mention tithing in passing here in Hebrews and in Gen 14? There was no expounding on it, just a statement of fact, so can we assume it was an ordinary and common practice?
- While it appears Abraham offered this gift voluntarily it is reasonable to suppose that he made the offering in harmony with what he knew to be an existing religious custom.
- Consider the following:
The next time we see the tithe mentioned is with Abraham's grandson, Jacob. In Gen 28:22, after Jacob's dream of the ladder to heaven, he got up and made a vow to give to GOD a tenth of all that was given to him. There is not anything in the passage that suggests Jacob was inventing something new. It appears that he, like Abraham, was following an existing obligation.
- I should say that this has not been the general teaching of the church of the last 200 years.
- It may be because of the teaching of an early restoration preacher, Alexander Campbell. Campbell was on target with many things but I think he missed it with this. He was one of the richest men in Virginia. A President of the US stayed with him once while traveling. There is no emphasis on giving in his writing. It seems that he like many others tied the tithe to the Old Law. Maybe this influenced many after him.
- It is not Campbell's writing that I follow. Let us consult the Scriptures. Matt 5:20 – *unless your righteousness exceeds the righteousness of the scribes and Pharisees...*

Christ later noted that tithing was part of their righteousness – Matt 23:23 – *these things you ought to have done...*

- The whole theme of Hebrews is better. We serve under a better covenant. Our righteousness should exceed those under the old law. Thus the tenth is the beginning. Whether it is time, money, abilities, etc., how can we do less?
- Verse 4 “*gave a tenth of the spoils*” – *spoils* from Greek word akrothinion meaning the top of the heap. The Greeks selected the topmost part of the heap to offer to their gods. The True GOD has never accepted anything but the first fruits, the top of the heap, the best. Do we give Him the best or the leftovers???
- V8 - Referring to Christ presently receiving tithes – how can this be except it is through us as Christians? How can we give less than was given under the old law? I believe the tithe should be the beginning mark for our stewardship. If this is not the case why is it even mentioned here (no less than 7 times!) in the context of Hebrews?

Let's Review

After an extensive study of chapter 7 and the Priesthood of Melchizedek, we note 8:1

The main point of the discussion that began in 5:6 and included 5:11

The main point of the discussion, of the book of Hebrews, of the entire Bible!!!

Theme of Bible – The salvation of man, through Christ...He is our High Priest!

We are still in a lengthy section of doctrinal material but easier to understand here...

Chapter 8 – Christ is the mediator of a new and better covenant –

Jesus is the High Priest of a better covenant, enacted on better promises; the old covenant is obsolete – vv 1, 13a.

The Main Point!

Chp 8 begins with a thesis statement that summarizes the entire book.

Indeed this chapter brings to focus the entire book – better High Priest, better Mediator, better Minister, better tabernacle, better covenant, better promises, better Sacrifice!

Vv 1-2 – *We have such a High Priest, who is seated at the right hand of the throne of the Majesty!*

Now! We have => Present tense

Cross Reference and read Acts 2:29-36 Not some future millennial reign – Now!

Cf Heb 1:3;

There are two words of special interest here – *seated* in v1 and *minister* in v2

The idea of His being seated is important – there was no seat for the high priest in the holy of holies to sit down on the Day of Atonement – why? He was not permitted to remain in there and because his sacrificial work was never completed under that order. The seating of Christ suggests that He is there to remain and His work is finished – it would never need repeating.

V2 – Minister – one who serves; sanctuary – place of holy things; true tabernacle – true in the sense that it is the antitype as opposed to the copy or type. This true tabernacle is not made by

man. There is much discussion as to what this true tabernacle is but most likely refers to the church.

V3 – this High Priest did have something to offer – Himself! *To offer* is in aorist tense. One time => once for all discussion from chapter 7.

V4 – Let's connect the dots here...

Christ could not serve as an earthly priest – yet He serves as a priest and king –

About 2000 BC Melchizedek and Abraham lived

About 1000 BC David in the Psa 110:4 – the Messiah is coming and will be a Priest after...

About 500 BC Zechariah calls the Messiah the BRANCH, says He will build the temple (the church) and says He will be a priest on His throne! (Both priest and king) Zech 6:12-14

Heb 8:4 says if He were on earth, He couldn't be a priest. Zech says He will be both. He thus could not be King on earth. So it has to be a heavenly reign.

This refutes the idea of a millennial earthly reign. The millennialist says He is coming back to Palestine to rule for 1000 years. V4 makes clear He cannot be a priest on earth. Marginal note – refutes premillennialism

V5 – the copy and the shadow – cf 10:1 – the law was the shadow of good things to come

Copy and shadow – the things of the Old Law, the tabernacle, the sacrifices, etc. – were all copies of the heavenly things.

Note the shadow of the fruit tree versus the real tree – imagine trying to get fruit from the shadow?!

Why would anyone want to cling to the shadow? Yet that is what the Judaizers were doing.

Note Moses was given divine instructions to follow at Mt Sinai regarding the tabernacle – Exo 40

V6 – more excellent; better covenant; better promises – cf Jer 31:31-34

Better Better Better – Christ is better!!

V7 notes the 2 Covenants – v13 the 1st is obsolete – need to be sure what we are talking about

The 2 Covenants in question – GOD made many covenants with man, e.g. the one with Noah related to the rainbow. So which is the covenant referred to as the 1st Covenant? See 9:1, 4c – the one that contained the tablets of stone, i.e. the 10 Commandments. So the 1st Covenant, the one being replaced by the New is the Mosaical Law, the whole religious system of the Jews.

The New Covenant and the Old Covenant Contrasted – use PowerPoint here

Old Covenant

National – descendants of Jacob

Stone – tablets, 10 Commandments

Physical Birth –

Sins Remembered – Heb 9:9, 10

New Covenant

Universal – house of Israel AND Judah v8

Spirit – the mind and the heart v10

New Birth – John 3

Sins Remitted – v12; Acts 2:38; 22:16

Vv 7ff –

The 1st was faulty **not** in the sense it did not do what GOD intended it to do.

See 10:4 – it was limited in that it could not take away sins. But this limitation was by design.

Gal 3:19ff notes the purpose of the Law – to act as a schoolmaster – to bring us to Christ.

Some have described the law similar to a scaffolding around a building being constructed. When the new construction is completed there is no more need for the scaffolding.

Moses' law with its animal sacrifices could not take away sin. Jesus' blood did just that!

Most of this section is a quotation from Jer 31:31ff; 38: 31-34.

The following points are made relative to the quotations:

1. V8 the days are coming => Inspiration refers to the coming days as the last days in Joel 2:28 and Acts 2:17
2. He would make a covenant with the house of Israel – Isa 2:2-4 says Gentiles will also be included
The giving of a new one implies the old one will be cancelled
3. The new covenant will be different than the old – 1st one included the 10 commandments; this one is written on the heart
4. The Jews did not keep the 1st one!
5. In v10 – after those days, the days of the 1st covenant during which physical Israel enjoyed the unique relationship of being GOD’S chosen people – a new spiritual Israel would be established – this is the church! – Mt 21:43; Gal 3:29; 6:16
6. Under the New Covenant – one would be required to learn the laws, as opposed to being born into the family – he would learn the laws from the heart – cf Rom 6:17. In the Old Covenant children were physically born into the family 1st and then had to be taught. Now, the child of GOD must be taught 1st! All shall know Me => there is no infant baptism; the baptismal candidate must first have faith (Mark 16:16)
7. Under the New Covenant – forgiveness is available – remember them no more – not available under the 1st Covenant
8. When the new is spoken of – that means the old is ready to become obsolete – cf Col 2:13,14; Eph 2:14, 15

Let’s Review

Review of chp 8

A New Covenant – v7 and v13

Much of vv 7-13 is quoted from Jeremiah 31

Visit v9 again – “I disregarded them (the Jews)” – not simply because the OT Jew sinned, we all do that – the Jews rejected the Messiah – Peter says it like this, with lawless hands, you crucified Him and put Him to death (Acts 2)

We too sin – but as long as we don’t reject the Christ and look for another Messiah – we can be forgiven. Forgiveness was not available for the OT Jew – at least not until Christ died on the cross – we’ll see that in chap 9. But 1 John 1:7 and Rom 4:8 says it is possible for us to live so that sin will not be charged to us.

We need to visit v11 also – explain – Under the New Covenant one is taught before becoming a child of GOD – see John 3:3-5; John 1:12-13

Under the Old Law – one was physically born into the family of GOD (Jew) then they were taught.

Lessons for Us

- I. V5 - According to the pattern – one of the most significant statements in the entire book – I'd say even the entire Bible!

Statement is found 4 times in NKJ – Exo 25:40, Num 8:4, Acts 7:44, and here. Each time it is referring to the tabernacle and the contents and even the specific arrangements of the items.

The instructions of God to Moses to which reference is here made are found in [Exodus 25:40](#); and this reiteration of them in the New Testament is of the utmost consequence. If God required Moses to proceed exactly according to the pattern God showed him, it is also required of worshipers today that they do all things according to the pattern God has revealed.

If the type (the holy place) had to conform to the pattern, why would the antitype (the church – 1 Tim 3:15) not also have to conform to the pattern given in the New Testament?

TYPE/ANTITYPE

Word “Pattern” is from Greek word *typos* (too – paus). Meaning...a figure or image formed by being struck by a tool, or stamp – literally it is an example, a pattern, a copy – of what is to come. *Tupos* is found several times in Scripture.

Type was a model or symbol of something or someone that would exist at a future time. The later person or thing was called the **antitype**.

Go to 1 Pet 3:21 – ask for reading of first phrase in all translations except NKJ. Put NKJ version on board along with the Greek word – *antitupos*, defn = a thing formed after a pattern

Note antitypes – found in 1 Pet 3:21 – water that saved Noah was the type; water that saves us (baptism) is the antitype.

Only other place we find *antitupos* – Heb 9:24 – *which are the copies*

This is where we get the idea of type and antitype.

Other uses of this:

Rom 6:17 – obeyed from the heart that *form* of doctrine

Many times typos used for “example” – i.e. 1 Tim 4:12 – Paul tells Timothy “be an *example* to the believers”

OT reference – not typos of course but makes the same point:

Jer 6:16 – *Stand in the ways and see, and ask for the old paths, where the good way is, and walk in it.*

GOD has given us a way – a pattern – singular, unique – to follow. Just as He did Noah and the Ark, Moses’ instructions to build the tabernacle, etc.

One of the great delusions of modern worshipers is the fallacy that there is no pattern. That it makes no difference what people do religiously, just as long as they are sincere in it; but this text reveals God as a pattern-minded God. How could God be supposed to be otherwise?

- Think of His entire creation – everything is according to a pattern.

Precision in science (Dihydrogen Monoxide – what is that? Water! 2 hydrogen atoms and 1 atom of oxygen; If you add 1 atom of oxygen, H₂ O₂, you don’t have water anymore, you have hydrogen peroxide!),

Precision in mathematics (Pythagorean Theorem),

Precision in the human body (number of chromosomes for example – we have 23 pairs, in each pair we have one from the mother and one from the father)

So why should we be surprised to find this exactness in religion?

- The Plan of Salvation – there is the pattern...why is this such a problem to understand?
Heb 11:6, John 3:16 Belief is necessary – where does this belief come from?
Rom 10:17
Matt 10:32 – whoever confesses Me before men, him will I confess before My Father
Acts 2:38 – Repentance and Baptism

- There is a pattern of scriptural worship – note the reference to vain worship (Mt 15:9) as opposed to Jn 4:24 – the items of worship

There are various items of acceptable worship and each is carried out according to the pattern

New Testament worship is participatory – ALL participate – we can't worship by proxy!

Singing for example – Col 3:16, et al

Communion – the emblems are not many choices – just 2 – bread and wine.

The primitive church observed it not every day, but upon a fixed day. Pliny the Younger (A.D. 63-112), in his letter to the Emperor Trajan stated that the only thing Christians were guilty of...had amounted only to this, "that on an appointed day ... they had been accustomed to meet before daybreak, and to recite a hymn to Christ as God, etc." Thus from the shadow of the first century comes the certain word that the Christians met on a fixed or "appointed day," just like they still do; and the New Testament reveals that day to have been on the first day of the week (Acts 20:7; 1 Corinthians 16:2). Pliny's letter goes on to say that the Christians, at those appointed meetings, partook of food "of an ordinary and harmless kind"; and thus it may be concluded that from apostolic times, the Lord's Supper was observed weekly by Christians on the first day of every week.

- There is a pattern of Christian living
Rom 12:2 – Don't let the world squeeze you into its mold.

II. Verses 8-9 come from Jer 31:31-32

There is a phrase not included in the Hebrew text that is found in the NKJ of Jer 31

"Though I was a husband to them"

The tender and intimate relationship between GOD and Israel was described as a marriage.

See Romans 7:1-4

It should be observed that GOD honored that spiritual marriage all the way to His dying on the cross. This death cancelled the marriage contract with Israel.

V4 reads –

Thus, Israel sinful as it was – GOD did not dissolve the marriage with them except on the basis of His own death in the person of Christ.

The obvious lesson for us is that marriage is meant to be permanent. There is one exception granted by Christ in Matt 19:9 but the original intent is “till death do us part”.

Chapter 9 – Christ is the Mediator of the New Covenant

Christ’s new testament of force after His death

His sacrifice of Himself for the sins of mankind

Worship by sacrifices in the tabernacle has been replaced by the blood of Christ

Who died once for all – vv12, 26, 28a

Prior to beginning the description of the tabernacle refer back to the “according to the pattern” of 8:5 – note the exactness of the pattern – the direction, the items, the location of them, etc.

Verses 1 – 10

This is a description of the OT tabernacle and its contents. Each item is a shadow or copy of things to come in the New Law. **Briefly** observe:

V1 – the first covenant – “had” – note the past tense, it is gone

V2, 3 – the tabernacle – movable tent, representing the temporary nature of the system – it was always set up facing east.

Consisted of 2 parts – the holy place and the most holy place – surrounded by an outer court

Holy place represented GOD’S house on earth – Acts 15:16-17, 1 Cor 3:16, 1 Tim 3:15 – the church

The Holiest of All – symbol of heaven – 6:19-20; 9:8, 24

Each item in the tabernacle and in the outer court had symbolic significance

To the extreme east – altar of burnt offerings – each sacrifice foreshadowed the sacrifice of the Lamb of GOD – John 1:29

To the west of this was the Laver – a huge basin – symbol of cleansing – Paul connected this to baptism in Eph 5:26, Tit 3:5 ASVfn. The priests washed their bodies in it and put on their priestly garments before entering the holy place for worship. What could this represent? The Christian must clothe himself with Christ before he is prepared to worship – Gal 3:26, 27.

The holy place had 3 items

1. On the south was the 7-pronged golden candelabrum – fueled by pure olive oil. 7 represents completeness; lamp represents the complete light of GOD’S word – Psa 119: 105, 130
2. To the west – in front of the veil – the altar of incense. Sweet incense was burned by the priests morning and night – represented the prayers of the people – Lk 1: 9, 10; Rev 5:8
3. On the north side – table containing the 12 loaves of bread – represented the 12 tribes – was replaced each Sabbath.

Separating the holy place from the holy of holies was a thick veil. Only the high priest once each year went in. As noted earlier in our study this represented Christ entering heaven – once! 10:20-21

Beyond the curtain – small chest – called the Ark of the Covenant – contained 3 items

1. Tablets of stone containing the 10 commandments
 2. Golden pot with a sample of manna
 3. Aaron’s almond rod that miraculously budded on one occasion.
-
1. Tablets to remind Israel of their need to obey GOD – yet they failed
 2. The manna - in Hebrew the word means “What is it?” They wondered as they saw it and then called it that – ate it for 40 years! This reminded them of the LORD’S care during their wandering.
 3. Aaron’s rod to remind them of the position of high priest

V5

Cover of the ark – called the mercy seat –

Sprinkled with blood on Day of Atonement – clearly represented Jesus’ blood shed that would ultimately bring GOD’S mercy.

THE MERCY SEAT

We have already noted the heavenly emphasis upon the ark of the covenant and the preference that pertained to it, as to location, cost, contents, etc.; and it can only be imagined, therefore, what must have been the astonishment of Moses when he was instructed to make a mercy-seat ([Exodus 25:17ff](#)) of the same lateral dimensions, to adorn it with intricately carved figures of cherubim facing each other with wings arched upward and forward, posing in an attitude of worship, and peering intently downward into the mercy-seat, and to place it **ABOVE AND ON TOP OF THE ARK OF THE COVENANT!** There, in the location of that mercy-seat, was revealed the key fact of all God's dealings with the race of Adam, namely, that by God's eternal will, his mercy stands enthroned even above his law; and no more significant truth was ever made apparent under the types and symbols of the old covenant. Generations of people beheld the wonder of God's mercy-seat above God's law; but neither men nor angels understood it, nor could they understand it, until the Christ ascended Golgotha. That this typical elevation of mercy above law in the economy of God was a matter of wondering amazement even to the angels is depicted in the symbol itself, in the attitude of the cherubim, peering intently downward and straining their eyes, so to speak, to behold what the mystery was. It was probably of that very thing that Peter spoke these words, "which things the angels desire to look into" ([1 Peter 1:12](#)). Every mortal man, prone to sin, mired in the inevitable guilt associated with all human life, and conscious of his own helplessness to save himself - every man should thank God for the Father's mercy, forever elevated even above his law, and for the salvation provided in that mercy through the blood of the Savior.

Let's Review

I let the class bog down in verses 1-4 last time.

Verses 1 – 10 brief description of the tabernacle – 50 chps of the OT – what's important here is the summary, see v9a all of it is symbolic, likely the reason for v5c, summary will suffice to make the point – note “ordinances” mentioned in v1 and again in v10.

(Think about putting the following on the White Board –symbolic, shadow, copy, type; Blood; Yom Kippur (Yom Kipper like skipper); is yet standing; parable; The Bible in One Statement; draw a cross with the arrows pointing in both directions)

Today pick up with a reading of v6 – 10 (put the tabernacle picture up for reference)

Try to make the following comments quickly and smoothly

V7 – In v7 we encounter the word blood mentioned the 1st time in ch 9. The chp could be called the blood chp. Blood is found 21 times in Heb – 12 of the 21 times in chp 9. Incidentally, blood is found in Heb more than any other book of the NT.

The Jew understood about these blood sacrifices – just think about all those bloody sacrifices that had been part of their worship. When John the Baptist saw Jesus and proclaimed Him to be “the **Lamb** of GOD who takes away the sin of this world” (Jn 1:29), the Jew understood perfectly what that meant.

High priest went in alone once a year – Day of Atonement – Jew still observes this today, it is called Yom Kippur (pronounced like skipper). This year it begins at sunset on Tuesday, Sept 18 (how timely considering that will be this Tuesday!!) and ends at nightfall on Wed, Sept 19 – This is the holiest day of the year – Jew spends it fasting (refraining from even water!) and intensive prayer, mostly in synagogue service.

V8 – was still standing – taken alone might lead one to think the temple (and Jerusalem) had already been destroyed. The ASV renders the passage “is yet standing”. This aligns with many other passages better – 13:11, are burned; 7:27, those high priests do; 8:4, are priests who offer

All of these things (all the things in vv 1-8) were symbolic in nature – v9

Symbolic – Greek word *parabole* (roll the r and the e is pronounced long a) – word is used only 2 times outside the gospels, here and 11:19, used many times in the gospels, what is the word? Parable; placing one thing beside another for illustration’s sake

All the ritual sacrifices of the Old Law – all just a *parabole*, just a parable, just an illustration,

They were temporal, never meant to be permanent – until the time of reformation – v10

Verses 11 – 14

BUT CHRIST CAME... another one of those statements...see Rom 3:21 (*But now the righteousness of GOD is revealed*) – this is referred to as the time of reformation in v10

This changed everything – Col 2:14 – *having nailed it to the cross*

The good things to come in NKJ – better rendered “*good things that have come*” – ASVfn; ESV

Not made with hands – the church is the house of GOD, 1 Pet 2:4-6; the reference to ‘not made with hands’ might be a reminder of the way the temple was built in OT, 1 Kings 7 – no hammer or any other iron tool was heard at the temple site – to the Jew in Jerusalem it must have seemed the temple was rising out of the ground – a beautiful copy of the “not of this creation.”

Vv 11-14 The Old Law was material in nature – sacrifices, blood of animals, even the tabernacle/temple – all able only to sanctify ceremonially. All that animal blood of the OT had no power to atone for sin – only in that it was a type of THE sacrifice of the Savior to come.

V14 – The Bible in One Statement – this verse is one of many – the summation of Scriptures:

The salvation of man through Christ to the glory of GOD communicated by the Spirit.

“to the glory of GOD” – See Eph 1 to elaborate on the thematic statement – emphasize the phrase “to the praise of the glory” found in vv 6, 12, and 14.

V15 – there is an important note – Jesus’ blood cleansed in both directions. He redeemed those under the first covenant as well as us. Draw a cross with arrows pointing in both directions.

Those under the 1st covenant – cf Gal 4:5 “*to redeem those who were under the law*”

Those who are called (that would include us!) – 2 Thes 2:14 notes “*He are called by our gospel*”.

He is – present tense – He is the Mediator, a go between, cf 1 Tim 2:5 – acting on our behalf presently in Heaven!

A future study of the book of Galatians – Gal 4:4 and the fullness of time is a rich study. Then v5

...to redeem those who were under the law, that we might receive the adoption as sons.

C/f Gal 4:4/5 with Heb 9:15-17 – the animal sacrifices of the Old Covenant were unable to provide a complete remedy for sin.

More about blood in the Lessons for Us

Verses 16-22

This new covenant became effective only after the death of Christ.

Old Law and New Covenant – both connected to blood.

Lev 17:11 – Life is in the blood.

Sin brought death. Blood is life – and thus the role in salvation. In the OT blood of animals were part of the worship. But that was not capable of forgiving sins. It took the Blood of a Perfect Son to do that. We were dead in sins. Jesus redeemed us – Life for Life – with His blood – the physical for the spiritual.

V20 – quote from Exodus 24:8, Moses instituting the 1st Covenant

Let's Review

Reminder of the overall focus of the book of Hebrews – those trying to get the Christian to return to Judaism.

So much has been written about the Old System and its limitations –

9:15 is a key verse – review the cross with arrows pointing in both directions.

Vv 16 – 22 We noted last week the New Covenant (testament) would be in force after the death.

We come to verse 22

V22 – 2 schools of thought here

- Not all sacrifices were blood sacrifices – some were grain – Lev 5:11 describes those too poor to bring animal sacrifice were allowed to bring some fine flour instead
- No forgiveness for blasphemy – the hardening of the heart

The summation of vv 16-22

The Old Law was validated by blood – the New Law is also (Matt 26:28 – *For this is My blood of the New Covenant...*)

Verses 23 – 28

Section is overflowing with information! – I will limit somewhat...

V23 – copies (KJV patterns) of the things in heaven – all the types under the Old Law – Put the tabernacle slide back up – all of this was purified with the blood of animals.

But the heavenly things, the real things – with better sacrifices, that is the Sacrifice of the Savior!

V24 is a key summation verse. The point has been made over and over but for emphasis once more...

Holy places made with hands – the Holiest of Holies refer to the picture – just a copy of heaven!

FOR US! – powerful thought! – 1 John 2:1 – *We have an Advocate with the Father, Jesus Christ*

V25 – Yom Kippur – Day of Atonement

Verse 26 is really “The Gospel message in one verse” – actually this phrase contained therein

...but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself

Give the following verses as cf on PowerPoint but make a general reference to them so as to keep the overall point – this is the gospel in one verse!

1. Sin – Isa 59:2; Eph 2:13; 1 John 3:4; 5:17
2. **Christ** is the Solution – Heb 9:28 – Jesus means Savior
3. He appeared once for all – Heb 9:28, Jude 3
4. Sacrifice – Gal 1:4 *who gave Himself for our sins*
5. Result – to put away sin – 1 Pet 2:24; 3:18

The salvation of man – through **Christ** – to the glory of GOD – as revealed by the Spirit.

Heb 9:28 –

“eagerly wait for Him” – Rom 8:23 “*eagerly awaiting the redemption of our bodies*”

Stubby George and the exploding power station nearby – jumping up and down in the bed

“apart from sin” – interesting

The 1st time He came was to remedy the sin problem

The next time – not for sin – but for judgment and salvation!

Heb 9: 27 -28

4 certainties

- Man will die
- And face the judgement
- Christ was offered for sins of many
- He will appear again

Let's go back into the text for one observation – Lesson for Us – 3 questions

1. Why was blood necessary?

1st go to Exo 12:13. Some ask 'why baptism'? They see no connection with baptism and salvation (although admittedly it is a beautiful representation of the death burial and resurrection). But here at the Passover of the death angel – what is the connection between blood and the sparing of the 1st born? It is GOD'S plan but I submit there is a connection between the blood and salvation.

Cf 1 John 1:7; Heb 9 and 10

Heb 9:22 Blood is necessary – *without shedding of blood there is no remission* – Why?

Sin is a capital offense – Gen 2:17 – it carries the death penalty – *for in the day that you eat of it you shall surely die*

Lev 17:11 – *for the life of the flesh is in the blood* – Gen 2:17 – and Gen 3:21 – the animal's death substituted for them temporarily.

Christ's death was a blood atonement. No animal death could suffice. And no other man could offer the sinless perfect sacrifice that was necessary. Note the sacrificial lamb under the Old Law had to be without blemish. And remember from chapter 4 this involved cutting the animal open and examining the inward parts for any defect! This typifying the Lamb to come...

Let's Review

Blood is mentioned 21 times in Hebrews – more than any other NT book

12 of the 21 are in ch 9 Ch 9 could be called the blood chapter

Think of the role of blood under the 1st Covenant – briefly mention vv 7, 12, 13, 14, 18, etc.

Role of blood under the New Covenant – Mt 26:28 – *For this is My blood of the New Covenant*

Why blood?? We discussed this last week – we noted 2 truths and drew a conclusion

1. GOD said sin is a capital offense (Gen 2:17) – man sinned – thus man had to die
2. GOD said that life is in the blood – Lev 17:11; giving one's life meant giving one's blood
3. Thus blood was a part of the redemption process – Under the 1st Covenant it was the blood of animals – bringing us to the New Covenant, the new testament of Christ that went into effect at the shedding of His Blood.

2. But why the cross? 1 Pet 2:24

*Who Himself bore our sins in His own body **on the tree***

If you will follow this reasoning you will never view the cross the same way again.

Gal 3:13 – turn and read this together

A. Law of Moses had a curse attached to it. V10 is a quote from Dt: 27:26
Thus if you failed in one point you failed in the whole – Ja 2:10

B. But Christ took the curse for us – cf Dt 21:22-23 – turn and read together
Discuss on a tree further

This was not crucifixion because that came along 100's of years later

Here in OT – person guilty of capital offense is usually stoned, or by the sword

And here, he is put to death, by some means...

But when the crime was especially heinous that didn't end it...
The dead body was then hung on a tree for all to witness
Shame and reproach – disgrace
It served as a warning – in a similar way to hanging a crow in the corn field, coyote in West Texas

This was especially disgraceful for a Jew – note v23c

- C. In NT times – we have the Roman's cruel punishment of crucifixion
Desire was not just to kill but shame the victim in the process –
Only the bad criminals usually
Took days to die – suffering was part of the process – humiliation
The cross was a curse

So why a cross for Jesus?

GOD was showing the world that Jesus was bearing the curse of the Law for me.
The Cross => open shame – but this was the death blow for the curse from Gen 2:17!

3. Jesus' Blood – shed on the tree/cross – What did it do for me? **Let's consider a few powerful terms we see in Scripture**

Put these terms on board – have class turn to Rom 3:24 to begin

1. Justification – Rom 3:24a – *being justified freely by His grace*
Legal term means to acquit – to find defendant not guilty
“Just as if I'd” never sinned
1 Jn 2:1 – Jesus is my Advocate – He steps in and assumes my guilt

Rom 8:33a (*who can bring a charge against GOD'S elect?*) – no one because of
8:33b (*it is GOD who justifies*)

Illustration – we are sitting in electric chair – moments from switch being thrown –
Christ steps in and says “no, you are pardoned, free to walk”

2. Redemption – Rom 3:24b – *through the redemption that is in Christ Jesus*
Apolutrosis – to release on a payment of ransom

So what was the payment? His blood was the price demanded by GOD to free us
See 1 Pet 1:18-19; Gal 1:4; Tit 2:14; 1 Cor 6:20

3. Propitiation – Rom 3:25 – *whom GOD set forth as a propitiation by **His blood***
An appeasement, to satisfy
1 Jn 2:2
4. Impute – Rom 4:8 – *Blessed is the man to whom the LORD will not impute sin*
Impute – logizomai – accounting term, to make an account of
Philemon v18 – “charge it to my account”
That’s what Christ did for me
5. Reconciliation – Rom 5:11 – *we also rejoice in GOD through our Lord Jesus Christ through whom we have now received the reconciliation.*
The restoration of a relationship
V10 we were reconciled through His death – through His blood
See 2 Cor 5:19-20
6. No condemnation – Rom 8:1 – *There is therefore now no condemnation to those who are in Christ Jesus*
Condemnation – The sentencing to punishment
Those in Christ – how to get into Christ? 6:3, death aka His blood
7. Adoption – Rom 8: 15-17 - *...you received the Spirit of adoption...and if children, then heirs – heirs of GOD and joint heirs with Christ*
Adoption, made a child of the family with the full privileges and rights
John 14:1-3; Gal 4:5
8. Sanctified – Heb 10:10 – *we have been sanctified through the offering of the body of Jesus Christ*
Set apart, special
9. It purchased the church – Acts 20:28

The church (you and me) – redeemed, bought, with the blood of the Savior.

Let's Review

See Acts 7 as an intro to our study. Stephen's sermon...the history of the Jews...Moses in the wilderness...see v39. In their hearts, they wanted to turn back to Egypt. This is the situation the recipients of the Hebrew letter found themselves. It is roughly 30 years after the ascension of Christ. They have been converted but were facing persecution and many of their Jewish friends were persuading them to renounce this new Covenant and return to the Old Law...to return to Egypt as it were.

Over and over in our study of Hebrews we have seen the writer say "Do Not Go Back" Jesus is Better!

10:1-18 concludes the longest doctrinal section...the latter part of the chapter a warning...my hope is to at least finish through v18 today.

Chapter 10 – Confidence by the Blood of Jesus

The old law is done away – The blood of bulls and goats could not take away sins

Urging not to reject the sacrifice of Christ

Reminder this long doctrinal section (started in 7:1) is coming to a close with v18

Recap of the previous discussion re-stated in stronger terms. Much like 8:1 was a summary, so too is 10:1 thru 10:18. Stronger and stronger points are made that Jesus is Better!

We will read vv 1-18 making some observations along the way.

Read Verses 1 – 4 Summarizes and Emphasizes the weakness of the Law of Moses

For the law – not just the 10 Commandments but the entire system!

There are 2 words in verse 1 I want to examine...**shadow and image**

Note how the Law has been described – shadow (8:5), copies (8:5, 9:23, 24), symbols (9:9), types – all mean the same

Col 2:17 says the law was *a shadow of things to come but the substance is of Christ*.

Note Philips' translation of Heb 10:1

The Law possessed only a dim outline of the benefits Christ would bring

All of the practice of the Law could never bring that Jew to a full relationship with God. It was impossible, because they were still under a system of animal sacrifices and everything was merely a shadow of that which was to come. That's the significance of Heb 9:11a.

Note the illustration of the shadow of a tree on PowerPoint. From the shadow it is impossible to tell everything about the tree. It is not possible to get the fruit from the shadow. You cannot determine what kind of a tree it is from the shadow. You can't see the shape of the leaves. You can't see the configurations in the bark. All you see is the outline. **Now that's the analogy throughout Hebrews, that all these things back under the Law were not the 'tree;' they were the 'shadow.'**

But if you start at the far end of the shadow and you follow it, where does it take you? To the tree. Now that's the whole idea of the Old Testament. It's just like the shadow of a tree, that if you follow it, it's going to bring you to the image or the real thing.

See Gal 3. Note the question in v19a then proceed to v24. Tutor – KJV says schoolmaster; newer translations use guardian. Guy N. Woods compared the idea of "tutor" to a school bus driver. In the Greek culture a very trusted slave was charged with being the young man's tutor. The youth was not to go anywhere without the tutor. You can see how he would be compared to the bus driver.

The Law was the shadow, the outline, the copy, type, tutor, symbol (9:9) – it was not the real thing; not the very image of the things...

Image

Eikōn

The real Thing

Over and over Christ is said to be the image of GOD – 2 Cor 4:4; Col 1:15

Think the icon on the computer carries us to the program – Christ is our link to the Father.

Read and comment on V2 – if those animal sacrifices had been the perfect sacrifice (Jesus' was) then they would have removed the sins past, present, and future. Thus they would have ceased to be offered.

Not a fan of the NIV but – *no longer have felt guilty for their sins*

No more guilt!

Discuss why the Christian should be the happiest person alive

Recall all those terms from earlier – imputing, justification, redemption, propitiation, reconciliation, adoption...there is one we left out – forgiveness!

Once we really understand forgiveness – we should not be haunted by our “yesterdays”

Use the PowerPoint to note these verses – a VERY brief study of forgiveness...

Isa 59: 1-2 Sin separates us from GOD. We have no way of remedying that situation. V2b notes it is as though the sin is between us and GOD, hiding His face from us. Habakkuk tells us GOD cannot look on sin – thus He is turned away.

But note how forgiveness is depicted in

Isaiah 38:17 GOD then casts the sin behind His back

Psa 51:9 Instead of the sin hiding His face from us – His face is hidden from our sins!
When He casts the sin behind His back, it no longer separates us from Him!

Micah 7:18-19 HE casts it into the deepest part of the sea – Marianna Trench and Pikes Peak/Mt Everest illustration.

Vv 5-7 is quote from Psalm 40:6-8

V7 – the volume of the book – some translations have “in the roll or scroll of the book” - Among the Romans, these scrolls were called “volumina”, from word that literally means, I roll. The car manufacturer “Volvo” gets its name from this word.

Of much more importance, note the phrase that is found twice...

V7 and v9 – *to do Your will* – imagine the scene in heaven when GOD the Father shares the plan of redeeming man – this will is what was carried out. Recall His prayer in the Garden...not My will but Yours be done.

V10 – Theme of the Bible

V11, 12 – Note the verbs and their tense. Stands, ministering, offering => present, on-going. *But this Man...* Contrast with “offered and sat down” – aorist => His work was done.

V16 – comment about the quote being from Jer 31:33. But note the statement was not Jeremiah’s...

V15 – Note the Author is the Holy Spirit, not Jeremiah; cf 3:7; 9:8; Acts 1:16

V18 – this really brings to a close the longest doctrinal section in the book. (7:1 thru 10:18)
With Christ’s sacrifice consider the terms of salvation used throughout the NT and the depths of meaning of each – **ransomed, redeemed, propitiation, bought with a price, saved by the blood of Jesus!**

So the implication is – Why would you consider leaving the Living Lamb and His sacrifice to return to the sacrifice of dead animals?

V18 ends with a very important phrase that we will come back to during the next discussion.

Let's Review

Very minimal review – just refer to the doctrinal section just finished – 7:1 thru 10:18

V19 begins a warning or exhortation section

10:19

Remember this is a turning point in the book – going from the doctrinal section to the application section.

Therefore – recall the *therefore* in 4:16. Then the next 5 chapters have been the superiority of Christ and the New Covenant – we've discussed the Old Law, the sacrifices, the priesthood, etc. Now it all leads us to v19.

V19 – *boldness or confidence – to enter the Holiest*, that is, the very presence of GOD, heaven – how??? Not by our own righteousness, rather the righteousness of Christ! *By the blood of Jesus*.

V20 – *through the veil* – not the curtain of old – the new veil is His flesh, *the new and living way*. His body that was sacrificed for me and that opened the way for me to approach GOD through Jesus as my High Priest, v21.

Mark the 3 “let us” statements – be reminded of the 13 “let us” statements in the book of Hebrews.

Vv 20 -24 Let us...

1. draw near with faith
2. hold fast our hope, and
3. stir up love (and good works!)

Discussion of faith, hope, and love

Amazing how many times you will find all 3 in the context of Scripture. Share some of these on PowerPoint with brief comments...

1 Cor 13:13

1 Thes 1:3; 5:8

Gal 5: 5, 6

Rom 5:2 – 5 is great one. Here faith is addressed, which leads to hope, and ends with the love of GOD.

- I. V22 – “*let us*” draw near. Draw near is same word translated “come” in 4:16. Contrast this with Exo 19:12. What a wonderful privilege we have!

Note the 4 underlined thoughts – may want to underline and number them first

1. *with a true heart* – no hypocritical person can draw near to GOD – *Blessed are the pure in heart* – Mt 5:8; Jesus rebuked the Pharisees – 7 times in Matthew He said, *Woe to you scribes, Pharisees and what?* Hypocrites (Greek hupokrites – actor, under the mask)
2. *full assurance of faith* – Philip to the Eunuch in Acts 8:37...*If you believe, **with all your heart*** –
3. *having our hearts sprinkled from an evil conscience* – no longer the blood being sprinkled on the people (9:13) – now the blood of Christ cleansing our conscience (9:14) – 1 Jn 1:7
4. *our bodies washed with pure water* – without a doubt referring to water baptism. Only after the “faith only” teaching of the Reformation did writers suggest otherwise for this passage. The washing of water ([Ephesians 5:26](#)), and the washing of regeneration ([Titus 3:5](#)), are analogous expressions. Don’t miss the mention of bodies (physical) and heart (spiritual) in the verse – the express mention of **BODY** here, as distinguished from **HEARTS** before, makes clear this is talking about water baptism.

- II. V23 – Hope and promise – previously discussed in 6:13ff – this hope is the anchor of the soul.

Indeed our hope is based on His promise and on His faithfulness – 1 John 1:9, *If we confess our sins, He is faithful and just to forgive our sins and to cleanse us from all unrighteousness.*

Let us hold fast the confession... Confession not in the sense we normally think of confession – it is rendered profession in some versions – “what we profess to believe and hope for”

Hold fast => keep a firm grip on it

Present Subjunctive Active => keep on holding fast, meaning we could let it go; and in fact the Subjunctive Mood means exactly that...it is conditional...1 John 1:7

Note all 3 (draw near, hold fast, consider one another) are all PSA!

Without wavering – only place found in Scripture – firm unmovable – reminded of Heb 6:19, *hope we have as an anchor of the soul, both sure and steadfast...*

III. V24 – *Consider one another* – the ‘one another’ expression is the idea of reciprocity. We owe one another love and good works!

V25 continues the thought of encouraging one another.

Let’s look at v25 from 2 perspectives – both are scripturally sound...

1st Idea – *the assembling of ourselves together* => the regular times of coming together. Nothing is said here about the 1st day of the week so it could be even more frequently. But certainly the weekly corporate worship, the LORD’S day worship of the church, would be a time of assembling together.

Continuing the thought of v24 – how can we encourage one another if we are not together? This idea of the regular assembling of ourselves together is the most common interpretation of the verse.

The establishment and beginning of the church on Pentecost occurred on just such a first day of the week when the disciples were gathered together. Such references as "*Let every one of you lay by him in store on the first day of the week*" (1 Corinthians 16:2), and "*When the disciples came together on the first day of the week to break bread*" (Acts 20:7) constitute the most positive and certain proof that regular assemblies were held by the church on the first day of the week;

Pliny, a secular writer about 112 A.D., made a report to the emperor Trajan in which he unconsciously bore witness to certain vital aspects of Christianity. Of special interest was the witness he bore to the tenacity maintained by the Christians in regard to their assemblies. As Pliny said, "On an appointed day they had been accustomed to meet before daybreak." He went ahead to relate that their services were nothing of a scandalous or improper kind, that they partook of a meal of the most harmless and ordinary variety, *that each sang* a hymn to Christ as God, and that they bound themselves with a promise not to commit fornication or theft or any other crime. This witness of Pliny reaches back to within a very few years of the apostles themselves and is a valuable independent testimony bearing upon the faith.

The point is – stop neglecting the coming together, the assemblies; rather come together to encourage one another – *and so much the more as you see the Day approaching*.

The Day could not mean the Judgment Day since no one knows the timing of that event (Mt 24:36). There were signs of the destruction of Jerusalem – Mt 24: 1-34 – and that event was in the near future – which is the more likely explanation. Some have even noted “the Day” could refer to the LORD’S Day.

One could think of it applying to the Judgment Day considering that day for any of us is as close as another heartbeat.

Let’s Review

10:19 represents a turning point in the book of Hebrews. Much of the early part is the contrast of the Old Law with the New Covenant persuading the hearers not to forsake the New.

V19 – having boldness to enter by a new and living way, let us draw near...we are no longer commanded as the Israelites in Exo 19 to stay away from the mountain

Our boldness, our confidence to come into the presence of GOD is how? By the blood of Jesus

Review the 3 “let us” statements from vv 22 – 24 with an additional notation – 3 facets of worship – 3 components of our spiritual growth

Let us draw near to GOD – Vertical – GOD

Let us hold fast our hope – Inward – self

Let us consider one another – Outward – others

V25 – 1st address the “Day approaching”

- If we are referring to “*the assembling of ourselves together*” as the worship the day is Sunday – a very common sermon theme
- Some contend that it is the Judgment Day – but we don’t know when that will be, so how can we see it approaching?
- The best explanation is the destruction of Jerusalem. Hebrews written mid 60’s – Jerusalem destroyed by army of Titus in AD 70 – clear warning signs given in Matthew 24.

Last week we discussed the case for “*not forsaking the assembling of ourselves together*” as being an exhortation to not neglect the weekly assembly.

There is good reason to make this application. The word assembly in the Greek is the word episynagogue – a religious gathering together in one place. Perhaps because of persecution, these Christians were hesitant to gather.

But as we get into v26ff we have reason to re-think the explanation of v25.

What about v26? Read it and comment briefly. If taken out of context we tremble.

I think the context of v25 is better explained as we continue to look at v26ff and consider a 2nd idea.

2nd Idea centers on the word “forsaking” and the word “for” which begins v26.

Not forsaking the assembling of ourselves...For if we sin willfully...

Greek word translated forsake – egkataleipo (in-kata-lay-po) – totally abandon, leave behind.

This idea is in keeping with the theme of Hebrews, to turn your back on Christ and return to Judaism. We note v39 and how the chapter closes.

See other uses of egkataleipo (to totally abandon)

Jesus on the cross in Matt 27 – My GOD, My GOD, why have You forsaken Me?

Acts 2 – You will not leave My soul in Hades – leave is the word egkataleipo

2 Cor 4:9 – Paul said I’ve been persecuted but not forsaken

To me the best one to illustrate our point in Heb 10:25 is...

2 Tim 4:10 – Demas has forsaken (egkataleipo) me having loved this present world

3 times Demas is mentioned – the last one here – Paul says he has turned back!

Demas exemplifies the idea perfectly – He turned his back on Paul and the “new and living way”

Forsaking the assembly is to forsake the church, the body; not only forsaking the coming together but turning one’s back on the whole Christianity economy.

And if one does that, turns their back on Christ and the *new and living way*...then v26 beginning with “For”, the Greek word *gar*...continues the thought...

V26

If taken out of context it can easily be misconstrued.

One must read the verse in the context of the entire chapter, really the entire book – turning your back on the Lord – it is the same thought we discussed back in Heb 6:6

1st address what this does **not** mean.

To *sin willfully* is NOT an occasional act of sin – Rom 3:23 says we all do that, *come short*, and 1 John 1: 8, 9 tells us how to be forgiven of those sins.

Did not Peter deny the LORD willfully?

So in the context, to what does “sin willfully” refer?

1. It is in fact in the present tense => Deliberately keeps on sinning...

refers to willingly going back to the Old Law after receiving the truth. Note the tense of “sin” is present => returning and remaining in a state of sinning, depending on the Old Law and awaiting the true messiah.

2. The verse doesn’t say if we sin willfully we cannot be forgiven. It says there no longer remains a sacrifice for sins.

V26c should be referenced back to v18c – no longer remains a sacrifice for sins.

Just like Demas - Clearly some had been influenced to return to Judaism

3. To sin willfully is not a sin of weakness – it is a sin of rebellion.

vv 27ff describes the state of this one.

V28 – dies => this was still going on when Hebrews was written. The Law laid out this punishment for lawbreakers. The Romans had stepped in and forbade the Jews from carrying out the capital punishment themselves. That's why they had to have the Romans crucify Jesus.

See v29 – we serve the GOD of grace!

Summation of vv 26-31

If a Christian turns away from the Truth – reenters a life of unrestrained, willful sin on a continual basis – and expects there to be a new sacrifice for his sins – he will be lost!

Verses 32ff Recall the former days (6: 9-12) – before you returned to Judaism

See v35 – to cast away one's confidence is to lose conviction in Christianity – the very thing the Hebrew brethren were being encouraged to do! We'll note in v39 how that is described.

See vv 36-38

See v39 – Confirming the explanation of v26ff – it is the one who turns their back on the true Messiah.

Going back see also v25 in this same sense. Yes we should encourage one another not to miss a Sunday gathering (worship service) but I believe this is referring to the rejection in vv 26ff.

V39 – Remember the letter written to those being drawn back into Judaism, the Old Law – here called perdition!

Go Back into the Text

I. Verse 29 refutes 3 Major Religious Errors

V28 has just observed that rebels under Moses' law were executed – and then v29 begins with “*of how much worse punishment...*”

1. What about the impossibility of apostasy? This one is described as “...*the blood of the covenant by which **he was sanctified**...*”
2. What about annihilationism? This is the belief that says after the final judgment the wicked will be totally destroyed or annihilated. IF death is the end, why is there a **worse punishment**? This makes sense only if there is conscious punishment beyond death.
3. There is a group that teaches the Holy Spirit is not a person. But note – how can a non-person be **insulted**?

You may want to underline the 3 ideas and make appropriate marginal notes.

Let's Review

Before we get into the text of Heb 11 – let's do a little interesting activity.

Have you ever thought about “what are the 10 most popular chapters of the Bible?”

Popular – greatest – most recognized – or let's just say, ‘your favorite’

Build list on board...Go...

My list...

Gen 1 – The Creation

Deut 6 – The Greatest Commandment

Dan 6 – Daniel prayed 3 times; the lion's den

Isa 53 – The Suffering Savior

Luke 2 – The birth of Christ

1 Cor 13 – love is...

Acts 2 – The Church

Rom 8 – No Condemnation, No Separation

Heb 11 – The Hall of Faith

1 John 1 – Forgiveness is present tense

Honorable mentions

Gen 12 – Abrahamic promise

Exo 20 – The 10 commandments

Psa 23 – The Shepherd's Psalm

Psa 119 – The longest chapter, the word

John 14 – Jesus is the Way

John 17 – Jesus’ prayer for me

Phil 4 – forgetting those things behind; I can do all things...

Rev 21 – heaven’s description

All of this is just to illustrate the section of Hebrews we are about to enter is one of the more recognizable chapters of the entire Bible.

Chp 11 Active, Obedient Faith *in Christ* is Necessary

Overview is quite simple – 2 sections

1. Definition and necessity of faith
2. The heroes of faith – Faith’s Hall of Fame

Hebrews 11

Greatest discussion of faith is found in this chapter

Begins with a definition and proceeds with example after example – “by faith” found 18 times

It might surprise you the word of faith is found only 2 times in the OT – one of them from quote in Heb 10:38 from Habakkuk (Note this is just for KJV, NKJ; ESV has it over 20 times)

Found over 240 times in New Testament – book of Romans 1st place followed closely by Hebrews. Of the 31 times it is found in Hebrews, all but 7 of them are here in chapter 11.

Faith was certainly part of the OT – Prov 3: 5, 6 – and as we shall see in ch11 and all the mention of these OT heroes.

Vv 1-3

As we consider the definition, we will emphasize 3 words in the text

1. Faith is the **substance** – hupostasis (who paw’ stuh sis); hupo under, stasis to stand => to stand under, the underlying support, assurance (ASV, ESV), it is the Pillar, other places like Heb 3:14 it is translated confidence (if we hold fast to our pillar!)

Other translations for substance – ESV assurance, NIV confidence, Christian Standard Bible reality for things we hope for – faith and hope, 2 of the 3 Pillars we discussed earlier

2. It is the **evidence** – the persuasion based on the evidence – Greek elenchus (ellie kas), a proof, that by which a thing is proved or tested. I think of the proofs from Geometry.

Adam Clarke followed this line of thought, saying: (Put this on PowerPoint)

It is such a conviction as is produced in the mind by the demonstration (as to a proposition in geometry) of a problem, after which demonstration no doubt can remain, because we see from it that the thing is; that it cannot but be; and that it cannot be otherwise than as it is, as it is proven to be.

V2 – the elders are those listed in vv4ff

V3

3. On the ground of this substance and evidence we **understand**

We have looked at Bloom’s taxonomy of learning before – 6 levels or tiers of learning

1. Knowledge – the recall of information – may not have any level of comprehension other than just recalling the facts.
2. Comprehension level – here we take the facts and are able to explain, interpret...**understand** it!

When you know something well enough to explain it to someone else then you understand it.

Worlds were framed by the word of GOD => In the creation account from Gen 1, The phrase “GOD said” is found 10 times in chapter 1

GOD said let there be light...and there was light....

That which we see was not self-existent or pre-existent – it was spoken into existence – framed by the word of GOD

We have previously discussed the science of the creation – the laws of thermodynamics

1st law of t. – matter is neither created nor destroyed – matter does not create itself – There had to be a Creator!!

2nd law of t. – sometimes called the law of disorder – matter degenerates toward disorder, hence it must have had a beginning or starting point.

So faith is the substance, the evidence and by it we understand.

We will begin in v4 with example after example

Each with the phrase “by faith...” 18 times in ch11 we find this phrase – why we refer to ch 11 as the faith chapter

By faith...by faith...by faith...

Each of the phrases are accompanied by action verbs => it is not mere trust alone but trust expressed in obedience.

So beginning in v4 we have a catalogue of Old Testament heroes. We certainly could spend an entire series of lessons on each one but I want to look at each briefly noting what is said in the Hebrew text as it relates to the overall theme of FAITH. Let us emphasize the action verb attached to each one.

1st I want to go through the text highlighting each verb...you might underscore the verbs

Abel – *By faith offered*

Enoch – *By faith pleased*

Noah – *By faith prepared* an ark

Abraham – *By faith obeyed, dwelt, waited*

Sarah – *By faith conceived, bore, judged*

Abraham – *By faith offered*

Isaac – *By faith blessed*

Jacob – *By faith blessed, worshipped*

Joseph – *By faith gave instructions*

Moses – *By faith chose, forsook, endured, kept, passed through*

Rahab – *By faith received*

V32 et al – *through faith subdued, worked, obtained, stopped, quenched, escaped, became, turned,*

Summary By faith (verb)

The verb in the parenthesis will tell us more about why they were acceptable to GOD

But overall – By faith...verb

E.g.

By faith Abel offered. We study the “offered” to see why Abel was acceptable.

By faith Noah... prepared. We study the “prepared” to see why Noah was acceptable.

By faith Abraham obeyed. We will discuss each a little more shortly...

Let us go back and note what the Spirit said about each of these

Go back and see what each verb tells us....

Abel – sacrifice was more excellent than Cain’s – why?

As we begin in v4 it is interesting that we begin – not with Adam – but with Abel.

Where is Adam? In v3 reference is made to the creation and beginning in v4 it is a roll call of faith in the Old Testament. Abraham and his wife Sarah is listed. Yet no mention is made here of Adam and Eve. We are foolish to speculate but it is obvious that the Holy Spirit did not include them.

The roll call begins with their son Abel.

Abel offered a more excellent sacrifice – briefly note **Abel and his offering** was accepted while Cain and his offering was not. 4th chp of Genesis tells us both had honorable professions, keeper of the sheep, tiller of the ground. But when it came to worship...

Cain brought an offering of the fruit of the ground

Abel brought offering of the firstborn and their fat

We have discussed the idea of a blood sacrifice – was this the reason Abel's was acceptable? Was it because he brought of the best, the first born? We can speculate but all we know is Abel was accepted, Cain was not, and with jealousy Cain killed his brother.

Let us not be bogged down here and miss the point of Hebrews 4. Abel is included, he was righteous and here we are 6,000 years later and...

And he being dead still speaks – present tense

What is the message still speaking from Abel?

- GOD is a righteous Judge – HE takes into account the injustices committed against the innocent.
- The blood of Abel says the righteous are hated without cause. 1 John 3:11-13
- The blood of Abel says that faith is the key to true and acceptable worship. His sacrifice was accepted because it was by faith. Faith (Rom 10:17) => he had been given instructions and followed them.

Let's Review

Brief review of definition of faith using the 3 words found in vv 1, 3

Chapter 11 is called the Faith Hall of Fame because it is a roll call of OT heroes

Our emphasis is “What can we learn about faith from these heroes?”

We noted last week that with each “By faith...” there is an action verb associated

And if we study those verbs we will glean the appropriate lessons on faith

Remember the context of the book of Hebrews – these OT references are not given to them to encourage them to return to Judaism. Yet those OT heroes were examples of faith. Rom 15:4

So Abel offered – he worshipped – we noted his sacrifice, his worship, was accepted by GOD because he offered it by faith, according to what GOD had required of him. Our acceptance by GOD requires the same.

V5 Enoch – very little is said about Enoch

See Gen 5:21 - 24 –

He was the father of Methuselah

2 times in the context we read - *He walked with GOD, (300 years)*

he was not for GOD took him.

He was one of only 2 to be taken to heaven without dying. (the other, Elijah, 2 Kings 2:17)

The KJV renders it – *Enoch was translated...*

Will others be translated? Yes. 1Cor. 15:52, 1 Thessalonians 4:17 teach that "*all who are alive and remain*" until the coming of the Lord shall be translated, changed, in a moment, in the twinkling of an eye. Of course, the promise is 'to the saved'.

He was not found because GOD had taken him. Imagine his friends looking for him – a missing persons that was never found.

But yet all we know of him – *he walked with GOD* – he pleased GOD – he walked by faith.

What does that mean – *he walked with GOD*? He walked by faith, i.e. according to His will.

2 Cor 5:7 – *we walk by faith not by sight.*

Rom 10:17 – he was led by GOD'S word.

1 John 1:7 – *If we walk in the light...* that is walking by faith

Before we leave Enoch - It should be noted as an aside that Enoch's being translated is a strong reminder there is existence after death.

So in review, what do we know about Abel? By faith, he worshipped...

And what do we know about Enoch? He pleased GOD (v5); he walked with GOD (Gen 5:24). He allowed GOD'S word to direct his steps. Do we?

Before we continue with the OT roll call, we have an interlude...a very familiar verse

Verse 6 is tied in with v5, With faith, Enoch pleased GOD...

Verse 6 – Without faith, it is impossible to please GOD

Here we see that faith has 2 components:

1. The belief that GOD is – that GOD exists
2. That HE is a rewarder – that HE is involved and active

Some of the modern translations (ESV) renders it simply *those who seek Him*.

The NKJ includes the word diligently. Seeing how the word is used in other verses it carries the idea of strenuous effort, searching, investigate, etc. Thus, I like the inclusion of “diligently” in some of the translations.

V7 – Noah

Let's 1st note these 3 words – warned, fear, prepared – by underscoring them

Relate this to our earlier discussion of the 3 aspects of the heart. Know – Feel – Do

Intellect, Emotion, Will

Intellect – the Cognitive – What we know – Knowledge

Emotion – the Affective – What we feel – Our Attitude

Will – the Psychomotor – What we do – Our Skills or Actions

Recall WW's comment about the goal of a Bible teacher is 3 fold.

Read v7 and note the following

1. Warned (know-head)
2. Fear (feel-heart)
3. Prepared (do-hands)

Now note the progression of these terms:

1. Noah was warned – GOD told him, Rom 10:17 – by faith Noah!! – what we assume happened with Abel and his offering. Here we don't have to assume, the text makes it clear, he was divinely warned!

Which led him to...

2. He moved with godly fear – recall Eccl 12:13 and the duty of man...
3. This knowledge and this emotion caused him to act. *He prepared an ark* – This shows that Noah was not saved by faith alone. He had an active faith moving him to respond. He was saved by faith, that expression is Biblical. Saved by faith *alone*? No, that is not Biblical.

Abraham and Sarah

Vv 8-12 are devoted to Abraham and Sarah – make the following points as we read

V8 – Abraham obeyed => when he was called...he went

Gen 12 we begin the story of Abraham. The Lord said to Abraham, “*Get out of your country...*” So Abraham departed! GOD said Go; Abraham went! At 75 years of age! The Hebrew text says he didn’t know where he was going. That is faith!

V9 – he sacrificed a stable home and lived in tents

V10 – he waited => patience and faith!

V11 – Sarah able to conceive when she was 90 years old

V 13-16 is an interlude that parallels how the chapter ends – see v39

V13 – these all died in faith without seeing the promises fulfilled...those promises were fulfilled in Christ. We too will die without seeing all the promises fulfilled but we KNOW they will be fulfilled.

V14 – does that describe us???

V15 – Strong correlation to the theme of Hebrews – they were being called to return to the Old Law – the children of Israel wanted to go back to Egypt; these Hebrew brethren were being called to return to Old Law; we too are in danger of returning to sin, a life of the flesh

V16b – GOD is not ashamed to be called their GOD. Oh let it be our life’s goal to live so that can be said of us.

Vv 17ff – we pick back up with Abraham in what is a very familiar episode in his life – the offering of Isaac. I think when it comes to a discussion of faith, this is a high water mark. Few instances would compare.

V19 – Abraham's faith was such that he knew GOD was able to raise Isaac back from the dead. Cf Gen 22:5

So what have we learned about faith from Abraham? Obedience doesn't require my understanding – Abraham went not knowing where. He waited – patience.

Vv 20-22 **Isaac Jacob and Joseph** – see Family Heritage blog...

V21 – the sons of Joseph would be Jacob's grandchildren, Ephraim and Manasseh. Gen 48 is the account of Jacob's blessing these 2 grandchildren. Very interesting that Jacob intentionally gave the younger the greater blessing. Worthy of note – Joseph was sold into slavery and Jacob thought he was dead but in the end he received a double portion of blessing – each of Jacob's sons becoming the 12 tribes of Israel (Jacob) but Joseph's offspring received 2!

V22 – Joseph's life is a study I wish to undertake. There are many ways to study the Bible – textually, topically, biographically, etc. In the past, we have studied the life of Christ, the life of Paul, and the life of Peter. I really want to add Joseph's life to that list. The reason is simple: The book of Genesis covers about 2500 years and yet about 1/3 of it (chps 37-50) deal with this man.

Let's Review

Minimal review of last week. Finish the chapter and the review will come from the Wendell Winkler handout.

We defined faith – substance (foundation) and evidence (proof)

Then we observed example after example – By faith – and a catalogue of OT heroes

Let us pick up where we left off last week with...

Verses 23 – 31

Moses and Faith in relation to the Nation of Israel

We looked at father Abraham. Now we see the law giver – Moses.

The promise made to Abraham was “*I will make you a great nation.*” Gen 12:2

There are 3 things required to make a nation – use the white board to list

A people – Joseph’s family went down to Egypt numbering 70 (Exo 1:5) came out in excess of 1 Million (Exo 12:37)

A law – Moses received this on the top of Mt Sinai – Exo 20

A land – After wandering 40 years in the wilderness the land of promise was given - Joshua

V23 – Though they are not named here, his parents are honored before Moses – by faith he was hidden by his parents – they were not afraid

V24-26 – Acts 7:23 tells us he was 40 years old when he decided to choose to side with the Lord’s people. Noteworthy – there are only 2 sides from which to choose...either that of Christ or the treasures in Egypt. That same choice faces us today...Christ or the world in which we live.

V27-29 – read and comment. It brings to mind the great scenes from the movie “The Ten Commandments” with Charlton Heston in the role of Moses. Fun fact – that movie premiered on Oct 5, 1956 – now why would I remember that date? It was the day I was born! Who knew that here I am a 62 year old man and the movie is played each year before Easter.

V30ff – Following a chronological timeline, though Moses was not able to enter the Promised Land, the children of Israel did so. In their conquest of Canaan, we come to

V30 – the destruction of Jericho

V31 – By faith, the harlot Rahab – James 2:25 says she was justified by her works.

V32ff – Then we have **Gideon, Barak, Samson, Jephthah, David, Samuel and the prophets.** Think of each one’s contribution in the OT – and how each is included just as a mention here in the Hall of Faith.

Gideon for example – Judges 7 – headed into battle with 32,000 troops. The LORD said that’s too many lest the people claim glory for themselves. 1st Gideon offered them a choice of returning home if they were fearful – and 22,000 went home, 2/3 went home. 10,000 remained. GOD said that is still too many. Carry them down to the water to drink. Whoever puts his mouth to the water and laps the water with his tongue like a dog, those you keep. It was 300.

300/32,000 is 1%. Gideon and the 300 defeated the Midianites who were as numerous as the locusts. But what was the lesson? To trust in GOD not in the numbers of soldiers. By Faith!

Vv 33-34 Observe all the verbs

V35 – But faith has its price.

Tortured – tumpanizo – only place in Scripture – to stretch on an instrument, like a drum or banjo head. Reminds me of the tortures detailed in Foxe’s book of martyrs.

Sawn in two – Isaiah’s death??

V39 –

V39 is conclusion – Even with all these “hall of faith” examples – they didn’t receive the promise that is offered to us – we have the better promise. At least they didn’t receive it then – they had to wait until Jesus came to bring us the Perfect Sacrifice.

In summation note this “All of these obtained a good testimony through faith”

All of these are honored because of their faith **yet** none received their reward in this life. They must wait until Christ’s return when they, and we too if we are faithful, will receive the promise. This is really the summation of chapter 11 in one verse.

V40 – GOD has something better for us. BETTER – the key word of the book of Hebrews.

Lessons For Us – Use Winkler handout to serve as a review of the chapter. Do #2 below to finish the chapter.

I. The nature of true faith

1. Faith is logical, rational – v3
2. Faith depends on revelation – vv 4, 5, 7, 8
3. Faith involves trusting GOD – vv 7, 8

4. Faith is an action word – vv 4, 7, 8; Ja 2:26
5. Faith discriminates – vv 25, 26

II. **The type and antitype** has been a big part of our discussion of Hebrews. I want to go back to v7 and spend just a little time exploring this idea of type and antitype related to Noah and the Flood.

See 1 Pet 3:20-21

Noah and his salvation is the type – the Christian and his salvation is the antitype

So observe the following points

1. Noah and his family were delivered from an old sinful world into a new one. The Christian is delivered from a kingdom of darkness (Col 1:12) into the kingdom of His dear Son
2. Noah's water experience moved him from an old way of life to a new one. In the same way the Christian baptism moves one from the old life of sin into the "newness of life" (Rom 6:4).
3. In both cases deliverance was contingent on an active faith, i.e. a faith that led to obedience.
4. Noah's salvation was *through water*. Water floated the ark and saved the inhabitants. The Christian's salvation is also through water – that is the new birth, John 3:5, which includes baptism in water.
5. That same water that saved Noah destroyed the world. In a similar way, the Red Sea delivered the children of Israel and destroyed the pursuing Egyptians. Mark 16:15, 16 makes baptism a line of demarcation between the saved and the unsaved.
6. After the Flood Noah lived under a new covenant – the rainbow (Gen 9:13) – the antitype being the Christian living under the new covenant after baptism.
7. Probation – Noah and his family were yet on probation after the Flood – so too are Christians, though forgiven must live faithful unto death in order to receive the crown (Rev 2:10).

Let's consider the Ark

The church is often called the ark of safety and the type/antitype bears this out

1. Both were built according to the exact instructions from GOD
2. There was only one door in the ark – similarly, there is only one way into the church – Rev 3:8
3. Safety was in the ark alone – so it is with the church

4. The ark delivered Noah from the sinful world – the church, the faithful Christians, will be delivered as well.
5. The ark had ONE window, one source of light – as does the church – our one source of light is the word of GOD
6. GOD providentially guided the ark to safety as He does and will the church.

III. The following is taken from Dan Winkler's study of Hebrews

How is your faith? When measured by all these powerful examples, how is your faith?

1. Is your faith strong enough to worship GOD in spirit and in truth? To be different than your peers and friends; to worship as the Bible prescribes? That is the lesson we learn from Abel in v4.
2. Do we trust GOD enough to stand up for what is right even when we are in the minority, sometimes even alone? That's what Enoch (v5) did. Genesis 5 is where we find Enoch and this is just before the LORD destroyed the world by flood because of the wickedness of man.
3. Do we trust GOD enough to heed His warnings? Noah and Moses did. (vv 7, 28)
4. Do we trust GOD enough to obey even when we don't understand? Abraham did. (vv 9-10)
5. Do we trust GOD enough to lay up for ourselves treasures in heaven rather than on earth? Abraham (v9) lived in the tents; Moses (v25) chose the people of GOD over the treasures of Egypt.
6. What does the way we treat our family say about our faith? Isaac blessed his sons (v20); Jacob blessed his grandchildren (v21); and Joseph encouraged his entire familial heritage spiritually (v22). So does our faith prompt us to pass the faith to our sons, grandchildren, and future generations? I want to do that!

IV. From Wendell Winkler

Wendell Winkler Notes 10-25-1995

Great Chapters of the Bible

Voices from the Dead (Are We Listening?) Hebrews 11

1. Abel – the voice of Abel teaches about “worship” v.4
 - A. Half is accepted – half is rejected Gen 4:1ff
 - B. It makes a difference how we worship - Lev 10
 - C. Worship and worshipper stand or fall together
 - D. Be liberal in worship

- E. Give unto God the first or best
- 2. Enoch - teaches us “how to live” v. 5-6
 - A. I can walk with God in an evil age – Gen 5:22, Phil 14:22, Job
 - B. I can hold out over a lengthy time – Enoch three centuries walked with God - I Cor 15:58
 - C. Walking with God will be rewarding – “And God took him”
- 3. Noah – teaches us about preparation v. 7
 - A. When he prepared the time was far off – Gen 6:3, I Pet 3: 18-21, II Pet 2:5
 - B. Noah did not follow the crowd – against the flow – Rom 12:2
 - C. He prepared in spite of sarcasm, persecution
 - D. His preparation included his family
- 4. Abraham – obeyed and was willing to sacrifice Isaac v. 8-20
 - A. GOD called and immediately Abraham went
 - B. And regardless of the price – Abraham was willing to pay the highest price
 - C. He obeyed without questioning God – (no how, why, etc....)
- 5. Jacob – teaches me about “Dying” v. 21, Job 5: 26, Eccl 3:2
 - A. Blessing men
 - B. Worshipping God
- 6. Moses v. 23-28
 - A. How to win over temptation

V. Let’s go back to v5 and Enoch. He walked by faith.

What does that mean? To walk by faith?

Since faith comes by hearing God's word (Romans 10:17), it follows that walking by faith means walking as directed by God's word.

Negatively, it means:

- (1) that we should not walk by sight (2 Corinthians 5:7);
- (2) that we should not be guided by our own fallible, human feelings and emotions (Rom 8:1);
- (3) that we should not rely merely upon what seems right in our own eyes (Proverbs 14:12);
- (4) that we should not be guided by human traditions (Mark 7:9);

(5) that we ought not to be influenced in our religious convictions and practices by the opinions of human majorities (Matthew 7:14);

(6) that we must not allow the views and customs of our ancestors to be determinative (1 Peter 1:18); and

(7) that we have no business consulting merely our own desires and pleasures where sacred things are involved, "*For Christ pleased not himself*" (Romans 15:3).

Let's Review

The review to start class will be an overall review of the divisions of the book

Put this on the PowerPoint and emphasize each Warning; also captain/author 12:2

Section 1	1:2b – 14	Doctrine	The Supremacy of Christ over angels
	2: 1-4	Warning	Don't drift away from His word (emph v1)
Section 2	2: 5 – 3:6	Doctrine	Christ is the captain of our salvation
	3:7 – 4:13	Warning	Don't harden your hearts to His voice (emph v8)
Section 3	4:14 – 5:11	Doctrine	Christ is our High Priest
	5:12 – 6:20	Warning	Don't fall away from Him (emph v6)
Section 4	7:1 – 10:18	Doctrine	Christ is the Mediator of a better covenant
	10:19 – 39	Warning	Don't cast away the Only Way (emph v35)
Section 5	11:1 – 40	Doctrine	Examples of an active obedient faith in Christ
	12:1 – 29	Warning	Don't refuse Jesus who speaks (emph v25)

As ch11 comes to a close – read v40 emphasizing the “us” and “they” – Christianity is that something better. Now because of that we continue with ch12.

Chp 12 Jesus the Author and Finisher of our Faith

Run the race – if you noticed the screen shot today was that of a marathon, not a sprint!

The purpose of discipline

It is possible to fall short of grace (v15)

We are assured that Christ's kingdom cannot be shaken, must not grow weary (v28)

Ch12 begins the 5th and last exhortation or warning section. The remaining part of the book of Hebrews is one long section of encouragement. Reference 12:3, 5, 12, 13:22. All of this is one final plea to those being persuaded to return to Judaism.

Verses 1–2 Let's run the race!

Therefore – connecting with the previous chapter and drawing a conclusion

Word is found 28 times in Hebrews – so what is the connection?

GOD has made promises regarding His care for His people – 10:19-21; Matt 28:20

We also – again reflects back to the examples of faith from ch11

Let us run the race set before us – the hortatory subjunctive – an encouragement involving the speaker and hearer – found twice

Here our Christian walk is compared to a race. We are to run with endurance. Some versions use patience – the word literally means someone who is not swerved from his walk by even the greatest of tribulations. This is why it is a marathon not a sprint.

The Holy Spirit paints 2 pictures of that endurance for us

First – picture all those heroes from chapter 11 surrounding us and cheering us on. Not literally but as an illustration. Following ch11, for us to give up would be to look each of those heroes from ch11 in the eye and say 'my situation is harder than yours was'. Moses would look at me and say, "Do you think your situation is harder than ours was under the Pharaoh of Egypt?"

Secondly – Picture Jesus on the cross, despising the shame, endured the hostility, shed His blood.

Let's talk about the phrase - *Since we are surrounded by so great a cloud of witnesses*,

The Greek word translated witnesses is martyrs

We get the word martyr – **means testifiers, witnesses.**

I found only one translation that didn't translate it as witnesses

At issue here is we tend to think of witnesses as those watching...

The one translation was Williams' translation and it was even more misleading "a crowd of spectators watching"

They are not spectators but testifiers by their inspiring examples

A great cloud of witnesses.

There are differing opinions as to the meaning here but...

Wayne Jackson, Barnes, Lenski, Macknight, Cargile agree and opine as ...

These are not the faithful that have gone on before us.

Some use rich man and Lazarus in Luke 16 to argue this case.

Luke 16 only proves that the rich man was conscious after death and could remember his brothers on earth. It does not indicate he still knew what was going on.

Reading Eccl 9:5-6 makes clear the dead are not aware of what is going on earth.

So what is the meaning?

All those examples from ch11 are the inspiring examples of the faith – we have so many

Let us – the 1st of the 2 hortatory subjunctives – introduces us to 2 classes of impediments to our running a successful Christian race...

1. lay aside every weight

Note the analogy with the sport of running. I have been a recreational runner for many years. As a younger athlete we would wear ankle weights. More recently athletes will run pulling a tire or even a parachute. The idea is obvious. Here that would refer to anything that is holding us back.

Lay aside every weight –

Lay aside – same word used in Col 3:8 speaking of laying off one's clothes

Weight – only place used in Scripture – obstacle, something getting in your way, anything that holds us back –

What could some of those weights be? Friends, family, job, etc.

Note these things may not be bad in and of themselves – the parachute to one jumping out of an airplane is a lifesaver, to one trying to run a race it is defeating.

The 1st idea – the weights – those things that may not be wrong by themselves but they are wrong if they are holding us back in our Christian walk. That is what Jesus said when He said “If your eye offends you pluck it out”. Not a literal command to pluck out your eye – rather anything in your life that prevents you from serving the LORD, get rid of it.

2. *and the sin that so easily ensnares us*

- Sin is singular and is preceded by the article “the”
Most writers identify this as being apostasy in the context of the book. The sin of unbelief. Surrendering our faith and going back to the old man.

If we consider a particular sin, certainly every Christian has those particular sins with which they struggle. Any of these could be called a besetting sin. For example consider one struggling with the sin of gambling. In the end, if we succumb to any of these besetting sins – it will be a result of unbelief – we have gone back to the old ways – returned to the world – apostatized.

Ensnare – KJV besets – is in the present tense – we battle sin as long as we live

Run with endurance – this is possible only if one looks forward – *the race that is set before us*. The Christian race is depicted as a marathon not a sprint. Some were giving up the race because of persecution. The exhortation? Stay the course, remain faithful. Rev 2:10

V2 – looking unto Jesus – even with all the OT heroes, ultimately Jesus is our Example. The word author literally means “the Captain” of our faith. The word looking carries with it the idea of looking away from others (i.e. the world) and focusing on one thing or one person, the LORD.

The rest of the chapter is an exhortation. Note the words discouraged in v3 and v5 contrasted with exhortation in v5. C/f with 13:22.

V4 – you have not yet resisted to bloodshed – we have all those examples from ch11; consider the examples from Foxe’s Book of Martyrs. So many have paid for their faithfulness with their lives.

Let’s Review

The Christian walk is a race – a marathon.

The Hebrews were being persuaded to turn back to their former way of life

We will be tempted to do the same as long as we live

The message of the book of Hebrews is as much to us as it was to them

Do Not Go Back

We have all these examples to encourage us – and see v3, 5, etc.

For today’s lesson put on board – Discipline => Holiness => Peace => GOD

So let’s consider the “exhortation” of chastening, rebuking, and scourging noted in v5.

Most modern translations use the word Discipline instead of chastening.

What comes to mind when you hear the word Discipline?

Vv 5, 6 are a quote from Prov 3:11-12

Let’s consider the idea of discipline – NKJ chastening; ASV discipline

Too often when we are facing adversity – we think why am I going through this? Why is this happening to me? We fail to realize that it is through adversity that we grow. James said to count it all joy when we fall into various trials.

Coach Saban uses a football analogy – the team doesn’t really know if it is successful until it faces adversity.

The tensile strength of steel is found only by subjecting it to pressure.

How do you respond to adversity?

Let us see discipline for what it is: Training and Instruction

The first approach taken in vv 5-9 is to think of GOD as a “Father”

What a blessing to be called the children of GOD. 1 John 3:1 “*Behold what manner of love the Father has bestowed on us that we should be called children of GOD.*”

A part of that blessing is that HE uses discipline to help us mature and produce character.

Mark the 3 results of discipline in v 9-11

1. Respect v9
2. Partakers of His holiness v10
3. Peaceable fruit of righteousness v11

Respect

It is not hard to see the link between respect and discipline. If given the choice between love and respect always choose respect. With respect love will come. Without respect, both is lost.

V10 Holiness and chastening (discipline) are linked.

The discipline, the chastening refines us and draws us closer to Him Who is Holy

The problems of life reveal our weakness, and our need for GOD.

Conclude with this – righteousness is the “peaceable fruit” of suffering – sort of a chain reaction.

Note: *to those who have been trained by it!*

In this sense it is like the Law – it brings us to Christ. It thus causes us to yield to GOD and let His grace transform us from within – at least that is what is hoped.

How does GOD discipline us today?

The question could be rendered, how does HE mold us, shape us, etc.?

1. Objectively through the Word

Word holiness is synonymous with sanctification – word used in NAS, ASV

Same Greek word – Hagios

Holiness – sanctification – dedicated service to GOD – without which I cannot see the Lord.

We linked chastening and holiness in vv 10-11. We now return to the idea of holiness and it is clearly stated – without it no one will see the LORD.

So we have discipline leads us to holiness...how

Back to the earlier point – how does GOD discipline us today? #1 on the list – thru His Word

Holiness = Sanctification

John 17:17 – *Sanctify them by Your truth: Your word is truth*

It is not supernatural – it comes through obedience to the word

The examples from Scripture, the warnings of the past and promises of the future. We must not approach Scripture as a pick and choose menu. We take it all – and it will convict, it will mold our conscious, it will direct our lives – and **disciple!** us

2. The experiences of life – Prov 15:31

The ear that hears the rebukes of life will abide among the wise.

The same sun that softens butter hardens clay. We can let the valleys of life harden us or soften us and drive us to the LORD.

3. The examples of others

I don't have to drink alcohol to know it will ruin my life. I can see that in the example of others.

Verses 12 – 17

Without a doubt these Jewish Christians are under persecution. They are being persuaded to return to Judaism.

The section begins with the picture of one whose strength is gone. Be it a boxer or a runner, the scene is the same, hands too tired to hold up, legs too weak to stand => the theme continues.

Earlier we made the connection between discipline and holiness...see board illustration.
V14 note the connection between peace and holiness.

*Pursue peace with **all** people* – one of the most difficult things to do. Some people are mean and hateful. It is not easy to pursue peace with a troublemaker.

Interesting – Beatitudes – Blessed are the peacemakers for they shall be called the sons of GOD. Within the context of GOD as our Father – peace is discussed – and note the Beatitude!

So discipline leads to holiness and peace, and without it one cannot see the Lord.

Without this pursuit of peace and holiness, I am in danger of the consequences...

V15 – 2 marginal notes to make

Lest anyone fall short => It is possible to fall

Lest any root of bitterness = > Guard against pessimism as we age

Let's Review

The Christian life compares to a race

The discipline of GOD – important we view the adversities of life in the right way. These trials of life can mold us and shape us after GOD'S will – or it can harden us. Adversities are opportunities for us to grow – GOD'S discipline can be training and instruction.

V15 – 2 notes

It is possible to fall short of the grace of GOD

As we grow older, let us avoid becoming bitter, i.e. cynical, negative, harsh...leading to defiled

Write this on the white board prior to class as an outline of today's lesson

Single decisions have consequences

The mountain and the Mount

The crux of the letter

In verses 14 thru 16 there are 3 admonitions.

In v14 we are told to pursue peace and holiness in order to see the LORD. We are then cautioned with 3 "lest" statements. We are reminded we can...

1. Fall short of the grace of GOD
2. Allow bitterness to grow in our hearts
3. Thru poor judgment become a fornicator or profane person

#3 above is discussed in V16, 17. We have the negative example in Esau – after all those heroes from ch11, and especially Jacob's inclusion in 11:21 – let us consider Esau.

Recall the story of Jacob and Esau. Esau, the elder brother, sold his birthright. Jacob received the blessing normally given the older brother by deception and yet the bargain stood. Why? Why was Esau not given the blessing of becoming the leader of the 12 tribes of Israel?

My thought is that GOD knew the one who would be the leader, Jacob. Similar to the selection of David as King. All of David's brothers were thought to be more king-worthy than David and yet what do we read in 1 Samuel 16:7?

Think of Isaac's role in this. We know he loved Esau. Gen 25:28 tells us he loved Esau and Rebekah loved Jacob.

But what about Jacob? Note first, when Esau came in and was hungry he asked for food. Why didn't Jacob give him something to eat? Why bargain his birthright?

Then note that Jacob's procuring the blessing through means of deception, dressing up to fool his father into thinking he was Esau. The judgment of God overtook him for that, and he received retribution in kind for what he had done.

He too was deceived and lied to by his sons in the matter of the sale of Joseph; and there is every reason to believe that Jacob carried the memory of that shameful hour of his deception of Isaac, like a burning coal in his bosom, throughout all the 147 years of his life.

But the comparison to David is beneficial – even with his great fall, David was a man after GOD’S own heart. So Jacob with his sins, did possess the one redeeming characteristic of regard for sacred things and faith in the promise of God, which enabled him to become a true prince of God, that being the meaning of the name "Israel," given to Jacob by an angel of the Highest ([Genesis 32:28](#)).

V17

From Esau, a lesson for us is that single decisions we make early in life can be forgiven – sure – but the consequences of those decisions can impact us for the remainder of life and even impact our succeeding generations.

Consider David – a man after GOD’S own heart, Acts 13 – in Matthew 1 he is described as “*the king begot Solomon by her who had been the wife of Uriah*” – David’s sin was forgiven but it was forever present with him.

Gal 6:6, 7 – Consequences

Vv 18-29

The remaining 12 verses present a contrast between the law and the gospel, particularly between the awesome events at Sinai, where the law was given, and the even more awesome spectacle of the enthronement of Christ on the right hand of God in heaven. The Hebrew law-giving was a frightening and awe-inspiring experience for Israel and Moses; but when properly understood, the Christian's law-giving is even more impressive. First, the author recalls from the book of Exodus some of the circumstances of that former event.

Vv 18-20

The mountain – c/f Exo 19:18; Isa 2:2

Vv 21-24

The contrast between the 2 mountains is evident

Mount Sinai and Mount Zion

Zion was name given to Jerusalem

Isa 2:3 – word of the Lord would go forth from Mount Zion, Jerusalem

Daniel opened his windows and prayed toward Jerusalem

But note here we are not talking about physical Jerusalem...read on in v22ff – note the 8 “to’s”

The Mount is the church; better things => the key to the book

V24 – Abel still speaks (11:4) but we have something even better!

V25 Contains the crux of the entire letter to the Hebrews. *“If we turn away from Him...”* C/f 6:6 and 10:29. If the brethren succumb to those suggesting they come back to Judaism, that is, if they turn their back on the Lord and look for another Messiah, they will be lost.

Vv 26-28 Over and over in the book, the idea of Judaism vs Christianity, the Old Covenant vs the New Covenant is presented. Verse 27 is the destruction of the temple and reference is made to the church. The kingdom is noted in verse 28.

V27 may be the most compelling point to be made for the date of the writing to be prior to AD 70.

V28 are receiving is present tense => now.

A kingdom which cannot be shaken

Let us – hortatory subjunctive number 11

Serve – Greek word *latreuo* – translated worship in other places – cf Rev 22:3

with reverence and godly fear – in spirit, John 4:24

Lesson for Us – Make these points briefly

Discipline – how our generations have witnessed a change in this idea of disciplining children.

Important to realize that discipline builds strength. We do the children no favor by running interference for them all their growing up years. There is even a term for it – helicopter parents – has now evolved into “snow plow parents”. Teresa counsels many college students – of course she doesn’t tell me names and details but sometimes she has parents come in with their child “plowing” the way for them.

Strength comes from adversity. May be hard to do but sometimes it is best to let them fail. How else will they learn?

In NT times – the backdrop of ch12 – Rome had something called the patria postestas – which granted the father of the house absolute power over his children. He could beat them, sell them as slaves, or even order their execution. But with this culture, the Scriptures tell us the father should love them enough to discipline them.

12:9

Eph 6: 1-4 Children obey your parents; Fathers bring them up in the training and admonition.

Prov 3:11-12; 13:24; 22:15; 23:13-14; 29:15, 17

Healthy Discipline results in:

- a. Child knows he is cared for – vv 7, 8
- b. Respect for authority – v9
- c. Self-control, endurance – v7
- d. Trained in holy behavior – vv 10-11
- e. Child has peace and happiness – v11

I’m not suggesting beating a child to death but I do realize the lack of male leadership in the home and the rearing of children. And it is to their detriment!

Lesson #2

Let’s return to v23 and note – *who are registered in heaven*

Roll Call

Maybe preface with a memory from teaching days...1st day of class...calling roll...your name is not on the roll...

Upon the 70 returning to the Lord, they are joyful saying even the demons are subject to us in Jesus' name. But the Lord said, ***“Do not rejoice in this, but rather rejoice because your names are written in heaven.”***

Paul actually gave the names of some – *Clement and certain women whose names are written there* – Phil 4:3, 4

Moses said his own name was written there – Exo 32:32

Daniel mentioned names being written in the book – Dan 12:1

Twice in Revelation, reference is made to “*anyone whose names **have not been** written in the Book of Life*” – Rev 13:8, 20:15

Lesson #3 – Share the references just for the notes – should take 3 minutes or so

1. Return to verse 14 and discuss the topic of “peace”

If you look at Gal 5:19-21 and the works of the flesh – note how each of these are the antithesis of peace – adultery, hatred, contentions, outbursts of wrath, dissensions, revelries, etc.

But then the fruit of the Spirit follows – love, joy, PEACE

Prov 26:20-21 As charcoal and wood is to a fire, so is a contentious man to kindle strife.

2. Note the references to peace

Col 3:15 – *Let the peace of GOD rule in your hearts...*

1 Tim 2:2 – We are to pray that we may lead a quiet and peaceable life

Rom 12:18 – *live peaceably with all men*

Rom 14:19 – *Let us pursue the things that make for peace*

Eph 4:3 – *endeavoring to keep the unity of the Spirit in the bond of peace*

1 Thes 5:13 – *Be at peace among yourselves*

Eph 2:14-17 – Jesus is the peace that broke down the barrier between Jew and Gentile

3. But peace at any price? No

Matt 10:34-36 – Jesus said, ***“Do not think that I came to bring peace on earth. I did not come to bring peace but a sword.”***

Jude tells us that we are to *contend earnestly for the faith* – Jude 3

Let's Review

We can begin the final chapter with very little review.

In a sense, there is a break between chapters 12 and 13, the final chapter being somewhat different. You will see this as we get into the study.

I think we will need the month of Dec to finish our study by the time we look at chp 13 and then do some review work. I hope it has been a profitable study for you.

Chp 13 Christ is our eternal King – v8

Final Appeal and Conclusions

Hebrews is a word of exhortation

Contains a hodge podge of last minute appeals.

After spending much time in chps 1-12 in doctrinal matters – at times deep doctrinal matters, i.e. the priesthood of Melchizedek – chp 13 has a totally different feel. There are doctrinal issues we will discuss especially when we get over to vv 12-13, but as a whole chp 13 is very different.

As rich as the study of chps 1 – 12 has been, the last chapter is filled with application. We would do well to drink deeply from these truths.

Verses 1 – 17 I count at least 13 ideas # 1- 5 are social duties; 6 - 13 are religious in nature

One word description

- | | |
|---|-------------|
| 1. Love each other | Love |
| 2. Be hospitable | Hospitality |
| 3. Remember the imprisoned/mistreated | Compassion |
| 4. Marriage is a good thing – Be faithful to it | Marriage |

5. Beware of the love of money	Money
6. Trust the Lord	Trust
7. Remember and follow those who rule	Mentors
8. Jesus Christ never changes	Truth
9. Remain doctrinally sound	Doctrine
10. One last reference to Judaism vs New Covenant	Christianity
11. Praise GOD and thank HIM – with our lips	Worship
12. Do good and share	Conduct
13. Obey and submit to shepherds	Submissive

As we consider this list, it would make for a wonderful topical study. We could very easily spend quality time on each of these – making for a good 13 week quarterly study – maybe we could write a series of lessons called “13 weeks in Hebrews 13”. But for now and keeping it in the context of our overall study of Hebrews, we will just visit each item briefly.

Interesting it all begins with love – the one word we would use to summarize the entire Bible

What is the one word that would summarize the entire Bible? Love – Gal 5:14 reads, “*For all the law is fulfilled in one word, even in this: You shall love your neighbor as yourself.*” This actually appears 1st in the OT book of Leviticus (19:18).

In Colossians 3:14, after enumerating a list of desirable things to put on, Paul says *but above all these things put on love.*

Other places such as when they asked Jesus to pick the one law more important than all the other 612. He said to love GOD and to love your neighbor. (Matthew 22)

From 1 Cor 13 we know – *love never ceases* which is why the chapter ends declaring love to be greater than hope and faith. Love is eternal.

Of course we have 1 John 4: 7, 8 – *let us love one another, for love is of GOD – for GOD is love.*

One word – LOVE – I think we can make the case for that.

If you look up this verse in a Greek interlinear (maybe write on marker board) – *brotherly love* appears as philadelphia. It is made up of 2 words – philos (friend) and adelphos (brother)

Philo is the noun form of which we are more familiar with the verb - phileo

Love – phileo – where we get word Philadelphia, the city of brotherly love – a love of family.

That is what we are – we are spiritual brothers by virtue of the “new birth” and the fact we share the same Father.

That love is to be sustained – *let brotherly love **continue**!*

Then as we continue our list, note various “loves” are then addressed – love strangers, love prisoners, love the down-trodden, the love of husband and wife, and even the love of money

Second – love also to strangers.

The phrase “to entertain strangers” is actually one word in the Greek – philoxenia.

Philos – friend; xenos – stranger

Again the verb form of philos – phileo – familial love

Thus we have love of strangers

2 definitions given – 1. Love to strangers 2. Hospitality

Only other time it is used is Rom 12:13 – *distributing to the needs of the saints, given to hospitality.*

Many translations use the word hospitality in v2

So here in Heb 13:2 – we could read it “do not forget hospitality...”

How can we improve in this?

3rd – remember the prisoners, those who were prisoners for the cause of Christ.

those who are ill-treated – we are all part of one body, thus we share our pains

The church at Double Springs has a jail ministry – maybe we should consider one also

Since you yourselves are in the body also – could be a double meaning => you are still alive and subject to being persecuted; the body is the church and being a part of the church carries with it the idea of compassion.

4th – Love of husband and wife

Evidently immorality existed among the Hebrew recipients. The Spirit reminds them:

Marriage is a Divine institution – GOD has given the governing laws

In spite of man's laws and perversions – it is to be treated with respect

Fornicators – general term – any engaging in illicit sexual activity

Adulterers – more specific – unauthorized sex between married persons

GOD will judge all **who are impenitent**

These sins are not the sin that can't be forgiven as long as there is repentance.

1 Cor 6: 9-11 Neither fornicators nor adulterers (among others) will inherit the kingdom – and then it goes on to say...and such WERE some of you.

5th – The 5th Love notes – There is a love to be avoided – Love of money!

Reminder to be free from the love of money

NAS, ASV, ESV, et al – *keep your life free from the love of money*

In our financial seminar we discuss – money is not the root of all evil, it is the love of money

1 Tim 6

Review the 5 Love Lessons. These are under the umbrella of social issues – very personal – very applicable. Now beginning with #6 it becomes more spiritual in nature...

Let's Review

Review - write the 13 words on the board before class

Book of Hebrews written to Christians under persecution tempted to return to Judaism

Message – DO NOT GO BACK – is very applicable to us today

It is also a book of encouragement – see v22 of Heb 13

This last chp is some last minute appeals of encouragement – write the 13 words on the board

Let brotherly love **continue**

We noted the theme of LOVE throughout vv 1-5; love of brothers, strangers, prisoners, within the marriage relationship, and in a negative sense we are cautioned about love of money.

Beginning in v5b we are given some Concluding Religious Directions

Religious Responsibilities

6th – We can be content because we Trust the Lord – see v5b and v6

Be Content – One of the “Be” verses – be kind, be diligent, be forgiving – be content

1 Tim 6:8 – *having food and raiment let us be content*

Phil 4:11 – although a different Greek word is used, still same meaning – *I have learned to be...*

It is all tied back into the first part of v5a – *Let your life be free from the love of money*

How?

Prov 3:5, 6 – *Trust in the Lord with all your heart...*

Jer 10:23 – *O LORD, I know the way of man is not in himself; it is not in man who walks to direct his own steps.*

May be helpful to note vv 23-25 – marginal note: I need the LORD to direct, correct, and protect

7th – Reference is made here to “those who rule over you.” You will find the same expression, the same Greek word, in v17. There is wide latitude in the meaning. In v17 there is no doubt it is referring to elders. In v7, I’m not so sure...may be speaking of any spiritual leader...

Chose the word Mentors – 1 Cor 15:33 – but consider this from a good way – Who are your mentors? Wrote an article once – asked a few of my mentors...who are your mentors?

Remember your religious leaders – text describes them as **those who have taught the word to you, whose faith you follow**, i.e. influence.

Do you remember the one or the ones who taught you the truth? Do you remember those who have taught you through the years after your initial conversion?

I don't think this is exclusive to elders but do note how the leaders are described...spoken the word of GOD to you; and given us a good example of faith to follow.

That is what I want you to get – Note the connection between leaders and the word of GOD!

8th – word is truth. What one word describes the Bible? We made the case for the word love. But truth could be the one word according to John 17:17.

V8 – probably given in connection with the suffering that some of the saints were going through to remind them that the LORD has always sustained His people. C/f Heb 1:12 from Psa 102

A profitable and encouraging study is to look up all the verses in Scripture that has “endures forever”. From everlasting to everlasting, Jesus Christ, is unchanging.

Hard times don't last – Paul in 2 Cor 4:7-17.

Hard-pressed **but** not crushed

Perplexed **but** not in despair

Persecuted **but** not forsaken

Struck down **but** not destroyed

Even though our outward man is perishing yet the inward man is being renewed day by day

9th – Remain doctrinally sound – don't listen to those attempting to pull you back to (Judaism, denominationalism, the world, etc.) DO NOT GO BACK

The Writer continues the comparison to the Old Law and their temptation to return to it.

We are under a system of grace – Jn 1:17

No longer under the system concerned with foods – Col 2:16

10th – the altar of Christianity spiritually is the altar wherein the body of Christ was sacrificed. This is contrasted with those who cling to the old tabernacle and the old altar. Continuing the discussion of food from v9, those who serve the tabernacle have no right to eat at the New Altar – perhaps the Communion is referenced.

This contrast is viewed further in verses 11 – 14. Note the reference to outside the gate and outside the camp.

3 references are made to “outside” the camp or gate. What is the meaning here?

Under the old law – the remains of the sacrifice was carried outside the camp – GO back and read Lev 16:27 in class.

Jesus shed His blood outside the camp – v12, Jn 19:17-18 says He “went out” to a place to be crucified; Acts 7:58 and the death of Stephen it says “they cast him out of the city”

Let's Review

Write the 13 terms on the board and review thru Christianity

Continue with this term – v13 – therefore (15 times) connects to previous thought – let us

Note we also have the “let us” statement. Throughout the book we have emphasized the Writer persuading the recipients to cling to Christ, stay the course, do not go back to Judaism. This “let us” statement continues that theme.

Think of it as – **outside the camp vs. inside the camp.**

To say “let us go forth to Him, outside the camp” is saying “let us abandon the things ‘inside the camp’, i.e. Judaism, old law, and go forth to this New Covenant. We are under Christ – no longer under Moses.

Look at the contrasts given...

In v9 – the contrast was “by grace” vs. “with foods not profiting”.

In v10 – we have an altar vs. their altar in the tabernacle

In vv11-12 – the bodies of those animals vs. Jesus and His blood outside the gate

V13 – let us go forth to Him – outside the gate, bearing His reproach

V14 – FOR – here is the ultimate purpose – we seek that heavenly Jerusalem

To sum up the idea...

To the Jew, outside the camp, was disgraceful, being separated from community. This is the theme of Hebrews – abandon Judaism and cling to Christianity.

Marginal note: This is further proof Jesus is our sin offering – c/f Heb 9:12, Lev 16:27, John 19:17-20

11th – the word is worship – “therefore” => because of all this, we worship!

1st note the “By Him” – it is only through Jesus our High Priest that we can come before GOD

“Let us” praise Him with our lips – the 13th and last of our hortatory subjunctives

In keeping with the old and new contrast – we no longer offer those bloody sacrifices. We now offer the sacrifice of praise – giving thanks to Him. How do we do this? 3 ways...

- Singing – Col 3:16; Eph 5:19
This is probably what we would think of first as a means of praising Him with our lips. It should be noted that New Testament worship is participatory. We are all to sing. Let us sing and praise Him with our lips.
- Prayers – Scripture records at least 25 times in which Jesus prayed. 3 times in the book of Revelation, prayers are symbolized by incense (5:8; 8:3, 4). Daniel prayed 3 times each day (Daniel 6:10). Paul prayed 3 times to have his thorn in the flesh removed (2 Cor 12:8). Jesus prayed 3 times in the Garden prior to His crucifixion (Matt 26:36ff). Maybe it would be a good practice for us to pray at least 3 times each day, praising Him with our lips.
- Mark 5:19 – To the man whom He had healed, Jesus said, “*Go home to your friends, and tell them what great things the Lord has done for you, and how He has had compassion on you.*”

This is what He expects of us. We can, on a daily basis, proclaim the Lord by our manner of speech. Deut 6:7 describes just such daily conversation. James 3:9 notes we bless our GOD and Father with our speech. As we go about our activities each day, let us bring honor and glory to GOD the Father, and praise Him with our lips.

Thus our sacrifice to GOD today – not the bloody sacrifices of OT – are singing, prayers, the sacrifice of praise, that is the fruit of our lips

12th – the word is conduct, our way of life.

Under the New Law, there is another kind of sacrifice – not only the sacrifice of praise – but also our actions. The previous thought concerned our “talk” this one concerns our “walk”

Do good and share – even as we are under grace, we are reminded that our actions should match our words – 1 Thes 2:9-10, Paul said when we were with you we preached, and we behaved – our talk and our walk was consistent.

Gal 6:10 – *As we therefore have the opportunity, let us do good to all men, especially those...*

13th – the word is submission

Obey and submit. Referring back to v7, this time **it is used** in the sense of the eldership.

Obey – action. Submit – attitude. Both are necessary.

One can obey without being submissive. But you can't be submissive without obedience.

One can obey but have a rebellious attitude – “I may have to do it but I don't have to like it” => this is not the obedience Christ demands. Demands is the correct word – both of these verbs are in the present imperative active => mood being imperative, it is a command!

Matters of judgment – doctrinal matters are already decided

1 Pet 5 – addresses elders (Peter self identifies as a fellow elder) making clear we all serve under the Chief Shepherd

But with doctrinal matters – Elders are charged with addressing error – see Titus 1:5-2:1

See 1 Thes 5:12-13. *And we urge you, brethren, ¹to recognize those ²who labor among you, and ³are over you in the Lord and admonish you, and to esteem them very highly in love, for their work's sake.*

1. Recognize – to have regard for, cherish, pay attention to – ESV renders it, respect; NAS appreciate
2. labor among you – this could be describing many in the church but...
3. this is talking about the elders

Review the list of last minute appeals by looking at the one word descriptions on the board.

Verses 18ff – Personal matters

V18 – the Hebrew writer makes the request that I make – pray for me!! On the heels of the discussion in v17 regarding the shepherds, please pray for our shepherds.

V21 –

Complete in every good work – see v16 – the idea of works is found throughout the Bible
working in you, c/f Phil 2:13

To whom be glory – mention our purpose is to bring honor and glory to HIM.

If you want an interesting word study, study the word glory and glorify and all the contexts.
Most are like Matt 5:16...

V22 – make a marginal note – Hebrews is a book of encouragement.

Let's Review

Concluding remarks about the book of Hebrews

I really have about 6 things I'd like to do in regards to a review.

Won't have time to do them all but we'll do what we can.

Conclusion to the Study

I. As part of the conclusion to the study...

Show the video

<https://www.youtube.com/watch?v=1fNWTZZwgbs&t=47s>

I just want to share a clip of this. This video is one I was told about – the man reciting the entire book in a conversational tone – maybe just share a little of it.

<https://www.youtube.com/watch?v=0PF0KP9cG6U>

- II. See 13:22 – make a marginal note: Hebrews is a book of encouragement. We might want to note **the 5 great texts of exhortation** found on intro page in my bible. These are the 5 great “warnings” or encouragements. Go through and read each, making a chain reference with each.

2:1 – drift is a gradual process; be careful, give more earnest heed

3:8-13 – note begins with do not harden your hearts and ends with telling us how that happens

6:6 – see marginal notes, fall away (aorist) turn away from, renew => new kind of sacrifice

10:35 – v34 notes you have confidence, an enduring possession; don’t lose it!

12:25 – Jesus is the only Way (John 14:6) don’t turn away from Him!!

- III. Maybe visit Gal 4:21-31 – this is really the theme to Hebrews

Col 2:13-14 is familiar to us noting the Old Law has been replaced by the New Covenant

Zech 11:10-11 is not as familiar but is a thrilling passage that should be marked.

- IV. So we have something better!

Go back and visit the key word – better – 12 times

1:4 6:9 7:7, 19, 22 8:6 9:23 10:34 11:16, 35, 40 12:24

- V. The “let us” statements

The purpose of the book

Remember the book of Hebrews is a book of exhortations. Recall the 13 “let us” statements, called hortatory subjunctives, beginning in 4:1. Maybe go through and read each, again making chain reference.

VI. Review how the 3 Profound Studies fit together.

- **Romans – proves the necessity of the Gospel** – see the book of Romans in 8 passages
1:16-17; 3:21-23; 5:8-10; 6:3-4; 6:17; 8:1; 10:17; 12:2

A review of the fact we are saved by the Gospel!!

Gospel is the power – dunamis – interesting word to the power hungry Romans

Before we go to Revelation – Rom 8:18 sums up the book of Revelation

- **Hebrews – proves the superiority of Christ** over angels, Moses, the prophets – see
8:1(a)

Hebrews 4:14 – The Key Verse – We have a Great High Priest!

The Gospel in one verse – Heb 9:14

This verse is actually the theme of the Bible - The salvation of man – through **Christ** – to the glory of GOD – as revealed by the Spirit.

- **Revelation – shows the ultimate triumph** – see v 2:10c

see Rev 12:11 - Theme of the Revelation is “overcame” (Nikao) – note the 3 points how they overcame...

And they overcame him ¹by the blood of the Lamb and ²by the word of their testimony, and ³they did not love their lives to the death.

Rev 17:14 *These will make war with the Lamb, and the Lamb will overcome (nikao) them, for He is Lord of lords and King of kings; and those who are with Him are called, chosen, and faithful.*

The outcome has already been decided!! The ultimate triumph!!