

**A SIMPLIFIED STUDY
OF THE EPISTLE
TO THE
HEBREWS**

BY

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INTRODUCTION TO THE EPISTLE TO THE HEBREWS

The author of the book of Hebrews is the same Jehovah God who spake unto the fathers in the prophets (Hebrews 1:1). The penman whom God inspired to write the words of the epistle is unknown to us. At least a dozen individuals have been suggested as the penman of this grand book. The truth is as Origin (A.D. 181-252) stated many years ago that only God knows for certainty who wrote the book.

There is evidence that favors the apostle Paul as being the penman of this epistle.

1. Some of the ancient manuscripts are inscribed, "The epistle of Paul to the Hebrews."
2. Clement of Alexander and his pupil, Origin, early historians, attribute the book to the apostle.
3. Eusebius, the Jewish historian, and Augustine, an early writer about A.D. 392, testified that Paul wrote the Hebrews epistle.
4. In a papyrus manuscript from Egypt, the Chester Beatty Manuscript from the early 3rd century, the Epistle of Hebrews appears in a collection of the writings of the apostle Paul.
5. The logical approach in discussing the priesthood of Melchizedek in Hebrews 7 is similar to Paul's logical approach to Christ's resurrection in I Corin-

thians 15.

6. The apostle Peter wrote to the Jewish Christians whom he referred to as sojourners of the dispersion (I Peter 1:1). In his second letter Peter makes mention of the fact that Paul had also written to the Jewish Christians (II Peter 3:15-16). Many believe that this has reference to the book of Hebrews.
7. The closing verses of Hebrews thirteen are similar to Paul's letters.
8. The ideas presented in Hebrews are similar to those found in Paul's letters.
9. A number of phrases in Hebrews are similar to those found in Paul's writings.

There are those who counter this evidence with other information which they claim establishes one other than Paul as the author.

In truth, only God knows the inspired penman of Hebrews, and we should never spend so much time and effort studying, debating and discussing the penman of this book that we miss God's great truths which are revealed in His word. When considering the penman of the epistle of Hebrews, remember this important principle: "The secret things belong unto Jehovah our God; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law" (Deuteronomy 29:29).

TO WHOM WRITTEN

This epistle was written to Jewish Christians who were considering the possibility of leaving Christ and returning to Judaism. The Hebrews writer logically proves that they would be leaving the superior way and returning to an inferior religion. With very forceful argumentation the penman of the book proves the following truths.

1. Jesus is superior to the prophets (Hebrews 1:1 – 2:18).
2. Jesus is superior to the angels (Hebrews 1:3 – 2:18).
3. Jesus is superior to Moses (Hebrews 3:1-6).
4. Jesus is superior to Joshua (Hebrews 3:7 – 4:13).
5. The high priesthood of Jesus is superior to the priesthood of Aaron (Hebrews 4:14 – 8:6).
6. The new covenant is better than the old covenant (Hebrews 8:7 – 10:39).
7. Faith is then defined and illustrated (Hebrews 11:1 – 12:2).
8. Exhortations and warnings are given (Hebrews 12:3 – 13:25).

The Hebrews writer reasons with the Jewish Christians, not to leave the better way for the inferior way!

DATE WRITTEN

Although the date in which the book was written is unknown, it was probably written before the destruction of

the city of Jerusalem in A.D. 70.

DESTINATION OF THE BOOK

Although the destination is not mentioned in the book, commentators suggest nine different recipients. Some point to Hebrews 13:24 and maintain that the epistle was written from Rome.

PURPOSE OF THE BOOK

To establish the truth that Christ's way is superior to that of Judaism, the Hebrews writer establishes the fact that Christ provides a better

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|------------------------|-------------------|
| 1. Covenant | Hebrews 7:22 |
| 2. Promise | Hebrews 8:6 |
| 3. Hope | Hebrews 7:19 |
| 4. Priesthood | Hebrews 7:20 – 28 |
| 5. Sacrifice | Hebrews 9:23 |
| 6. Possession | Hebrews 10:34 |
| 7. Country | Hebrews 11:16 |
| 8. Things | Hebrews 11:40 |
| 9. Blood for sacrifice | Hebrews 10:4, 12 |
| 10. Resurrection | Hebrews 11:35 |

STUDIES IN THE BOOK OF HEBREWS

CHAPTER ONE

Moses introduces us to the book of Genesis with these majestic words: "In the beginning God created the heavens and the earth" (Genesis 1:1). The inspired writer of the book of Hebrews opens his epistle by telling us that the God of creation communicated with man: "God, having of old time spoken unto the fathers and prophets" (Hebrews 1:1). Unlike the gods created by men's hands, the one true God is an intelligent being who in His wisdom and power can speak (communicate) with His created beings. The gods created by man have heads but they cannot think, they have ears but they cannot hear the pleas of their worshippers, they have eyes but they cannot behold the sacrifices which are offered unto them, they have mouths but they cannot speak to those who worship them, they have hands but they cannot feel, they have legs and feet but they cannot walk. Such are the gods which are created by men. When man creates a god he has complete control over it (Isaiah 44:12-20).

The one true God of the Bible (Ephesians 4:6) is not like the gods created by the hands of man because He is all powerful (Genesis 17:1), present everywhere (Jeremiah 23:24) and knows all things (Hebrews 4:13).

HEBREWS 1:1

God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners,

The living God has always communicated His will to mankind in order for His creatures to be able to serve and worship Him acceptably. How did God accomplish this?

1. Directly – Isaiah 7:3; I Samuel 3:1-14.
2. Put the word in a prophet's soul – Jeremiah 20:9.
3. Through dreams – Daniel 7:1.
4. By visions - Ezekiel 37.
5. Through angels - Genesis 19:15.
6. By voices – I Kings 19:12.

HEBREWS 1:2

Hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds;

God speaks to mankind today but not in the same way as he did in olden times. That God would speak to mankind through Jesus was prophesied by God (Deuteronomy 18:18-19) and fulfilled in Jesus Christ (Acts 3:18-22). The apostles recognized that Jesus had the words of eternal life (John 6:68). Read again the prophecy of Deuteronomy 18 and note that the words, which were to be spoken by the prophet (Jesus Christ) would be the words of God. God

speaks to man today through His son, Jesus Christ. The creator of the heavens and the earth does not communicate with man through gods, which have been created by the hands of men.

It is very important to notice that God's revelation, which has been given to us in the Bible, is complete. He has "granted unto us ALL THINGS that pertain unto life and godliness" (II Peter 1:3), "the faith ONCE FOR ALL delivered unto the saints" (Jude 3) and "that the man of God may be complete, FURNISHED COMPLETELY UNTO EVERY GOOD WORK" (II Timothy 3:16-17).

The exalted status of Jesus Christ is seen in His being appointed heir of all things. As the Son of God, He is the heir, and all that the Father has is His (John 16:15).

The creation of the worlds (ages, periods of time, the world and all that is within) are attributed to Jesus Christ (John 1:1-3; Colossians 1:13-17).

HEBREWS 1:3

who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high;

Jesus Christ is the effulgence (brightness) of the glory of God. Observing the Christ, men could see the glory of

God (John 14:9). Jesus is the very image of His substance. As a magistrate's seal makes an exact impression on a document, Jesus Christ is of the same divine substance as the Father.

Christ's work in providence is seen in that He "upholds all things by the word of His power."

When Jesus ascended into heaven He made sacrifice (purification) for the sins of mankind. This purification was made with His own blood (Hebrews 9:12) in heaven (Hebrews 9:24). It is important to note that Jesus made ONE SACRIFICE FOREVER and then sat down on the right hand of God (Hebrews 10:12).

HEBREWS 1:4-7

having become by so much better than the angels, as he hath inherited a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, This day have I begotten thee? (Psalms 2:7) and again, I will be to him a Father, And he shall be to me a Son? (II Samuel 7:14) And when he again bringeth in the firstborn into the world he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels winds, And his ministers a flame of fire: (Psalms 104:4). (Scriptures inserted identify the Old Testament passage quoted).

While some religious groups teach that Jesus is only

an angel, the writer of Hebrews presents evidence in chapters 1 and 2 that Jesus is superior to the angels. The evidence is very carefully presented and is irrefutable. Since this is true, we need to heed what Jesus had to say.

1. Jesus inherited a more excellent name than the angels, v-4.
2. Jesus is referred to as the begotten Son, v-5.
3. Jesus is the Son in the Father (God) – Son relationship, v-5.
4. Jesus was given the honor of being the firstborn, v-6.
5. Jesus was worshipped by the angels, v-6. Angels are not the object of worship, Colossians 2:18 and Revelation 22:8-9, but the Son of God is.
6. Jesus is the Son of God. While Jesus has Sonship and rules (v-8), the angels are ministering servants, v-7 and v-14.
7. Jesus is referred to as God and His throne is described as being eternal, v-8.
8. Jesus was anointed by God, v-9.
9. Jesus sits at the right hand of God, v-13. None of the angels has been given that privilege.

The UNDENIABLE CONCLUSION, Jesus Christ is superior to the angels!

HEBREWS 1:8

But of the Son he saith, Thy throne, O God, is forever and ever; And the sceptre of uprightness is the

sceptre of thy kingdom. (Psalms 45:6).

Before the birth of Jesus, Gabriel told the virgin Mary that, "The Lord God shall give unto him the throne of his father David" (Luke 1:32). The scriptures also teach that there would be no end to His kingdom (Daniel 2:44; Luke 1:33; and the passage under consideration). Today some attempt to cloud the kingship of Jesus by attempting to make a distinction between the throne of David and the throne of God. These maintain that Jesus now sits on God's throne but will not sit on David's throne until a later time. The Bible informs us that Solomon sat on the throne of the Lord (I Chronicles 28:5) which is identified as David's throne (I Kings 2:12). Today Jesus sits on the throne of the Lord at God's right hand (Acts 2:29-36). It is identified as the throne of the heavenly father (Revelation 3:21). Thus Jesus Christ now sits on the throne of the Lord which is the throne that David sat on (I Chronicles 29:23). There are others who teach that Jesus is not yet reigning in His kingdom.

The prophet Zechariah said that the Branch, whom Isaiah the prophet identifies as Jesus Christ (Isaiah 11:1-2) would "sit and rule upon His throne" and "be a priest on His throne" (Zechariah 6:12-13). Jesus is High Priest now (Hebrews 3:1; 4:14); therefore, He is now king ruling on David's throne (I Timothy 6:15-16).

The kingdom of Jesus was established on the day of Pentecost that is recorded for us in Acts chapter 2. Jesus

promised the kingdom would come with power (Mark 9:1). He also promised the coming of the power (Acts 1:8). The power by the Holy Spirit came on the Jewish feast day of Pentecost (Acts 2) as did the kingdom. After Pentecost, the kingdom is always spoken of as being in existence (see Acts 8:12). Paul and the Colossians were in the kingdom (Colossians 1:13). John and the saints of the seven churches of Asia were in the kingdom (Revelation 1:4 and 9). The church at Thessalonica was also in the kingdom of Jesus Christ (I Thessalonians 2:12).

The church and kingdom include the same people, the saved or the church (Acts 2:47). The church consists of those who have been called by the gospel (II Thessalonians 2:14) and obeyed it (Romans 6:17-18), and have been added to the church which is the spiritual body of Jesus Christ (Colossians 1:18; Ephesians 1:22-23).

The church is ruled by King Jesus who rules as an absolute monarch and has all authority (Matthew 28:18). The law in the kingdom/church of Jesus Christ is the inspired word of God (II Timothy 3:16-17) which is His scepter of righteousness (Hebrews 1:8).

Jesus has fulfilled His work of high priest as far as making sacrifice for man's sins and is now ruling as king and priest on David's throne which is the throne of the Lord God (Hebrews 8:1). This fulfills the prophecy of Zechariah.

HEBREWS 1:9

Thou hast loved righteousness, and hated iniquity; Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. (Psalms 45:7)

Christians today should have the same love for righteousness (right living and things which are right in the sight of God), and should hate iniquity or sin. From this statement it is evident that God will not approve of sin in the lives of His children (Romans 12:1-2; Revelation 21:27). There are several reasons for hating sin.

1. The sins of man crucified the Son of God (I Corinthians 15:3).
2. Sin will separate man from God (Isaiah 59:1-2).
3. The wages of sin is death (Romans 6:23).

Because of the things God said of the Son (Jesus Christ) in verses 8 and 9, God anointed Jesus above all others; He is the Son of God!

HEBREWS 1:10-12

And, Thou, Lord, in the beginning didst lay the foundation of the earth, And the heavens are the works of thy hands: They shall perish; but thou continuest: And they all shall wax old as doth a garment; And as a mantle shalt thou roll them up, As a garment, and they shall be changed: But thou art the same, And thy years

shall not fail. (Psalms 102:25-27)

These verses prove that Jesus is superior to the angels because of His work in creation. Not only did He lay the foundation of the earth, but the earth and heavens are the works of His hand (John 1:1-3). In addition to this, He will out last His creation and His years shall not fail (Hebrews 13:8).

HEBREWS 1:13-14

But of which of the angels hath he said at any time, Sit thou on my right hand, Till I make thine enemies the footstool of thy feet? (Psalms 110:1) Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?

In these verses there is a contrast between Jesus and the angels. The angels are ministering spirits while Jesus sits at the right hand of God (Hebrews 10:12-13). In addressing the angels, God never invited them to sit on His right hand but He did appoint Jesus to that exalted position. Once again the superiority of Jesus over the angels is demonstrated.

THE EXALTED POSITION OF THE SON

The exalted position of the Son is clearly pointed out in Hebrews chapter one. Jesus

1. Is the one through whom God speaks to man today, v-2.
2. Was appointed heir of all things, v-2.
3. Made the worlds, v-2.
4. Is the brightness of the Father, v-3.
5. Is the exact reproduction of God's substance, v-3.
6. Upholds all things by the word of His power, v-3.
7. Is superior to the angels, v-4.
8. Is the firstborn one, v-6.
9. Sits enthroned forever, v-8.
10. Is addressed as God, v-8.
11. Loves righteousness, v-9.
12. Hates iniquity, v-9.
13. Was anointed by God, v-9.

To be acceptable to God today, we must accept Jesus as God's spokesman, one who is superior to the angels, and one who is the Son of God. During His earthly ministry, Jesus stated, "For except ye believe that I am He, ye shall die in your sins" (John 8:24), and "No one cometh unto the Father, but by me" (John 14:6).

HEBREWS STUDY QUESTIONS

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STUDY QUESTIONS CHAPTER ONE:

1. What does the Hebrew writer affirm about God's manner of speaking in time past?
2. How does he speak to men in these last days?
3. How does the answer to question two help to clearly identify "these last days" (Cf., I Pet. 1:20; Isaiah 2:2-4; Acts 2:17)?
4. What is affirmed concerning the Son's part in creation?
5. What is meant by the Son is "the express image of His person"?
6. Who does it mean He upholds "all things by the word of His power"?
7. When the Hebrew writer affirmed that the Son "sat down at the right hand of the Majesty on high" what did this convey to the Jewish student of Old Testament Scripture (See Psa. 110:1; Eph. 1:18-21; 1 Pet. 3:22; 1 Cor. 15:25-26)?

A SIMPLIFIED STUDY OF HEBREWS

8. Why according to 1:4 was the Son so much better than the angels?
9. How would you prove from 1:5 that the Son is not and never has been an angel?
10. How does 1:6 show the Son is superior to angels and that He is not a creature Himself?
11. In contrast to the deity of the Son angels are said to be what (See 1:7, 14)?
12. How could it be said that the Son's throne was forever and ever (See Rev. 3:21)?
13. Who addresses whom as God in 1:8?
14. What does "a scepter of righteousness is the scepter of your kingdom" mean (Cf., Isaiah 11:4, 5)?
15. How should we imitate the Son in what He loved and what He hated (1:9; Psa. 97:10; 119:163; Prov. 6:16-19; Rom. 12:9)?
16. What two things in creation are attributed to the Son's acts of creation?
17. The well-established fact of the second law of thermodynamics says things are deteriorating or the whole universe is growing old or wearing out. How

is this spoken of in Hebrews 1:10-12?

18. How does 1:13 show that Christ is not an angel and never has been?
19. What is confirmed about the work of angels?

CHAPTER TWO

The Hebrews writer in chapter 1 has proven beyond any doubt that Jesus Christ is superior to the angels. As we move into chapter 2, the context does not change; the theme is still that Jesus is superior to the angels.

SUPERIORITY OF JESUS OVER THE ANGELS IN CHAPTER TWO

1. Not to the angels but to Jesus Christ was given subjection of the worlds to come, v-6.
2. God put all things under His subjection, v-8.
3. Jesus Christ tasted death for every man, v-9.
4. Jesus is the provider of salvation for the lost, v-10.
5. Providing help (salvation) for the children of Abraham was not entrusted to the angels but to Jesus, vs-17-18.

HEBREWS 2:1-4

Therefore we ought to give the more earnest heed

to the things that were heard, lest haply we drift away from them. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will.

The word, "therefore" in Hebrews 2:1 points out the results of the facts of chapter 1. We need to give strict attention to what we have heard because it comes from Jesus Christ who is superior to the angels.

They had heard the word of God which is His power unto salvation (Romans 1:16), produces faith (Romans 10:17), enables the Christian to grow (II Peter 3:18), will be the standard by which all mankind will be judged on the day of judgment (John 12:48).

The reason for their attention to the word of God is "Lest haply we drift away from it." The idea is like a boat that has been rowed ashore and pulled part way out of the water and not tied to something secure. As the tide or water moves to and fro the boat just drifts, over a period of time, out to sea or to the middle of the body of water. Similarly, apostasy from the word of God does not take place overnight but is a gentle drifting from God's word.

Congregations do not worship God as a faithful group of Christians on Sunday morning and return on Sunday evening as an apostate congregation. Departing from God is a small step at a time because man leaves God's standard, the Bible. Solomon, a very wise man, was turned from the Lord God over a period of time (I Kings 11:4).

It is amazing that some religionists teach that the child of God cannot leave God or so sin as to be separated from God and lost eternally. The Bible is filled with warnings and examples of those who attempted to direct their own steps (which is impossible, Jeremiah 10:23) and in so doing separated themselves from God. Note this truth in the following scriptures

1. Cain – Genesis 4:3-5.
2. Nadab and Abihu – Leviticus 10:1-3.
3. Israel – Judges 17:6.
4. Solomon – I Kings 3:3 and 11:4.
5. The Galatian churches – Galatians 1:6-8; 4:8-9; 5:1-4.
6. Warning to the elders at Ephesus – Acts 20:28-31.
7. Instructions given to the young man Timothy – I Timothy 4:1-2; II Timothy 4:2-4.

RESPONSIBILITY TO THE HEARERS OF THE GOSPEL

Disobedience to the word of angels received a just recompense of reward. It should, therefore, be evident to

the readers of the book of Hebrews that disobedience to the gospel, which brings the great salvation, would bring a more severe punishment because Jesus is greater than the angels (Hebrews 2:2-3).

Most Christians understand the responsibility of preaching the Gospel of Jesus Christ (I Corinthians 9:16). Hebrews 2:1, however, like Luke 8:18, points to the responsibility of the hearer of the blessed gospel. Man is not excused when he disobeys God's will for him.

How can we escape, to whom the Lord has spoken through His Son concerning this great salvation? It is implied that there is no escape; therefore, we must be obedient! The argument is simple but powerful. To disobey a message revealed/delivered by an angel brought certain punishment; therefore, punishment is sure if we reject the message of salvation which has been delivered through the Son because the Son is greater than the angels.

PURPOSE OF MIRACLES

In these four verses (Hebrews 2:1-4), we have clearly declared for us the purpose of miracles. They were to confirm the word of God. God bore witness by those who preached the message of salvation with

1. Signs – Signs from God that His word was being faithfully taught.

2. Wonders – Caused the multitudes to wonder at what they saw and heard.
3. Manifold Powers – Different types of power, the supernatural.
4. Gifts of The Holy Spirit – According to the Apostle Paul in I Corinthians 12:4-11, there were nine spiritual gifts which could be given by the laying on of the apostles' hands. (Acts 8:18). These were given to confirm the word of God (John 11:41-44).

Miracles were not performed just to relieve suffering (II Corinthians 12:7-9; I Timothy 5:23; II Timothy 4:20), but to declare that the messenger's message was truly of God (Acts 15:12). With the confirmed word (the Bible, II Timothy 3:16-17) available to us today, no further confirmation is needed (I Corinthians 13:8-10).

Today, there are various religious groups who insist that Mark 16:17-18 is still applicable to God's people and is to be practiced in these days to prove faithfulness to God. Deaths from drinking poison and from snake bites of those who claim to believe and practice the things written in Mark 16:17-18 continue to be reported periodically. Please note that Mark 16:18 also states, "they shall lay hands on the sick and they shall recover" (Mark 16:18b). There should never be a death among those who claim such powers and drink poison or who are snake bitten if the latter part of Mark 16:18 is applicable today because someone could lay hands on them and they would recover.

CHARACTERISTICS OF THE HEALING MIRACLES OF THE BIBLE

1. Instantaneous – Matthew 8:13 and 15; Acts 3:7-9.
2. In some cases faith was not a requirement on the part of the ones upon whom the miracles were performed – John 11:39; Acts 13:11-12.
3. Healings were complete – Matthew 12:13.
4. Healings were not used to raise money – Acts 3:1-6.
5. Acknowledged by the enemies of Christ – Acts 4:16-17.
6. Christ did not plan special healing services but healed as He went from place to place to prove that He was the Christ – Matthew 4:23-25.

There is a wide variety of healing miracles in the New Testament. Individuals were healed of organic diseases, not merely functional disorders. The lame, blind, dumb, maimed, and lepers were healed. A severed ear was restored, (Luke 22:50-51) and the dead were restored to life (John 11:43-44).

The apostles were guided into all truth (John 16:13), taught all things (John 14:26), and were brought to a point where they could remember all that Jesus had taught them (John 14:26). Their words, teachings or doctrines have been confirmed, and there is no need for reconfirmation today. The word once confirmed and written down is final and needs no signs today to prove it is God's word. (Rev.

22:18-19).

HEBREWS 2:5-8

For not unto angels did he subject the world to come, whereof we speak. But one hath somewhere testified, saying, What is man, that thou art mindful of him? Or the son of man, that thou visitest him? Thou madest him a little lower than the angels; Thou crownedst him with glory and honor, And didst set him over the works of thy hands: Thou didst put all things in subjection under his feet. (Psalms 8:4-9) For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see not yet all things subjected to him.

Continuing his line of argumentation, the writer of Hebrews states that it was to Christ that God subjected the worlds to come, not to the angels. His proof is established from the Old Testament (Psalms 8:4-9). For years it has been debated whether this passage has reference to mankind in general or the Messiah, Jesus Christ. Matthew in his writings (Matthew 21:15-16) uses these verses in reference to Jesus Christ as did the apostle Paul (I Corinthians 15:27; Ephesians 1:22). Verse 9 identifies the one who has been made lower than the angels as Jesus Christ. To be made lower than the angels one would have to be superior to the angels, and man has always been lower than the angelic host.

Verse 8 informs us of the great tragedy of man. God has subjected all things unto Jesus but not all have submitted to His rule/kingship. Some, even today, live in rebellion to Jesus and His will. This rebellion is sin (I John 3:4) and the wages of sin is death (Romans 6:23).

SALVATION IS THROUGH JESUS CHRIST

HEBREWS 2:9-17

But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every man. For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings. For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, In the midst of the congregation will I sing thy praise. (Psalm 22:22) And again, I will put my trust in him. And again, Behold, I and the children whom God hath given me. (Isaiah 8:18) Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were

all their lifetime subject to bondage. For verily not to angels doth he give help, but he giveth help to the seed of Abraham. Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.

Jesus was made a little lower than the angels to provide salvation for every man. Note the verses in this chapter concerning Jesus and the salvation of mankind.

Verse 9 – In response to the prophecy of Psalms 8:4-6 Jesus has been crowned. He also tasted death for every man.

Verse 10 – In coming into the world and taking on the likeness of man and dying on the cross, the provider (author or captain) of man's salvation (Jesus) was perfected or made perfect. Does this mean that at one time Jesus was imperfect? No, Arndt and Gingrich in their Greek-English Lexicon define the word perfect as "bringing to an end, finish, complete." Jesus was not made perfect in relationship to His character, but He was made perfect in that He completed His goal (provided man with a way to obtain forgiveness from his sins).

Verses 11-13 – Jesus calls the saved or sanctified ones, brethren.

Verses 14-15 – Jesus partook of (became) flesh and

blood like man and died to bring to naught the power of the devil and delivered mankind from this bondage (Phil. 2:5-8).

Verse 16 – It was not through the angels that God provided salvation for the seed of Abraham (mankind), but through Jesus Christ.

Verse 17 – Jesus became flesh and blood like his brethren in order to become a merciful and faithful high priest and to make propitiation (atoning sacrifice) for the sins of the people.

Verse 9 points out that Jesus Christ died for all men. Jesus did not die for one class of men, but for every man and woman. He died for each of us! Christ died on the cross because of our sins. Man, the sinner, is cleansed by the precious blood of Jesus (Hebrews 9:22, I Peter 1:18-19), not by the blood of bulls and goats (Hebrews 10:1-4).

It is the responsibility of the saved, the church, to declare the gospel to all. The lost must be taught in order to have the opportunity to obey and be forgiven of sin which separates man from God (Isaiah 59:1-2), to escape punishment in hell, and to enjoy eternal life in heaven with God (Ephesians 3:10-11; Mark 16:15-16).

Although superior to the angels, for a short period of time Jesus became a little lower than angels to accomplish His redemptive work (Philippians 2:5-11).

Verse 11 – God who sanctifies and those who are sanctified (Christians) are one and Jesus is not ashamed to call them brethren (Psalm 22:22; II Samuel 22:3; Isaiah 8:17-18). This emphasizes the family nature of God's people or the church.

Verses 12-13 – “Sing praise unto you.” Each time in the New Testament when music is mentioned in the worship of Christians, singing is always specified (Acts 16:25; Romans 15:9; I Corinthians 14:15; Ephesians 5:19; Colossians 3:16; James 5:13). There is no Biblical authority for the use of mechanical instruments of music in the worship of the people of God.

Verses 14-15 – Since God's children are flesh and blood, Jesus became flesh and blood in order to bring to naught (to render inoperative) the power of the devil. Jesus was victorious over the devil and his power of death (I Corinthians 15:53-58). Jesus removed the bondage of the fear of death by bringing eternal life to light (II Timothy 1:10) through the gospel and by providing a means for man's forgiveness of sins (I Corinthians 15:54-56).

Verse 16 – Salvation was not provided by the angels, (no angel was appointed as the captain of man's salvation), but it came through the Son, Jesus Christ. This verse also points to the superiority of Jesus over the angels.

Verse 17 – To become a merciful and faithful high priest, and to be a sacrifice for man, Jesus came as man,

that is, He became God in the flesh (Matthew 1:23) became man to help man. The work of Jesus as high priest is discussed further in Hebrews 9:11-28.

HEBREWS 2:18

For in that he himself hath suffered being tempted, he is able to succor them that are tempted.

Verse 18 – Jesus became flesh and blood, was tempted, and died on the cross in order that He might be qualified to succor (help, aid) man. The Bible teaches that Jesus “hath been in all points tempted like as we are, yet without sin” (Hebrews 4:15). Jesus was tempted by the lust of the flesh (Matthew 4:3-4), the pride of the heart (Matthew 4:5-6) and the lust of the eyes (Matthew 4:6). We should be thankful to God for such a qualified high priest.

Our thankfulness to God should be evident by our obedience to Him and His Son.

OUR NEED FOR CHRIST AND OUR GRATITUDE FOR HIS WORK SHOULD LEAD US TO ACCEPT HIM

1. Why remain in the service of the devil whose wages for his servants are death and eternal separation from God (Romans 6:23)?

2. Break the bondage to the devil and sin through obeying the gospel (Romans 6:17-18, 6:2-5).
3. Christ was not ashamed to be made in the likeness of man in order to save us (Hebrews 2:9-10, 2:17), and we ought to be grateful to be identified with Him by becoming sons of God in Him (Galatians 3:26-27).

STUDY QUESTIONS CHAPTER TWO:

1. To whose authority does the writer refer when he says “therefore”? (Cf., Matt. 28:18-20)
2. What is meant by “the word spoken by angels”? (Acts 7:53; Gal.3: 19)
3. Illustrate how transgressions and disobedience received a just reward (retribution) under the law (Num. 15:32-36)?
4. “How shall we escape” if we do what?
5. The writer affirms our salvation was first spoken of by the Lord and confirmed by whom?
6. How did God bare witness to that spoken by the Lord and the apostles.
7. Contrast the scriptures description of man’s origin

with that of the Darwinists (evolutionists).

8. What is the one great thing man has not subdued which will ultimately be totally conquered by Jesus (I Cor. 15:24-26)?
9. In response to the prophecy about man being crowned with glory and honor (Psa. 8:4-6) what does the writer affirm about Jesus?
10. When did the coronation of Jesus take place? (Dan. 7:13-14; Acts 2:33-36; Eph. 1:18-23; Heb. 8:1; 10:12-13)
11. The theory of John Calvin that Christ only died for a special group, called the "elect," is false because, He, by the grace of God tasted death for whom?
12. How could it be said the author of salvation was made perfect through suffering?
13. In what manner can it be said that He who sanctifies and those sanctified are all of one (I Cor. 12:27)?
14. Why is Jesus not ashamed of those who belong to the body (the church)?
15. Write out the prophecy that foretold Christ would call His sanctified ones "brethren"?

16. Discuss the concept of Christ singing in the midst of the congregation.
17. How did the Messiah speak of His followers Isaiah 8:18? (Cf., Heb 2:13; Isa. 9:6)
18. What does "He Himself shared in the same" mean?
19. Christ became flesh that through death He might do what?
20. How did Christ release men from the fear of death? (Cf., I Peter 1:3-4)
21. What is meant by "He does not give aid to angels?"
22. How did Christ give aid to the seed of Abraham?
23. Why was it necessary for Christ to be made like His brethren?
24. What does it mean that Christ made propitiation for the sins of the people?
25. Why is Jesus so very able to aid mankind?

CHAPTER THREE

JESUS IS SUPERIOR TO MOSES

HEBREWS 3:1-6

Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, even Jesus; who was faithful to him that appointed him, as also was Moses in all his house. For he hath been counted worthy of more glory than Moses, by so much as he that built the house hath more honor than the house. For every house is builded by some one; but he that built all things is God. And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken; but Christ as a son, over his house; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end.

The writer addresses the Hebrew Christians as "Holy Brethren." Again we see the family nature of the church in which the living God is the Father (Galatians 1:1, 3; Ephesians 1:12), Jesus Christ is the older brother (Hebrews 2:11-12) and all Christians are brethren (Matthew 23:8). Not just brethren, but HOLY brethren. The term holy means dedicated, consecrated to God, sacred and reserved for God and His service. Paul speaks of the Christian as being a living sacrifice (Romans 12:1-2), that is,

consecrated to God. Christians are described as being a holy priesthood, a holy nation, designating the character of God's people (I Peter 2:9). In the New Testament we read of the holy city (Matthew 4:5), the holy one of God (Mark 1:24), holy angels (Mark 8:38), holy prophets (Luke 1:70), holy scriptures (II Timothy 3:15) and holy brethren (Hebrews 3:1). Christians are to be holy and without blemish (Ephesians 5:27-28).

Christians are partakers of a holy calling. It is the call of the gospel (II Thessalonians 2:14) for men and women in sin to leave the way of death (Romans 6:23) and follow the light into eternal life (John 3:19-21).

Jesus was an apostle of God. The word apostle simply means, "one sent." Jesus was sent by God into the world (John 3:16) to provide a way of forgiveness for sinful mankind (Hebrews 2:9-11).

Jesus is high priest and offered the necessary sacrifice once for all for sinful mankind (Hebrews 9:23-28; 10:12). Remember that Jesus was to be priest and king on His throne (Zechariah 6:12-13) at the same time. He is high priest now; therefore, He is king ruling over His kingdom now.

When Jesus is designated as apostle and high priest He is identified as

1. God's representative among men, and

2. Man's representative before the throne of God (I Timothy 2:5).

As the Hebrews writer begins his contrast between Jesus Christ and Moses, he must be very careful not to alienate his readers. Although Israel had rejected God's law which came through Moses, they still venerated Moses as the great deliverer and man of God. When the people sinned and God sent the fiery serpents among them, to whom did the people turn (Numbers 21:7)? Whom did God justify when Aaron and Miriam spoke against Moses (Number 12:9-15)? In each case the answer is Moses, the great deliverer. Note the testimony of God concerning Moses (Numbers 12:7-8). The inspired penman of Hebrews shows great wisdom in noting that both Jesus and Moses were faithful to God. It is, however, pointed out that Jesus is worthy of more glory than Moses just as the builder of the house has more honor than the house he builds. Jesus is greater than Moses who was a part of God's house, for Jesus built the house.

Every house is built by someone. Man travels by automobile to the city to board an airplane to travel to a distant destination. He keeps track of his travels with a watch. He boards the airplane to fulfill his travel plans. While flying over the earth, he observes the tall buildings of various cities and also the beauty of the heavens and the earth. After observing all of these events, some will tell you that the automobile, watch, airplane and buildings had to have a maker (builder), an intelligent being who

designed and built them. But in the next breath they will declare that the heavens and the earth came by blind chance – it just happened. The Bible tells us of the creation of the world and all that is therein:

1. Genesis 1.
2. Psalms 19:1, 104:24.
3. Isaiah 45:18.

The builder is God and Jesus is one with God (John 1:1-3; 10:30).

Now comes the comparison: Moses is faithful as a “servant” while Jesus is faithful as a “Son.” While both were faithful, Christ is superior because He is the Son/Heir.

Jesus Christ is faithful as a Son over His house, whose house are we — Christians are members of the house, family of God (Acts 2:47; Ephesians 1:22-23), if we hold fast. Notice the condition of being a part of the house of God: “IF” we hold fast our “boldness and the glorying of our hope firm unto death.” To be a part of God’s house man *must* be faithful to God the Father up to and including death (Revelation 2:10).

Israel should have been faithful to Moses even as the Hebrew Christians should now be faithful to Jesus. If the Jews had believed Moses, they would have accepted Jesus (John 5:46). The Christian has a greater call to be faithful since Jesus is greater than Moses.

JESUS IS SUPERIOR TO JOSHUA

HEBREWS 3:7-19

Wherefore, even as the Holy Spirit saith, Today if ye shall hear his voice, Harden not your hearts, as in the provocation, Like as in the day of the trial in the wilderness, where your fathers tried me by proving me, And saw my works forty years. Wherefore I was displeased with this generation, And said, They do always err in their heart: But they did not know my ways; As I sware in my wrath, They shall not enter into my rest. (Psalms 95:7-11) Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God: but exhort one another day by day, so long as it is called today; lest any one of you be hardened by the deceitfulness of sin: for we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end: while it is said, today if ye shall hear his voice, harden not your hearts, as in the provocation. (Psalms 95:7-8) For who, when they heard, did not provoke? nay, did not all they that came out of Egypt by Moses? And with whom was he displeased forty years? was it not with them that sinned, whose bodies fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that were disobedient? And we see that they were not able to enter in because of unbelief.

In this section of Hebrews 3, a contrast is made between the rest offered by Joshua (Canaan, the land that flowed with milk and honey) and the rest offered by Jesus

Christ (eternal life in heaven). The rest offered by Jesus is greater than the rest offered by Joshua; therefore, Jesus is greater than Joshua. The Hebrew Christians are reminded that the Jewish nation was not allowed to enter into the rest offered by Joshua because of their disobedience (Numbers 14:22-39). The Hebrews writer then warns the Hebrew Christians to beware lest they fall away and lose the rest (heaven) which is offered by Jesus Christ.

In this chapter we see the appropriate use of the Old Testament. While Christians are not under the authority of the law (Galatians 4:21-31), it can still be used to teach us a number of lessons (Romans 15:4). In this passage the Hebrew Christians are warned not to be disobedient as were their fathers. If they followed the example of their fathers, they would lose the rest offered by Jesus Christ. The Old Testament is the Christian's divine history book while the New Testament of Jesus is His law (Romans 3:27; 8:2; Galatians 6:1; James 1:25).

The disobedience of Israel was caused by the hardening of their hearts, turning away from the instructions of the Lord. When the Bible refers to the heart of man, it is describing the entire being.

With the heart, man

1. Reasons (thinks) – Luke 5:22.
2. Loves – Matthew 22:37.
3. Wills (purposes) – II Corinthians 9:7.

4. Obeys – Romans 6:17-18.
5. Believes – Romans 10:10.
6. Is Convicted – Acts 2:37.

When the Hebrews writer says that they hardened their hearts, he indicates that they had turned from God in their thinking, love, will, obedience, belief and conviction. They had rejected God with their entire being. The result of their disobedience was forty years in the wilderness in which the bodies of the disobedient fell by the wayside (Numbers 14:1-34; Hebrews 3:16-17). The end result was they were not allowed to enter into God's rest (verse 11). What a high price to pay for their rebellion against God, the loss of the promised land, Canaan. The warning to the Hebrew Christians: don't make the same mistake that ancient Israel did.

Israel's disobedience was not just an isolated act, for the scriptures state that, "they did always err in their heart" (verse 10), their disobedience was continual.

Burton Coffman in his commentary on Hebrews, makes these notes (below) on verse 12. Five definite facts emerge from this verse:

1. It is possible for God's children to fall away from the living God.
2. Such a disaster is due to an unbelieving heart.
3. An unbelieving heart is evil, not smart.
4. God is not a mere influence, but a living being.

5. There are adequate grounds upon which a Christian may avoid falling away.

Concerning falling from grace (God's favor), the Bible teaches the possibility and the reality of this in the case of those who are disobedient to God (I Timothy 1:19-20, 4:1, 5:8, 6:10, 6:21 and II Timothy 2:18).

Verse 13 gives one characteristic of sin; that is, it is deceitful. "Exhort (to call urgently, to beseech) while it is day lest any one of you be hardened by the deceitfulness of sin." Deceit involves trick or fraud. Read the account of Eve's temptation (Genesis 3:1-6) and you will see that she was beguiled (deceived) (II Corinthians 11:3). Both Eve and Jesus were tempted through the lust of the flesh, lust of the eyes and the vainglory (pride) of life (Genesis 3:1-6; Matthew 4:1-11; I John 2:15-16). Eve succumbed to the temptation. Jesus did not (Hebrews 4:15).

Application of the warning is given in the last six verses of chapter 3. If you become a partaker of Christ (in the common salvation, kingdom, etc.) do not harden your hearts as the children of God did when they came out of Egypt. The children of Israel displeased God, were denied entrance into the promised rest and fell in the wilderness, according to God's word (Numbers 14:34-35).

In verse 15, the Hebrew Christians are admonished, "harden not your hearts." Man has a choice, he is a free moral agent (has the power of choice). When man chooses

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to disobey God, he makes the decision which will exclude him from heaven, the promised rest.

***** SPECIAL NOTE*****

The student should be aware that the Greek manuscripts were not divided into chapters and verses when first written. They were written in capital letters without spacing or punctuation marks.

ITWOULDLOOKSOMETHINGLIKETHIS

When chapters were later added, sometimes the chapter divisions were made in the middle of a sermon or argument without regard to context. Such is the case with Hebrews chapters 3, 4 and 5. Even though there is a break between these chapters, the writer continues discussing the same subject.

STUDY QUESTIONS CHAPTER THREE:

1. How does the writer address the Hebrew saints?
2. What does it mean “partakers” of the heavenly calling? (John 12:36; 2 Cor. 3:18; I Pet. 1: 3-4; John 14:1-6; Heb. 9:24)
3. What does the designation “apostle” for Jesus tell us?
4. What does the designation of high priest tell us about

- Jesus' present work? (Heb 4:14-16; 8:1-2)
5. What is meant by "our confession"? (Cf., Matt. 10:32-33)
 6. Christ's faithfulness is compared to that of whom in God's house?
 7. Why is Jesus counted worthy of so much more glory than Moses?
 8. What empirical fact is stated in Heb. 3:4, which shows the laws of physics prove the existence of God?
 9. The Spirit testifies that Moses was faithful as what in God's house?
 10. What position does Jesus hold in God's house in contrast to that of Moses?
 11. After affirming that Christians are the house of Christ what warning does the Spirit give?
 12. How does the writer show that the words of scripture are the words of the Spirit?
 13. How many times are the Hebrew saints reminded of the statement, "today, if you will hear his voice, do not harden your hearts...?" (Check chapters 3 & 4)

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14. The statement “do not harden your heart” is found in Psalms 95 where it was first spoken about what?
15. Where was the foundation for the error of those who rebelled in the wilderness?
16. What does the writer warn of when he says, “beware, brethren”?
17. The Spirit makes it clear that what is to be mutual among God’s people?
18. What is meant by “today” (2 Cor. 6:2)?
19. What warning does the Spirit give concerning that which leads to a hardened heart?
20. List five ways the writer identifies those “in the rebellion.”
21. To whom did God swear they would not enter His rest?
22. What word is used in Hebrews 3:19 that is parallel to “those who did not obey” in 3:18?

CHAPTER FOUR

HEBREWS 4:1-13

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. For indeed we have had good tidings preached unto us, even as also they: but the word of hearing did not profit them, because it was not united by faith with them that heard. For we who have believed do enter into that rest; even as he hath said, As I swear in my wrath, they shall not enter into my rest: (Psalms 95:11) although the works were finished from the foundation of the world. For he hath said somewhere of the seventh day on this wise, And God rested on the seventh day from all his works; and in this place again, They shall not enter into my rest. (Psalms 95:11) Seeing therefore it remaineth that some should enter thereinto, and they to whom the good tidings were before preached failed to enter in because of disobedience, he again defineth a certain day, Today, saying in David so long a time afterward (even as hath been said before), Today if ye shall hear his voice, harden not your hearts. (Psalms 95:7-11) For if Joshua had given them rest, he would not have spoken afterward of another day. There remaineth therefore a sabbath rest for the people of God. For he that is entered into his rest hath himself also rested from his works, as God did from his. Let us therefore give

diligence to enter into that rest, that no man fall after the same example of disobedience. For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do.

There is no break in thought or context even though we move into chapter 4. The writer continues to discuss the rest prepared by Jehovah God.

Verse 1 – Even though the Israelites were unable to enter into God’s rest (Canaan), a promise of rest remains for God’s children. The Hebrew Christians were told to fear the possibility of falling short and failing to enter into God’s rest for them (heaven).

Verse 2 – The gospel (good news) had been preached to the Jews, the children of Israel (what they needed to do to enter the promised land, Canaan) and also to the Hebrew Christians (what they needed to do to enter the rest offered by Jesus). The word of hearing did not profit Israel because it was not united by faith. There was nothing wrong with the message; the fault was with the Hebrews (Luke 8:18). Deuteronomy 28 relates the tragic results of unbelief. Many passages in the New Testament stress the need for doing God’s word and not merely hearing it (Matthew

7:21; Hebrews 5:9; James 2:17, 2:23-26). The Hebrew Christians received the good news (the book of Hebrews); how would they accept it? Would they be like their fathers and be disobedient to God's instructions, or would they be obedient and enter into heaven, the eternal rest offered by Jesus Christ?

Verse 3 – The rest offered by Jesus is available, but only to those who believe. Israel did not believe; therefore, they did not enter Canaan (Numbers 14:26-34). The rest was available as Canaan, the promised land, had been prepared for them (Deuteronomy 6:10-15), and it was theirs if they would be obedient to God.

Verses 4-5 – Proof that God had prepared all things is seen in the fact that He had finished His works and He rested on the seventh day (the sabbath of creation). He also indicated that the disobedient would not enter into His rest.

Verse 6 – The failure of Israel (those who were delivered out of Egypt) to enter into God's rest does not negate God's promise and invitation for mankind to enter into the rest now offered by Jesus Christ **TO THE OBEDIENT!** The student of this epistle should note the emphasis which is placed on obedience – and also that many promises of God depend upon man's loving obedience to His word (Galatians 5:6).

Verses 7-9 – A promise and a warning! A rest remains for the children of God; hear His voice and harden not your

hearts. Two periods of rest are contrasted in verse 8.

1. The rest offered by Joshua to the Jews who came out of Egypt.
2. Another day, there remains a sabbath rest for the people of God.

The sabbath rest in verse 9 is not the observance of the sabbath day because the Jewish sabbath was in existence during the time of Joshua but the rest of verse 8 was not. Therefore a sabbath rest remained for the people of God. The weekly sabbaths were abolished at the cross (Ephesians 2:15; Colossians 2:14).

Verses 10-11 – Exhortation and warning. The Hebrew Christians are instructed to give diligence (to be in a hurry, to be in earnest) to enter into that rest, and let no man follow the disobedient example of those Moses led out of Egypt.

Verse 12 – This verse discusses the power of the word of God. The word is said to be:

1. Living – Constantly alive.
2. Active – Energetic, productive. It is powerful and can expose and destroy false teachings (II Corinthians 10:3-5). It is powerful enough to lead the unbeliever to faith in Jesus Christ (Romans 10:17; Hebrews 5:8-9).
3. It is sharper than any two-edged (double-edged)

sword.

4. Piercing soul, spirit, joints and marrow. The concept is that God's word pierces "through" the soul, spirit, joints and marrow, indicating that the word penetrates to the innermost recesses of man's spiritual being.
5. A discerner of the thoughts and even the intents of the heart. The meaning of the word discern is to divide, separate, thus to judge. It is powerful enough to sift out and analyze the thoughts and motives of man's heart. The word knows man better than he knows himself.

In this description of the word, we see the importance of preaching just the pure word of God. The word of God (truth) can make men free from sin and error (John 8:32), and it is God's power unto salvation (Romans 1:16). The word of God, however, mixed with just a little error, can cause man to lose his soul. Many people in the world, and even members of the church of Christ, are quick to agree that the Bible is God's inspired word (II Timothy 3:16-17; II Peter 1:3) and even acknowledge the power of it (Romans 1:16, Hebrews 4:12). The difficulty arises when the word is applied to the work of the church and the everyday living standards of the Christian (Romans 12:1-2; Galatians 5:19-21). The word of God is useless unless application is made to our lives (James 2:22). Our lives are not hidden from God, and this is a great comfort to the obedient, but what a terrifying thought it is for those who live in disobedience to God (Hebrews 12:29, 10:31).

THE REST DESCRIBED IN HEBREWS THREE AND FOUR

Hebrews 3:18 – The word “rest” here applies to Canaan, the promised land. Israel was not able to enter into that rest because of disobedience (Hebrews 4:2), and the word of hearing was not united by faith (Hebrews 4:2).

Hebrews 4:4 – God rested on the seventh day.

Hebrews 4:7 – Yet, there was another day of rest.

Hebrews 4:8 – Not the rest of the promised land.

Hebrews 4:9 – It is God’s rest for His faithful
(heaven).

Hebrews 4:11 – Give diligence to enter that rest. Joshua did indeed lead the faithful children of Israel into the rest of Canaan, but not those who rebelled against God for they perished in the wilderness (Numbers 14:28-34). Yet, there is another rest, a greater rest which remaineth for the people of God. Jesus Christ provides this rest, therefore He is greater than Joshua.

Thus far the writer of the book of Hebrews has proven the superiority of Jesus over:

1. The prophets (1:1-2) gave God’s word to Israel.
2. The angels (1:4-2:17) who gave the word to the prophets.
3. Moses (3:1-6) – God’s law came through Moses.

4. Joshua (3:7-4:13) – led the obedient of Israel into the promised rest (Canaan).

All of this would be to no avail if Israel did not have a high priest to mediate salvation. Aaron, the high priest, was very great among God's servants in Israel. The writer of Hebrews now proceeds to prove that Jesus is superior to Aaron as high priest.

JESUS IS SUPERIOR TO AARON

HEBREWS 4:14-16

Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.

Verse 14 – Jesus Christ is high priest (Hebrews 3:1) and He has passed through the heavens (Hebrews 9:24) to a holy place not made with hands, but into heaven itself. Because of this, the Christian is to HOLD fast to his confession. A child of God is not faithful by accident; he must strive for obedience if he is to please God.

Verse 15 – Christians have a perfect high priest

(Hebrews 2:17-18) who is qualified to serve mankind. He was tempted in all points like we are; yet He was without sin (I Peter 2:22). In chapter 3 we noted that Jesus was tempted even as we are today, through the lust of the flesh, the lust of the eyes and the pride of life. In all of His temptations, He was victorious over the temptations and was without sin. It is important to note that temptation is not sin. Jesus was tempted yet was without sin. Temptation is an invitation to sin, rebelling against God's instructions. Eve said yes to the invitation to sin (Genesis 3), Jesus said no (Matthew 4).

One of the great blessings of being a Christian is that we have a mediator

1. A great high priest (4:14).
2. A high priest who makes intercession on our behalf (7:25).
3. A high priest who understands (4:15).
4. A high priest who is sinless (4:15).
5. A high priest through whom Christians have access to the throne of God (4:16).
6. A high priest through whom we obtain mercy (4:16).
7. A high priest through whom we find grace to help us (4:16).

Christians (men and women) are priests in the kingdom of God (I Peter 2:9), and Jesus Christ is their high priest. There is no human priest between the Christian and the living God.

Verse 16 – The overall result of having such a high priest is that Christians (through Jesus Christ) can boldly (without fear) enter the very throne room of God and find mercy and grace for help in time of need. How tragic it is to go through life without this great high priest.

STUDY QUESTIONS CHAPTER FOUR:

1. By the word “therefore” the writer shows that God’s promise of what remains valid?
2. Why does the Hebrew writer say, “let us fear”?
3. In what way was the gospel preached unto the ancient Hebrews? (Isa. 53; Col. 1:25-27; I Pet 1:10-12)
4. Why did hearing the word and even seeing God’s mighty works for forty years in the wilderness not profit the Jews in the wilderness?
5. Of whom does the writer affirm, We “do enter that rest”?
6. Concerning “the rest” promised to God’s people what works were prepared from the foundation of the world? (Matt. 25:34)
7. God concluded His works of creation from the foundation of the world including the place of rest for

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His people (Matt. 25:34), therefore it remains that some must what?

8. Tell who and why certain ones will not enter God's rest?
9. What two different words are used to mean the same thing in Hebrews 3:19 and 4:6?
10. What conclusion could one draw from the Holy Spirit's repetition (3 times) of "today, if you will hear His voice...?"
11. Under Joshua the Israelites did not obtain the rest God had truly prepared for His own, therefore what is true?
13. The Spirit affirms that when one enters God's rest he has what?
14. What does the Spirit imply when He says we should be diligent?
15. What are the three strong words used to describe the Spirit's sword?
16. Discuss briefly the need for the word to distinguish between soul and spirit? (Num. 19:11; Matt. 10:28; I Peter 3:20; I Thess. 5:23)

17. The statement the word of God is able to pierce to “joint and marrow” (a figure) means what?
18. What is so frightening to men and women about the expression of the word being a “discerner of the thoughts and intents of the heart”?
19. What two expressions remind us of the omniscience of God?
20. What does the writer affirm about Jesus the Son of God in 4:14?
21. In light of the fact this book was first written to Jewish Christians what was the writer’s lesson in “let us hold fast our confession”? (Cf., John 12:42; Matt. 10:32-33)
22. How can we rest assured that our High Priest can sympathize with us?
23. Even though Jesus of Nazareth was tempted what was true?
24. Since we have such a High Priest who is our advocate (I John. 2:1) how may we approach the throne of grace?
25. If we do approach the throne in boldness through Christ of what are we assured?

A SIMPLIFIED STUDY OF HEBREWS

Aaron

1. Taken from man (5:1).
2. Ordained for man (5:1).
3. Duties (5:1).
4. Personal qualifications (5:2).
5. Divine call (5:4).

Jesus Christ

1. Christ was more than man (Hebrews 1:3).
2. Ordained for man (Hebrews 2:16-17).
3. Was the perfect sacrifice (Hebrews 9:14).
4. Christ was appointed high priest by God (Hebrews 5:5-6).
5. Christ had no sinful infirmities as did Aaron and his successors (4:15).
6. Christ's high priesthood is after the order of Melchizedek. As high priest Jesus had no predecessor and no successor (Hebrews 5:9-10).
7. Christ is high priest and king (Zechariah 6:13; Hebrews 7:1-8:1-4).
8. Christ is the author of eternal salvation (Hebrews 2:10, 5:9).

Verse 7 – These tests and trials befell Him during His earthly ministry, or in the days of His flesh (Mark 14:32-42).

Verse 8 – Although Jesus Christ knew what obedience was, He had never experienced it until He came to earth and lived among men.

Verse 9 – Through His stay on earth He was made perfect (see comments on Hebrews 2:10). Having fulfilled His work on earth, He was qualified to provide a way of

salvation for sinful humanity. Note that this salvation is offered to those who obey Him. Obedience is absolutely necessary in order to obtain salvation (Matthew 7:21; Romans 6:17-18). Salvation is offered to all men, but it must be accepted by man.

Verse 10 – Jesus was appointed by God (not man) to be high priest after the order of Melchizedek.

A STERN REBUKE

HEBREWS 5:11-14

Of whom we have many things to say, and hard of interpretation, seeing ye have become dull of hearing. For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not solid food. For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. But solid food is for fullgrown men, even those who by reason of use have their senses exercised to discern good and evil.

The writer in this passage issues one of the strongest rebukes in the New Testament (see also I Corinthians 3:1-3). This rebuke came because the Hebrew Christians had not grown in the grace and knowledge of Jesus Christ (II

Peter 3:18). There is more to being a Christian than being baptized and added to the church. After we become a member of the body of Christ (the church) we must continually follow the directions of the head (Colossians 1:18; John 13:34-35, 14:15; Mark 16:15; Hebrews 10:25; II Corinthians 9:6-7).

Verse 11 – The writer had many things to say about Melchizedek’s priesthood, but did not because they were dull (slow, sluggish) of hearing. The difficulty was not with the teachers but with the students. The reasons for this could have been many: a lack of interest in spiritual matters or maybe they did not want to disrupt their current life styles (see Luke 8:9-15, especially verse 14).

Verse 12 – The Hebrew saints had been Christians long enough that they “ought” to be teaching others. The word “ought” is one of moral obligation. Instead of being teachers, they had need that someone teach them the rudiments of the first principles of the oracles of God. The word rudiments (basics) adds a deeper tone of rebuke as it suggests the basic things of the basic elements of the Christian faith.

Verse 13 – They had gone back to the point that they needed milk and not solid food. They were like babes in Christ, without experience in the word of righteousness. They had not grown in Christ. Today when an infant is born into a family, the mother does not begin feeding him/her vegetables, rice or meat, but the infant is fed milk

from his mother's breast or from a bottle.

We should realize that the time comes when the baby is to change his diet from milk to solid food. First principles are necessary but there comes a time when the babe in Christ must go on to maturity. It is quite acceptable for mothers to bring their newborn into the worship services and feed them, but it would be quite distressing to see a mother feeding a 20 year old son or daughter only milk. There comes a time when babes (spiritually) must grow to maturity.

There also comes a time in the Christian's life when he or she is to become a teacher, even though it may be in a simple capacity. There are children, young people, new converts, younger women (Titus 2:3-4) and adults to be taught the word of God. It is difficult to understand why a novice (one recently converted) is often more effective as a teacher than a Christian who has heard the truth for many years. Churches should have training programs to prevent this.

WHY PEOPLE FAIL TO GROW

Some reasons why Christians fail to grow after they have become children of God:

1. They are slothful.
2. They are self-righteous and do not feel the need.

3. Growth might bring responsibilities that they do not want.
4. The churches do not obey the fourth part of the great commission (Matthew 28:20 or II Timothy 2:2).

HOW A CHRISTIAN CAN GROW SPIRITUALLY

1. Desire it.
2. Realize growth is necessary.
3. Seek to overcome a lack of growth.
4. Study the word of God (II Timothy 2:15).
5. Take advantage of indepth training programs (II Timothy 2:2).
6. Practice what you learn (Hebrews 5:15).

It is tragic that some are too lazy to grow spiritually. They are not willing to sacrifice time to study and meditate on the word of God because they are more interested in the affairs of this world. Christians today should be like those of Berea for they received the word with all readiness of mind and searched the scriptures daily (Acts 17:10).

While some are too lazy to grow, others are self-righteous. They feel that they have arrived as far as Bible knowledge is concerned. If they stay with the basics, which they have obeyed, they can look down on those who have not obeyed. Such an attitude is ungodly.

With the increase in knowledge comes the responsibility of living on a higher spiritual plain. Many are satisfied with a low level of spiritual existence.

To grow spiritually, the newborn Christian (babe in Christ) must realize that there is room for growth in his/her life and have a sincere desire to grow spiritually.

When growth is not taking place in the Christian's life, he/she should seek the cause. There are many causes for the lack of growth:

1. Ignorance of Bible teaching.
2. Carelessness.
3. Lack of real interest in spiritual matters.

These are just a few.

To grow, the Christian must study the word of God (II Timothy 2:15), use the lessons learned (Hebrews 5:14) and then press on toward the goal (Philippians 3:12-14).

Verse 13 – Everyone that partaketh of milk is without experience of the word of righteousness. Their diet was exclusively milk. The word babe in this verse describes an infant, one who is immature.

Verse 14 – The writer points out that the mature man takes solid food and can discern good and evil. It is evident that God demands growth on the part of His children. If a Christian will study daily the word of God, live it in his every day life, he/she will grow in the grace and knowledge of Jesus Christ.

STUDY QUESTIONS CHAPTER FIVE:

1. Tell four things said about a high priest taken from among men.
2. Those who served as high priest under the law had to do what for themselves as well as for the people?
3. What statement in Heb. 5:4 has been taken out of its context for years to teach that a preacher must get a special call?
4. The Word (John. 1:1-3) did not seek to glorify Himself, but the Father Himself declared what?
5. What did the Father declare about the Son's Priesthood? (Cf., Psa. 110: 1-4)
6. Compare Matt. 26:36-39 with Heb. 5:7 and tell how the latter sheds light on the former.
7. How could it be said that Jesus "learned obedience" by the things He suffered?
8. In what sense could it be said of Jesus "having been perfected?"
9. List three references from Hebrews where Jesus is called the author of our faith or salvation?

10. Jesus, in being obedient to the Father (John. 6:38; Heb. 10:7), became the author of eternal salvation to whom?
11. After speaking of Melchizedek what did the writer say of his reader's perception?
12. The Hebrew writer shows that it is expected of Christians that they do what?
13. What were the Hebrew Christians in need of due to their failure to grow in the grace and knowledge of Jesus?
14. What is true of the Christian who only takes the milk of God's word?
15. The writer explains those of full age are whom?

CHAPTER SIX

WHAT THE HEBREW CHRISTIANS NEEDED TO DO TO GROW SPIRITUALLY

HEBREWS 6:1-8

Wherefore leaving the doctrine of the first principles of Christ, let us press on unto perfection; not laying again a foundation of repentance from dead

works, and of faith toward God, of the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit. For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessings from God: but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned.

The writer closes chapter 5 with sharp criticism of the Hebrew Christians for not growing. He opens chapter 6 with instructions on what they needed to do in order to grow.

Verses 1-2 – They were told first to leave the first principles of Christ. They were not told to abandon the first principles, but to let go of them, to build on them, to press on to perfection (maturity). It does not mean that they are not to be reminded of these things (II Peter 1:12-15). It is simply an admonition to leave this level of knowledge and go on to maturity.

INSPIRED INSTRUCTIONS

1. Not laying again a foundation of repentance from dead works. Vincent in his *Word Studies in the New Testament* states, "Works without the element of life which comes through faith in the living God." It could also embrace the concept of attempting to be justified by works of merit. This, of course, is impossible for salvation is by grace through faith (Ephesians 2:8).
2. Of faith toward God. The Law of Moses required faith in God as creator, ruler, judge and the one who rewarded those who sought Him in faith (Hebrews 11:6). The Christian must have faith in God as revealed in Jesus Christ (John 1:1, 1:8-9). Faith requires that we submit completely to His will (Romans 4:20-21).

Teachings of baptisms. There are several baptisms mentioned in the New Testament:

- a. Holy Spirit baptism, Matthew 3:11.
- b. John's baptism, Matthew 3:6-7.
- c. The baptism Christ underwent, Matthew 3:13-17.
- d. The baptism commanded by Jesus, Matthew 28:19; Mark 16:16, Acts 22:16, which is the one baptism (Ephesians 4:5).
- e. Baptism of fire, Matthew 3:11.

Baptism of the Holy Spirit was never commanded; it

was a promise (Matthew 3:11) and was administered by divinity (God/Christ). It was a promise made by God through the prophet Joel (Joel 2:28) that he would pour out His spirit upon all flesh. This promise was fulfilled when the Holy Spirit was poured out upon the twelve apostles (Jews) (Acts 1:5, 1:26-2:4), and later when the Holy Spirit was poured out upon the Gentiles (Acts 11:15) to prove that God had granted them repentance unto life (Acts 11:15-18).

Jesus was a sinless individual and was not baptized for remission of sins, but was baptized to fulfill all righteousness (Matthew 3:15). It would have been sin if Jesus had not been baptized because he would have failed to fulfill the righteousness of God.

The baptism that Jesus commanded (Matthew 28:18-19; Mark 16:16) is necessary to enter the death of Jesus Christ (Romans 6:3-4) and it can be administered by man. The apostles were instructed to go, make disciples, baptize them and teach those who were baptized to go do the same to others. This is the one baptism mentioned by the apostle Paul in Ephesians 4:5. It is the baptism into the death of Jesus Christ (Romans 6:3-4) and the baptism that places one in Christ (Galatians 3:27). It is the baptism that will allow mankind to escape the baptism of fire (Matthew 3:11) which is, as the context shows, eternal punishment. The baptism commanded by Jesus is into the death of Christ (Romans 6:3-4). It was in Christ's death that He shed His precious blood (John 19:34). When a believing,

repenting, confessing sinner is baptized into the death of Jesus Christ, he contacts the blood of Jesus Christ and is cleansed from his/her sins (Acts 2:38).

The laying on of hands. The apostles laid their hands on some to confer miraculous gifts (Acts 8:14-17, 19:1-6). Hands were laid on those who were to serve tables (Acts 6:3), and some were appointed to a special mission by the laying on of hands (Acts 13:3). The apostle Paul gave Timothy a gift through the laying on of hands (II Timothy 1:6). The elders of the church also laid hands on Timothy (I Timothy 4:14).

The resurrection of the dead was and is an important aspect of the gospel of Christ, but was not to be a point at which Christians stopped studying and applying the weightier matters of the gospel. The Sadducees were wrong in denying the resurrection (Matthew 22:23-33). Christ's resurrection is a promise of our own resurrection (Romans 8:11; II Timothy 1:10; I Peter 1:3-9).

And of the eternal judgment. Jesus teaches that all men will be judged by His word (John 12:48; see also Acts 17:30-32). These things were to be a foundation for building (going on to maturity), not a resting place.

Verse 3 – This is what we will do if God permits. If God gives us sufficient time we will grow. Not only does God want his children to grow, He requires it.

Verses 4-6 – These verses describe the most tragic thing that can happen to a child of God. To become an apostate, to leave the Christian life and return to sin is no less than spiritual adultery, being married to Christ (Romans 7:4), yet joined again to the world. Note carefully the description of those who had left the faith.

1. These were once enlightened, instructed and had learned.
2. They had tasted the heavenly gift, and had partaken of Christ the living bread (John 6:51).
3. They had been partakers of the Holy Spirit, the indwelling Spirit (Acts 5:32; 6:3,5), and some received miraculous gifts by the laying on of the Apostles' hands (Acts 6:6,8).
4. They had tasted the good word of God.
5. They had tasted of the powers of the age to come, that is of heaven itself as revealed in the gospel (Matthew 25:34; I Thessalonians 4:15-17; Philippians 1:21,23).
6. Having fallen away, that is becoming apostates, they left Christ. There are those who maintain that once one becomes a child of God he can't sin so as to be lost eternally. Here is an example of someone who did. Remember also Paul's statement about some of the Galatians (Galatians 5:4). Concerning this passage some maintain that those that fell away only tasted the word, but did not take it in, that is they did not really partake of it. If this interpretation is true, one might say that Jesus tasted death but did not really partake of it (Hebrews 2:9).

Some translations give verse 6 as, "If they shall fall away . . ." The word, "if," is not in the original language. The second aorist participle (*PARAPESONTAS*) in Greek is translated, "and having fallen away." (*Vincent's Word Study in the New Testament*).

It is impossible to renew them again unto repentance. As long as the apostates are living a life which brings shame to Christ, it is impossible to renew them unto repentance. God will forgive anyone who will repent and turn to Him. It is possible for man to harden his heart to the point that he will not repent of his sins.

Verses 7-8 – In verses 1-6 of this sixth chapter of Hebrews, the inspired writer describes those who have become apostates (one who has embraced Christ, and then leaves Him and goes back into sin). Verses 7 and 8 give an example of this from nature. Unfaithful Christians are compared to land, which in spite of the care being given to it does not bring forth a good crop. Such a piece of land is worthy to be cursed and burned over.

Consider a few things which God has provided for man:

1. Extended His grace (Ephesians 2:8).
2. Extended His mercy (Titus 3:5).
3. Sent His son (John 3:16; Matthew 1:21).
4. Provided the gospel (I Corinthians 15:1-4)
5. A way of salvation through obedience to that gospel

(Hebrews 5:8-9).

6. Spiritual blessings in Jesus (Ephesians 1:14).
7. Plus many, many more.

In spite of these and other loving considerations from God the Father, countless individuals refuse to serve their creator. They are like the land, which brings forth thorns and briars, whose end is to be burned.

Punishment awaits the ungodly, for God is a God of justice (Romans 3:26, 11:22; Hebrews 12:29, 10:31). The wicked will be punished (John 5:28-29; Romans 1:18; II Thessalonians 1:7-8; Matthew 25:46). The individual who thinks he can live his life contrary to God's will and still be saved is deceiving himself.

CONFIDENCE IN THE HEBREW CHRISTIANS

HEBREWS 6:9-12

But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak: for God is not unrighteous to forget your work and the love which ye showed toward His name, in that ye ministered unto the saints, and still do minister. And we desire that each one of you may show the same diligence unto the fullness of hope even to the end: that ye be not sluggish, but imitators of them who

through faith and patience inherit the promise.

Verse 6 – Even though the writer had rebuked his Hebrew brethren, he states, “We are persuaded better things of you.” The better things which the writer expected of these Christians were the things which accompany salvation.

What are some of the things which accompany salvation?

1. The Christian is a new person in Christ; therefore, he is to live as a new creature (Romans 12:1-2; Colossians 3:1-10; Revelation 21:27).
2. The Christian is to grow in Christ (II Peter 3:18; II Peter 1:5-11). As we have seen in Hebrews 5:11-14, to fail to grow is to fail to please God.
3. The Christian has the responsibility to teach others the gospel of Christ (Matthew 28:18-20; Mark 16:15; Acts 2:42; Ephesians 3:10-11).
4. The follower of Jesus has the responsibility of engaging in acts of benevolence (Matthew 25:31-46).
5. The Christian has the opportunity and responsibility to worship God. The first criteria for worship is found in John 4:24: the worshipper must worship God in spirit and truth.
 - a. In spirit, from within, the inner man.
 - b. In truth, according to God’s will (Matthew 7:21; John 17:17).

There are certain acts of worship which are ordained and approved by God:

1. Singing (I Corinthians 14:15; Ephesians 5:19; Colossians 3:16).
2. Observing the Lord's Supper (Acts 20:7; I Corinthians 11:23-30).
3. Prayer. In prayer we petition God for His blessings, wisdom, and strength (I Thessalonians 5:17). It is perfectly all right to petition God for His blessings. In the model prayer in which Jesus taught His disciples to pray (Luke 11), the last three petitions were:
 - a. For daily bread (Luke 11:3).
 - b. For forgiveness (Luke 11:4).
 - c. To be delivered from evil (Luke 11:4).

While praying for God's blessings, the Christian should not forget to pray prayers of thanksgiving.

4. Stewardship (giving into the treasury of the church) is for the purpose of accomplishing the work God has assigned His people (I Corinthians 16:1-2). The Christian should give cheerfully and sacrificially (II Corinthians 9:6-7). The work of the church is to be supported by the free will offering of Christians.
5. Studying God's word and meditating upon it in the assembly of the saints is an urgent part of worship (Acts 20:7).

Verse 10 – According to Matthew 25:40, those things performed on behalf of the Lord’s people are considered done to/for the Lord. The Hebrew Christians had worked and labored in love for others, yet there was a need for balance in their lives. They were ministering to the saints (Hebrews 6:10), but they lacked growth, spiritual wisdom and discernment (Hebrews 5:11-14).

The Hebrew Christians needed to grow spiritually and minister to the saints to be well pleasing unto God.

Verse 11 – “Every one of you” shows God’s care and concern for each individual. God wants all to be saved and He wants the saved to continue in the way of truth. They should give the same diligence to grow as they had in their benevolent work. This was “unto the fullness of hope,” that is, the assurance of eternal life.

Verse 12 – There is a contrast found between verses 11 and 12. In verse 11 Christians are encouraged to show diligence or earnestness, and in verse 12 they are admonished not to be slothful or dull (same word is used in Hebrews 5:11, slothfulness suggests dullness, laziness and lethargy). The Hebrew Christians were encouraged not to be slothful but to be followers of the faithful, that is, those who through faith and patience inherit the promise.

The scriptures speak of imitating or following the example of the righteous (I Corinthians 1:11; I Thessalonians 1:6; 2:14, Ephesians 5:1) and avoiding the

fellowship of the wicked (Ephesians 5:11).

A preacher was walking through a burial ground and saw this inscription on one of the tombstones:

Dear friend as you are now,
So once was I.
As I am now you soon will be
So prepare yourself to follow me.

Someone had added:

To follow you I am not content
Until I find out which way you went.

The Hebrew Christians were encouraged to follow those who through faith and patience inherit the promises. Faith is a very important, although an often misunderstood, term (Hebrews 11:6; Romans 10:17; Romans 5:1).

Faith is more than just acknowledging a fact. There were those in the New Testament who believed certain facts, but did not act upon them (James 2:19; John 12:42). The faith that saves involves obedience to God's will (James 2:24-26). Noah is an excellent example of such faith (Genesis 6:22) in that he did ALL that God commanded him.

Those who receive the promises, the wonderful things God does for His children, will be those who exhibit

obedient faith through patience. God's promises are a sure basis for the hope set before us.

HEBREWS 6:13-20

For when God made promise to Abraham, since he could swear by none greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. (Genesis 22:16-17). And thus, having patiently endured, he obtained the promise. For men swear by the greater: and in every dispute of theirs the oath is final for confirmation. Wherein God, being minded to show more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath; that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us: which we have as an anchor of the soul, a hope both sure and stedfast and entering into that which is within the veil; whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek.

Verses 13-15 – God made a promise to Abraham (Genesis 22:16-17) and to this promise God made himself his own witness: He swore by himself. When Abraham patiently endured, he obtained the promise. God was faithful; the promise was fulfilled.

Verse 16 – A general principle is stated concerning

oaths. Men swear by that which is greater. In the disputes of men the oath guarantees the truthfulness of the claim that is made.

Verse 17 – God swore by Himself; He Himself stands as the guarantee for His word.

Verse 18 – Those who have laid hold on the hope promised by God can rest assured that it will become a reality for at least three reasons:

1. Because of God's promise.
2. Because of God's oath.
3. Because it is impossible for God to lie.

Verse 19 – This hope given by God is an anchor of the soul that is sure and steadfast. It can be depended on!

Verse 20 – Enter into that which is within the veil. Reference is to the Holy of Holies (In the Old Testament tabernacle) where the high priest entered annually to make sacrifice for sins. It was the location of the mercy seat where God's presence dwelt (Leviticus 16). Jesus as our forerunner entered for us into the holy place made without hands, which is into heaven itself (Hebrews 9:24). There He made sacrifice for our sins (Hebrews 9:23-28). Jesus Christ could do this because He was made high priest by the authority of God, after the order of Melchizedek. (See Psalms 110:1-4).

STUDY QUESTIONS CHAPTER SIX:

1. Chapter six of Hebrews opens with the admonition that children of God should go beyond what?
2. What does the writer mean by “let us go on to perfection?”
3. List the six areas the Spirit names as fundamentals to the faith of a Christian.
4. Give a brief explanation of “the foundation of repentance from dead works.” (See Rom. 2:4-5; 2 Cor. 7:10; Matt. 3:8; Acts 26:20)
5. Discuss briefly “a foundation...of faith toward God.” (Cf., Heb. 11:6; John 8:24)
6. Why would the doctrine (teaching) concerning “baptisms” be fundamental to one’s understanding of the gospel? (John 1:25-26; Matt. 28:18-20; Acts 19:1-7)
7. Show from the scriptures at least two different reasons for the laying on of hands by one or more saints on others (Acts 8:18; 13:3; cf. Num. 8:10).
8. Briefly state why the resurrection is an elementary principle of the Christian’s beliefs. (Cf., I Cor. 15:1-4, 13-18)

A SIMPLIFIED STUDY OF HEBREWS

9. Briefly state why the doctrine of eternal judgment is an elementary principle of the faith? (Cf., Matt. 25: 31-33; Acts 17:30-31; Heb. 9:27)
10. A person may stumble into sin and repent (Mark 14:72; Luke 17:3; Acts 8:18-24), but the Hebrew writer makes it clear that it is possible for one to fall so far and so hard that it is impossible to do what?
11. List the five ways the Hebrews writer identifies the blessings to those in Christ.
12. Describe how a child of God has “tasted the heavenly gift.”(Cf., 2 Peter 1:3-4)
13. How have we become partakers of the Holy Spirit? (Gal. 3:14; Eph. 3:17; Rom.10: 17)
14. What is the simple, but sweet adjective applied in Hebrews 6:5 to the word of God?
15. From these verses, Eph. 1:3, 18-20; 2:5-6 discuss how the child of God has tasted “the powers of the age to come”
16. How is it possible for Christians to “crucify again for themselves the Son of God”? (Cf., 10:29)
17. Name some ways a Christian can put Christ to an

open shame (Cf., Eph. 4:1; Heb.10: 26-29).

18. What farming illustration does the writer use to show dependable Christians receive blessings from God?
19. What does the Hebrew writer say about a similar piece of land (or individual) who produces thorns and briars?
20. Although the writer had shown the Hebrew Christians the horror of apostasy he was confident of what?
21. The writer told the Hebrew saints that God was not unjust to forget what?
22. What example does the writer give concerning their work for God?
23. The Hebrew Christians were encouraged to show diligence toward what?
24. What does the writer really mean when he says, "do not become sluggish"?
25. The Hebrew saints were encouraged to imitate whom?
26. Man (e.g., Abraham) is finite; how does the

Hebrew writer show that God is infinite.

27. What was the great promise with an oath that God gave to Abraham?
28. What did Abraham do (according to the text) to obtain that promise?
29. The Hebrews writer shows that people in general the earth over accept what to end a dispute?
30. What does, God determined to show “the immutability of His counsel” mean?
31. How did God confirm the immutability of His promise to the heirs of that promise?
32. The writer says that in the two immutable things (God’s promise and His oath) it was impossible for God to do what?
33. Since all things are possible with God (Matt. 19:26) why do the scriptures say it is impossible for God to lie? (Cf., Psalms 89:14; James 1:13)
34. Those two immutable things (the promise and the oath) proved that God’s people might have what?
35. This strong consolation is for those who have fled to God for refuge in order to lay hold on

what?

36. What is hope to the soul of the Christian?
37. How is Christ the forerunner for us (Cf., Heb. 9:24)?
38. How many times is it stated in Hebrews that Jesus is a priest "after the order of Melchizedek"? (See chapters 5,6,7)

CHAPTER SEVEN

JESUS A HIGH PRIEST AFTER THE ORDER OF MELCHIZEDEK

HEBREWS 7:1-10

For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is, King of peace; without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually. Now consider how great this man was, unto whom Abraham, the patriarch, gave a tenth out of the chief spoils. And they

indeed of the sons of Levi that receive the priest's office have commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out of the loins of Abraham: but he whose genealogy is not counted from them hath taken tithes of Abraham, and hath blessed him that hath the promises. But without any dispute the less is blessed of the better. And here men that die receive tithes; but there one, of whom it is witnessed that he liveth. And, so to say, through Abraham even Levi, who receiveth tithes, hath paid tithes; for he was yet in the loins of his father, when Melchizedek met him.

In this section of Hebrews there is one of the clearest arguments made to prove that the priesthood of Jesus Christ is superior to the priesthood of Aaron. The argument is presented as follows:

1. Melchizedek was king of Salem and priest of the most high God.
2. Abraham paid tithes to Melchizedek (v-4).
3. Melchizedek blessed Abraham and the less is blessed of the better (v-7).
4. Aaron, of the tribe of Levi from whose descendants the high priest was selected, while still in the loins of Abraham, paid tithes to Melchizedek.
5. The priesthood of Melchizedek was superior to the Aaronic priesthood; Jesus was made priest after the order of Melchizedek; therefore, His

priesthood was superior to Aaron's.

Verse 1-2 – Melchizedek was king of Salem and priest of God (Genesis 14:18). Such an arrangement would have been impossible under the law of Moses (the Jewish dispensation) because the priests had to be from the tribe of Levi and the kings came from the tribe of Judah (Genesis 49:9-10). Jesus was both high priest and king in true likeness of Melchizedek. Melchizedek means “my king is righteous.”

Verse 3 – Melchizedek is said to be:

1. Without father.
2. Without mother.
3. Without genealogy.
4. Having neither beginning of days.
5. Nor end of life.

Some maintain in view of verse 3 that Melchizedek had to be either an angel or the Son of God. He could not have been the Son of God because Jesus was made like him (v-17). If he were an angel, he could not have been a high priest (Hebrews 5:1). Melchizedek was a man (Hebrews 7:4). This verse does not apply to the person of Melchizedek but to his priesthood. He did not receive his priesthood from being born into a family (genealogy) but was, as was Jesus, appointed of God to be priest.

HEBREWS 7:11-25

Now if there was perfection through the Levitical priesthood (for under it hath the people received the law), what further need was there that another priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are said belongeth to another tribe, from which no man hath given attendance at the altar. For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests. And what we say is yet more abundantly evident, if after the likeness of Melchizedek there ariseth another priest, who hath been made, not after the law of a carnal commandment, but after the power of an endless life: for it is witnessed of him, Thou art a priest for ever after the order of Melchizedek. (Psalm 110:4) For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God. And inasmuch as it is not without the taking of an oath (for they indeed have been made priests without an oath; but he with an oath by him that saith of him, The Lord sware and will not repent himself, Thou art a priest for ever); (Psalm 110:4) by so much more also hath Jesus become the surety of a better covenant. And they indeed have been made priests many in number, because that by death

they are hindered from continuing: but he, because he abideth for ever, hath his priesthood unchangeable. Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them.

Verses 11-14 – If the Levitical priesthood was sufficient to fill man's spiritual need, why was another priest (Jesus) appointed after the order of Melchizedek and not after the order of Aaron?

The law of Moses specified the tribe of Levi as the tribe from which the priests were selected (Numbers 1:50-54, 3:6, 16:9; Deuteronomy 10:8; Hebrews 7:5). Yet, Jesus was from the tribe of Judah and was made our high priest (Hebrews 3:1; 7:14). For Jesus, who was from the tribe of Judah, to be priest, there had to be a change of the law (7:12), for no man from the tribe of Judah under the old law ever gave attendance to the altar (7:13).

This passage, along with Galatians 4:21-31, is one of the strongest arguments in scripture to prove that we are not under the law of Moses (the Old Testament) today. If we are under the law of Moses today, Jesus could not be high priest and could not have made sacrifice for man's sins (Hebrews 9:23-28), which would leave mankind doomed to eternal destruction.

HEBREWS 7:26-28

JESUS CHRIST THE PERFECT HIGH PRIEST

For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the sins of the people: for this he did once for all, when he offered up himself. For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, appointed a Son, perfected for evermore.

In verses 15-28 the superiority of Christ's priesthood is clearly and authoritatively set forth:

1. Christ's priesthood was not made after the law of carnal (earthly) commandment but by the power of God (verses 16-17).
2. The new priesthood of Jesus brings a better hope (7:19) through which we draw near to God.
3. The priesthood of Jesus came by the oath of God (7:20-21).
4. Jesus is the surety (guarantee) of a better covenant. His death, burial, resurrection, ascension and taking His place on the throne of God declare that He is a surety of a better covenant (the New Testa-

- ment).
5. The permanency of Jesus' priesthood is declared. The priests on earth are many in number because their number is decreased by death. Jesus abides forever (7:24).
 6. Jesus Christ is capable of saving man (7:25).
 7. Jesus Christ makes intercession for the saved (7:25).
 8. The superiority of Christ's high priesthood is seen in that Jesus Christ is sinless (7:26-27).
 9. Christ's sacrifice is sufficient and is once for all (7:27).
 10. Jesus was perfected forevermore (7:28).

STUDY QUESTIONS CHAPTER SEVEN:

1. Where in the Old Testament do we read of Abraham paying tithes to Melchizedek?
2. What three titles are given to Melchizedek?
3. On what occasion did Abraham meet Melchizedek?
4. How does the Holy Spirit interpret the title "king of Salem"?
5. From Hebrews 7:3 name five differences

between the descendents of Aaron as priests and Melchizedek.

6. The exalted state of Melchizedek's priesthood is shown by the fact that Abraham did what?
7. How does the story of Levi paying tithes in Abraham illustrate how all mankind sinned in Adam (Rom. 5:12)?
8. What is the answer to the Hebrews writer's rhetorical question in 7:11?
9. What affirmation in 7:12 is devastating to those who affirm we are under the law (Ten Commandments) today?
10. Hebrews 7:13-14 reminds us that those from the tribe of Judah did not do what under the law?
11. How does the writer show that Judah was prevented from presiding at the altar by the silence of the scriptures?
12. The change of the Levitical priesthood is "far more evident" because of what fact?
13. Jesus' priesthood did not come according to what kind of commandment?

A SIMPLIFIED STUDY OF HEBREWS

14. The oath of God to make a new priesthood did what to the former commandment of the law, which made the Levitical priesthood?
15. Why could the law make nothing perfect? (Cf., Acts 13:39; Rom. 3:20; Gal. 3:16)
16. The Hebrew writer quotes what portion of scripture to prove God took an oath to make Jesus priest after the order of Melchizedek? Give quote and reference.
17. Since the Christ was appointed priest by the oath of God Himself, Jesus has become the surety (guarantee) of what?
18. Why does Jesus have an unchangeable priesthood?
19. As High Priest before God Jesus is able to do what for those who come to God through Him? (Cf., Jude 24)
20. Jesus saves His people to the uttermost or completely because He ever lives to do what?
21. List five descriptive phrases the writer uses to show that Jesus is most fitting as High Priest.
22. Why does Jesus not need to make offerings daily

- as the priests did under the law?
23. What does He offered Himself once for all mean?
24. Contrast the appointment by the law with that of the oath.

CHAPTER EIGHT

TRANSITIONAL CHAPTER

Chapter 8 is a transition between Hebrews chapters 5 through 7 and 9 through 10, verse 18. Chapters 5 through 7 discuss the personnel of the priesthood while chapters 9 through 10, verse 18 discuss the service of the priesthood.

HEBREWS 8:1-13

Now in the things which we are saying the chief point is this; We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man. For every high priest is appointed to offer both gifts and sacrifices: wherefore it is necessary that this high priest also have somewhat to offer. Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law; who serve that which is a copy and shadow of the heavenly things, even

as Moses is warned of God when he is about to make the tabernacle: for, see saith he, that thou make all things according to the pattern that was showed thee in the mount. But now hath he obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises. For if that first covenant had been faultless, then would no place have been sought for a second. For finding fault with them, he saith, Behold the days come, saith the Lord, That I will make a new covenant with the house of Israel and with the house of Judah; Not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them forth out of the land of Egypt; For they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and on their heart also will I write them: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his fellow-citizen, And every man his brother, saying, Know the Lord: For all shall know me, From the least to the greatest of them. For I will be merciful to their iniquities, And their sins will I remember no more. In that he saith, A new covenant, he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away.

Verse 1 – After making sacrifice for the sins of man (His work as high priest), Jesus sat down on the right hand

of God (filling the position of being king), (Psalm 110:1-2; Hebrews 8:1; I Corinthians 15:24; I Timothy 6:15). Thus, like Melchizedek, Jesus was both priest and king which fulfills the prophecy of Zechariah 6:12-13.

Verse 2 – Jesus is the minister of the true tabernacle which the Lord pitched, not man (Hebrews 9:11, 24).

Verse 3 - Since the work of the high priest was to offer gifts and sacrifices, Jesus as high priest now must have something to offer (Hebrews 9:12-14). Thus we read in Hebrews 9:12, “with His own blood He entered the Most Holy Place once for all (time) having obtained eternal redemption (for us).” Jesus as man’s high priest is not idle (Hebrews 7:25).

Verse 4 – We studied this under Hebrews 7:14, but here we want to note this verse makes it very clear that Jesus Christ will never serve as King on this earth, for He must according to the prophet be King and Priest on His throne (Zechariah 6:12-13). Yet, this verse 8:4, says if He were on earth he wouldn’t be priest. This is a most devastating blow to the theory of the earthly reign of Jesus in Jerusalem.

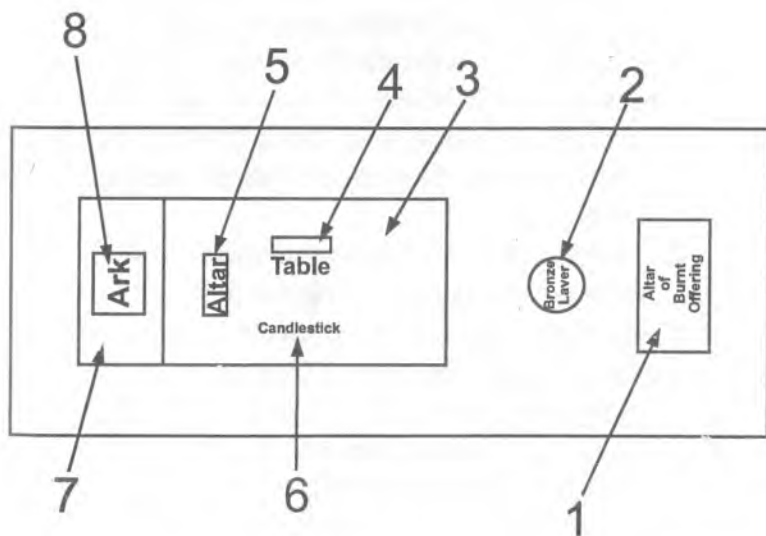
Verse 5 – The Levitical priest served in the earthly tabernacle, which was simply a shadow or copy of heavenly things. Even the earthly tabernacle was to be constructed according to the pattern given to Moses by God (See Exodus 25:40). This speaks of the acceptance of

A SIMPLIFIED STUDY OF HEBREWS

God's authority; He said make the tabernacle according to my instructions. In building the tabernacle, Moses was not at liberty to add, subtract, or change God's instructions in any way. In the New Testament there is a pattern for:

1. The government of the church which Jesus built (Acts 14:23; Philippians 1:1).
2. The worship of the church (John 4:23).
3. The plan of salvation (Acts 2:36-47).
4. Work of the church (Ephesians 3:10-11).
5. Purity of living (Romans 12:1-2).

As with Moses, man today does not have the authority to change what God has authorized. The Holy Spirit by



Paul told Timothy, “hold fast the pattern of sound words” (II Timothy 1:13). The tabernacle pictured heavenly things:

**THE TABERNACLE PICTURED
HEAVENLY THINGS**

1. Altar of sacrifice, where animal blood was shed to foreshadow Jesus, as our perfect sacrifice, who shed His blood to redeem us (Hebrews 9:12).
2. The bronze laver can be compared to baptism, which provides entrance into the church, the body of Christ (Colossians 1:18; Acts 2:37-47).
3. The Holy Place represents the church of Jesus Christ, for it (the church) must be entered before one can enter the Most Holy Place – heaven (John 3:3-5).
4. The Table of Showbread foreshadowed the Lord’s supper, which is eaten weekly on the first day (Acts 20:7).
5. The Altar of Incense is representative of the prayers of the saints (Revelation 8:4).
6. As the golden candlestick gave light in the temple, just so the word of God gives light to His people (I John 1:7).
7. The Holy of Holies represents heaven itself where God resides (Hebrews 9:24).
8. The ark of the covenant resided in the holy of

holies. The mercy seat, on top of the ark of the covenant, was where the high priest on the day of atonement sprinkled the blood of animals for his and Israel's sins (Leviticus 16). The presence of God was on the mercy seat (Exodus 25:21-22).

Verses 7-12 – Jesus hath obtained a more excellent ministry and is a mediator of a better covenant which has been enacted on better promises.

Verses 7 and 8 – In these verses two covenants are mentioned, the Old Testament and the New Testament. The writer states very clearly that the first covenant was faulty and a second covenant was established (First covenant, Exodus 20:2; Deuteronomy 5:6; new covenant, Hebrews 8:6. There was definitely a change in the covenants). A covenant is a contract between two parties to which both parties are bound. This new covenant (New Testament, Hebrews 9:15-17) was prophesied by the prophet Jeremiah (Jeremiah 31:31-34).

Verse 9 – The New Testament (covenant) was to be different from the first. The old was made with His people when he brought them out of Egypt (I Kings 8:9 and 21; Deuteronomy 5:6). The Law of Moses was the same as the law of God (Nehemiah 8:1, 8). In Romans 3:13,14,15,18, 19 the Psalms are referred to as the Law (See also Nehemiah 9:12-14). The children of Israel broke the covenant they had received from God, and he punished

them for their disobedience.

Verse 10 – The new covenant is one that is written in the hearts of the people rather than one that is written on stone as was the first. This is true because no one can be a Christian without knowing the Lord through faith, which comes by hearing and believing the word in one's heart (Romans 10:17). See next verse.

Verse 11 – Under the Jewish system children were born into a covenant relationship with the God of Abraham, Isaac, and Jacob; then they were taught God's word (Deuteronomy 6:6-10). Under the new covenant a sinner must be taught the word of God and obey it before he can enter into covenant relations with God (Romans 10:11-15).

Verse 12 – Under the New Testament, sins forgiven are not remembered (Hebrews 8:12) as they were under the first covenant (Hebrews 10:3).

Verse 13 – Two covenants were named, the new and the old. The Holy Spirit testified in Hebrews 8:13 that the first covenant was ready to vanish away. The first (old covenant) was nailed to the cross of Jesus (Colossians 2:14) and was taken from the Jews (Galatians 3:25). When Jesus' prophecy of Jerusalem's destruction (Matthew 24:2,15-34) was fulfilled in A.D. 70 there was no longer a setting for the Jews to keep the law. The genealogies were totally destroyed. There was no longer a legitimate priest-

hood to practice or keep the law.

STUDY QUESTIONS CHAPTER EIGHT

1. What two facts are found in the writer's major point so far?
2. How does Hebrews 8:1 relate to Zechariah 6:12-13?
3. The Spirit affirmed that Christ, as High Priest at the right hand of God's throne, is the minister of what two things?
4. Using the symbolism of the tabernacle (See Heb. 8:5) what constitutes the holy place and most holy place in "the true tabernacle" which the Lord erected (consult Heb. 3:6; 1 Tim. 3:15; Eph. 2:19-22; 1 Pet. 2:5; Heb. 9:12, 24)?
5. In God's pattern of the tabernacle every high priest was appointed to offer gifts and sacrifices to God, therefore what was necessary for Christ? (Cf., Heb. 9:14)
6. The Spirit plainly affirmed that if Christ were on earth He would not be what?
7. Why does the fact that Christ cannot be a priest

on earth destroy the pre-millennial doctrine that Christ will be king on earth in Jerusalem (See Zechariah 6:12-13).

8. The Spirit made it clear that the Old Testament tabernacle was a copy and a shadow of what?
9. Concerning the tabernacle under the law what was Moses divinely instructed to do?
10. Read Exodus 25:40 and 40:16 and tell how Moses responded to the command to make all things according to the divine pattern.
11. Consult 2 Timothy 1: 13 and tell what we are required to do concerning the New Testament pattern.
12. Why does the Spirit say Christ has obtained a more excellent ministry than that of the earthly tabernacle?
13. What is the "better covenant" of which Christ is mediator? (Cf., Matt. 26:28; Heb. 9:15-17)
14. What was the nature of the promises to those who were seeking to enter the land of Canaan? (Cf., Deut. 4:1; 28: 4-8)
15. List three (or more) better promises under the

New Testament (Acts 2:38; 1 Pet. 3:20-21; Mk. 10:29-30; I Thess. 3:4; Rom. 2:7; Jn. 14:1-3; I Pet. 1:4).

16. Why was it necessary to bring in a second (the new) covenant?
17. Since Israel broke the first covenant (Jer. 31:32) what did God declare?
18. What did God say the New Covenant would not be like?
19. How are the New Testament laws written on the heart? (Rom. 10:17; I Peter 1:18-25)
20. How is it that a man could be a Jew and not know God, but this is impossible for a man who is a Christian? (Heb. 11:6)
21. What are the two blessed promises found in Heb. 8:12?
22. By making the New Testament (covenant) He made the first covenant what?
23. Why would the Hebrews writer in the period prior to Jerusalem's fall (AD 60-70) say the old covenant "is becoming obsolete and growing old (and) is ready to vanish away?"

CHAPTER NINE

CONTRASTING THE OLD WITH THE NEW

Contrast of the first covenant (Old Testament) with the second covenant (New Testament) is continued in chapter 9. The writer points out that the second covenant is superior to the first and replaces it (Hebrews 8:13). To prove this the writer of Hebrews contrasts the sanctuaries and the divine services to show that only under the new covenant can man be forgiven of his sins.

HEBREWS 9:1-10

Now even the first covenant had ordinances of divine service, and its sanctuary, a sanctuary of this world. For there was a tabernacle prepared, the first, wherein were the candlestick, and the table, and the showbread; which is called the Holy place. And after the second veil, the tabernacle which is called the Holy of holies; having a golden altar of incense, and the ark of the covenant overlaid round about with gold, wherein was a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant; and above it cherubim of glory overshadowing the mercy-seat; of which things we cannot now speak severally. Now these things having been thus prepared, the priests go in continually into the first

tabernacle accomplishing the services; but into the second the high priest alone, once in the year, not without blood, which he offered for himself, and for the errors of the people: the Holy Spirit this signifying, that the way into the holy place hath not yet been made manifest, while the first tabernacle is still standing; which is a figure for the time present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect, being only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation.

THE CONTRAST

First Covenant or Old Testament (9:1)	Second Covenant or New Testament (9:15)
<ol style="list-style-type: none"> 1. Had Ordinances - Divine service (9:1). 2. Its Sanctuary was of this world (9:1). 3. Had a tabernacle prepared on earth (9:2) with the Holy place (9:2) and the Holy of Holies (9:3). 4. Had priests, which served continually in tabernacle (9:6). 5. The High Priest went into the Holy of Holies once in the year (9:7) with animal blood (9:4,13). 6. He offered for his sins (9:7) and for the sins of the people (9:7). 7. The gifts and sacrifices could not (as touching conscience) make the worshipper perfect (9:9) BUT was imposed only until reformation (9:10) should come. 	<ol style="list-style-type: none"> 1. Has Ordinances (9:11). 2. Has a sanctuary not made with hands, that is, heaven (9:11 & 24). 3. A greater and more perfect tabernacle not made with hands eternal in the heavens (9:11). 4. Christ entered once into the true holy place (9:12). 5. Christ entered in once for all (9:26) time with His own blood (9:14,28). 6. Christ did not offer for His own sins (7:27). 7. Under Christ the conscience is cleansed (9:14; 1 Peter 3:20-21) AND there is a complete putting away of sin (9:26).

Verse 1 – The first covenant was a sanctuary of this world and had ordinances of divine services. Notice the terminology: “had ordinances” is used (past tense) because the second covenant had already arrived.

Verses 2-5 – The tabernacle is described: The Holy place which contained the table of showbread and the candlestick (v-2). After the second veil, in the Holy of Holies was the altar of incense, and the ark of the covenant wherein was a golden pot containing the manna, Aaron’s rod that budded (Numbers 17:1-11), and the tables of the covenant. Above the ark the cherubim and on the top of the ark the mercy seat.

We note that the Holy of Holies is spoken of as having the altar of incense (verses 3-4), but in Exodus 30:6-8 it is stated that it is in the Holy place. It was used by the priest each morning and evening (Exodus 30:7-8). If it was in the Holy of Holies, it would not be able to be used daily because the high priest alone could enter the Holy of Holies and that was just once a year. It was also used on the day of atonement (Exodus 30:1-10).

Note carefully that the Hebrews writer speaks of the Holy of Holies as having the altar of incense, not that the altar was located in the Holy of Holies. Remember the context: the writer was describing THE ORDINANCES OF DIVINE SERVICE. The altar of incense played a very important part in the priest’s activity on the day of atonement. Moses wrote that the high priest was to burn

incense that the cloud of incense might cover the mercy-seat and preserve the life of the high priest (Leviticus 16:12-13). On the day of atonement the altar of incense was closely connected with the Holy of Holies.

Verse 6 – The priest served in the tabernacle daily. They lighted lamps each evening and trimmed them every morning (Exodus 27:21, 30:7-8). Each sabbath day they replaced the loaves on the table of showbread (Leviticus 24:5-8). They burned incense twice daily on the golden altar of incense, which coincided with the morning and evening sacrifices, and with the lighting and trimming of the lamps (Exodus 30:7-8; Luke 1:10). All of these services were performed in the Holy Place.

Verse 7 – Once a year the high priest entered the Holy of Holies and offered sacrifice for himself and the people.

Verse 8 – The Holy Spirit testifies that the way into the Holy Place (the Holy Place not made with hands, the Christian system with its promise of complete forgiveness) could not be made manifest while the first tabernacle (the Jewish system with all of its symbols) was still standing.

Verse 9 – Under the Jewish system the gifts and sacrifices could not make the conscience clean and the worshipper perfect (complete). The writer later in his writings indicates that sins were remembered year by year when the high priest on the day of atonement (once every year) made sacrifice for the sins of the people (Hebrews

10:1-4).

Verse 10 -- These acts of worshipping God -- meat offerings, drink offerings, and divers (different) kinds of washings -- were imposed until the time of the Christian period (Exodus 29:41; Genesis 35:14; Exodus 29:4). The purpose of the first covenant was to prepare the people for the coming of Jesus Christ (Galatians 3:23-29).

HEBREWS 9:11-22

THE CHRISTIAN AGE SUPERIOR TO THE JEWISH AGE

But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God? And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of

the eternal inheritance. For where a testament is, there must of necessity be the death of him that made it. For a testament is of force where there hath been death: for it doth never avail while he that made it liveth. Wherefore even the first covenant hath not been dedicated without blood. For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, This is the blood of the covenant which God commanded to you-ward. Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood. And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.

Verse 11 – The writer now begins to explain in very clear terms the superiority of the new covenant over the old. Jesus Christ is high priest of the more perfect tabernacle (9:24), which is not of this material creation and which is not made with hands.

Verse 12 – Christ entered into this Holy place once for all (in contrast to the Jewish high priest who went into the Holy of Holies of the tabernacle once a year) with His own blood. Christ's purpose was to obtain eternal salvation for mankind. The very fact that the blood of Jesus Christ was taken into heaven to purchase our redemption tells us that:

1. The New Covenant is superior to the old.
2. Jesus' high priesthood is superior to Aaron's.
3. Christ's way is superior to the Jewish system.

Verses 13-14 – Contrast of sacrifices. The blood and ashes of a heifer ceremonially cleansed the flesh, but the blood of Jesus Christ cleanses the conscience. Christ was without blemish, without sin (I Peter 2:22). Again the superiority of the Christian system can be seen.

Verse 15 – And for this cause, that the sacrifice of Jesus can cleanse the conscience, He is the mediator of a new covenant or testament. The Greek word signifies both covenant or testament. The New Testament provided redemption for those who lived under the old covenant (testament), that they might be partakers of the eternal inheritance.

Verses 16-17 – When men make a will (last will and testament), it does not become effective until the testator dies. The same was true of the New Testament of Jesus Christ; it never came into existence until he died.

Verses 18-22 – The superiority of the new covenant is clearly shown by the blood which was used in the dedication. The old covenant and the things associated with the Jewish system were dedicated with the blood of animals (verses 19-21), but the new covenant was dedicated in heaven with the blood of the Son of God (verses 23-26). In verse 22, the writer states that all things

are cleansed with blood and apart from shedding of blood there is no forgiveness. This passage ought to help us to see the importance of baptism. Paul said in Romans 6:3 that one is baptized into the death of Christ. It was in His death that Christ shed His blood (John 19:34). When one is baptized into the death of Christ (Romans 6:3), he contacts the blood of Jesus Christ and is cleansed from all sin. Those who maintain that one can be saved without baptism are (in reality) teaching that one can be saved without the blood of Jesus.

HEBREWS 9:23-28

THE NEW TESTAMENT DEDICATED WITH A GREATER SACRIFICE

It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place year by year with blood not his own; else must he often have suffered since the foundation of the world: but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself. And inasmuch as it is appointed unto men once to die, and after this cometh judgment; so Christ also, having been once offered to

bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.

Verse 23 – As the earthly things of the first covenant had to be dedicated, even so the heavenly things, which included all that was and is necessary for man's salvation, Christ's sacrifice and work as high priest, had to be dedicated, but with better sacrifices.

Verse 24 – Jesus entered into heaven (Holy place not made with hands) to appear before the face of God for us.

Verses 25-26 – Jesus did not have to enter into the Holy place not made with hands to offer himself as a sacrifice many times, but once for all time He put away sin by the sacrifice of Himself. Again the superiority of Christ as high priest over the priests of the Jewish system is made clear. The Levitical priest had to enter the Holy of Holies of the tabernacle on a yearly basis; Jesus entered into the Holy place (heaven) one time (Hebrews 9:24-26, 10:12). This passage declares the superiority of:

1. Christ's priesthood.
2. Christ's sacrifice.
3. The ministry of Christ.
4. The new covenant.

Verse 27 – Man will not live forever. It is appointed (laid aside, stored up) for man to die. As men die once, so Christ offered himself once. This scripture very distinctly

destroys the foolishness of reincarnation with its philosophy of many births and deaths. After death comes the judgment. The Bible is very clear on this point: there will be a time when men will give an account for the way they have lived on this earth.

- ⇒ All will appear before the judgment (Matthew 25:32; Romans 14:10).
- ⇒ Both the righteous and wicked will be there (John 5:28-29; Acts 24:15).
- ⇒ Some will be saved in heaven and some will be lost in hell (Matthew 25:46).

Verse 28 – When Jesus came to the earth the first time it was to be the perfect sacrifice to provide man with a way to remove his sins (Romans 5:6,8; I Corinthians 15:3). When Jesus returns, it will be apart from sin. He will not be coming to work for the redemption of man, but to claim His own (I Thessalonians 4:13-18). Thank God for this hope.

THE HIGH PRIESTHOOD OF JESUS

1. Christ is a superior high priest (proven in 4:14-16, and chapter 7).
2. Jesus serves in a more perfect tabernacle (9:11).
3. Jesus offered a superior sacrifice, His own

- blood (9:12-13) which cleanses from sin (9:15).
4. A new covenant purchased by the blood of Jesus (9:15).
 5. The New Testament came into authority when Christ died (9:17). The two covenants (first and second) cannot be in effect at the same time. The first required animal sacrifices, the second the blood of Jesus. If man today lives under the first, then he must offer animal sacrifices, which negates the sacrifice of Jesus.
 6. The old covenant and the vessels were dedicated with animal blood, but the second covenant (New Testament) was dedicated with the blood of Jesus (9:16-17).

NOTE ON THE ROMAN CATHOLIC DOCTRINE OF THE MASS

The Roman Catholic Church teaches that each time a mass is conducted by a priest, Jesus is offered as a sacrifice.

This sacrifice is identical with the sacrifice of the cross inasmuch as Jesus Christ is priest and victim in both; the only difference lies in the manner of offering, which is bloody upon the cross and bloodless on our altars.

(Taken from a Catholic publication, *The Question Box*, page 263).

Again from "*Father*" *Smith Instructs Mr. Jackson* is the following:

The manner in which the sacrifice is offered is different. On the cross Christ physically shed His blood and was physically slain, while in the mass there is no physical shedding of blood nor physical death, because now Christ can die no more. On the cross Christ merited and satisfied for us, while in the mass he applies to us the merits and satisfaction of his death on the cross.

At the mass, as at the last supper and on Calvary, Christ is the victim offered, and when the consecration of the mass is effected by his representative, he is the real priest who makes his own offering.

(From: "*Father*" *Smith Instructs Mr. Jackson*, pgs. 157 & 169)

QUESTIONS

1. In view of Hebrews 9:22, of what value is a bloodless sacrifice?
2. The Bible teaches that Christ's sacrifice was once for all (Hebrews 9:12, 9:26, 9:28, 10:10, 10:14); how can he be offered daily?
3. Where is the authority (in the new covenant) for the mass?

In Hebrews 10 there is a contrast made between the daily offering of sacrifices (10:11) and the one time sacrifice made by Jesus Christ (10:10).

The daily "sacrifice of the mass" by the Roman Catholic clergy is eloquent testimony of the adoption by the apostate church of Jewish practices, which were found in the tabernacle and temple.

The assertion by this same group of men that by means of transubstantiation "the host" is transformed "literally into the body and blood of Christ" is blasphemy. It flies in the face of the Holy Spirit's testimony that Christ "entered the Most Holy place once for all" (9:12). The Spirit also affirmed that Jesus' sacrifice was not such "that He should offer Himself often" (9:25) as the high priest of Israel had done, for "He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself" (9:26). The tradition of transubstantiation which is so loved by Roman Catholics makes void the word of God in that it pretends to sacrifice "the 'very body and blood' of Jesus," even though the Holy Spirit says He never had to suffer repeated offerings. Truly Jesus' own words are applicable: "all too well you reject the commandment of God that you may keep your tradition" (Mark 7:9). Not only is it blaspheming for the clergy to say they are presenting the body and blood of Christ over and over to God, but their pretense that they as men are worthy to do such also reveals their iniquity. For we are told that Christ "through the eternal Spirit offered Himself without spot to God" (9:14). Mere men, as the Roman Catholic clergy, have no right whatsoever to say they are offering Christ in the mass.

STUDY QUESTIONS CHAPTER NINE

1. Of what two things does the Spirit remind the Hebrew saints that the first (old) testament had?
2. What does the writer say about the first room of the tabernacle?
3. What was the portion of the tabernacle behind the second veil called?
4. What three things does the Hebrews writer say was in the Ark of the Covenant?
5. What was the cover of the Ark of the Covenant called, which was over shadowed by the cherubs of glory?
6. How did the writer say he did not have the time or space to write specifically of the tabernacle's make-up?
7. Under the law the priests daily entered the holy place of the tabernacle, how did this contrast with the entering of the second room or the most holy place?
8. When the high priest entered the most holy place on the set day (Yom Kippur) each year, what did he take with him?

9. What was the Holy Spirit indicating by not allowing anyone except the high priest to enter the most holy place and that on one day in a year?
10. What does the Spirit mean by the term “Holiest of All” in Hebrew 9:8 (See 9:12, 24).
11. What is “the way” that has been made for mankind to enter the true Most Holy Place (10:20)?
12. What part of 9:9 is a parenthetical sentence that says the tabernacle was a figure or symbol of God’s true (spiritual) tabernacle today?
13. Explain briefly why the sacrifices in the tabernacle could not make the worshippers perfect in regard to conscience? (See 10:4)
14. Describe in one phrase the things the tabernacle was concerned with.
15. What is meant by “until the time of reformation”? (Cf., 7:12; 8:7; Col.2:14)
16. With what glowing terms (9:11) does the writer describe the true tabernacle of God (8:2) today, which consists of the church on earth (3:6) and the heavenly Jerusalem (Cf., 12:22-23)?

17. With what (9:12) did Christ as High Priest enter the Most Holy Place in heaven? (Cf., 9:24)
18. What does it mean that He entered that Most Holy Place “once for all”?
19. By the presentation of His own blood before the throne of God what did Christ obtain?
20. Describe things used in the Old Testament to ceremonially cleanse a person under the law (Cf., 9:13, 19; Num. 19:9).
22. How did Christ offer Himself to God?
23. The Spirit says in this context Christ’s blood was shed to purge (cleanse) what?
24. To what does the writer refer back to when he says “for this reason”?
25. Christ is mediator of what?
26. The Spirit tells us Christ by His death not only mediated the New Testament (covenant) to purge our consciences from dead works, but He also did what?
27. The Spirit says the death of Christ for those under the first covenant and the dedication of the

New Covenant was that those who are called might what?

28. How are men and women called to God? (2 Thess. 2:14; I Peter 1:23,25; Mark 16:15-16)
29. What principle of law does the writer use as an illustration?
30. In light of the fact that the New Testament was not in force until the death of Christ, the testator, what must we conclude concerning the covenant under which the thief lived? (Cf., Luke 23:40-43; Col. 2:14)
31. What were the first two things on which Moses sprinkled the mixture of animal blood, water, scarlet wool and hyssop?
32. What is hyssop (See I Kg. 4:33; dictionary).
33. What did Moses declare to the people about that mixture of animal blood and other things?
34. On what other things did Moses sprinkle that blood?
35. The Hebrew writer said according to the law almost all things were cleansed (purged) by what?

36. The Holy Spirit at this point in the text makes what affirmation about forgiveness of sins?
37. Consult Leviticus 17:11,13-14 and state why God would hold blood in such high esteem?
38. We have seen (See question 216; Heb. 3:6; 12:22-23) that the holy place and the most holy place represented the church and the heaven, what are they called in 9:23-24?
39. The tabernacle's two rooms are said to have been copies (representations) of the things in the heavens; in what sense can it be said that the church is in the heavens (See Eph. 1:3; 2:5-6)?
40. Observe that "heavens" is plural in 9:23 and singular in 9:24; how would you account for this? (See again Eph. 1:3; 2:5-6)
41. How does the Roman Catholic doctrine of transubstantiation, daily sacrifice of the mass and presentation of the "the host" fly in the face of Heb. 9:25-26?
42. Compare Isaiah 2:2-4; Acts 2:17; Heb. 1:1-2 and 1 Pet. 1:20, then define "at the end of the ages."
43. What statement by the Holy Spirit once and for all destroys the concept of reincarnation (the

concept of many births and many deaths)?

44. Just as surely as man will die he must also do what?
45. What does it mean Christ will appear a second time apart from sin (See 2 Cor. 5:21; 1 Pet. 2:24; Heb. 9:28)?

CHAPTER TEN

HEBREWS 10:1-4

BLOOD OF ANIMALS POWERLESS TO REMOVE SINS

For the law having a shadow of the good things to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. Else would they not have ceased to be offered? because the worshippers, having been once cleansed, would have had no more consciousness of sins. But in those sacrifices there is a remembrance made of sins year by year. For it is impossible that the blood of bulls and goats should take away sins.

Verse 1 – There are three important considerations in this verse.

1. The law was but a shadow of the good things to come.
2. Sacrifices were made year by year.
3. The sacrifices of the shadow (law) could not cleanse (make perfect) the worshipper.

A shadow is an image or the outline of that which is reality. No amount of repetition can turn a shadow into reality (the real thing).

Some of the good things to come were:

1. Better sacrifice.
2. Better covenant.
3. Better hope.
4. Better redemption.
5. Better inheritance.
6. Better high priest.
7. Better rest.

Of these good things the law was a mere shadow, but with the coming of Christ the shadow gave way to the actual or real thing. Shadow is used in reference to the law of Moses while the actual represents the things of Christ. In view of this, which is the greatest covenant?

Verses 2-3 – The Hebrews writer draws the logical conclusion. If the sacrifices under the Jewish system could make man perfect, then there would be no need to repeat them year by year. But as it actually was, there was a remembrance of sins year by year. Why is this the case?

Verse four supplies the answer.

Verse 4 – It is not possible for the blood of bulls and goats to take away sins. The only thing capable of taking away man's sins is the blood of Jesus Christ (Hebrews 9:11-14; I Peter 1:18-19). The sinner is cleansed by the blood of Jesus Christ through his obedience to the will of God (See 5:8-10).

HEBREWS 10:5-10

THE COMING OF THE PERFECT SACRIFICE

Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, But a body didst thou prepare for me; In whole burnt offerings and sacrifices for sin thou hadst no pleasure: Then said I, Lo, I am come (In the roll of the book it is written of me) To do thy will, O God. (Psalm 40:6-8). Saying above, Sacrifices and offerings and whole burnt offerings and sacrifices for sin thou wouldest not, neither hadst pleasure therein (the which are offered according to the law), then hath he said, Lo, I am come to do thy will. He taketh away the first, that he may establish the second. By which will we have been sanctified through the offering of the body of Jesus Christ once and for all.

Verses 5-10 – The purpose of Christ's coming. Since

the blood of animals could not take away sins (10:8), Jesus Christ came in the fashion of a man (Philippians 2:5-11),

1. To take away the first or old covenant (testament) and establish the second (covenant), that is the New Testament (v-9).
2. To provide man with a means whereby his sins could be forgiven (v-10).

The offering of Jesus was "once for all" time.

HEBREWS 10:11-14

COMPARISON OF THE JEWISH PRIESTS AND JESUS CHRIST

And every priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins; but he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God; henceforth expecting till his enemies be made the footstool of his feet. For by one offering he hath perfected for ever them that are sanctified.

In verse eleven through fourteen the writer makes a comparison between the priests of the old covenant and Jesus the mediator of the new covenant.

We can see the superiority of the priesthood of Jesus

A SIMPLIFIED STUDY OF HEBREWS

Old Testament Priests	Jesus Christ
Offered sacrifices day by day (10:11)	One sacrifice for all time (10:12)
Repeated the same sacrifice often (10:11)	One sacrifice (10:12)
Same sacrifices, the blood of animals (10:4)	One sacrifice, His own blood (10:10; 9:11-14)
Which blood could never take away sins (10:1,4)	Whose blood takes away sins (10:14 & 18)

Christ by the sacrifice he offered and what was accomplished by it.

Verse 12 – Jesus sat down on the right hand of God where He is ruling over His kingdom (Luke 1:32; I Timothy 6:14-15). He is both King and priest (Hebrews 3:1; I Timothy 6:14-15), thus fulfilling the prophecy of Zechariah 6:13.

Verse 13 – There will come a time when every knee will bow before Jesus Christ (Philippians 2:10), although not all at this present time have submitted themselves to Him (Hebrews 2:8).

Verse 14 – The Hebrews writer again repeats the fact that by one offering salvation has been made possible to sinful man.

Jesus sacrificed Himself:

1. Once for all (Hebrews 10:10).
2. One time for the sins of the world (Hebrews 10:12).

HEBREWS 10:15-25

PROMISE OF THE NEW COVENANT AND THE BLESSINGS OF CHRIST

And the Holy Spirit also beareth witness to us; for after he hath said, this is the covenant that I will make with them after those days, saith the Lord: I will put my laws on their heart, And upon their mind also will I write them; then saith he, and their sins and their iniquities will I remember no more. (Jeremiah 31:33-34). Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; and having a great priest over the house of God; let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience: and having our body washed with pure water, let us hold fast the confession of our hope that it waver not; for he is faithful that promised: and let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but

exhorting one another; and so much the more, as ye see the day drawing nigh.

Verse 15 – It is interesting to note that before quoting Jeremiah the prophet the writer stated, “The Holy Spirit also bearing witness to us . . .” He did not attribute the words of prophecy to Jeremiah (the penman) but to the Holy Spirit. Just another testimony for the inspiration of the Bible. Preachers would do well to adopt this expression in quoting the scriptures. That is, they should in giving a scripture affirm, *the Holy Spirit witnesses to us* (only through the Word) or *the Spirit testifies* (only through the Word).

Verses 16-17 – Jeremiah’s prophecy of a covenant which would not be a covenant like the first or old Sinai covenant, but one which would be in the heart and would enable mankind to obtain the remission of sins.

Verse 18 – When sins of men and women are forgiven there is no more need for further sacrifice.

Verses 19-20 – Since Jesus is our high priest and we are under the new covenant, which is the New Testament:

1. “Let us therefore draw near with boldness unto the throne of grace” (4:16).
2. “Having therefore, brethren, boldness to enter into the Holy place by the blood of Jesus” (Hebrews 10:19).
In prayer the Christian can enter into the very throne

room of God, and through the blood of Jesus Christ, the sinner can enter into the Holy Place (the church). Jesus provided the way through His sacrifice on the cross. The Spirit also reveals to us we are the priesthood of believers (true Christians, I Peter 2:5). Yet, even royal priests who serve Christ in His kingdom approach the Father (John 16:23) through Him as high priest (Hebrews 4:14).

Verse 21 – We have a great high priest (Jesus) over the house of God (the church, I Timothy 3:15) therefore:

1. Let us draw near with a true heart in the fullness of faith (v-22).
2. Let us hold fast the confession of our hope (v-23).
3. Let us consider one another to provoke unto love and good works (v-24).
4. Do not forsake the assembly of Christians (v-25).

Verse 22 – The expression “having our hearts sprinkled” is in reference to the blood of Jesus being sprinkled on our inner person, that is the heart. This contrasts to the sprinkling of the blood of bulls and goats under the law in a literal sense. Having our bodies washed in “pure water” has reference to being baptized in just plain water in contrast to the agency of ceremonial cleansing under the law which consisted of water, the ashes of a heifer, scarlet wool and hyssop (Hebrews 9:1-3).

In other words, the washing of water is a reference to baptism under Christ. The baptism found in the great

commission (Matthew 28:18-20), which was commanded by Jesus, is necessary for forgiveness of sins and entrance into Christ's spiritual body, the church. This is because the word reveals:

1. Baptism is necessary for salvation (Mark 16:16).
2. Baptism is for the remission of sins (Acts 2:38, 22:16).
3. Baptism places one into Jesus (Galatians 3:27).
4. Baptism is into the death of Christ in which the blood of Jesus was shed (Romans 6:3).
5. Baptism is commanded (Acts 10:48).
6. The blood of Jesus, contacted in baptism, washes away man's sins (Acts 22:16).
7. Baptism saves us (I Peter 3:21).

In view of these scriptures it is quite evident that baptism is absolutely essential to man's salvation.

Baptism is immersion in water (Acts 8:37-39). The apostle Paul refers to baptism as a burial (Romans 6:4; Colossians 2:12). The meaning of the Greek word (*baptidzo*) is to dip, submerge or immerse.

Verse 23 – The writer admonishes the Hebrew Christians to hold fast their confession of hope. The confession of hope embraces the entire scope of the Christian's life. The Christian life is one which must be cultivated. The Christian must grow and be faithful to the Lord (Revelation 2:10).

Verse 24 – Consider one another (John 13:34-35). The brotherhood of the church is very strong. Christians are to provoke (incite, stimulate) one another unto love and good works. We are commanded to love the brotherhood (I Peter 2:17). Three Greek words for love are:

1. *AGAPAO* – This is the love of the will. It describes the love that even extends to one who does not deserve it. It is a sincere desire for the best for the one loved. This word is used in John 3:16 and I Corinthians 13.
2. *PHILEO* – The love of affection. This is the love shared by friends and family.
3. *EROS* – Sexual love (lust), which is not used in the Bible.

The Bible teaches that the Christian is to love:

1. God - Matthew 22:37.
2. Brethren - John 13:34-35.
3. Enemies - Matthew 5:44.
4. Neighbors - James 2:8.
5. Self - James 2:8.

This appreciation for one's own worth or value should not be confused with arrogance or worldly pride.

In each of these verses a form of *AGAPAO* is used. This is the highest level of love named in the Bible. It is the love of will, the sincere desire for the individual to receive the very best.

Verse 25 – Christians are admonished to be faithful in attending the assembly of the saints. Christians are to meet on the first day of the week for the purpose of worshipping God. When they worship God as a congregation

1. They observe the Lord's Supper (I Corinthians 11:23-29; Acts 20:7).
2. They contribute of their money into the treasury of the local congregation in order that the work of the church might be accomplished (I Corinthians 16:1-2; II Corinthians 9:6-7).
3. They jointly praise God with the fruit of the lips (Hebrews 13:15; Ephesians 5:19), while teaching and admonishing one another (Colossians 3:16) "in psalms and hymns and spiritual songs" (Ephesians 5:19).
4. They engage in a study of God's word (Acts 2:42) and meditate upon it (Psalm 1) while hearing it proclaimed (Acts 20:7) in the assembly.
5. Their prayers go up before God as a sweet smelling incense (Acts 4:31; Revelation 8:3; I Thessalonians 5:17).

Because Christians enjoy communion (fellowship) with God and each other, they should never forsake their assembling together. Christians were to exhort one another as they saw the day approaching. Much has been written concerning what day is meant by, "the day approaching." Three suggestions have been made:

1. The first day of the week.

2. The destruction of the city of Jerusalem.
3. The judgment day.

We rule out the first day of the week because the exhorting took place on the first day of the week.

Also ruled out is the judgment day because no signs were given (Mark 13:32) as to when it would come. The generation to which Hebrews was addressed would not see the judgment day arrive, but that generation (Matthew 23:36; 24:34) would see the day of Jerusalem's fall. For signs had been given concerning the destruction of that great city (Matthew 24:3-16). This would mark the end of the Jewish system. If Hebrew Christians deserted Christ for Judaism and it (the Jewish system) ended with the destruction of Jerusalem in A.D. 70, what would they do?

The "day approaching" was the destruction of Jerusalem. Jesus himself in warning His followers had said, they would be able to "see the abomination of desolation . . . standing in the holy place" (Matthew 24:15), which had references to the armies of Jerusalem's destruction and desolation. Thus the Spirit here says concerning the approach of that day of doom "so much the more as you see the day approaching" be even more zealous to assemble. There could hardly be a more potent argument to fulfill attendance every Sunday than this. Because the Spirit was saying to a believer, in spite of the civil strife which you are experiencing in wars and rumors of wars (Matthew 24:6) in Palestine, you still must not forsake the assembly.

The admonition still stands, forsaking not the assembling. It is here commanded by God, and is a part of serving Jesus (Matthew 5:16, 6:33).

HEBREWS 10:26-31

THE WILLFUL SIN

For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and fierceness of fire which shall devour the adversaries. A man that hath set at nought Moses law dieth without compassion on the word of two or three witnesses: of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace? For we know him that said, Vengeance belongeth unto me, I will recompense. (Deuteronomy 32:35). And again, The Lord shall judge his people. (Deuteronomy 32:36). It is a fearful thing to fall into the hands of the living God.

Verse 26 – The term “willful sin” is a term that expresses a spiritual condition. If man continues and persists in sin and rejects the gospel of Jesus Christ there is no other way for him to obtain forgiveness. Compare the attitude of Simon the sorcerer (Acts 8:21-24) and king Agrippa (Acts 26:28), and the difference becomes clear. Simon followed Peter’s admonition while Agrippa refused Paul’s. When man turns his back on God’s way, there is no

other sacrifice available for him, and he is lost. God will forgive man when he turns from his sins and obeys God's will for him, but when he persists in willful sin, there is no sacrifice in the universe available for him.

That the expression, "for if we sin willfully after we have received the knowledge of the truth," should occur immediately after the strong admonition not to forsake the assembly is most significant. For when one willfully forsakes the assembly, he is counting the blood of the covenant pictured in the Lord's supper as not worthy of his attention. He or she is substituting his or her own desires, pleasures, lust or whatever for the fellowship of the saints. If God had Moses execute a man for discarding the Sabbath, and he did (Hebrews 10:28), how much more punishment is esteemed worthy for complete disregard for the sacred assembly by willfully forsaking it.

Verse 27 – The result of rejecting the sacrifice of Jesus is a fearful expectation of judgment. Eternal punishment waits for those who reject God's offer for salvation (Matthew 25:46; John 5:28-29).

The punishment is described as a fierceness of fire. Many today object when a gospel preacher preaches on the subject of Hell, but the same Bible that teaches about Heaven (eternal life) also teaches about Hell (eternal punishment) (Matthew 25:46).

Hell is a biblical subject. The Greek word *GEENNA*

(translated Hell of fire) is used twelve times in the New Testament. Eleven of the twelve times it is used by the Son of God Himself (Matthew 10:28 is an example).

The Bible describes Hell as:

1. A place where there is no hope (John 8:24, 8:21; Revelation 20:14-15).
2. A place where there is no rest (Revelation 14:11, 20:10).
3. A place of darkness (Matthew 25:30).
4. A place of pain (II Thessalonians 1:7-9).
5. An eternal abode (Matthew 25:46; II Thessalonians 1:9).

Revelation 21:8 tells us of some who will live eternally in this place of punishment.

1. Fearful – Those who will not stand for righteousness. Such are those who are so fearful of relatives, friends or family that they will not take a stand for Jesus Christ.
2. Unbelieving – Lack of faith in God and His Son. Atheist, infidel, agnostic, humanistic and others who deny God.
3. Abominable – Defiled by the world. That which is often associated with false worship.
4. Murderers – Those who take the lives of others. Killers of mothers, fathers, brothers, sisters, neighbors, friends, little children and others.
5. Fornicators – Those guilty of sexual immorality. Such include adulterers, homosexuals and those who commit bestiality.
6. Sorcerers – Those who practice witchcraft, black magic, claim psychic powers or use drugs illegally such as

hallucinogens.

7. Idolaters – Those who worship images, icons, men or other creatures.
8. Liars – Those who do not tell the truth, those who deceive, twist or pervert the truth.

Man makes his own decision as to where he will live eternally. The faithful Joshua declared unto the children of Israel, “choose you this day whom you will serve” (Joshua 24:15). Man makes the choice by the life he lives on earth.

Verse 28 – Those who violated Moses’ law died without mercy on the testimony of two or three witnesses according to God’s orders. This among other things shows that God keeps His word, even punishing the unrighteous. We must remember that God is a God of love (I John 4:16), but He is also a God of justice (Hebrews 12:29).

Verse 29 – A greater punishment waits for those who reject Jesus Christ and His covenant. Jesus is greater than Moses (Hebrews 3:1-6), and His new covenant is greater than the old (Hebrews 8:6-10:18). This illustrates why willfully forsaking Christ is such a heinous crime and why there is no sacrifice for such a one.

To apostatize (leave the faith) is to:

1. Spurn and trample underfoot the Son of God.
2. Hold Jesus up to contempt (Hebrews 6:6), while knowing that He is the Christ.

3. Count the blood of Christ as “common,” an unholy thing (Hebrews 9:15-22; 13:20).
4. To insult the Holy Spirit (Hebrews 10:29).

Verse 30-31 – God will judge His people, and take vengeance (Romans 12:19) on those who reject Him and serve evil. It will, because of His justice, be a fearful thing to fall into the hands of the living God (Hebrews 12:29).

HEBREWS 10:32-39

ENCOURAGEMENT GIVEN

But call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of sufferings; partly, being made a gazingstock both by reproaches and afflictions; and partly, becoming partakers with them that were so used. For ye both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing that ye have for yourselves a better possession and an abiding one. Cast not away therefore your boldness, which hath great recompense of reward. For ye have need of patience, that, having done the will of God, ye may receive the promise. For yet a very little while, He that cometh shall come, and shall not tarry. But my righteous one shall live by faith: And if he shrink back, my soul hath no pleasure in him. (Habakkuk 2:3-4) But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul.

Verse 32 – Exhorted to remember their former days of

faithful service while they suffered for Christ.

Verse 33 – Their sufferings identified:

1. Gazing stock. That is as a spectacle to the world, viewed as sport or as a public show in the arena.
2. Reproach, evil words, jeered, scoffed at, reviled (I Peter 4:4).
3. Afflictions, bodily persecutions.

Why were the Christians persecuted? There is antagonism between good and evil (John 3:19-21; II Timothy 3:12). Jesus told the apostles “if they persecuted me, they will also persecute you” (John 15:20).

Verse 34 – Their reaction to this persecution. They had compassion on those in bonds and they were not discouraged over the loss of material goods. Here is a scripture that modern Christians have not come to grips with. The mind is boggled by the statement you “joyfully accepted the plundering of your goods, knowing that you have a better and more enduring possession for yourselves in heaven.” Only when we truly stop loving this world (I John 2:15-17) will we be able to “joyfully accept the plundering of (our) goods” in order to be loyal to Jesus. In this reaction of the Hebrew Christians we see their love for God and their brethren (See I John 3:16).

Verse 35 – Christians are admonished to maintain their boldness or their great confidence in Jesus Christ as

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God's Son and their redeemer.

Verses 36-38 – Encouraged to have patience. Remember God's word is faithful and having done the will of God, you will receive the promise. The Hebrew Christians were encouraged to continue on.

God is pleased with the righteous who live by faith, BUT, He is displeased with those who shrink back. The Christian must press on (Philippians 3:14).

Verse 39 – God's children are not of those who draw back unto perdition (spiritual destruction, eternal punishment), but they serve God faithfully.

STUDY QUESTIONS CHAPTER TEN:

1. The writer maintains that the law had only a shadow of the good things to come and not what?
2. The Spirit affirmed that the sacrifices under the law could never do what?
3. What would have been true if the sacrifices under the law had made the worshippers perfect?
4. What was the reason those under the law were regularly being made conscious of their sins?
5. The Spirit affirmed in 9:22 that remission of sins

could not take place without the shedding of blood, but in 10:4 He boldly says what is not possible?

6. Since the blood of bulls and goats could not take away sins it was therefore necessary for what to take place? (9:14; Luke 24: 26; I Peter 1: 18-19)
7. The Hebrew writer attributes the words of Psalms 40:6-8 (10:5-7) to whom?
8. Under the law God commanded animal sacrifices (Ex. 29:38; Lev. 16:3, 5) in what sense could the Christ say, "sacrifices and offering you did not desire" and in such "You (God) had no pleasure" (See I Sam. 15:22-23; Matt. 9:13; Micah 6:6-8)?
9. What was written in the volume of God's book concerning the purpose of the Messiah's coming (Cf., John. 6:38)?
10. In the immediate context of Hebrews 10:8-10 what does the writer mean when he says, "He (Christ) takes away the first that he may establish the second"?
11. By the will of the Father we have been sanctified through what? (Cf., Matt. 7:21; John. 6:38)
12. The writer reminds the Hebrew saints that the

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- daily sacrifices under the law could not do what?
13. When the writer uses the term "this man" to whom does he refer (Cf., John. 1:14; I Tim. 2:5)?
 14. In Hebrews 10:12 how did the Spirit affirm the eternal nature of Jesus' offering?
 15. Read Psa. 110:1-2; Dan. 7:13-14; Zech. 6:12-13 and tell the significance of the Hebrew writer's statement to his Jewish audience that "He (Christ)...sat down at the right hand of God from that time waiting till His enemies are made His footstool."
 16. "From that time" refers to what day? (Cf., Acts 2:30-36; Eph. 1:18-23).
 17. Compare Heb. 10:14 to John. 17:17 and express the Biblical concept of sanctification.
 18. Faithful men of God have always maintained that the Holy Spirit bears witness with our spirit (Rom. 8:16) that we are children of God through His (the Spirit's) testimony in the word; how does Hebrews 10:15 support this fact?
 19. The Spirit's testimony (Heb. 10:16-17) which is taken from Jer. 31:31-34 shows that continual

remission of sins is tied to the law of Christ being written where (Cf., I John. 1:7; 2:24; John. 8:31)?

20. What is the most wonderful promise found in Hebrews 10:17?
21. How is it that Christians can have boldness to enter the holiest of places? (Cf., Heb. 4:16)
22. What is the new and living way that was consecrated by Christ through which we enter the most holy place?
23. Since we have a great High Priest over the house of God the Hebrews writer said let us do what?
24. Read Hebrews 9:13-14, 19, 21; 10:21 then tell with what "our hearts (have been) sprinkled from an evil conscience."
25. Read the statements about the mixture used under the law "for the purifying of the flesh" (Heb. 9:13, 19) then tell what the Spirit means by having "our bodies washed with pure water." (Cf., John 3:5; Acts 8:36-38; I Peter 3:20-21)
26. We are to hold fast to the hope of eternal life, which we confess, is in Christ Jesus, without doing what?

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27. The Holy Spirit in Hebrews 10:23 affirms that, God who has promised the good things in Christ is what? (Cf., 2 Pet. 3:9)?
28. We are to consider one another in order to stir up what among us? (Cf., Titus 2:14; 3:1,8,14; John 13:34-35)
29. What is the direct command given to God's people concerning the assembly of the saints?
30. How does Hebrews 10:25 show that encouragement to faithfulness is not just the responsibility of the preacher?
31. Read Jesus' prophecy in AD 30 (Matt. 24:5-25, 32, 33,34; Luke. 21:20-24) concerning signs to be given about Jerusalem's destruction (AD 70) and tell what day the Hebrew Christians could see approaching in the decade of AD 60-70.
32. List at least three sins committed when one willfully forsakes the assembly on the Lord's day.
33. If those who have received the knowledge of the truth sin willfully ("are again entangled" in the pollution of the world - 2 Pet. 2:20) and thereby reject Christ as their sin offering what sacrifice is available for them?

34. What two things (10:27) can those who were once enlightened (6:4) expect when they apostatize from the truth?
35. What illustration from the law is used to provoke saints to faithfulness?
36. Name three vile sins (10:29) a Christian commits when he turns from Christ, stops assembling with the saints and otherwise cuts himself off from true service to God.
37. What does the writer affirm about vengeance in the context of warning his readers about forsaking Christ?
38. In light of the statement, "the Lord will judge His people;" tell what 2 Cor. 5:10 and Col. 3; 25 say about judgment.
39. The warning "it is a fearful thing to fall into the hands of the living God" is for whom? (Cf., 4:6; 6:4-6; 10:25-26)
40. The writer asked the Hebrew saints to recall what?
41. To what time does the term "after you were illuminated or enlightened" refer?
42. What had the saints endured shortly after their

conversion?

43. In what two ways had the saints suffered?
44. The writer speaks of his fellow Christians having compassion on Him during what time?
45. Why does the writer say the Hebrew saints joyfully accepted the confiscation or plundering of their goods (possessions)?
46. Why were the Jewish Christians told to not cast away their confidence in Christ?
47. Why did the writer tell his audience you have need of endurance?
48. What is the key to safety and eternal salvation found in the quotation from Habakkuk 2:3-4 that was true under the law and under Christ?
49. What does the writer mean by those who draw back unto perdition? (Cf., 6:4-6)

CHAPTER ELEVEN

THE GREAT CLOUD OF FAITHFUL WITNESSES

HEBREWS 11:1-3

FAITH

Now faith is assurance of things hoped for, a conviction of things not seen. For therein the elders had witness borne to them. By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear.

Verses 1-3 – The Expositor’s Greek Testament says of verse one, “Faith is that which enables us to treat as real the things that are unseen.” Faith is based on evidence (Romans 10:17). Faith is not a leap in the dark, but belief of reliable testimony of God as seen in the heavens that declare the glory of God (Psalm 19:1-3) as observed by man since the creation of the world (Roman 1:20) in the things He has made and most explicitly in the reliable testimony of eye witnesses as those who witnessed the resurrection of Jesus Christ of Nazareth (Acts 5:32). A common characteristic of the individuals in Hebrews eleven is they did something. What they did was to act

upon God's word; they obeyed God's instructions. Faith is absolutely necessary to be pleasing to God (Hebrews 11:6). A grand example of faith is seen in the life of Noah. God commanded Noah to build an ark and gave him instructions for its construction. Noah heard the word of God and acted upon it, doing all that God commanded (Genesis 6:22). Years later the Hebrew writer stated that Noah acted by faith (Hebrews 11:7).

Concerning faith, *Thayer's Greek-English Lexicon* says, A conviction, full of joyful trust, that Jesus is the Messiah – the divinely appointed author of eternal salvation in the kingdom of God, conjoined with obedience to Christ.

It is evident that this description of faith involves joy, trust and obedience. It also acknowledges Jesus Christ as the author of man's salvation, and that salvation is in the kingdom or church of Christ.

Verse 3 – By faith we understand that the worlds have been framed, but not from things which appear. God spoke the world into existence (Genesis 1). The Hebrews writer has previously stated that every house is built by someone, but He who built all things is God (Hebrews 3:4; Colossians 1:13 and 16). By faith in the word of God we understand that the worlds were made by the command of God from nothing. In Genesis the word "create" (Hebrew word is *BARA* which is used in Genesis 1:1, 1:21, 1:27) means to create something out of nothing.

HEBREWS 11:4-12

THEY LIVED BY FAITH

By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for he hath had witness borne to him that before his translation he had been well-pleasing unto God: and without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him. By faith Noah, being warned of God concerning the things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith. By faith Abraham, when he was called, obeyed to go out unto a place, which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: for he looked for the city which hath the foundations, whose builder and maker is God. By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful

who had promised: wherefore also there sprang of one, and him as good as dead, so many as the stars of heaven in multitude, and as the sand, which is by the sea-shore innumerable.

Verse 4 – Abel (Genesis 4:1-8) was faithful to God's instructions because faith comes by hearing the word of God (Romans 10:17). Even though Abel is dead his example speaks to us today the need for obedience (See Revelation 14:13). His example declares today that God rewards the obedient.

Verse 5 – Enoch (Genesis 5:21-24) is said to have walked with God. "Walking with God" is a very beautiful expression used by the Hebrews to describe man's relationship with God. Beside Enoch it is also used to describe Noah's relationship with God (Genesis 6:9), the children of Israel (I Kings 8:23-25), and Job (Job 29:3). It is said of Enoch that he had been well pleasing unto God. To be well pleasing to God, man must be obedient to His will (See Matthew 7:21).

Verse 6 – Without faith it is impossible to be well pleasing unto God. The one who comes to God must believe that He is, and that Jesus Christ is His only begotten son (John 1:14, 3:16).

Verse 7 – By faith Noah acted on God's instructions (Genesis 6:22). God spoke, Noah heard, Noah obeyed and the Hebrews writer, hundreds of years later, stated that by

faith Noah built the ark. Noah walked with God and his obedience to God's word condemned the world.

Verse 8 – Abraham did not question or argue with God, he simply obeyed (Genesis 12:1-9), that is, he received the word of God and acted upon (obeyed) it. This is saving faith – a bedrock conviction that God is and acting upon that conviction in all of life.

Verse 9 – Abraham was a sojourner on earth. He knew the world was not his permanent dwelling place. Verse 13 of this same chapter refers to God's people as being pilgrims, as does I Peter 2:11. The concept is that a sojourner or pilgrim is just passing through a land on his way to his homeland. It is tragic when men and women today put all of their time and energies in laying up treasures in this life and neglecting the world to come (Matthew 6:19-24). "For our citizenship is in heaven" (Philippians 3:20).

Verse 10 – Abraham looked beyond this life to heaven itself. This eternal city is described in the apostle John's writings (Revelation 21-22:16). Its "builder and maker is God."

Verse 11 – Sarah conceived at an age when she was past child bearing (Genesis 17:21, 18:11, 21:1-7), and she did this by faith in His promise even though it made her laugh when she first heard it. Because of her faith in God's testimony to her, her laughter turned into such joy that she

named her son – “laughter” – Isaac.

Verse 12 – Promise made to Abraham many years before (Genesis 12:2-6, 22:17), and renewed with Isaac and Jacob (Hebrews 11:9). It was through Abraham’s descendants that Jesus Christ would be born, and through the Christ that all nations would be blessed with the opportunity of the forgiveness of sins (Matthew 1:1,2,16). How sad it is that there are so many in the world who do not accept the salvation made available by God. How sad also it is that the redeemed are not more busy telling the lost of this salvation (Luke 19:10).

HEBREWS 11:13-16

THE HEAVENLY COUNTRY

These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own. And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. But now they desire a better country, that is, a heavenly: wherefore God is not ashamed of them, to be called their God; for He hath prepared for them a city.

Verses 13-14 – Those who did not receive the promise

were Abraham, Sarah, Isaac and Jacob. Abel, Enoch, and Noah had all died before God's promise to Abraham. Through faith and trust, Abraham, Sarah and their famous son and grandson could see God's promise fulfilled. Realizing this, they understood that they as God's people were strangers and pilgrims in this present world. The Christian is also one who is passing through this world while making preparation for eternity (Genesis 23:4; Psalms 39:12; II Corinthians 5:6; I Peter 1:17). Those who confess themselves strangers and pilgrims are looking for a better country than this earth can provide. They are looking for the rest (heaven) which was promised to them (Hebrews 4:8-13; 11:16).

Verse 15 – If they had been concerned about the lands they had left, they would have had opportunity to return to them. They, however, had obediently left those lands and possessions in search for a better country that is a heavenly abode (11:16).

Verse 16 – This verse speaks of a better covenant, one which was prepared for them by God. These of faith had their priorities in order; they knew that the most important things in their lives were centered around God. It is indeed sad today that some cannot see the heavenly city for the world in which they live. Being overly concerned about this present world, they fail to make preparation for the world to come.

HEBREWS 11:17-31

ACTIVE FAITH

By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son; even he to whom it was said, In Isaac shall thy seed be called: accounting that God is able to raise up, even from the dead, for whence he did also in a figure receive him back. By faith Isaac blessed Jacob and Esau, even concerning things to come. By faith Jacob, when he was dying, blessed each of the sons of Joseph; and worshipped, leaning upon the top of his staff. By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones. By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's commandment. By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. By faith he kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them. By faith they passed

through the Red sea as by dry land: which the Egyptians assaying to do were swallowed up. By faith the walls of Jericho fell down, after they had been compassed about for seven days. By faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace.

Verses 17-19 – To Abraham the faithful (Nehemiah 9:7-8), whose faithfulness we are to follow, God promised that his seed would inherit the land of Canaan (Genesis 12:1-2, 15:13-21). When the promise was made Abraham had no children. Abraham suggested that Eliezer, his faithful servant, be allowed to inherit his house (Genesis 15:2). God repeated that his covenant was between Him and Abraham. Abraham still had no son. Next Abraham suggested that Ishmael, his son by an Egyptian woman who was Sarah's handmaid (Genesis 16:15), be allowed to be his heir (Genesis 17:18). Again God said "No," and promised him a son (Genesis 17:19, 18:10). In time God's promise was fulfilled and Sarah bore Abraham a son whom he named Isaac. Abraham was one hundred years old and Sarah over ninety when Isaac the son of promise was born (Genesis 17:17; 21:5). When Isaac was a young man (Genesis 22:1-5) God tested Abraham. God told Abraham to take Isaac into the land of Moriah and offer him as a burnt offering. From Abraham's viewpoint, God was commanding him to kill his only son through whom God's promise was to be fulfilled (11:18). Abraham didn't question or argue with God but obeyed immediately. Abraham's faith was so strong that he believed that God would

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raise Isaac from the dead if he sacrificed him (11:19). James speaks of Abraham's faith being made perfect by his obedience to God (James 2:20-23). Abraham the faithful is called "the friend of God" (James 2:23). Just like Abraham, we must be obedient to the commands of God to be a friend of God.

Verses 20-22 – The faithfulness of Isaac, Jacob, and Joseph.

Verse 23 – The faith of Moses' parents. When Pharaoh decreed that the sons born to the Hebrew people were to be destroyed, Moses' parents, not fearing the king, hid Moses for three months and then made provisions to keep him alive (Exodus 1:22 – 2:1-5).

Verses 24-29 – Moses who was meek above all the men which were upon the face of the earth (Numbers 12:3), was a great man of faith. By faith he

1. Refused to be called the son of Pharaoh's daughter (11:24).
2. Chose to share ill treatment with the people of God rather than enjoy the pleasures of sin for a season (11:25).
3. Forsook Egypt (11:27).
4. Kept the Passover (Exodus 12:21-24; Hebrews 11:28).
5. Passed through the Red sea (Exodus 14:16; Hebrews 11:29).

During the time of Moses, Egypt was a great and powerful nation. As a member of Pharaoh's household he had prestige, riches and education (Acts 7:22). Because of his faith, he looked for greater riches than the treasures of Egypt and allowed God to mold his life to be a faithful servant.

Moses recognized what many people today do not: the pleasures of sin last for a short time, then eternity begins. Sin separates man from God (Isaiah 59:1-2) and brings spiritual death (Matthew 25:46; Romans 6:23).

Verse 30 – By faith the walls of Jericho fell (Joshua 6), but note that the people had to be obedient to God's instructions.

Verse 31 – Rahab's faith saved her (Joshua 2:15-19). James states that Rahab was saved by works (obedience). Faith must be completed by works of obedience (James 2:14-26) to be acceptable to God.

HEBREWS 11:32-40

MORE OF THE FAITHFUL

And what shall I more say? For the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel, and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. Women received their dead by a resurrection: and others were tortured, not accepting their deliverance: that they might obtain a better resurrection: and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins, being destitute, afflicted, ill-treated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect.

Verse 32 – The list of those who walked by faith continued:

1. Gideon (Judges 6:11-8:35).
2. Barak (Judges 4:6-16).
3. Samson (Judges 13:24-16:31).
4. Jephthah (Judges 11:1-40).
5. David (I Samuel 16:1 – II Samuel 1:1-24:25).
6. Samuel (I Samuel 1:20-16:23).
7. The prophets – There were many prophets, but especially Jeremiah, who wept over the spiritual condition of Israel.

Verses 33-35 – The results of their faith.

Verses 36-38 – The sufferings of those who were faithful to God. They were:

- tortured, mocked, scourged, imprisoned, stoned, sawn asunder,
- tempted, slain with the sword, destitute, afflicted, ill-treated,
- wandered in deserts and mountains, they lived in caves and holes of the earth.

The writer tells us that the world was not worthy of these faithful ones (11:38). Some who live the Christian life today are:

1. burned alive.
2. beaten.
3. disinherited.
4. driven from their homes.

Verses 39-40 – These faithful who had witness borne to them through their faith did not receive the promise, the promise of total redemption through Abraham's seed, who is Jesus Christ. It was not until Christ died that these faithful received the promise of the eternal inheritance (Hebrews 9:15).

STUDY QUESTIONS CHAPTER 11

1. Faith is the bed rock belief of things we hope for.
How is this expressed in 11:1?
2. Faith is the acceptance of the testimony concerning things not seen (Cf., I Peter 1:8).
How is this expressed in 11:1?
3. Translators supplied the word "good" (verse 2);
what is the import of the statement without "a good"?
4. No man observed the framing of the worlds; why do Christians have an understanding about such?
5. The Hebrew writer plainly declares the things that are seen were not made from what?
6. What made Abel's sacrifice more excellent than that of Cain?
7. How would it have been possible for Abel to offer by faith? (Cf., Rom. 10:17)
8. Abel's sacrifice bore witness to what?
9. How does the text indicate that Abel's offering to God was more than a one-time thing?

10. To what does the word “it” refer in verse Hebrews 11:4?
11. Find the “testimony” in Genesis that showed God was pleased with Enoch and write it.
12. What is absolutely necessary for a person to please God?
13. Give the two requirements the Hebrew writer declares are necessary in acceptable faith?
14. How did Noah demonstrate that his faith was acceptable to God?
15. What three things did Noah accomplish by building the ark?
16. What was Abraham’s response to God’s call for him to go out?
17. What is indicative of the Spirit’s statement that Abraham sojourned in the land of promise?
18. What is the implication of the fact that Abraham, Isaac and Jacob all dwelt in tents?
19. Abraham was content with dwelling in tents, because he waited for what?

20. How does the Spirit show us that Sarah's ability to conceive was a miracle of rejuvenation?
21. Why was this blessing granted to Sarah?
22. For centuries men believed the number of stars was very limited; now we know they are numberless; what comparison (11:12) is evidence of scientific foreknowledge on the pages of the Bible?
23. How could it be said, Abraham, Sarah, Isaac and Jacob were assured of the promises and embraced them?
24. What is the significance of the fact that Abraham, Sarah, Isaac and Jacob confessed they were strangers and pilgrims on this earth? (See 11:10)
25. Those who confess they are strangers and pilgrims on this earth make a plain declaration of what? (Cf., I Peter 2:11)
26. If Abraham and Sarah had had a strong determination of mind to return to their home in Mesopotamia what would have been true?
27. What did Abraham and Sarah desire instead of an earthly home?

28. Because Sarah and Abraham did not desire an earthly home, but a heavenly one what was God's response to them?
29. Discuss the city God has prepared for those of faith like that of Sarah and Abraham (Revelation 21:10; John 14:1-3).
30. What was Abraham's response when God tested his faith concerning Isaac through whom God had promised to give seed to Abraham?
31. What was so remarkable about Abraham's concept that God would raise Isaac from the dead?
32. Of what was the writer speaking when he said, "in a figurative sense"?
33. Whom did Isaac bless by faith?
34. Name the two that the Spirit said Jacob blessed, while leaning on his staff worshipping?
35. How does the writer state that Joseph expressed his faith?
36. How does the Spirit say Amram and Jochebed demonstrated their faith?
37. What were the two reasons Moses' parents

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decided to save him?

38. When Moses became of age what did he do in showing his faith?
39. Between what two things did Moses choose in demonstrating his faith?
40. What did Moses esteem as being greater than the treasures of Egypt?
41. What does it mean when it says Moses "looked to the reward"? (Cf., 11:10, 14-16; 12:22).
42. According to the Hebrew writer what was the basic motivating factor that made Moses forsake Egypt?
43. Moses and the people were protected against what, when they by faith kept the Passover and the sprinkling of the blood on the lintel and the door posts of their houses?
44. How is the success of believers and unbelievers contrasted in Hebrews 11:29?
45. How does the statement concerning the fall of Jericho strongly support the fact that faith must be demonstrated in the way God prescribes in order to be effectual? (Cf., Joshua 6:15)

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46. In spite of the imperfections obviously in the life of Rahab how did she overcome them?
47. Name the six individuals and one group who according to the Hebrew writer prevailed because of faith? (11:32)
48. What are the nine things listed that were accomplished by those men of faith? (11:33-34)
49. Read the stories of two Old Testament women who because of faith received their sons back from the dead (1 Kings 17:17-24; 2 Kings 4:14-37), then tell who raised the two to life again.
50. Why were some willing to be tortured even unto death?
51. List 12 ways (vs. 36-37) the writer says men and women of faith suffered.
52. What does the expression “of whom the world was not worthy” tell us about God’s regard for the righteous? (Cf., Psa. 116:15)
53. List four places the saints of God had to hide out due to the enmity of the world (11:38).
54. Identify “the promise” which the Old Testament saints had not received by showing what it was

not (Jos. 21:43; Neh. 9:8) and what it was (Gal. 3:16; Eph. 1:10; 2 Tim.2: 10; Gal. 3:26-29; Rev. 14:13).

55. The word "us" in 11:40 applies to whom?
56. In what sense is the word "perfect" used in relation to uniting the Old Testament saints with the church of Christ (Matt. 8:11; Eph. 1:10; Heb. 12:22-23)?

CHAPTER TWELVE

WARNINGS AND EXHORTATIONS

HEBREWS 12:1-4

ENCOURAGING WORDS

Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. For consider him that hath endured such gainsaying of sinners against himself, that ye wax not weary, fainting in your souls.

Ye have not yet resisted unto blood striving against sin:

HEBREWS 12:1-4

ENCOURAGEMENT OFFERED

Verses 1-4 – Encouragement to run the race which is before us (I Corinthians 9:24). Things which should motivate us to run the race:

1. The great cloud of witnesses, those who lived by faith (Hebrews 11), who are examples for us.
2. The fact that Jesus endured all that we endure and more (12:2).
3. Jesus is the author and finisher of our faith (12:2).
4. Keep our eyes on Jesus (12:2).
5. See the joy and reward which is before us.
6. Recognize that we have not suffered unto blood as have some (12:4).

Lay aside every weight that hinders us in living the Christian life. In training, runners used weights to prepare for the race, but when they ran the race they cast them aside so they would not be hindered. Such weights could be anything that hinders our serving God faithfully.

1. Habits.
2. Associates (I Corinthians 15:33).
3. Activities which are not Christ-like.

A SIMPLIFIED STUDY OF HEBREWS

The sin which so easily besets us. The besetting sin has been variously identified. One author identifies it as discouragement basing his conclusions on the following passages of scripture:

1. Do not be weary, fainting in your souls (v-3).
2. Lift up the hands that hang down (v-12).
3. Strengthen the palsied knee (v-12).
4. Accept chastisement as proof of God's love (v. 5-6).
5. Admonished them to make straight paths (the righteous way) for their feet (v-13).

Anything which would hinder our obedience to God is to be cast aside.

Verse 4 – While the Hebrew Christians were having difficult times, the writer reminds them that they had not resisted unto blood (death).

HEBREWS 12:5-13

CHASTISEMENT – PROOF OF SONSHIP

And ye have forgotten the exhortation which reasoneth with you as with sons, My son, regard not lightly the chastening of the Lord, Nor faint when thou art reprov'd of him; For whom the Lord loveth he chasteneth, And scourgeth every son whom he receiveth. (Proverbs 3:11-12) It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom his father chasteneth not? But if ye

are without chastening, whereof all have been made partakers, then are ye bastards, and not sons. Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they indeed for a few days chastened us as seemed good to them; but he for our profit, that we may be partakers of his holiness. All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness. Wherefore lift up the hands that hang down and the palsied knees; and make straight paths for your feet, that that which is lame be not turned out of the way, but rather be healed.

Verses 5-13 – Not only had they not resisted unto blood, they had forgotten that as children of God they were subject to the chastening of a loving God. The Bible has much to say about a physical father chastising his son (Proverbs 13:24, 23:13-14, 22:15, 29:15). The Bible also speaks of the living God (the father of spirits 12:9) chastising his children (Proverbs 3:22; Deuteronomy 8:5).

COMPARISON OF THE TWO

Earthly Chastisement

1. Out of love.
2. Dealt with as a son.

Heavenly Chastisement

1. Out of love.
2. Dealt with as a son.

A SIMPLIFIED STUDY OF HEBREWS

- | | |
|--|--|
| 3. Inconsistent (as it seemed good to them). | 3. Never arbitrary. |
| 4. Confined to earthly life. | 4. Seeks to purge God's children and secure for them eternal life, the essential requirement of which is holiness. |

Verse 9 – The father of spirits is God (Numbers 16:22, 27:16). The prophet Zechariah refers to God as being the one who formed the spirit of man within him (Zechariah 12:1), while Solomon states that at death the spirit of man returns to God who gave it (Ecclesiastes 12:7). Sometimes the word spirit is used to describe the inner man (Hebrews 12:23) and other times the word soul is used to describe the same (Acts 2:31) which will never die and which man cannot kill (Matthew 10:28). At times the two (soul and spirit) are used interchangeably (Acts 17:16, II Peter 2:8). At other times the word soul is used to simply mean life as with the living creatures of Genesis 1:20. In Numbers 19:11 the Hebrew word for soul is used to mean a dead body. One should not be confused by the use of the word soul in different manners for often different words are used in different ways. We know that man consists of spirit, soul and body (I Thessalonians 5:23). That is, man consists of spirit, which is the true person that lives on after the body goes to dust (Matthew 22:31-32, II Peter 1:13-14) and life (soul – Genesis 2:7) and body.

Verse 10 – Earthly fathers chastise (discipline) their children as it seems good to them. Of course being human they make mistakes. The chastisement from God is for our profit that we might be holy. God is not unjust in His dealings with His children, nor does He make mistakes.

Verse 11 – God’s children do not enjoy chastisement and it many times brings grief to them. The writer points out that the end result is peaceable fruit which is the fruit of righteousness.

Verses 12-13 – This may very well be a reference to the athletic games of that century, describing an athlete who has reached his limits. Many times Christians become discouraged and feel like they have reached their limits, but they are admonished to take courage and press on (Galatians 6:9). The Hebrew Christians were to make straight paths for their feet which would also assist weaker Christians (I Thessalonians 5:14).

HEBREWS 12:14-17

WARNINGS AND ADMONITIONS

Follow after peace with all men, and the sanctification without which no man shall see the Lord: looking carefully lest there be any man that falleth short of the grace of God; lest any root of bitterness springing up trouble you, and thereby the many be defiled; lest there be any fornicator, or profane person,

as Esau, who for one mess of meat sold his birthright. For ye know that even when he afterward desired to inherit the blessing, he was rejected; for he found no place for a change of mind in his father, though he sought it diligently with tears.

Verse 14 – The Christian is to be an individual of peace (Romans 1:7, 2:10, 5:1, 8:6, 14:17, 14:19). Our God is a God of peace (Romans 16:20; I Corinthians 14:13), and the gospel a gospel of peace (Romans 10:15). While peace is a fruit of the spirit (Galatians 5:22), and the peace of God is to rule in the heart of the Christian (Colossians 3:15), peace should never be attained by compromising the truth of God. Paul tells us, “**IF** it be possible, as much as in you lieth, be at peace with all men” (Romans 12:18). Sometimes preaching and practicing the things of Christ will cause one’s own household to be set against him (Matthew 10:35). God’s word must always reign supreme in our lives (Acts 5:28-32) and cannot be compromised for the sake of peace. Sanctification (holiness) is essential for eternal life. When one becomes a Christian he is sanctified, set apart for the glory of God (Matthew 5:16). Remember God has set apart for Himself him who is godly (Psalms 4:3).

Verses 15-17 – The grace of God has appeared bringing salvation for all men (Titus 2:14), but man can fail to receive that grace. Man may after receiving it grieve the Holy Spirit by his ungodly life (Ephesians 4:30), and man can fall from grace (Galatians 5:4). Bitterness of soul because of wickedness destroys man’s relationship with

God.

Two examples are given: Fornicators, those who engage in sexual sins, and profane persons. The Greek word (*PORNEIA*) embraces all sexual immorality (Adultery, fornication, homosexuality, lesbianism, and bestiality).

1. Adultery – unlawful sexual union between two individuals one of whom is married to another.
2. Fornication – unlawful sexual union between two who are not married (I Corinthians 6:18). This word is sometimes used interchangeably with adultery (I Corinthians 5:1).
3. Homosexuality – unlawful sexual union between two men (Romans 1:27; I Corinthians 6:9).
4. Lesbianism – unlawful sexual union between two women (Romans 1:26).
5. Bestiality – the sexual union between an animal and a human being (Exodus 20:19).

The Christian is to abstain from all forms of fornication (I Corinthians 6:18).

Profane persons, like Esau. A profane person is one who does not value spiritual things, like Esau who sold his birthright (his right to the inheritance, Genesis 25:34) for bread and a pottage of lentils. Esau had no reverence for that which was sacred and sold his birthright in Abraham's family for physical gratification. Some today show their

profaneness by giving up the great opportunity of worshipping God to worship at the altar of pleasure or gratification. Esau placed more importance upon the physical, the here and now, than he did upon the spiritual thing. Later he sought to regain his lost birthright (blessings) and tears but was unable to reverse the situation.

HEBREWS 12:18-29

MOUNT SINAI AND MOUNT ZION

For ye are not come unto a mount that might be touched, and that burned with fire, and unto blackness and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that no word more should be spoken unto them; for they could not endure that which was enjoined, If even a beast touched the mountain, it should be stoned; and so fearful was the appearance, Moses said, I exceedingly fear and quake: but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel. See that ye refuse not him that speaketh. For they escaped not when they refused him that warned them on earth, much more shall not we escape who shall

away from him that warneth from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe: for our God is a consuming fire.

Verses 18-21 – In these verses the writer draws a contrast between Mount Sinai on this earth and Mount Zion of the heavenly Jerusalem where the old and new covenants originated. From Sinai came the law through Moses (Exodus 19:9-16, 20:18-21; Deuteronomy 4:13, 9:19), and from Mount Zion came the gospel of Jesus Christ which was preached for the first time on Pentecost of Acts two (Acts 2:37-47). Read carefully Paul's comments on this in Galatians 4:21-31.

Verses 22-24 – The Hebrew Christians had not come to the old covenant but unto

1. The new Zion.
2. The heavenly, not the earthly, Jerusalem.
3. An innumerable host of angels.
4. The church of the first born ones.
5. God the judge of all.

6. Spirits of just men made perfect such as Abraham, Isaac and Jacob (Matthew 8:11, 22:32).
7. Jesus the mediator of a new covenant.

Verses 25-26 – Do not refuse Him that speaketh but be obedient to Him. Israel was punished when they refused to follow God's law which was delivered through Moses (he that warned them on earth), and it will be impossible to escape Him (God) who warns us from heaven. When God's law was given through Moses from Mount Sinai, the mountain quaked (Exodus 19:18) and the people trembled (Exodus 19:16). There will come a time when God will once again make heaven and earth tremble (Haggai 2:6). The things which are shaken shall be removed, but those things which are not shaken may remain.

Verses 28-29 – The Hebrew Christians had received a kingdom which could not be shaken. The writer had already pointed out that they had come to the general assembly and church of the firstborn. The word "church" designates those who have been called out of darkness into the light of Jesus Christ (Colossians 1:13). The word kingdom refers to this nation of God's people and the type of government over it. The government is one which is an absolute monarchy.

The kingdom was to come with power (Mark 9:1); the power was to come with the Holy Spirit (Acts 1:8). Luke records the coming of the Holy Spirit upon the apostles in Acts 2 (Acts 2:1-5). On this same day about three thousand

accepted the entrance requirements (Acts 2:38-41) and became members of Christ's kingdom. The kingdom had come with power, when the power came with the Holy Spirit. The Holy Spirit came on Pentecost; therefore, the kingdom was established on Pentecost of Acts 2. Some who lived during the apostles' lifetime were to see the kingdom come with power (Mark 9:1). Such disciples as Peter, Andrew, James and John did see the kingdom come on that day. Paul affirmed that he and those in the church at Colossae were in the kingdom (Colossians 1:13). Paul said that the Thessalonians were in the kingdom (I Thessalonians 2:12). John the apostle and the seven churches of Asia were in the kingdom (Revelation 1:4,9). The terms kingdom and church are used interchangeably (Matthew 16:18-19). Observe the following facts:

1. Christ is the head of the church (Colossians 1:18); He is also king over His kingdom (Colossians 1:13).
2. One is baptized into the church (I Corinthians 12:13), and one is born again (baptized) into the kingdom (John 3:5).
3. The Lord's table (The Lord's Supper) is in the church (I Corinthians 11:26), and also in the kingdom (Luke 22:29-30).
4. Saved are in the kingdom (Colossians 1:13), and also in the church (Acts 2:47).

WS

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2. Look at Hebrews chapter 10:15-17 and explain how it can be said the saints of the Old Testament serves as witnesses to us.
3. Identify some weights apart from sins, which often hold saints back.
4. Should we regard “the sin which so easily ensnares us” as one specific sin or sin in general as used in John 1:29?
5. What phrase is used by the Spirit in reference to the Christian’s race, which tells us that it is not like a sprint but like a marathon?
6. What are the two words used to describe Jesus in reference to our faith?
7. In what sense is the word “author” used in reference to the Christ? (Cf., 5:8-9)
8. In what sense is the phrase “finisher of our faith” used in reference to Jesus? (Heb. 7:25)
9. Why was Jesus willing to endure the cross with its shame? (Cf., Deut. 21:23)
10. When the Hebrew writer says Jesus “sat down at the right hand of the throne of God” what was he affirming (Zech. 6:13; Acts 2:30-36; I Peter 3:22; Rev. 3:21; Matt. 28:19-20)?

11. When Christians become weary and discouraged in their souls what should they consider?
12. What statement in Hebrews 12:4 shocks the mind of the timid, faint-hearted Christian?
13. Give two reasons why we should not despise the Lord's chastening or be discouraged when rebuked by Him?
14. If we endure chastening what is true?
15. If the child of God never has any tribulation, persecution or chastening what should he or she consider (Cf., 2 Tim. 3:12)?
16. What illustration does the writer use to show we ought to more readily be in subjection to the Father of spirits?
17. What is the profit that comes to the saint because of chastening by the Lord?
18. Although no tribulation or chastening is joyful at the moment what does it yield? (Cf., Mk. 10:29-30)
20. What does the writer mean when he says "those who have been trained by it"?
21. Hebrews 12:1 and 12 helps us realize the writer

was familiar with what?

22. What are the four metaphors in 12:12 and 13?
23. Make a spiritual application of "hands that hang down?"
24. How is the writer using the term "that what is lame?"
25. Saints are admonished to pursue what with all men (Cf., Rom. 12:18-21)?
26. What does the writer mean by "holiness" (I Pet. 1:16; Matt. 5:9; Col. 3:5, 8-10, 12; I Pet. 2:2, 11)?
27. What is true if our religion does not bring forth holiness in our lives? (Cf., James 1:26)
28. What does the writer mean by "looking diligently lest anyone fall short of the grace of God" (Matt. 26:41; 2 Tim. 4:5; I Pet. 5:8; Gal. 5:4).
29. How can a root of bitterness between two individuals cause many to be defiled?
30. Since the scriptures (Gen. 25:29-34) do not picture Esau as having a problem with fornication what is the thrust of Hebrews 12:16?

31. Why is the story of Esau's repentance such a sober warning to those who might sin thinking they can repent later?
32. What does the writer mean by telling the Hebrew saints "you have not come to a mountain that may be touched?"
33. What mountain does Hebrews 12:18-20 have reference to (Cf., Ex. 19:12, 16; 20:18)?
34. How is the strictness of God illustrated (Ex. 19:12; Heb. 12:20) concerning His command for the people not to come upon the mountain?
35. How did the sight of Mount Sinai affect Moses at the time of the founding of the nation of Israel?
36. In coming to Christ the Hebrew saints had not come to a physical mountain; but to what mountain had they come?
37. To what city did the writer of Hebrews say the saints had come?
38. God's voice shook the earth at Sinai, but what did He promise in Haggai 2:6?
39. How did the Hebrew writer interpret the shaking of earth and heaven?

40. Identify that which cannot be shaken (Dan. 2:44; Matt. 16:18-19; Heb. 12:28)
41. The prophecy of Daniel 7:22 foretold that the time would come for the saints to possess the kingdom; in this connection what did the writer of Hebrews say his readers were receiving?
42. Since we as God's people have received the kingdom how does the writer say we are to serve God? (Cf., Col. 1:13)
43. What does our God is a consuming fire mean? (Cf., Jer. 5:14; John 12:48; 2 Thess. 1:6-9)

CHAPTER THIRTEEN

FAITH AND EVERYDAY LIVING

HEBREWS 13:1-6

CHARACTERISTICS OF LIVING THE CHRISTIAN LIFE

Let love of the brethren continue. Forget not to show love unto strangers: for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; them that are ill-treated, as being yourselves also in the body. Let marriage be

had in honor among all, and let the bed be undefiled: for fornicators and adulterers God will judge. Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any way forsake thee. So that with good courage we say, The Lord is my helper; I will not fear: What shall man do unto me? (Psalms 118:6)

Verse 1 – The inspired penman of Hebrews compliments these Christians by acknowledging the fact that they loved their brothers in Christ. Loving our brethren is an essential characteristic of the Christian life (I John 3:9-11, 4:7, 19-21). Love's standard is found in John 13:34-35. The Hebrew Christians were admonished to allow this fine characteristic to continue.

Verse 2 – Do not forget to show love (hospitality) unto strangers. Remember the events in the lives of Abraham, Lot, Gideon, and Manoah (Genesis 18:19; Judges 6:11, 13:2-25).

Verse 3 – Remember those in bonds and those that are ill-treated as if you yourselves were in bondage and were being ill-treated. The apostle Paul taught that there is one body (the church of our Lord Jesus Christ), but many members, and when one member suffers all members of the body suffer with the suffering Christian (I Corinthians 12:14, 26).

Verse 4 – Marriage exalted. Marriage is to be held in

honor (esteem, respect) among all, and the marriage bed is to be undefiled. Marriage is a beautiful relationship, which involves God, man and woman.

All creation saw that it was not good for man to be alone (Genesis 2:18). From a rib from Adam's side woman was created for man (Genesis 2:21-22). Woman is a help meet for man (Genesis 2:18). The scripture states that man shall leave father and mother and be bonded to his wife (the two shall become one flesh, Genesis 2:24; Matthew 19:5). In the home the husband is the head of the household (Ephesians 5:23), and is responsible for its guidance. Wives are to be in subjection to their husbands (Ephesians 5:22). The wife is to manage the house (I Timothy 5:14).

The word of God further states that what God has joined let not man put asunder (Matthew 19:6). The husband is to love his wife as Christ loved the church and gave himself for it (Ephesians 5:25), and as his own body (Ephesians 5:28). The wife is also to love her husband (Titus 2:4). When husband and wife follow God's instructions concerning marriage, their marriage will bring joy to them and will honor God.

The marriage bed is to be undefiled. Husband and wife have a mutual responsibility to fulfill the sexual needs of their mate (I Corinthians 7:1-4). To withhold one's self from the sexual union is to be guilty of fraud (I Corinthians 7:5). This sexual relationship is to be pure, reserved for one's husband or wife. When another person is brought

into the picture, the marriage is adulterated. God's plan is one man for one woman for one lifetime. God's judgment will come upon fornicators and adulterers (See comments on Hebrews 12:16 for definition of terms). While many in the world view nothing wrong with fornication, the apostle John says that unrepentant fornicators will live eternally in Hell (Revelation 21:8). Christians are to be faithful to their husbands or wives and both are to flee fornication (I Corinthians 6:18).

Verse 5 – God has promised to care for His own (Psalms 37:25), so there is no need to be a lover of money (I Timothy 6:10). Christians need to have contentment not covetousness (Colossians 3:5). This does not mean that a Christian cannot advance himself by seeking and taking a higher paying job, but to be content and not become a lover of money. The Bible has much to say about money and worldly possessions (Matthew 6:19-34; 19:16-26; Luke 12:13-21; Acts 5:1-11). The New Testament teaches the proper use of money:

1. Provide for one's family (I Timothy 5:8).
2. Support the Lord's work (I Corinthians 16:1-2, II Corinthians 9:6-8).
3. Should give sacrificially (II Corinthians 8:1-4).
4. Give in order that the gospel may be preached (Mark 16:16).
5. Give so that those who are in need can be assisted (James 1:27).

We should put our trust in God, for He will never leave us nor forsake us. If we place our trust in riches, they will not provide security (Proverbs 23:5; Matthew 6:19-34). The Christian should remember that all things belong to God and we are stewards of that which He has entrusted to us (Psalms 50:10).

Verse 6 – This verse is a response to the promise in verse 5, “I will never leave thee, nor forsake thee.” The Lord is my helper. In what way?

1. He has left us a pattern for a successful life and marriage.
2. He helps us to overcome temptation (Matthew 4; I Corinthians 10:13).
3. He is our advocate (I John 2:1-2) and pleads our case for us before the throne of God (Hebrews 4:14-16).
4. He is our mediator (I Timothy 2:5).

HEBREWS 13:7-17

INSTRUCTIONS AND ADMONITIONS CONTINUE

Remember them that had the rule over you, men that spake unto you the word of God; and considering the issue of their life, imitate their faith. Jesus Christ is the same yesterday and today, yea and forever. Be not carried away by divers and strange teachings: for it is good that the heart be established by grace; not by meats, wherein they that occupied themselves were not

profited. We have an altar, whereof they have no right to eat that serve the tabernacle. For the bodies of those beasts whose blood is brought into the holy place by the high priest as an offering for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate. Let us therefore go forth unto him without the camp, bearing his reproach. For we have not here an abiding city, but we seek after the city which is to come. Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased. Obey them that have rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you.

Verse 7 – Remember those who had the rule over you. The Hebrews writer spoke of them in the past tense. There are several possibilities to consider:

1. Could refer to the apostles who had authority over them and taught them. The authority of the apostles is mentioned in Philemon 8.
2. Could refer to the elders who had miraculous power such as those who are mentioned in James' writings (James 5:13-16).
3. Reference could be to the elders who were worthy of double honor who labored in word and teaching (I

Timothy 5:17).

They were to follow the example of these faithful teachers (I Corinthians 11:1). The power of example is evident from the scriptures (I Peter 3:1-2; Matthew 5:16).

Verse 8 – The unchangeable Christ. Jesus is steady, unfaltering, and steadfast. He does not change from day to day (John 1:1, 14; Matthew 26:63-64; Mark 14:61-62; Luke 23:3). He doesn't command something one day and something different the next day.

Verse 9 – Do not be carried away by strange teachings or doctrines (Colossians 2:8, 18). Let the inner man be established by God's word.

Verses 10-16 – Jesus Christ is the adequate sacrifice for the Christian, and those who followed the Jewish system had no right to this altar since they were tied into animal sacrifices. Jewish sacrifices (the ones whose blood was taken into the Holy of Holies) were burned outside the camp. Jesus Himself suffered outside the gate of Jerusalem. Christians are to join the Christ bearing His reproach, looking for an eternal city which is to come. We have a sacrifice to offer unto God, the fruit of our lips:

1. Confessing Christ (Matthew 10:32; Romans 10:9,10).
2. Prayer (I Thessalonians 5:17; I Timothy 2:1-4).
3. Singing praise unto God (James 5:13; Ephesians 5:19).

Verse 17 – Those who have oversight of the church.

There are those within the church who have the responsibility of watching for the souls of Christians. They are referred to as:

1. Elders (Acts 20:17). Their qualifications are found in Titus 1:5-7. Elder denotes one who is older.
2. Elders are also called bishops (Acts 20:17, 20:28), but the word overseer is a better translation for the Greek word, *EPISKOPOS*, for it means one who oversees or superintends. The qualifications for being an elder or overseer in Christ's church are also recorded in I Timothy 3:1-7.
3. Congregational elders or overseers are shepherds (Ephesians 4:11; I Peter 5:1-2; Acts 20:17,28). Peter exhorted the elders to tend (shepherd) the flock (the church of Jesus Christ).

Elders, overseers, shepherds are always appointed in the plurality (Acts 14:23; Philippians 1:1) and are to do the work willingly (I Peter 5:2). They should be chosen by the congregation (Acts 6:2-3) according to the Holy Spirit qualifications (I Timothy 3:1-7; Titus 1:5-11). Elders are not lords over the flock. They are not dictators, imposing their will upon the congregation over which they have the oversight (I Peter 5:3). Shepherds over God's people are subject to the chief shepherd, Jesus Christ (I Peter 5:4). Their responsibility is to implement the instructions of the eternal Father.

The work of elders is to rule well (I Timothy 5:17). This is the same word as used in I Timothy 3:4,5,12. As a father rules, governs, guides his house, the elders are to rule, govern, guide the group of Christians under their oversight in the way of righteousness. The responsibility of Christians is to obey them, submit to their leadership.

The Christian is to live such a life that it will bring joy to the life of the elders. If the Christian lives a life contrary to the Lord's instructions, it will grieve those who watch in behalf of their souls, and that would be unprofitable to the Christians as they would be lost eternally in Hell.

HEBREWS 13:18-21

BENEDICTION

Pray for us: for we are persuaded that we have a good conscience, desiring to live honorably in all things. And I exhort you more exceedingly to do this, that I may be restored to you the sooner. Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen.

Verses 18-19 – Request for prayer. Christians are to be in a prayerful mood constantly (I Thessalonians 5:17).

Peter was an individual of prayer (Acts 10:9) as was the apostle Paul (Philippians 1:9; Colossians 1:9; I Thessalonians 5:25; II Thessalonians 1:11, 3:1). Prayer is the avenue or opportunity to talk with God. We need to express our needs and to offer our thanksgiving to Him for His many blessings. Prayer should be offered on behalf of our brothers and sisters in Christ (James 5:16). We should pray for all people, for rulers and all in authority (I Timothy 2:1-4).

Something was hindering Paul from joining (being restored to) them and he requests that prayers be offered on his behalf that the hindrances might be removed.

Verses 20-21 – Verse 20 speaks of Christ's resurrection from the dead. He also speaks of an eternal covenant which was sealed with the blood of Jesus (Hebrews 9:11-15; Matthew 26:28).

HEBREWS 13:22-25

EXHORTATION

But I exhort you, brethren, bear with the word of exhortation: for I have written unto you in few words. Know ye that our brother Timothy hath been set at liberty, with whom, if he come shortly, I will see you. Salute all them that have the rule over you, and all the saints. They of Italy salute you. Grace be with you all. Amen.

Verse 22 – The writer exhorts his readers to bear (to heed) with the exhortation that they had received from him. This is a reminder that the word of God is not profitable unless it is put into practice in our every day living.

Verse 23 – Timothy was free and would be traveling once again with the apostle Paul. There is no record of Timothy being imprisoned, although he may very well have been. Another possibility is that Timothy had completed a task assigned to him by Paul and at this time was free to join him.

Verse 24 – Greetings sent to the elders (those who have the rule over you). Greetings sent to the saints. Saints are those who are Christians (Romans 1:17, 15:25; I Corinthians 1:2; II Corinthians 1:1, 8:4; Ephesians 1:1, 6:18; Philippians 1:1; Hebrews 10:17). Saints are those who have been sanctified by their obedience to the gospel of Jesus Christ. They of Italy salute you. There are two major views of this phrase.

1. The epistle was written from Italy and they were sending their greetings to the Hebrew Christians who would be receiving the epistle.
2. A group of disciples (from Rome) who were with the Hebrews writer sent their greetings to the readers of the epistle.

Verse 25 – Grace (the favor of God) be with you. Those who maintain that the apostle Paul was the penman

of the book of Hebrews point out that this was Paul's customary way of closing his letters (Romans 16:20; I Corinthians 16:23; II Corinthians 13:14; Galatians 6:18; Ephesians 6:24; Philippians 4:23; Colossians 4:18, I Thessalonians 4:28; II Thessalonians 3:18; II Timothy 4:22; Titus 3:15, and Philemon 25).

STUDY QUESTIONS CHAPTER 13

1. What is the beautiful statement at the very beginning of Hebrews 13?
2. What is the reason given for us to not forget to entertain strangers?
3. Name two groups the saints were told to remember?
4. Why do you believe the writer reminded the Christians that they were in body (flesh)?
5. What does the writer state concerning the universal acceptance of the state of matrimony?
6. What does "the bed undefiled" mean? (Cf., I Cor. 7:3-5)?
7. What is the warning concerning illicit sexual practice either prior to marriage or outside one's

- own marriage (Cf., I Cor. 6:18)?
8. What rule is given that strikes at the heart of greed, gambling, the lottery, extortion, bribery and such like? (Cf., Col. 3:5; Eph. 5:5)
 9. What is to be our attitude toward material possessions? (Cf., I Tim. 6:6-10)
 10. What is the exceeding and great promise found in the law (Deut. 31:6,8), which here follows the admonition to be content with the possessions we have?
 11. What quotation from the book of Psalms (118:6) does the writer say a Christian may state with boldness? (Cf., Pro. 28:1)
 12. Who is spoken of when the writer says remember those who rule (lead) over you (Cf., I Tim. 3:17; 1 Pet. 5:1-2)?
 13. What statement is given that speaks of the eternal nature of Jesus?
 14. What is the warning concerning various and strange doctrines? (Cf., Rom. 16:17)
 15. A grave warning is given to Christians, who have much, that their hearts should be established with

grace and not be preoccupied with what?

16. What is the altar which the Hebrew saints had (and have) to which even the priests and Levites of the tabernacle had no right to eat (13:13; Matt. 26:26-28; I Cor. 10:16, 21)?
17. What illustration from the Day of Atonement (Yom Kippur) under the law (Lev. 16) is used in comparison to Jesus' suffering outside the city wall of Jerusalem?
18. The Hebrew writer reminds us that Jesus suffered outside the city gate of Jerusalem for what purpose? (Cf., I Pet. 1:18-19)
19. What great spiritual lesson (13:13) was given to the Jewish Christians who had a heritage that esteemed the physical city of Jerusalem as most holy?
20. What is said (13:14) that again puts down the Jewish appreciation of earthly Jerusalem? (Cf., 11:10,13-14)
21. What city is meant by "we seek one to come" (Heb. 11:10; 12:22; Rev. 21:10,16,21)?
22. By Jesus we are to continually offer what to God?

A SIMPLIFIED STUDY OF HEBREWS

23. What “instrument” are we to use in giving this sacrifice of praise?
24. What other sacrifices are referred to in Hebrews 13:16?
25. State two points from Hebrews 13:17 that make it abundantly clear that the reference to those whom we are to obey are the congregational elders (Cf., Acts 20:28; 1 Pet. 5:1-4)?
26. Christians are to be submissive to the elders that they may watch over us with what?
27. The writer asked the saints to do what for him and his companions?
28. The writer was confident of what?
29. Why did the writer especially urge the saints to pray for him?
30. What does the writer affirm that the God of peace did?
31. What title is given to the Lord Jesus (Cf., John 10:11; 1 Pet. 5:4)?
32. The writer states, may the God of peace “make you complete in every good work to do His will”

- through what two things (See verses 20 and 21)?
33. God wants to work what in us?
 34. How does God work in us (I Thess. 2:13; Eph. 6:17)?
 35. What is the final appeal to the Jewish saints in light of the strong statements to them in the book?
 36. What two things in verses 23 and 25 might cause us to believe Paul wrote the book (See I Tim. 1:2; 6:21; Col. 4:10, 18)?
 37. What is not found at the end of the book which would cause us to think Paul did not write the book (2 Thess. 3:17)?
 38. The writer sent a special greeting to whom?

HEBREWS MEMORY WORK

1. Hebrews 1:1-3
2. Hebrews 1:8-9, 21; 2:1
3. Hebrews 2:2-4
4. Hebrews 2:9, 14-15
5. Hebrews 4:14-16
6. Hebrews 5:8-10; 7:12
7. Hebrews 8:1, 12; 9:12
8. Hebrews 9:15-17
9. Hebrews 9:22, 24, 29
10. Hebrews 10:12, 13; 24, 25
11. Hebrews 10:28, 29
12. Hebrews 11:3, 4
13. Hebrews 11:6, 24-26
14. Hebrews 12:2, 5, 6
15. Hebrews 13:1, 2, 4
16. Hebrews 13:15-17