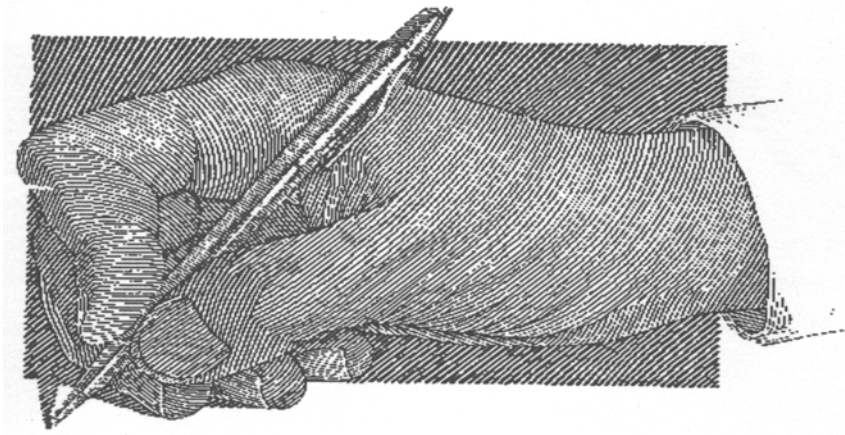


NOTES
on the
BOOK OF HEBREWS



By
Paul Vaughn

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P.O. BOX 154
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ACKNOWLEDGMENTS

This book came about from an extension class of the East Tennessee School of Preaching that I taught on the Book of Hebrews at the Hurts Creek Church of Christ, Hyden, Kentucky. I would be remiss if I did not express my appreciation for the school and their encouragement to teach the class in Eastern Kentucky and elders of the Hurts Creek Church of Christ and their stand for Christian education. I also thank Rod Rutherford and Nathan Powell for proof reading the manuscript.

DEDICATION

To Charles Crouch and his beloved wife Mildred. Charles and Mildred have been a constant encouragement to me and my wife, Ricki. They have spent a life-time in service to the Lord and have worked many times in very difficult situations, always keeping their eyes on the Master. Their life is an example of good work and service to any gospel preacher and his wife to imitate. It is to this Christian couple that this book is dedicated.

FOREWORD

This study was presented at the Highway 77 Church of Christ, Marion, Arkansas in 1997 by Paul Vaughn. It was set in this format so class members could easily follow the study and at the same time compile a commentary on the book of Hebrews.

Hebrews was written to Christians who once embraced Judaism and were now in danger of returning to the way that could not bring life. The writer begins and ends the epistle with the theme, the Law of Christ is better (Hebrews 11:40). The author enumerates at least twelve ways in which the Lord's way is better. Christ is better than the prophets, angels and apostles. It was a better sacrifice, priesthood, king and covenant. His kingdom is better, His promise more sure, His hope more secure, His home more enduring and it was founded on a better atonement. Through Christ there is better access to God and He is a better mediator than the old system. The old system waxes away, the new will endure forever.

Since the way of Christ is so much better, it would be completely illogical for anyone to go back into the one way that would not bring a covenant relationship with the Father. The writer of Hebrews exhorts the readers to embrace the way of truth with love, piety and righteousness.

Seth Daniel

HEBREWS

INTRODUCTION:

1. This great book describes the true nature and value of the Christian religion.
2. To the author of this book, Christianity is the better and best of all possible religions.
 - a. Christianity is the only religion authorized by God.
 - b. There is none other that is acceptable to God.
3. The central theme of the book is the preeminence of Christ.
 - a. The book is a wonderful and eloquent defense of the New Testament being a contrast between the Old and the New Testaments.
 - b. The unique importance of the Bible is that God speaks to us today through Jesus Christ His Son in its pages. Whereas other books offer the voice of men, the New Testament is the voice of the Master; and the Master has spoken plainly God's answers to the supremely important questions we all face in life (**John 6:68, 14:23-26, 15:26, 17:14; 2 Timothy 3: 16,17**).
4. Without salutation or personal reference, the book launches immediately into a discussion of how God speaks to man in the Christian Age. The first four verses make only one sentence, expressing profound truth in a clear and simple language.
5. Because of the work of the Judaizers, who regarded Christianity as just another Jewish sect, Hebrew Christians who by tradition and habit were attached to the Law of Moses, were in danger of apostasy to Judaism and thus departing from Christ. They needed a clear conception of Christ, His nature and supremacy.
6. This epistle sets forth the infinite superiority of Christ over Moses and Christianity over Judaism in such a way as to clarify the meaning of the Old Testament while upholding the New Testament.
7. AUTHORSHIP.
 - a. No one knows the human author.
 - b. All Scripture comes from God (**2 Timothy 3:16**).
 - c. Different views of human authors.
 - (1) Paul
 - 1a. Paul and Timothy were close associates (**13:23**).
 - 2b. **“Pray for us: for we trust we have a good conscience...”** (13:18). Paul asks his readers to pray for him (**Romans 15:30; 2 Cor. 1:11**). Paul often referred to a clean conscience (**Acts 23:1; 24:16; 2 Cor. 1:12; 1 Timothy 3:9; 2 Timothy 1:3**).

- 3c. Similar expressions in writings of Paul and Hebrews.
 - aa. **Heb.13:19** compare **Philemon 22**.
 - bb. **Heb.13:20** compare **Romans 15:33**.
 - cc. **Heb.13:25** compare **1 Thess. 5:28**.
- 4d. Similar ideas in Paul's writings found in Hebrews.
 - aa. Christ represented as the image of God (**Hebrews 1:3** compare **Colossians 1:15**).
 - bb. Jesus is the agent and sustainer of all creation (**Heb.1:2,3** compare **Col.1:16,17**)
- 5e. People who believed that Paul wrote the book.
 - aa. Clement of Alexandra (Second Century).
 - bb. Origen (He thought the ideas were Paul's).
 - cc. Council of Antioch (A.D. 264).
 - dd. Eusebius (A.D. 264).
 - ee. Jerome (A.D. 392).
 - ff. Augustine (A.D. 392).
- 6f. People who opposed Paul's authorship.
 - aa. Irenaeus (A.D 180).
 - bb. Tertullian (A.D. 200).
 - cc. Caius (A.D. 200).
 - dd. Martin Luther.
- 7g. Dissimilar thoughts and ideas to Paul.
 - aa. Absent from Hebrews, except for a few instances (**2:3; 10:10:13:8,21**), are the typical Pauline terms "Jesus Christ," "the Lord," "Our Lord Jesus Christ," and "Christ Jesus." These expressions were used by Paul more than 600 times in his writings.
 - bb. Paul never mentions the high-priesthood of Christ. This subject is explored in depth in Hebrews.
 - cc. Paul insisted on his independent authorship (**Galatians 1:11, 12**), but the writer of Hebrews wrote that the great salvation "**was confirmed unto us by them that heard him**" (**2:3**).
- (2) Barnabas
 - 1a. Tertullian (A.D. 200) believed that Barnabas wrote Hebrews.
 - 2b. There is nothing in the book to indicate that Barnabus wrote it.
- (3) Luke or Clement of Rome
 - 1a. Luke wrote The Gospel of Luke and Acts, there are some stylistic similarities with Hebrews.
 - 2b. There are similarities between Clement's letter to Corinthians between 1 Clement and Hebrews. There are more than enough dissimilarities to rule out Clement.
- (4) Apollos
 - 1a. Apollos was an Alexandrian Jew, many believe that Hebrews shows a distinct mark of the Alexandrian influence.
 - 2b. He was a learned man and powerful in the Scriptures (**Acts 18:24**).
 - 3c. He had a good reputation in the church.

- 4d. There is no ancient tradition that supports Apollos' authorship of Hebrews.
- d. Facts we know about the author.
- (1) He knew his readers (**5:12; 6:9; 13:18,19**).
 - (2) He knew Timothy (**13:23**).
 - (3) He knew the Old Testament and Hebrew laws.
 - (4) He had writing power.
 - (5) He did not desire to be known.
 - (6) He bids us to listen to Jesus.
 - (7) He was inspired by God (**2 Timothy 3:16**).
8. Who was the book written to?
- a. A community of believers.
 - b. The author was connected directly to this group.
 - (1) The author expects to be united with the readers (**13:23**).
 - (2) He had been in the past (**13:19**).
 - (3) They had struggled and suffered (**10:32**).
 - (4) They had been exposed to public shame, and had joyfully accepted the plundering of their goods, knowing that they had a better possession and an abiding one (**10:33,34**).
 - (5) They showed love and compassion for those that were abused (**6:10; 10:34**).
 - (6) They were babes in Christianity and not teachers (**5:11-14**).
 - (7) They were about to drift away (**2:1; 10:25**).
 - c. Jewish Christians
 - (1) The author appealed to them on the basis of what they knew and loved the best, the Old Testament.
9. Date and place the book was written.
- a. It was written before A.D.70 (destruction of Jerusalem)
 - (1) **7:8; 9:6; 8:13; 10:1-4**.
 - (2) About A.D.64,65.
 - b. Written in Italy (**13:24**).
10. Purpose
- a. Show the superiority of Christ.
 - b. Christ has spoken; listen to Him.
 - c. It is an appeal, exhortation (**13:22**).
 - d. They face a choice-Jewish religion or Christianity.

HEBREWS

Chapter One

I. THE SUPERIORITY OF CHRIST OVER THE PROPHETS (1:1-3).

A. God has spoken.

1. Like the book of Genesis and the Gospel of John, the book of Hebrews starts out different than other books. It has no preliminaries. The book enters right into the theme of the message.
2. God's Son is the final messenger to mankind.
3. It is a statement of the Son's rank and dignity.

B. "God"

1. He is Creator, Preserver and Ruler of the Universe.
2. God does not change (**James 1:17**).
3. He is the author of the Old and New Testament (**2 Timothy 3:16,17; 2 Peter 1:20,21**).

C. "God, who at sundry times and in divers manners."

1. This refers to the various times divine revelation was given through the centuries, "here a little, there a little."
 - a. The Old Testament was given in portions, not all at once to one generation.
 - b. The "divers manners" refers to the various ways or methods of revelation.
 - (1) Various and different dreams.
 - (2) Urin and Thummin.
 - (3) Audible voice.
 - (4) Inspiration.
 - c. God's plan for the coming of Jesus was revealed to ancients gradually in fragments (**Genesis 3:15; 49:10; Deuteronomy 18:18; Psalm 22:11-21; Isaiah 7:14; 52:13-53:12; and Zechariah 13:1**).
2. God has never left man without His Word.
 - a. A clear distinction is made between "**the fathers**" and "**us**."
 - b. What if God had not spoken to Adam, Noah, Moses, David, Isaiah, etc?
 - c. Consider the conditions where God has not spoken.
3. "**Prophets**"
 - a. One who foretells.
 - b. One who speaks for another (**2 Peter 1:20,21**).

D **“Hath....spoken” (Verse 2).**

1. This is present perfect tense, indicating the speaking had already been completed when the Hebrew letter was being written.
2. The text does not say He “is speaking” or “will continue to speak” throughout the Christian age.

E. **“Last days.”**

1. At the end of these days (literally).
2. The closing period of the Jewish age (**Acts 2:17**).
3. The personal ministry of Jesus was during the last days of age.
4. “Last days” denotes the final phase of history.

F. **“Son.”**

1. He is the final spokesmen.
2. Shows the Son’s rank and dignity.
3. The words that the Son speaks are the final words to man (**John 12:48; 14:23-26; 16:13; 17:8**).

G. The Son is **“Heir of all things.”**

1. In this one can see the Supreme Nature, Glory and Power of God’s Son.
 - a. He has the glory and power of God’s Son.
 - b. The Father delivered “all things” into the hands of His Son (**Matthew 11:27; 28:18; John 17:10 and Acts 2:36**).
 - c. Jesus is the only rightful heir (**John 17:10**).

H. **“By whom also he made the worlds.”**

1. He is Maker of the universe.
2. His relationship to the universe.
 - a. Creator (**John 1:1-3**).
 - b. Sustainer (**Colossians 1:16,17**).
 - c. Ruler (**Matthew 11:27; 28:18; 1 Peter 3:22**).

J. **“Who being the brightness of his glory” (Verse 3a).**

1. Divine radiance shining forth from God (**John 1:4,5; 3:18-21**).
2. Brightest manifestation of God’s glory.

K. **“The express image of his person.”**

1. Jesus was a living demonstration, tangible evidence, “of what God is like.”
2. **John 14:9; Colossians 1:15.**

L. **“And upholding all things by the word of his power.”**

1. Jesus is the Creator and Sustainer of the cosmos (**Hebrews 11:3; Colossians 1:17**).
2. He is the power that consciously directs the destiny of the universe, through providence.
3. He who has all authority and power upholds all things **“by the same word” (2 Peter 3:7)**.

M. **“When he had by himself purged our sins.”**

1. In addition to revealing God perfectly, and upholding all creation, Jesus, by His confrontation with sin and death, provided **“purification of sin”** (A.S.V.) and made reconciliation to God possible for all mankind, which the law of Moses could not do.
2. **John 1:29; Hebrews 10:1-4; Ephesians 1:7; 1 John 1:7.**

N. Now at God’s right hand: **“sat down on the right hand of the Majesty on high.”**

1. Jesus’ work is accomplished (**John 17:4**).
2. Jesus now occupies throne of divine power in Heaven.
3. He is exalted above angels, which the Jews regarded as highest or nearest to God.
4. Jesus is enthroned with the Father on high.

II. **THE SON SUPERIOR TO ANGELS (1:4-14).**

A. **“Being made so much better than the angels”(Verse 4a).**

1. The foundation of the superiority of the New Testament over the Old Testament is the deity and character of Christ.
2. This placed Him clearly above the angels and His message is greater than theirs.
3. Jesus became superior to the angels when He ascended to God’s right hand.
4. In human form He was a little lower than the angels (**Philippians 2:5-11; Hebrews 2:7,9**).
5. The term angel literally means messenger.
 - a. It is applied to men as well as spiritual beings (**Malachi 3:1; Haggai 1:13; 2 Samuel 19:27; Luke 7:24**).
 - b. Angels are not phantoms but real created beings.
 - a. Created by Jesus (**Colossians 1:16; Genesis 2:1; Ephesians 3:9**).
 - (2) They are immortal (**Luke 20:36**).
 - (3) They do not marry or reproduce themselves (**Luke 20:35; Matthew 22:30**).
 - (4) Angels are examples of meekness (**2 Peter 2:9-11**).

- (5) Angels are ministering spirits (**Hebrews 1:14**).
 - (6) They are wise, but not omniscient (**2 Samuel 14:17,20**). The destroying angel in Egypt had to have a sign on the doors of the Hebrews (**Exodus 12**). They do not know when time will end (**Matthew 24:36**).
 - (7) They are powerful, but not omnipotent (**Matthew 26:53; 28:2-4; 2 Thess. 1:7; 2 Peter 2:11; Isaiah 37:36**).
 - (8) Angels could and often did assume human form (**Genesis 18:1-8; 19:1-5**).
- c. The functions and responsibilities of angels.
- (1) They are guardians (**Genesis 3:22-24**).
 - (2) They praise and worship God unendingly (**Isaiah 6:1-3; Revelation 5:11,12**).
 - (3) A medium of revelation to the prophets (**2 Kings 1:15**).
 - (4) They will be with Jesus at his second coming (**Matthew 25:31; 2 Thess. 1:7-9**).
 - (5) Angels comfort dying saints and carry their spirits to the abode of righteous (**Luke 16:22**).
 - (6) They are ministers of God's wrath (**Genesis 19:1-26; Acts 12:23**).
- d. **CAUTION!**
- (1) God has evidently restricted the work of angels on earth since the plan of redemption was delivered, Just as the Holy Spirit has ceased to operate in some ways as He did before "the faith" was fully revealed and written (**1 Corinthians 13:10**).
 - (2) The gospel of Christ is God's converting, convincing, and sustaining power of believers; and angels DO NOT preach the gospel (**2 Corinthians 4:7**).
- B. A superior name than angels: "as he hath by inheritance obtained a more excellent name than they."
- 1. This name is "Son of God."
 - 2. Because of His humiliation, suffering, and death His exalted name is manifested to all (**Philippians 2:9-11**).
 - 3. The name "Son" is higher than the name angel or messenger.
- C. "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?" (Verse 5a).
- 1. The proof that the Son is superior comes from seven quotations of the Old Testament.
 - 2. The first quote is from Psalm 2:7, "...Thou art my Son; this day have I begotten thee."
 - 3. Psalm 2 probably reflects enthronement of a Davidic king. God put His anointed on the throne and gives him unrivaled power.

4. This passage is best understood as an act of enthronement (Acts 13:33).
5. When Jesus rose from the dead the Father gave Him a name indicative of His divinity and oneness with Himself. This name exalted Christ above principality and powers. Angels and authorities are made subject to Him (**1 Peter 3:22**).

D. “And again, I will be to him a Father, and he shall be to me a Son?” (Verse 5b).

1. This quote is taken from **2 Samuel 7:14**.
2. This was spoken directly to Solomon, but the promise applies indirectly to all of David’s ruling descendants and in particular to Jesus Christ without whom the Davidic throne could never be established forever. It shows the Son is superior to angels.

E. “And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him” (Verse 6).

1. The Son is introduced to the world as the “Son of God.” He is the firstborn from the dead
 - a. The first born denotes either “priority” or “superiority”
 - b. The second Old Testament proof is a quote from **Psalm 97:7**, “...worship him, all ye gods.”
 - (1) LXX (Septuagint) translates “worship him all you angels.”
 - (2) Jesus created angels (**Genesis 2:1; Colossians 1:16; John 1:1-3**).
2. The Son is superior to angels because angels are to worship Him.

F. “And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire” (Verse 7).

1. The third Old Testament proof of the superiority of Christ over angels is a quote from **Psalm 104:4**.
2. The angels are servants of God. They do whatever God desires.
3. Angels at their highest, are mere servants.
4. They follow the commands of God.

G. “But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom” (Verse 8).

1. The quote comes from **Psalm 45:6,7**.
2. The angels are contrasted with the eternal existence and reign of the Son.
3. God addresses angels as servants or messengers in verse 7, but in verse 8 He addresses His Son as everlasting sovereignty.
4. The reign of the Son is eternal (**Daniel 7:14; 2 Peter 1:11**).
5. The “sceptre” is a symbol of absolute authority.
6. The Son’s rule is one of righteousness, justice and rightwiseness.

H. **“Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows” (Verse 9).**

1. The Son’s reign is good, He loves right and hates wrong. The implication is that this has always been His character.
2. **“...the oil of gladness”** is a Semitic expression referring to an occasion of joy. In ancient times at feasts, guests would be anointed with oil (**Psalm 23:5**).
3. In this passage the anointing is metaphorical and expresses a feeling of exultation for Christ above His **“fellows.”**
4. **“Fellows”** must be the angels in the context of this passage.
5. This is not to say that the Son is like the angels. The context of the passage is against this idea. The **“fellows”** constitute the Lord’s heavenly court.

I. **“And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hand” (Verse 10).**

1. This verse reveals the Son as Creator.
2. **John 1:1-3; Colossians 1:15-18.**
3. The angels were created; this makes the Son superior.

J. **“They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail” (Verses 11,12).**

1. The earth and the heavens will be done away with (**Isaiah 51:6; Matthew 24:35; 2 Peter 3:10,11**).
2. The passage is in reference to the quote of **Psalm 45:6,7** in verse 8.
 - a. The passage in **Psalm 45** is in reference to God the Father.
 - b. The writer of Hebrews applies it to the Son.
 - (1) The Son is Creator.
 - (2) The Son is also Lord.
 - (3) The Son is over the universe, He brought it into being.
 - c. Because the Son is over the universe, He has the power to roll up the heavenly bodies like a cloak.
 - d. The world will wear out, but the Son will not.

K. **“But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?” (Verse 13).**

1. The final Old Testament quote is from **Psalm 110:1**. The writer made allusion to this in verse 3.
2. The figure came from the Oriental custom of the victor’s putting his foot on the neck of the defeated enemy (**Joshua 10:24**).
3. Jesus applied Psalm 110:1 to Himself (**Matthew 22:41-46**).
4. Peter applied it to Jesus (**Acts 2:34-36**).

5. God the Father sat the Son at His right hand. This position of royalty was never offered to an angel.

L. **“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” (Verse 14).**

1. The angels are contrasted as servants.
2. Their function is not to rule, but serve.
3. It is not that angels serve Christians, but that they serve for their sake. Angels minister on behalf of those who are about to inherit salvation.

HEBREWS

Chapter Two

INTRODUCTION:

1. **“Therefore”** connects this passage with the great truth expressed in chapter one concerning Christ and divine revelation.
 - a. God hath spoken unto us in His Son, not through a servant or angels.
 - b. Implications of the warning.
 - (1). This passage deals with the danger of the great sin of drifting or neglect, which probably causes as many to be lost as any sin.
 - (2). It is a lesson which sets forth clearly the impartial nature of Christianity and offers the most powerful reasons for steadfastness on the part of Christians at any time.

- A. **“Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip” (2:1).**
 1. A divine warning to take heed!
 2. The admonition includes an obligation:
 - a. **“Ought”** introduces a conclusion in the form of an obligation drawn from reasons laid down in chapter one.
 - b. Ought “denotes it is necessary; one must” (Vines).
 - (1) **Luke 24:26.**
 - (2) **“It is binding”** (Linguistic Key To The Greek New Testament, p. 666).
 3. The words they have heard are words of great consequence. They are matters of life or death.
 4. Christians can, or might be, swept away from the truth of the gospel. This refutes the doctrine of once saved always saved.
 5. NOTE! The greater dignity of the messenger indicates a greater importance in the message and more reasons for heeding the message.
 6. The warning deals with the danger of the deceptive sin of drifting or neglect.
 - a. The best of people drift along with the world.
 - b. It appears in the form of forgetfulness, slothfulness and procrastination.
 - c. The same Greek word is found in the book of Matthew, **“they made light of it” (Matt. 22:5)**. They paid no attention to it.
 7. Why is neglect so dangerous?
 - a. No courage or effort is required to commit it.
 - b. It is the very opposite of Christianity (**James 4:17**).
 - c. Idleness is the mother of other sins (**2 Thessalonians 3:11; 1 Timothy 5:13**).

- d. A man guilty of neglect, planning to do better, maintain a fairly good conscience.
- B. “For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;” (2:2).**
- 1. If the Law of God given in the Old Testament through angels was steadfast and every violation received due punishment, what will happen to Christians if they drift from a greater message and messenger (**Acts 7:53; Galatians 3:19**).
 - 2. God meant what He said in the Old Testament.
 - a. God meant what He said to Adam and Eve (**Genesis 2,3**).
 - b. God meant what He said to Cain and Abel (**Genesis 4; Hebrews 11:4**).
 - c. God meant what He said to the twelve spies (**Numbers 13:3-14:38**).
 - d. God meant what He said to Nadab and Abihu (**Leviticus 10:1,2**).
 - 3. God means what He says today.
 - a. About Christ and the plan of salvation (**Matthew 28:18-20**).
 - b. About the church (**Matthew 16:13-18; Ephesians 1:22,23;4:4**).
 - c. About marriage (**Matthew 19:1-6; Ephesians 5:22-33**).
 - d. About judgment and eternity (**Matthew 25:12-46**).
- C. “How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;” (2:3).**
- 1. There is NO ESCAPE!
 - a. Under the Law of Moses there was none.
 - b. Under the greater law, the Law of Christ, how could there be?
 - 2. Why is this salvation **“so great”**?
 - a. Because of the greatness of its Author (**Hebrews 2:3; 5:8,9; 12:1,2**).
 - b. Because of its cost (**Matthew 26:28; 1 Peter 1:18-21**).
 - c. Because its origin is from a **“better Covenant,”** which has been **“enacted upon better promises”** (**Hebrews 8:6; 7:22**).
 - d. Because it fills man’s supreme need; salvation from sin (**Acts 16:30**).
- D. “God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?” (2:4).**
- 1. Verses 3 and 4 show the certainty of salvation.
 - 2. Threefold witness as proof.
 - a. Spoken by the Lord Himself, with the authority of Heaven behind it (**Matthew 28:18; John 12:48**).
 - b. Confirmed by the apostles (**Acts 4:19,20**).
 - c. Miracles given by God (**Acts 4:19**).
 - (1) Gifts of the Holy Spirit (**1 Corinthians 12:4-12**).

- (2) All done according to God's will.
- (3) Show that Jesus is the Son of God and the message is from God the Father (**John 20:30,31**).

III. THE SON WAS MADE LOWER THAN THE ANGELS (2:5-9).

INTRODUCTION:

1. In chapter one and the first four verses of chapter two, the great incentives to faithfulness to God have been presented.
 - a. Jesus is superior to the prophets (**1:1-3**).
 - b. Jesus is superior to the angels (**1:4-14**).
 - c. First warning, **“don't drift away” (2:1-4)**.
 - d. Supplementary reinforcing arguments are now given.
 - (1). It will meet the need to keep them on the true course as Christians.
 - (2). These arguments will help every Christian stay on course and overcome the adversary (**1 Peter 5:8**).

- A. **“For unto the angels hath he not put in subjection the world to come, whereof we speak” (2:5).**
 1. The **“world to come”** does not refer to Heaven.
 - a. It is the Christian world order, the age of salvation through Christ.
 - b. It's very existence renders obsolete the prior dispensation.
 - c. Throughout this great book the old world, the old covenant, stand as opposites to the world to come.
 - (1) The old was temporary, a world of shadows (**Hebrews 10:1**).
 - (2) The old was decaying, waxing old and vanishing (**Hebrews 8:13**).
 - (3) The **“world to come”** is spiritual, contrasted to material and temporary, it is eternal.
 2. The angels that served as revealer of the old law, have no rule in the Christian order.
 3. The new order was inaugurated by the enthronement of the Son at the right hand of God.

- B. **“But one in a certain place testified, saying, What is a man, that thou art mindful of him? or the son of man, that thou visitest him” (2:6).**
 1. **Verses 6-8** should be read together. They are a quote from **Psalms 8:4-6**.
 2. In **verse 6** when one sees the creation, heaven and earth, he is amazed that a Being so glorious and powerful should ever think of man to supply his numerous wants and needs.
 - (1) God is paying attention to man.
 - (2) This is synonymous parallelism.

C. **“Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him” (2:7,8).**

1. The author is quoting again from the Septuagint (LXX). The Hebrew says **“thou hast made him little less than God” (Psalm 8:5)**. No doubt it is in harmony with God’s will since the writer was inspired of God.
2. **“Little”** in the Hebrew or Greek can be position or time.
 - a. A great many believe that the Psalmist and the writer of Hebrews is referring to the rank which God assigned to man at the creation.
 - b. Man as the crown of creation was made a little lower than the angels. Man had dominion over the earth (**Genesis 1:26-28**).
 - (1) Man was crowned with glory and honor, not just Adam, but mankind.
 - (2) Man rebelled and lost his universal dominion (**Genesis 3:1F**).
3. In the dominion of mankind everything was put under his control. In **Psalm 8:7,8** everything refers to the sheep, oxen and the beasts of the field. In Hebrews the author is obviously thinking more extensively.
4. **“But now we see not yet all things put under him.”**
 - a. Yet man does not see everything in subjection to him.
 - b. The **“not yet”** implies an unfulfilled promise.
 - c. When man sinned, he lost his dominion over the earth. Man can still achieve it, but it can only be realized through the Son, the ideal man, Jesus Christ.

D. **“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man” (2:9).**

1. Man was made lower than the angels, hence it was necessary that Christ be made lower than the angels, otherwise He would not be capable of suffering death for every man.
2. The ideal man, Jesus, died so that man could be saved from sins.
 - a. With this in mind, note what **2:1** says.
 - b. **Philippians 2:5-11**.
3. God’s purpose was to redeem, not through the Law of Moses or angels, but His Son Jesus Christ.
4. He **“should taste death.”**
 - a. This was a bitter taste.
 - b. It was unpleasant.
 - c. This death was not because of any claim of man.
 - d. Jesus suffered death because of the grace of God.
5. Jesus’ death was a glorious death. He laid down His life for others and was crowned with glory and honor (**1 Peter 3:22**).

IV. WHY JESUS CAME AND SUFFERED AS HE DID (2:10-18).

INTRODUCTION:

1. In this section of Scripture, we learn why Jesus came in the flesh and suffered death, and why He was made **“a little lower than the angels,”** for a time.
 - a. It produced in Jesus the sympathy needed to become our faithful high priest **(4:14-16; 5:7-10).**
 - b. The death of Jesus broke the power of death which had held humanity in a constant bondage of fear **(2:14-18).**

- A. **“For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering” (2:10).**
 1. Jesus is the basis and the cause of all existence **(John 1:1-3).**
 2. The author speaks of Christians as sons of God. This comes about by the process of adoption **(Romans 8:15; Galatians 4:5; John 3:16).**
 3. There are many sons, but only one is the pioneer of their salvation.
 - a. **“Captain”** KJV, **“Author”** ASV AND NKJV.
 - b. It is used of a leader or pioneer. In Greek writings it is used of a “hero” who founded a city, gave it its name and became its guardian.
 - c. It is a military term referring to a commander of an army who went ahead of his men and blazed a trail for them.
 - d. The idea of a pioneer who blazes a new way.
 4. Jesus had no imperfections **(2 Corinthians 5:21; 1 Peter 2:22).**
 - a. **“Perfect”**—“To bring to an end by completing or perfecting....Heb. 2:10, to make Him perfect, legally and officially, for all that He would be to His people on the ground of His sacrifice” (Vines).
 - b. Jesus was fully qualified for the work He was sent to do.

- B. **“For both he that sanctifieth and they who are sanctified are all one: for which cause he is not ashamed to call them brethren,” (2:11).**
 1. “Sanctify”—“...the setting apart of the believer for God, Acts 20:32...the effect on the believer of the Death of Christ” (Vines).
 2. Those who are sanctified to God through His death are sons and daughters of God. Thus the Son is not ashamed to acknowledge them as His brothers and sisters.

- C. **“Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee” (2:12).**
 1. This is a quote from **Psalm 22:22.**
 - a. It is the Psalm that shows the suffering of the coming Christ.

- b. Jesus quoted the first verse of this Psalm from the cross (**Matthew 27:46**).
 - 2. Following the Septuagint (LXX), the author uses the word “ekklesia” for congregation.
 - a. In the Jewish sense it refers to the nation of Israel assembled to worship.
 - b. To the Christian, it is the church united under Christ.
 - 3. The use of this word (ekklesia, church) is synonymous parallelism with **“brethren.”**
 - 4. This indicates that those whom the Son of God calls His brethren are the members of His church.
- D. **“And again, I will put my trust in him. And again, Behold I and the children which God hath given me” (2:13).**
- 1. This is a quote from **Isaiah 8:17,18**.
 - 2. Isaiah’s statements were made concerning himself and his sons. Rejected by the people Isaiah affirmed his faith in God.
 - 3. The writer of Hebrews regards Isaiah’s statements as pointing to higher truths. Jesus, the Messiah, expresses His trust in God and is dependent on Him.
 - 4. Jesus’ dependence on God demonstrates His Sonship and brotherhood with all men.
 - 5. Jesus willingly associates Himself with God’s children.
- E. **“forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil” (2:14).**
- 1. The children were subject to the laws of nature. They have infirmities and die (**Hebrews 9:27**).
 - 2. Jesus put on flesh and blood, that through death He would destroy the devil (**1 John 3:8**).
 - 3. Satan had power of death. He was the lord of death because of sin, sin produces death (**Romans 3:23**).
 - 4. Jesus overthrew Satan’s control of death (**Hebrews 9:28; 2 Timothy 1:10**).
- F. **“And delivered them who through fear of death were all their lifetime subject to bondage” (2:15).**
- 1. Throughout history man has feared death.
 - 2. Death has been called the **“King of terrors” (Job 18:14)**.
 - a. It brings pain and misery.
 - b. The uncertainty of what is beyond causes the fear.
 - 3. Faith in Jesus saves one from a lifetime of fear and bondage (**2 Corinthians 5:1; Psalm 23:1; Philippians 1:20-23; 1 Corinthians 15:55-58**).
 - 4. As victorious captain, pioneer, Jesus opened the way of escape.

- G. **“For verily he took not on him the nature of angels; but he took on him the seed of Abraham” (2:16).**
1. Jesus’ mission was not to take hold of angels and deliver them from slavery, but it was to take hold of man and free him from the bondage of sin and death.
 2. The **“seed of Abraham”** is a broader reference than the Hebrew race. It includes all that have obeyed Jesus. Jesus came to save man, to this end He became flesh (**Galatians 3:24-29**).
- H. **“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people” (2:17).**
1. The writer repeats that Jesus became a real human being. Jesus was human in every way, except he did not sin (**Hebrews 4:15**).
 2. Jesus saw things from a human standpoint. This was essential since He is to act as representative of man.
 3. The priesthood of Christ is introduced at this time. It will be taken up again in chapter four.
 4. Jesus taking on the form of a man guarantees that He is a compassionate High Priest. He is reliable, dependable and can be trusted with absolute confidence.
 5. Man was separated from God because of sin. Jesus came **“to make reconciliation.”**
 - a. Not to reconcile God to man, but man to God.
 - b. Jesus came to make propitiation for the sins of the people. It is through His vicarious suffering that man is reconciled to God.
- I. **“For in that he himself hath suffered being tempted, he is able to succour them that are tempted” (2:18).**
1. As one who was tempted, Jesus understands and is able help. His brethren who are going through trials.
 2. Jesus’ temptation and triumph over it, serve to inspire those who obey and serve Him. When a Christian is going through trials, look to Jesus, for He is able to help (**Hebrews 5:7-9**).

HEBREWS

Chapter Three

1. There are more than 2500 warnings of apostasy in the Bible.
 - a. There are several warnings in the book of Hebrews. Why? Jewish Christians were on the verge of turning back to the Law of Moses.
 - b. **Hebrews 3:12.**
2. We stand in danger of the possibility of apostasy.
 - a. **1 Timothy 4:1-6, Acts 20:29-31, 1 Corinthians 10:12.**
 - b. Apostasy is the fruit of unbelief.
 - (1) Note the “**if**” in **3:6**.
 - (2) An example is Israel (**3:8-11**).
3. The book of Hebrews was written to prevent the apostasy of Christians, a foolish writing indeed if, as some men teach, one could not fall away from Christ so as to be lost.
4. God has provided a way to escape apostasy if we are willing to look for it (**1 Corinthians 10:13**).
- V. **JESUS IS SUPERIOR TO MOSES (HEBREWS 3:1-6).**
 - A. **“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus” (3:1).**
 1. **“Wherefore”** is the connecting link between chapter two and three.
 2. It draws attention to the Son’s unique rank and His redemptive work.
 3. We are to **“consider”** Christ.
 4. The three things in this verse which claim our attention.
 - a. An exhortation is given—consider Jesus.
 - b. The people addressed—holy brethren.
 - c. The Character of Christ—the Apostle and High Priest.
 5. **“Holy brethren”**—They were made holy by the actions of Jesus. They received forgiveness through His blood (**Colossians 1:14**).
 - a. **“Holy”**—“fundamentally signifies separated...in Scripture in its moral and spiritual significance, separated from sin and therefore consecrated to God, sacred” (Vines).
 - (1) In the LXX, “In its primary human reference it denotes those who are pledged to obedience to God” (Kittel).
 - b. **“Brethren”**—The family with whom Christ was willing to be identified. Those united by obedience to Christ.

6. **“Partakers of the heavenly calling.”**
 - a. Those who share.
 - b. It suggests a contrast between the present material world and the immaterial world.
 - c. Heavenly because of its origin and because of the Christians’ citizenship (**Philippians 3:20**).

7. **“Apostle.”**
 - a. Note! It is **“the Apostle.”**
 - b. An apostle is one sent with authority to represent the sender (**John 13:3**).
 - c. **Hebrews 1:1-3**, God speaks through His Son.

8. **“High Priest.”**
 - a. As High Priest He speaks for us to God.
 - b. As the Apostle He is sent from God with His message. As Priest He returns to God as the mediator (**1 Timothy 2:5**).

9. **“Of our profession.”**
 - a. Jesus is the center, the crux of Christianity.
 - b. Jesus, not Moses, is the Head.

B. “Who was faithful to him that appointed him, as also Moses was faithful in all his house” (3:2).

1. The writer is setting a contrast between Moses and Christ.
2. Faithfulness to God is necessary and there are no exceptions (**1 Corinthians 4:2**).
3. Moses was faithful (**Numbers 12:7**).
4. Jesus was faithful in His work (**John 17:1-4**).
5. The writer acknowledges the value of the Old dispensation and proves that the new is better.

C. “For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house” (3:3).

1. “House”—This is not a house of material as wood or stone. It is used in the sense of a household.
2. It is a house made of people; God’s people of both old and new covenants comprise the house.
3. Jesus is the builder of the house. His glory outshines the glory of Moses, because Moses was a servant in the House (**Verse 5**).
4. This declares that Jesus is superior to Moses.

D. **“For every house is builded by some man; but he that built all things is God” (3:4).**

1. No house or household springs into existence by itself. Everything has it's cause; nothing appears spontaneously.
2. God is described as the Creator; the Son is spoken of as the agent of creation **(1:2)**.
3. This shows that the closest possible relationship exists between The Father and the Son.
4. In **verse 3** Jesus is the builder. In **verse 4** God is the builder. The work of one Divine Person is ascribed to the other. This is proof of the complete divinity of the Son, Jesus.

E. **“And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;” (3:5).**

1. As a servant Moses did what he was told (**Exodus 40:16**).
2. The word servant is not “doulos” the ordinary word for slave. It is “therapon” which means free personal service.
3. This shows the superiority of Jesus over Moses. Moses was a servant. Jesus is the Son **(1:2;3:6)**.
4. That which Moses taught was a “**shadow**” of the things taught by Jesus (**Hebrews 10:1; Deuteronomy 18:18-20**).

F. **“but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end” (3:6).**

1. Christians, not Moses and the Israelites, are now God's people.
2. Note!
 - a. The privilege is not irrevocable.
 - b. One must “**hold fast.**” Christians must remain steadfast to Christ to the end of their earthly pilgrimage (**Hebrews 2:1-3; John 8:31; Revelation 2:10**).
3. Jewish Christians were in danger of forsaking the invisible Jesus in Heaven, for the visible Judaism on earth.
4. “**Rejoicing in the hope.**”
 - a. Christians should rejoice in the anticipation of the future.
 - b. “**Hope**” was made known by the Gospel (**Colossians 1:23**). It is laid up for God's people in Heaven (**Colossians 1:5**). It is the “hope of glory” (**Colossians 1:27**).

VI. **A WARNING FROM THE WILDERNESS (HEBREWS 3:7-19).**

- A. **“Wherefore, (as the Holy Ghost saith, To day if ye will hear his voice, Harden not yours hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years” (3:7-9).**

1. Christians are God’s house, but they must remain faithful, “...if we hold fast...” (3:6).
2. The writer of the this great book appeals for faithfulness. The plea is in four parts which includes most of chapters three and four (3:6; 3:7-9; 4:1-10; 4:11-13).
3. The appeals in 3:7-9 and 4:1-10 are based on Psalm 95:7-11.
4. This quote from Psalm 95 was written by inspiration, to reveal the danger of unbelief.
5. When the inspired word is read, the Holy Spirit speaks.
6. When the Holy Spirit speaks and people do not respond promptly and positively, their hearts become hardened to the voice of God so that it makes no impression.
7. “Harden not your hearts.” It is to the heart that God’s Word is addressed (Proverbs 4:23). The heart is where the conscience is convicted (Acts2:36-37).
8. God expects man to be responsive to His Word.
9. When the Israelites fled from Egypt, the people threatened revolt and they persisted in their rebellion and “murmuring” (Exodus 15:24; 16:2,7-12; Numbers 14:2,29; 16:11,41; 17:5,10). God is not pleased with murmuring (Philippians 2:14; Jude 14-16).

B. “Wherefore I was grieved with that generation, and said, They do alway err in their hearts; and they have not known my ways” (3:10).

1. God was displeased with the rebellious Israelites. This is the consequences of their sin.
2. They had heart problems and it did not come from God (James 1:13-16).
3. The Israelites were habitually rebellious (Deuteronomy 9:24).
4. “..they have not known my ways.”
 - a. God’s precepts are also termed His way (Psalm 119:27,32,33-35).
 - b. They turned a deaf ear to the teaching of God’s Spirit (Isaiah 30:8-12).

C. “So I swear in my wrath, They shall not enter into my rest)” (3:11).

1. One can see God’s great indignation against sin. It teaches about God’s hatred of sin and sin demands punishment (Romans 6:23).
2. “Rest”—They shall not enter Canaan (Deuteronomy 12:9). It is called rest because God provided it.

D. “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God” (3:12).

1. A warning to be careful: there is the danger of apostasy. It is always present; it is the consequence of sin.

2. Apostasy is the ultimate consequence of unbelief.
 3. An unbelieving heart is a sinful (evil) heart: Unbelief caused Israel to fall and lose Canaan. The same will cause Christians to fall away from the heavenly Canaan (**Romans 10:10**).
 4. **“...the living God”**—One cannot reject Christ without rejecting God.
- E. **“But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin” (3:13).**
1. To keep from falling away individual action is required. Encourage one another daily, while there is opportunity. This is why Christians should be at every service (**Hebrews 10:25**).
 2. **“...deceitfulness of sin”**-The false promises of sin. Sin promises fruit it does not produce; and it produces what it does not promise (**Hebrews 11:24,25**).
 3. Christians may avoid the “deceitfulness of sin” **IF, IF, IF, IF.....**they follow Jesus!
 4. As long as we live, we will need this exhortation; yet some now say, “Don’t preach to me”!
- F. **“For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end” (3:14).**
1. They had become Jesus’ partners. They must hold on to the confidence (hope), the assurance they had when they started with Him.
 2. Everything depends on Christians’ persevering to the end (**Verses 7,8**).
- H. **“While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation” (3:15).**
1. Two things are to be observed.
 - a. **“...hear his voice.”**
 - b. **“harden not your hearts...”**
 - c. Note! the promptness of the appeal **“Today.”**
 2. The author points out the danger by warning of Israel’s failure in the past.
 3. From this we can learn that the sins of others before us are to be laid to heart so that we may avoid them (**Romans 15:4**).
- I. **“For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses” (3:16).**
1. The Israelites rebelled and only two of that generation who left Egypt entered the land of milk and honey, Caleb and Joshua.
 2. They provoked God to their ruin. “Provoke”—to execute to some action.
 3. We must beware of provoking God.

J. **“But with whom was he grieved forty years? was it not with them that sinned, whose carcasses fell in the wilderness?” (3:17).**

1. Because of unbelief, they sinned and died, and their bodies fell in the wilderness (**Numbers 14:28-32**).
2. We must take heed that we fall not after the same example of unbelief (**Hebrews 4:11**).

K. **“And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief” (3:18,19).**

1. The question of verse 18 points to the conclusion in verse 19.
2. They harkened not to God’s voice; in consequence, their hearts were hardened; unbelief was the result and destruction followed.
3. Unbelief was fatal to Israel. It will be fatal to Christians if they follow the same example.
4. The word “enter” leads into chapter four.

HEBREWS

Chapter Four

INTRODUCTION:

1. This chapter establishes that the promise of entering God's rest yet remains and that we should strive earnestly to obtain it.
2. In the conflict between right and wrong, and between truth and error, we should not make the fatal mistake of failing to lay hold of the heavenly rest.
3. If there is no danger of falling away from the faith, there would have been no need of the Hebrew letter. Chapter four enforces the warning in **3:12** to beware of an evil heart of unbelief with consequent falling.
4. There is no break of thought between chapters 3 and 4.

I. THE REST THAT REMAINS (Hebrews 4:1-11).

A. **“Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it” (4:1).**

1. The exhortation is based upon godly fear.
 1. The fear here suggested is not slavish terror, but cautious care based upon sound reason, including the reality of God and final judgment.
 - b. Godly fear leads to respecting and doing the will of God.
2. Note the “us.” It shows that the author was preaching to himself as well as to the Hebrew Christians.
3. “Rest” is the heavenly rest. God's rest is made sure to all Christians, who like Joshua and Caleb, continue faithful to the end of life.
4. One can “come short of it.” The Israelites came short of Canaan because of unbelief. The heavenly rest will not be reached automatically. There is the possibility of missing it.

B. **“For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it” (4:2).**

1. The good news of entering God's rest, on given conditions, was proclaimed to the Hebrew Christians as well as to the ancient Israelites. This same gospel message is given to us today through the preaching of God's Word.
2. Israel heard the message of God given through Moses, but they did not profit from it. This same message is preached today and many of the hearers do not profit from it.

3. The problem is not with the message, but with the hearers.
 - a. Food taken in, unless it is properly digested has no benefit to the body.
 - b. The same is true with the Word of God.
 - c. The hearers have the responsibility to digest the information (**2 Timothy 2:15**).
 - (1) **Luke 8:4-15**
 - (2) One must hear with the intent to understand what God is saying to man, not what man desires for it to say.
 - d. We cannot be pleasing to God without faith (**Hebrews 11:6**).

C. **“For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world” (4:3).**

1. When one obeys the gospel, he begins to enter the rest. The idea is that a Christian has spiritual rest in Christ Jesus and is complete in the heavenly rest.
2. Trusting faith is the condition to enter the rest.
3. **“...though the works were finished from the foundation of the world.”**
 - a. The message here is that God’s plan to enter His rest predates the creation of the world.
 - b. Failure to enter was not because it was not ready.

D. **“For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest” (4:4,5).**

1. These verses alludes to **Genesis 2:2** and amplifies the statement in **verse 3**.
2. God’s rest on the seventh day from all His works was a type of the everlasting rest that remains.
3. This does not have reference to the sabbatical rest, because the Israelites partook of that rest. But the Israelites never entered the true rest.
4. These two verses prove that God’s rest has long been in existence. God began His rest on the seventh day of creation week (**Genesis 2:2**) and continues in that rest. That rest has been available ever since the world began, and though the Israelites excluded themselves from it, God still desires to share it with mankind. The disobedience of some does not void God’s intentions.

E. **“Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:” (4:6).**

1. This passage restates what was said in verses 3-5.
2. God promised a certain rest which will eventually be entered by the faithful since God promises nothing in vain.

3. The failure to enter Canaan by the first generation of Israelites who fled Egypt became a type: Only believers, such as Joshua and Caleb, can enter the rest that remains. Those who reject the Lord's invitation cannot enjoy the rest it promises (**Matthew 11:28-30**).
- F. **“Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye hear his voice, harden not your hearts” (4:7).**
1. He quotes from **Psalm 95:8a** and shows that the promised rest is still open.
 2. In David's time, long after the wilderness experience, the rest has not been cancelled. Therefore the author reasons it is still open to Christians.
 3. Those hearing God's Word will be softened or hardened (**Isaiah 55:10,11; 2 Corinthians 2:15,16**). May we heed the warning of this text.
- G. **“For if Jesus had given them rest, then would he not afterward have spoken of another day” (4:8).**
1. “Jesus” and “Joshua” have the same form in the Greek text. This is why the KJV reads “Jesus.” The NKJV and the ASV translates it as Joshua. The same word in Hebrew, “Joshua,” is “Jesus” in the Greek.
 2. The rest that the Israelites received at the time of Joshua was temporary and physical. If the rest in Canaan was adequate, why did **Psalm 95** speak about another day 500 years later.
- H. **“There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his” (Verses 9,10).**
1. In **verse 9**, the ASV translates “rest” as “sabbath rest.” It can be translated “sabbath rest,” it does not do harm to the text. The Hebrew writer is not enforcing the observance of the Mosaic sabbath. This has been done away in the Law of Christ (**Colossians 2:14-17; 2 Corinthians 3:11-14**).
 2. The rest the Hebrew writer speaks of is not a thing they are keeping, but something that can be entered (**Verse 11**). The Israelites kept the sabbath day in the wilderness, but they did not enter God's rest.
 3. It is the rest prepared by God for His people, a rest from the toil and ills of a sinful life, procured by all who obey Jesus (**Hebrews 5:8,9**).
 4. When God ceased from His labors, He rested, a type of that which remains for living Christians hope.
 5. When faithful Christians cease from earthly toil, they enter their rest, patterned after God's (Revelation 14:13).
- I. **“Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief” (4:11).**
1. “Labor”—Be diligent, zealous, make every effort.

2. Diligence is necessary for safe entrance into God's everlasting kingdom (**2 Peter 1:5-11**).
3. This demands that Christians make every effort (This includes diligence in Christian development, benevolence and evangelism) to present oneself acceptable to God (**2 Timothy 2:15**).
4. Christians should strive zealously for the rest because it is worth everything.
5. This is a solemn warning against unbelief.

II. THE WORD OF GOD (Hebrews 4:12,13).

A. **“For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart” (4:12).**

1. God's written word must be heeded because He is the living God (**3:12**).
2. The Word of God is living (**1 Peter 1:23-25**).
3. The Word of God will never return to Him void or empty, without fruit (**Isaiah 55:11**).
4. The Word of God offers man rest (**Psalms 119:113-116; 131**).
5. The Word of God is two edged and cuts in every direction. It penetrates and searches the heart of man. The Word lays open the secret parts of our lives. Before God, man is stripped of every possible concealment. When judgment day comes, His Judgment will be infallible and every person will render an account of his life (**Psalms 139:1-4; 1 Chronicles 28:9**).
6. The Bible, God's Word, is no dead letter and it should not be trifled with (**Deuteronomy 32:46,47**).

B. **“Neither is there any creature that is not manifest in his sight: but all things are naked and open unto the eyes of him with whom we have to do” (4:13).**

1. It is clear that God is the judge by Christ Jesus (**Romans 2:16; John 12:48**).
2. God is infinite in knowledge and wisdom, so that every thought, impulse, purpose and act in the whole of creation is at once known to Him (**Proverbs 15:3**).
3. Solomon said, **“Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil” (Ecclesiastes 12:13,14).**
4. Paul said, **“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Corinthians 5:10).**
5. “In the view of the divine origin of God's word, its living and effectual and penetrating power. Let us with all diligence guard against neglect, the deceitfulness of sin, and an evil heart of unbelief in falling away from the living God before whose eyes all is seen and before whose Son all must give an account.” Charles Crouch.

6. “The main business of life is to enter God’s rest. Here we are all but strangers and pilgrims, traveling, like the Israelites in the wilderness, to the promised inheritance. What folly it is, then, to build costly mansions and monuments on these sandy foundations in the desert over which we are now passing so rapidly on our way to the everlasting zion.” Robert Milligan.

III. JESUS, THE COMPASSIONATE HIGH PRIEST (4:14-16).

A. **“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession” (4:14).**

1. In the section, verses 14-16, is a transition. These verses introduces the high priesthood of Jesus.
2. Jesus as high priest is greater than all priests (7:26; 9:24).
3. Another mark of the high position Jesus holds is the designation **“Son of God.”**
4. Jesus has entered heaven itself. The high priests under the Law of Moses passed through a material veil into the Holy of Holies, but Jesus as the Son of God has gone directly into the presence of God (Acts 1:9-11; 7:56).

B. **“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin” (4:15).**

1. Jesus, our high priest, is able to sympathize with us. He is not merely an observer of human life, but has lived the human life, had our experience and sympathizes with us. He is able to help because He is the Son of God and the high priest.
2. An infirmity is a weakness. It may be bodily, spiritually, or morally (John 5:5; Romans 15:1).
3. This is the first time the sinlessness of Jesus is stated in Hebrews (2 Corinthians 5:21; 1 Peter 2:22; 1 John 3:5).

C. **“Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (4:16).**

1. Through Jesus we have access to God. In the Old Testament only the priests could draw near to God. We can approach God on the basis of the blood of Christ (10:19).
2. We can see the superiority of Christianity over Judaism.
 - a. Under the old law none but the high priest could draw near God.
 - b. In Christianity ALL new converts, weak Christians and old Christians have access to the throne of God.
3. **“Boldly.”**
 - a. Literally means “say all.”
 - b. Pour out one’s heart to God.
 - c. Speaking all things with confidence and assurance.
4. The favors offered: Mercy and grace to help in time of need.

5. Presently it is the throne of mercy and grace, but there is a day coming when it will be the judgment seat.

HEBREWS

Chapter Five

INTRODUCTION:

1. The first ten verses look at the priesthood of Christ.
2. The priesthood, in each dispensation, had to do with sin and man's need of offering sacrifice to God.
 - A. In the Patriarchal Age, except for Melchisedek, worship and sacrifice were offered by each patriarch.
 - B. In the Mosaic Age, the priesthood as such began with Aaron and his family. Aaron was the first high priest under the Law of Moses, his son Eleazar being the next in line. All high priests under the Mosaic Law had to descend from Aaron.
 - C. In the Christian Age, Jesus is the High Priest. The author encourages Christians to be steadfast in their confession, relying upon Christ Jesus, our sympathetic High Priest, and to approach God's throne of mercy boldly asking for help in time of need.
3. In chapter five, the author first lists some of the basic qualifications of the high priest under the Levitical system.

I. QUALIFICATIONS OF THE HIGH PRIEST (5:1-4).

- A. **“For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:” (5:1).**
 1. The high priest was to serve between man and God in religious matters, **“...things pertaining to God...,”** holy things, representing man to God.
 2. The high priest was **“taken from among men,”** that he may understand man.
 3. The high priest was to offer gifts (bloodless offering) and sacrifices for sin because all are sinners (**Romans 3:23**).
 - a. Sin separates man from God (**Genesis 2:17; Isaiah 59:1,2**).
 - b. A high priest without a sacrifice has no offering to God; hence there would be no reconciliation between God and man.
- B. **“Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity” (5:2).**
 1. The high priest was to have **“compassion.”**
 - a. Deal gently with moderation, dealing with each one according to circumstances. “The word indicates that an earthly high priest is not to pass over the sin of his fellow man without any regard at all; however, on the other hand he is not to allow himself to be caught up

in his passion and pity for the sinner but he is rather to have a controlled feeling of sympathy” (Linguistic Key To The Greek New Testament).

b. Bear gently with the ignorant. This does not mean that sin was to be excused.

(1) **“Ignorant”**—Sins committed unwittingly or ignorantly (**Numbers 15:28**).

(2) He must be neither too severe or too tolerant.

2. **“...for that he himself also is compassed with infirmity.”**

a. This explains why the high priest must be slow to punish and prone to forgive (**Galatians 6:1**).

C. **“And by reason hereof he ought, as for the people, so also for himself, to offer for sins” (5:3).**

1. The high priest is bound to offer sacrifice for his own sins as well as for those of the people (**Leviticus 16:6,15,16**).

2. This would tend to make him humble and merciful.

D. **“And no man taketh this honour unto himself, but he that is called of God, as was Aaron” (Verse 4).**

1. “honor”—used in the sense of “position” or “office.”

2. Aaron received his priesthood by divine appointment (**Exodus 28:1**). Likewise Aaron’s sons, his descendants (**Numbers 20:23-29;25:10-13**).

3. They did not appoint themselves.

II. JESUS’ QUALIFICATIONS 5:5-10.

A. **“So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee” (5:5).**

1. The quote is from **Psalm 2:7**. The reference is to the resurrection.

2. Jesus, God’s Son, is the divinely appointed high priest. He is high priest because He is God’s Son. His Sonship and priesthood are inseparable.

3. Jesus did not glorify Himself to be made a high priest (**John 8:54**). He did not come in His own name (**John 5:43**).

B. **“As he saith also in another place, Thou art a priest for ever after the order of Melchisedec” (5:6).**

1. The quote is from **Psalm 110:4**. The priesthood of Jesus is of a higher order than that of Aaron. It is independent of fleshly descent.

2. This argument will be developed in detail in chapter seven.

3. As Melchisedec was king and priest, so is Jesus.

- C. **“Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;” (5:7).**
1. The manner in which Jesus became the perfect High Priest is described in detail to encourage faith and obedience to Him (5:7-10).
 2. This passage refers to Jesus’ agony in Gethsemane (Mark 14:32-42).
 3. Like all men in distress, Jesus needed to pray. The prayer was addressed to “Him” (God) who was able to save Him.
 4. Here is proof that God does answer prayer by saying “no,” at times. He was heard (Luke 22:42,43).
 5. Jesus prayed, leaving everything to the will of God. His prayer was out of great reverence and submission to God.
- D. **“Though he were a Son, yet learned he obedience by the things which he suffered;” (5:8).**
1. All of God’s children must be subject to discipline (Hebrews 12:5-11).
 2. It was necessary for Jesus through the bitterness of trials to learn perfect obedience and so be perfectly qualified as God’s High Priest (10:5-10; Philippians 2:5-8).
- E. **“And being made perfect, he became the author of eternal salvation unto all them that obey him;” (5:9).**
1. By going through the suffering and pain of the cross Jesus became the source of men’s salvation (2:9;10:10).
 2. Salvation is characterized in two ways.
 - a. Eternal (9:12).
 - b. Accessible to all who obey.
 - 1a. This is another verse out of this great book that refutes the teaching of Calvinism, predestination.
 - 2b. Jesus as Son was obedient to the Father. Therefore all who expect to be saved must obey Him (John 14:15;23).
- F. **“Called of God an high priest after the order of Melchisedec” (5:10).**
1. The author makes it clear that not by man but by God has Jesus been designated as high priest.
 2. Jesus is high priest like Melchisedec. This means that the priesthood under the Law of Moses has passed away.
- G. **“Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing” (5:11).**
1. The author had in mind to expand on Christ and Melchisedec, but they had become dull of hearing.

- a. This was a condition that came about gradually.
- b. Dullness of hearing is a metaphor for mental sluggishness and spiritual apathy.

H. **“For when for a time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat” (Verse 12).**

- 1. The author is shaming them because they had not grown in Christ to be teachers. A teacher is one who would think and act maturely. But they had gone backward to the point that they needed lessons on the ABC’S or the rudiments of God’s word (**1 Peter 3:15**).
 - a. They were in spiritual infancy on their way to apostasy.
 - b. Because they had not grown, they needed lessons on the initial stages of salvation and were in need of a teacher.
- 2. The Hebrew Christians were in need of milk and not solid food. This is a parallel to children on milk to adults on solid food (**1 Corinthians 14:20; Ephesians 4:13,14; 1 Peter 2:1,2**).

I. **“For every one that useth milk is unskillful in the word of righteousness: for he is a babe” (5:13).**

- 1. This verse teaches a very important lesson the necessity of Christian development and individual spiritual improvement.
- 2. **“Unskillful”**—without experience.
- 3. **“Word of righteousness”**—right teaching or teaching concerning righteousness. They were unskillful in God’s word like an infant is unable to speak correctly.
- 4. **“Babe”**—one who is weak or without power. They were inexperienced in the word of God, amateurs.

J. **“But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil” (5:14).**

- 1. Those of “full age” are those who are mature, who should assume adult responsibilities.
- 2. Adult Christians are able to distinguish between good and evil. They know the difference between good and bad teaching.
- 3. The mark of maturity is to be able to discern truth from error.
- 4. It is a mark of maturity to be able to teach.

HEBREWS

Chapter Six

INTRODUCTION:

1. The first three verses of chapter six is a continuation of the thoughts in chapter five.
2. Having rebuked them for spiritual apathy, he admonishes them to grow.

I. EXHORTATION TO GO ON UNTO PERFECTION (6:1-3).

- A. **“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and eternal judgment” (6:1,2).**
1. Therefore let us leave and go on:
 1. This does not mean that one is to abandon or despise the elementary doctrines. The first principles are not a stopping place, but a door to progress.
 2. The author is simply passing over the basic principles for the time being.
 2. Christians who are growing “on unto perfection” will not dwell on first principles to the neglect of equally important principles. If they did, that would make them lopsided and guilty of one ideaism.
 3. A list of fundamentals.
 - a. This list is by no means exhaustive.
 - b. **“Repentance from dead works.”**
 - a. The reference here is to sinful actions; disobedience to God, or work which will produce spiritual death (**Genesis 3:1-8; Romans 6:23; Hebrews 9:14**).
 - (2) It is the first essential to be preached to those in sin.
 - (3) Repentance happens when one changes his mind regarding sin and returns to God (**Luke 15:11-19; 2 Corinthians 7:10**).
 - c. **“Faith toward God.”**
 - (1) One cannot please God without faith (**Hebrews 11:6**).
 - (2) Faith comes by hearing God’s Word (**Romans 10:17**).
 - (3) “Faith toward God” is faith in the Son through whom God is speaking and through whom one can have access to God (**Hebrews 1:1,2; John 14:6**).
 - (4) The writer will expand on faith in **chapter 11**.
 - d. **“The doctrine of baptisms.”**
 - (1) Some understand this to mean Jewish ceremonial washings (**9:10**).

- (2) The baptisms mentioned here belonged to the reign of Christ and were part of the first principles of Christianity. Today there is only one baptism (**Ephesians:4:5**).
- (3) Baptism was used figuratively several times in the New Testament (**Matthew 3:11; Mark 10:38,39; 1 Corinthians 10:2**).
- e. **“Laying on of hands.”**
 - (1) The ability to do miracles were imparted by the laying on of the Apostles hands and from no other source (**Acts 8:14-18**).
 - (2) It is crucially important that this limitation of that power be understood today.
- f. **“Resurrection of the dead.”**
 - (1) The resurrection of the dead is a fundamental principle to the teaching of Jesus (**1 Corinthians 15:12-14,58**).
- g. **“Eternal judgment.”**
 - (2) Final judgment at the end of the world (**Matthew 25:46; Revelation 20:11-15**).

B. “And this we will do, if God permit” (6:3).

- 1. God’s will must be done. It is better to press on to those teachings which belong to spiritual maturity, in the hope that maturity would come with the teaching.]
- 2. Here he is careful to remind them of the necessity of submitting to the will of God (**John 15:5; James 4:13-17**).

II. A WARNING AGAINST APOSTASY (6:4-8).

A. “For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to open shame” (6:4-6).

- 1. This is one of the most severe warnings in the New Testament. It deals with apostates from the faith who can never be lead back to fellowship with the Lord. They have destroyed their capacity to repent.
- 2. The **“enlightment”** is that through instruction wrought by the gospel (**John 8:12; Ephesians 5:7-14; Colossians 1:13**).
- 3. **“Tasted”** means experienced, as in **Hebrews 2:9**.
- 4. **“Heavenly gift”** is the new life enjoyed in Christ (**John 6:33; Romans 6:3,4; 2 Corinthians 5:17; Colossians 3:1-4**).
- 5. **“Partakers of the Holy Spirit”** means that God’s Spirit is given to dwell in every obedient believer (**Acts 5:32; Romans 8:9**).
- 6. **“The good word of God”** the words of faith, truth and life (**Matthew 4:4; 1 Peter 1:22-25**).

7. **“The powers of the age to come”** are the spiritual energies and resources wrought by God in men in the Christian dispensation through Christ looking to the second coming of Christ.
8. The object is to set before his readers the fearful import of the danger of apostasy. It is impossible to restore those who have turned away after having known Him.
 - a. “When the cord of life and love that binds the true believer to Christ has been once severed, the parties so separated can never again be reunited” (Milligan).
 - b. The backslider still has faith in Christ, even though fallen, and can be nourished back to life; but not the apostate, who has passed “the point of no return.”
9. To **“crucify to themselves the Son of God”** is to reject Christ as one’s Savior and put Him to open shame, as did the Jews.

B. “For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned” (6:7,8).

1. The writer is setting an analogy from nature showing the doom of apostates.
2. Two widely different results that come from the soil.
 - a. **Verse 7** represents fruit-bearing Christians.
 - b. **Verse 8** Speaks of the final burning of apostates (**Matthew 7:15-20**).

III. A WORD OF ENCOURAGEMENT (6:9-12).

A. “But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak” (Verse 9)

1. Having warned them, he now encourages them to greater zeal.
2. The writer is confident their fruit will not be “thorns and briers.”
3. But, be sure that condition is a potential one to them.

B. “For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister” (Verse 10).

1. The reason for his confidence is brought out in this verse. It is their acts of unselfishness.
2. Unselfishness is a character of God Himself.
3. They had render service to their fellow Christians (**Hebrews 10:33,34**).
4. The writer knew that God is just, He could not be unjust and forget to reward those who do good (**Hebrews 11:6**).

- C. **“And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end” (Verse 11).**
 - 1. “Desire”—suggests an intense longing.
 - 2. The writer feels that they must cling to their hope at all cost. It is a hope that is real and full.
- D. **“That ye be not slothful, but followers of them who through faith and patience inherit the promises” (6:12).**
 - 1. Don’t be sluggish or lazy but enduring.
 - 2. Faith and patience are absolutely essential to obtaining the promise.
 - 3. Imitate those like Abraham and Moses, who launched out upon a trust in God.

IV. **THE CERTAINTY OF GOD’S PROMISES (6:13-20).**

- A. **“For when God made promise to Abraham, because he could swear by no greater, he sware by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee” (6:13,14).**
 - 1. To make his promises absolutely sure, He pledged His eternal power.
 - 2. That God swore by Himself indicates that He binds Himself to His Word.
 - 3. God is trustworthy and the oath is a crutch for man in his human weakness.
- B. **“And so, after he had patiently endured, he obtained the promise” (6:15).**
 - 1. During his life Abraham, began to see God working His promises to him.
 - 2. God made a promise about a son; Isaac was born.
 - 3. Abraham grew strong in his faith of God, giving God the glory (**Romans 4:20,21**).
- C. **“For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. (6:16).**
 - 1. “Confirmation”—a “legal guarantee,” the oath puts end to strife and guarantees the truthfulness of the claim.
 - 2. God is condescending to human weakness and custom which places more confidence in a judicial oath than a bare promise, that those who come to God through Christ might be absolutely certain of God’s promises.
- D. **“Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:” (6:17).**
 - 1. God does not vacillate when He makes a promise.
 - 2. Wishing to make man feel confident of His promises, God stands Himself as the guarantee.
 - 3. **“Immutability”**—unchangeableness.

4. **“Heirs”**—those who are Abraham’s spiritual descendants (**Galatians 3:7; 28,29**).
- E. **“That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:” (6:18).**
1. Two immutable things:
 - a. God’s promises.
 - b. God’s oath.
 2. It is impossible for God to break a promise or to take a false oath (**Titus 1:2; Numbers 23:19**).
 3. The assurance of refuge in Christ, as a seaman looks for refuge (safety) in the harbor during a storm, man must look to Jesus as our refuge. (**Hebrews 1:1, 2; Colossians 1:5; Titus 2:13**).
- F. **“Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;” (6:19).**
1. **“Hope”**—sustains and braces the Christian in the midst of all trials.
 2. Without hope one is left to drift.
 3. Christians hope is sure and steadfast, because it is based on the two unchangeable things of **verse 18**. The hope is Christ.
 4. **“and which entereth into that within the veil.”**
 - a. This denotes the Holy of Holies.
 - b. This is where Christ has gone (**9:1-4,23-28**).
- G. **“Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec” (6:20).**
1. Christ has gone into the very presence of God.
 2. “Forerunner”—advance guard or scout.
 3. Christ as the leader has cleared the way to God.
 4. His entrance behind the veil is pledge that His followers, too, will come into the Holiest of all.
 5. The writer explains the order of Melchisedec in detail in chapter 7.

HEBREWS

Chapter Seven

INTRODUCTION:

1. The superiority of the priesthood of Christ over Aaron and the Levitical priesthood is the major theme of **Hebrews 7:1-8:5**.
2. The service which Christ is able to render as our High Priest is one of the strongest reasons for trusting in Him (**Hebrews 7:25**).

I. A CONTINUING PRIESTHOOD (7:1-3)

A. **“For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;” (7:1,2).**

1. The biblical record of Melchisedec is found in **Genesis 14:17-20; Psalm 110:4**.
 - a. Melchisedec was a king and priest.
 - b. Melchisedec was a type of Christ.
 - (1) What is a type?
 - (2) “A type is a real, exalted happening in history which was divinely ordained by the omniscient God to be a prophetic picture of the good things which He purposed to bring to fruition in Christ Jesus.” Wayne Jackson
 - (3) “A figure or ensample of something future and more or less prophetic, called the ‘Antitype’” (Bullinger, 1898, p 768).
 - c. Melchisedec was a historical person. Many try to develop an aura of mystery about him.
2. The author introduced the subject in chapter 5:10 and then interrupted it with a discussion of the immature state of his readers (**5:12-6:12**).
3. In **verses 1-3**, the essential characteristics of Melchisedec are brought out, of whom Christ’s priesthood is patterned.
4. Abraham meets Melchisedec (**Genesis 14:18-20**).
 - a. This reveals that, as stated in verse 7, Abraham recognized Melchisedec as God’s high priest, and as his superior.
 - b. It also reveals that the ancient practice of paying a tenth for the support of God’s religion and true worship existed before Jacob’s vow (**Genesis 28**).
5. **“Being by interpretation King of righteousness, and then also King of Salem, which is King of peace.”**

	<u>Melchisedec</u>	<u>Christ</u>
a.	Priest of God (Genesis 14:18-20).	Priest of God (Hebrews 6:20-7:12).
b.	Righteous among heathen (Genesis 14:18-20).	Righteous among sinners (Hebrews 7:26).
c.	Superior to Abraham (Hebrews 7:2).	Superior to Abraham (Matt.28:18;Jn 8:58)
d.	“King of righteous- ness” (Heb. 7:2).	“Sceptre of right- eousness” (Heb.1:8)
e.	Priest without oath (Heb. 7:21).	Priest without oath (Heb. 7:21).
f.	King and priest (Gen.14:18-20; Heb. 7:1,2).	King and Priest (Zech. 6:12; Heb. 6:20;8:4).
h.	Priest before the law (Heb.7:3).	Priest after the law (Col. 2:14-16).

6. The Hebrew meaning of Melchisedec’s name is “righteousness” or my “king is righteous.”
7. Melchisedec, as king-priest of righteousness and peace typifies the qualities that are characteristic of the Messiah’s kingdom.

B. “Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually (7:3).

1. **Note!** Not that he was literally without parents.
2. In Genesis, there is nothing said about his ancestry.
3. The author is establishing that Jesus is the one predicted in **Psalm 110:4**, and that He not being from Levi, answers the Jewish objections to the priesthood of Christ.
4. “Abideth a priest continually” in the sense that Jesus had no predecessor and no successor, appearing in history as Melchisedec.

II. THE GREATNESS OF MELCHISEDEC’S PRIESTHOOD, AFTER WHOSE ORDER JESUS IS HIGH PRIEST (7:4-10).

A. “Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils” (7:4).

1. From the inspired history the writer of Hebrews established the superior priesthood of Melchisedec over Aaron and the Levitical priesthood.
2. Melchisedec received tithes of Abraham.
3. Melchisedec blessed Abraham.

- B. **“And verily they that are of the sons of Levi, Who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:” (7:5).**
1. The Levities had divine authority to receive tithes of the people.
 2. Abraham, whose seed they claim to be (**John 8:33-40**), paid tithes to Melchisedec.
 3. There is no record that Abraham was under a commandment or divine law requiring such tithing.
 4. Yet, Abraham’s tithing acknowledged Melchisedec’s greatness.
- C. **“But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises” (7:6).**
1. The priesthood of Melchisedec is in a different category altogether. It takes precedence over the Levitical priesthood.
 2. Melchisedec had no commandment to take tithes, but he did receive tithes from their ancestor.
 3. Melchisedec also showed himself superior by performing another priestly function: **“blessed him that had the promises.”**
- D. **“And without all contradiction the less is blessed of the better” (7:7).**
1. The general rule is “the less is blessed of the better.” Since Melchisedec blessed Abraham, Melchisedec possessed the greater dignity.
- E. **“And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth” (7:8).**
1. The writer has set up a contrast between Jewish priesthood and the priesthood of Melchisedec.
 2. The men of the Jewish priesthood died and their deaths were recorded.
 3. There is no record of Melchisedec’s death or of his priesthood ceasing.
 4. Melchisedec as a historical person did die, but the Scriptures did not record his death.
- F. **“And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him” (7:9,10).**
1. Melchisedec is greater because Levi paid tithes to him. Levi was Abraham’s great-grandson and was not born when Abraham paid tithes.
 2. Loins refers to the place of generation and reflects Old Testament usage in passages such as **Genesis 35:11**.
 3. Levi was, so to speak, in Abraham’s loins and thus even Levi gave a tithe to Melchisedec.

4. This was a softened way of expressing a truth rather hard for them to accept, that Melchisedec's priesthood was of a superior nature than the Levitical priesthood.

III. THE LEVITICAL PRIESTHOOD AND THE LAW OF MOSES, BEING IMPERFECT, HAD TO BE SUPERSEDED (7:11-19).

A. "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not after the order of Aaron?" (7:11).

1. The Levitical priesthood and the Law of Moses were not adequate to deal with sin (**10:4,11**).
2. The law of Moses could not give life; it acted as a custodian until God's plan was completed in Christ (**Galatians 3:21-29**).

B. "For the priesthood being changed, there is made of necessity a change also of the law" (7:12).

1. Any change in priesthood made a change of law mandatory. The Law of Moses and the priesthood went hand and hand together. One rested upon the other.
2. Since a new priesthood was promised **Psalm 110:4**, the imperfection of both priesthood and law was necessarily implied therein.

C. "For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar" (7:13).

1. **Psalm 110:4** is a reference to the Messiah, Jesus. Since all Jewish priests were of Levi, this proves that a change in priesthood would set aside the Law of Moses.
2. The Messiah could not serve as a priest under the Law of Moses, because He was of the tribe of Judah (**Isaiah 11:1-5; Micah 5:2; Genesis 49:10**).

D. "For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood" (7:14).

1. The ancestry of Jesus was well known.
2. It was also known that nothing was said in the Law of Moses about priests serving from Judah.

E. "And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec" (7:15-17).

1. No Levitical priest could be a priest for ever.

2. The Levitical priest became a priest solely because of his parents.
 3. The new priesthood owes its existence to one in whom resides intrinsically the power of a life that cannot be destroyed.
 4. The new priesthood is not only of a different order, but a different realm. It is heavenly not earthly: spiritual, not material; and eternal.
- F. **“For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God” (7:18,19).**
1. Disannulling-to cancel completely.
 - a. “A setting aside...with reference to a commandment; in Heb. 9:26 with reference to sin, lit., for a putting away” (Vines).
 - b. “The word was a legal term used in the papyri for the cancellation or annulment of a legal enactment. Here it has the idea ‘cancellation has taken place’” (Linguistic Key To The Greek New Testament, p. 687).
 2. Commandment-the Law Of Moses.
 3. The Law of Moses was set aside, canceled because of its imperfections.
 4. The law had a purpose, it was designed only to introduce Christ who brought perfection.
 5. The law was weak and could not bring real lasting fellowship with God.

IV. **THE SUPERIORITY OF THE NEW PRIESTHOOD (7:20-28).**

- A. **“And inasmuch as not without an oath he was made priest: (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec;)” (7:20,21).**
1. Christ is a perpetual priest conformed by an oath (**Psalm 110:4**).
 2. The inauguration of the Aaronic priesthood rested on a divine command (**Exodus 28:1**). There is no mention of a divine oath as in **Psalm 110:4**. This teaches the superior dignity of Melchisedec’s priesthood.
- B. **“By so much was Jesus made a surety of a better testament” (7:22).**
1. The oath makes Jesus the surety of a better covenant.
 2. Surety—“bail, the bail who personally answers for anyone, whether with his life or his property” (Vines).
 3. Jesus is our security, guarantee, that there will be no annulment of this new and better covenant.
- C. **“And they truly were many priests, because they were not suffered to continue by reason of death: But this man, because he continueth ever, hath an unchangeable priesthood” (7:23,24).**

1. Under the Levitical system there were many priests because they were mortal.
2. Christ as the High Priest is one that abides through eternity.

D. “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them” (7:25).

1. This verse teaches about saving power of Jesus.
2. Jesus can do what the Law of Moses could not. Through Jesus man can draw near to God.
3. “Uttermost”—“Unto completeness,”
 - a. In expressing distinctions in time “for all time.”
 - b. “Fully and completely” (Linguistic Key To The Greek New Testament).
4. “**Intercession**”—“To make intercession, to intercede for another” (L.K.G.N.T.)
 - a. Jesus is the sole mediator or intercessor.
 - b. This means that it is futile to look to angels or dead saints or to Mary as do the Roman Catholics.
 - c. Those who look to anyone other than Christ as an intercessor shows a failure of confidence in the ability and power of Jesus as our intercessor (**1 Timothy 2:5**).

E. “For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens” (7:26).

1. Jesus is free from the slightest taint of imperfection.
2. Under the Law of Moses, the high priest was to be unblemished in all physical respects (**Leviticus 21:16-24**).
3. Jesus was and is separated from sinners. The writer has set a contrast between the moral and ethical perfection of Jesus and the outward purity of the Levitical priests.

F. “Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this he did once, when he offered up himself” (7:27).

1. This is a contrast between the daily sacrifices of the Levitical priest and the one time sacrifice of the perfect High Priest, Jesus.

G. “For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore” (7:28).

1. Priests under the law had weakness.
2. Christ consecrated with an oath (**Psalm 110:4**), has no weakness (**Hebrews 5:8,9**).

HEBREWS

Chapter Eight

INTRODUCTION:

1. The first covenant was given through Moses to Israel at Mt Sinai, about 1491 B.C.; it included the Ten Commandments as its core.
 - a. It was intended for the nation of Israel.
 - b. It was to act as a temporary law until Christ came (**Galatians 3:19;24-29**).
 - c. It contained both spiritual and carnal aspects, but was comparatively carnal in nature (**Hebrews 7:16**).
 - d. Jesus was to fulfil it (**Matthew 5:17,18; John 19:28,29**).
2. The New Testament was given through Christ in A.D.30.
 - a. It is the constitution of a religion which is individual, congregational, and world-wide in nature.
 - b. Is intended for all men of every nation.
 - c. It was given to last until the end of time (**Matthew 28:18-20**).

I. PRIEST IN A BETTER REALM (8:1-5).

- A. **“Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;” (8:1).**
 1. Jesus having accomplished His work of sacrifice, is now enthroned in heaven (**Acts 7:54-56**).
 2. He is High Priest, His sitting suggests His Kingly state.
- B. **“A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man” (8:2).**
 1. Jesus is now a minister of the heavenly sanctuary. That God pitched and not man.
 2. The old tabernacle was constructed by God’s direction. The heavenly sanctuary is wholly God’s work.
 3. The heavenly sanctuary, where Christ ministers has nothing to do with temporary, shadowy things. His ministry, then, is a superior ministry because it is done in a superior place.

- C. **“For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer” (8:3).**
1. The main function of a high priest is offering “gifts and sacrifices.”
 2. Jesus is no exception. He offered Himself (**Hebrews 7:27; 9:12**).
 3. Jesus sitting at the right hand of God shows that His sacrifice was sufficient and is honored in heaven (**1 Peter 3:22**).
- D. **“For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:” (8:4).**
1. Every offering under the Law Moses had to be made by a priest of the tribe of Levi (**Numbers 18:1-7**). Jesus came from another tribe (**Hebrews 7:13, 14**).
 2. This verse shows one reason why Jesus is in heaven.
 3. Some use this verse to show that the Law of Moses is still in force. They are not being honest with the evidence in this great book.
 4. The temple at this time was still standing in Jerusalem, in which offerings were still being made. The offerings in the temple were not acceptable to God. The context of the book of Hebrews teaches that the Law of Moses had been done away with. There are other passages that show that the Law of Moses was not binding at this time (**2 Corinthians 3:6-14; Colossians 2:14-17; Galatians 5:4**).
- E. **“Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount” (8:5).**
1. This verse reveals the true nature of the Levitical priesthood and the Law of Moses.
 2. They were a copy or shadow of that in heaven on which they depended for their existence and from which they derived their purpose.
 3. Moses received specific instructions and was given divine warning before he began to build.
 4. Christians ought to exercise diligence and care to ascertain the will of God and Christ in the worship and work of the church. To many follow the dictates of their wisdom or the inclination of their fleshly lusts rather than the Scriptures.
 5. In the New Testament Jesus has given instructions concerning worship and the church (**John 4:24; 2 John 9; Titus 2:7**).

II. THE MORE EXCELLENT MINISTRY OF CHRIST AS MEDIATOR OF THE BETTER COVENANT (8:6,7).

- A. **“But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises (8:6).**
1. Jesus’ ministry is superior because it takes place in the heavenly realm.
 2. Jesus’ ministry is superior it is enacted on better promises (**2 Peter 1:3,4; Hebrews 8:10,11**).
- B. **“For if that first covenant had been faultless, then should no place have been sought for the second” (8:7).**
1. The old law was weak (**7:18,19**). It was not able to accomplish the purpose of bring not one into permanent fellowship with God.
 2. This does not mean that the old law had errors in it. It was weak in the sense that it was not designed to provide permanent forgiveness of sin.
 3. The old law accomplished the purpose for which God gave it (**Galatians 3:21, 23-28**).

III. THE SUPERIORITY OF THE NEW COVENANT (Verse 8-13).

- A. **“For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah” (8:8).**
1. This verse is a plain statement that the Law of Moses did not meet the needs of man. Thus a new covenant was prophesied by Jeremiah (**Jeremiah 31:31-34**).
 2. God found **“fault with them,”** the people as well as the law.
 3. The new covenant was to be made with God’s people spiritual Israel (**Galatians 3:29**).
- B. **“Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord” (8:9).**
1. The Israelites failed to keep the first covenant.
 2. A covenant is only binding between two parties when both keep it.
 3. Israel’s unfaithfulness made void their claim or right to the law’s continuance, and explains why God rejected them as His people (**Isaiah 59:1-15; Jeremiah 6:16; Ezekiel 33:31; Hosea 4:6; Amos 2: 4,5; Matthew 27:21-25**).
 4. The Old Testament can be summed up as the perpetual failure if Israel to live up to the terms agreed upon in the covenant.

- C. **“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 write them in their hearts; and I will be to them a God, and they shall be to me a people:” (8:10).**
1. The author now sets forth the nature of the new covenant.
 2. The new covenant contains laws written in the mind and the heart, not on tables of stone. When a law is written on the heart and in the mind, it is kept by choice instead of compulsion.
 3. God’s word is written in our hearts, but not by direct revelation. It was written through the preaching and teaching of that which was recorded (**Romans 10:17; John 20:30,31**).
- D. **“And they shall not teach every man his neighbor, and every man his brother, saying know the Lord: for all shall know me, from the least to the greatest” (8:11).**
1. Under the Law of Moses children were born into covenant relationship with God; and they had to learn of God later, or they would never know Him.
 2. Under the Law of Christ, all must learn of God first (**Matthew 28:18-20; John 6:44,45; Romans 10:17**).
 3. This rules out infant church membership.
 4. There is no distinction made between classes, there is no priestly class. God is accessible to all.
- F. **“For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more” (8:12).**
1. Under the Law of Moses, there was a remembrance of sin from year to year (**Hebrews 10:1-4**).
 2. There was not a complete, final or permanent forgiveness of sin.
 3. Forgiveness under the new covenant is full, complete, and put, one in fellowship with God. This is the most blessed thing a man could ever receive (**2 Corinthians 5:17; Titus 3:5; 1 John 1:7**).
 4. Because of Jesus’ once and for all sacrifice (**7:27**), God’s forgiveness is final.
- G. **“In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away” (8:13).**
1. As a religious system, the old covenant became obsolete at the cross (**Colossians 2:14**).
 2. It did act as a civil institution until Jerusalem and the temple fell in 70 A.D.

HEBREWS

Chapter Nine

INTRODUCTION:

1. The author discussed at length the priesthood of Christ in chapters 4-7, and the “better covenant” in chapter 8, he now begins to contrast the service and ordinances of the old tabernacle and the ministry of Christ in the new.
2. The high priest rendered service to those who worshipped at the old earthly tabernacle that prefigured Christ who serves in the heavenly tabernacle. The author shows the superior nature of Christ’s sacrifice and His ministry.
3. The object of the writer in this contrast is not to dishonor the Old Covenant, which was God-ordained and fulfilled its purpose, but to exalt Christ and the New Covenant.

I. THE JEWISH TABERNACLE (9:1-5).

A. **“Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary” (9:1).**

1. In the first covenant there were divinely appointed procedures for worship.
2. The worship was performed in a earthly, material and physical place.
3. In describing the tabernacle, the writer shows what is taught in **8:5-8** contrasting the heavenly sanctuary not made with hands as compared to the earthly sanctuary.
4. Sanctuary—refers to the tabernacle as a whole with two separate compartments.
 - a. NOTE! The auditorium of the meeting house of the church is not a sanctuary!
 - b. There are many who call the auditorium the “sanctuary.” They are not correct in calling it this.
 - c. Sanctuary—“the neuter of the adjective hagios, holy, is used of those structures which are set apart to God” (Vines).
 - (1) The Tabernacle in the wilderness.
 - (2) The Temple in Jerusalem.

B. **“For there was a tabernacle made; the first, wherein was the candlestick, and the table, and shewbread; which is called the sanctuary” (9:2).**

1. In the first room of the earthly tabernacle was the golden candlestick with seven lamps burning olive oil.
2. Candlestick—olive oil lamps.
3. The Table was covered with gold and held the 12 loaves of sacred bread.

4. All things were made according to the pattern that God gave Moses (8:5).
- C. **“And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly” (9:3-5).**
1. The **“Holiest of all”** was the most sacred part of the tabernacle.
 2. The **“golden censer”** most likely was the altar of incense. Some think that it was golden censer used by the high priest on the Day of Atonement (**Leviticus 16:12**).
 3. The **“tables of the covenant”** were the Ten Commandments.
 4. There is nothing known of the history of these articles. Perhaps they were lost or taken when the Philistines captured the Ark in battle (**1 Samuel 4:1-11**). In Solomon’s day there was nothing in the Ark except the two tables of stone (**1 Kings 8:9**).
 5. **“Cherubims”**—Two figures made of gold, at each end of the mercyseat. They were the carriers of the divine glory and the Shekinah. Shekinah describes the visible presence of Jehovah. The word does not occur in the Bible, but is alluded to a number of times (**Exodus 14:19; Isaiah 60:2; Ezekiel 43:1-5; 2 Chronicles 7:1**).
 6. The **“mercyseat”** was the place where blood was sprinkled on the Day of Atonement.

II. THE TABERNACLE SERVICE (9:6-10).

- A. **“Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God” (9:6).**
1. The priest went into holy place daily to serve. They would dress the lamps, offer incense and change the bread weekly.
 2. The priests could go only so far, in their service in the Tabernacle. They could never enter the Holy of Holies, the presence of God.
- B. **“But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:” (9:7).**
1. The high priest could only go into the Holy of Holies and he could only go in once a year. This was on the Day of Atonement (**Leviticus 16:1FF**).
 2. **“Errors”**—This term can refer to sin in general. It ordinarily refers to sin of ignorance.

C. **“The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:” (9:8).**

1. The Holy Spirit declares that the way to the Holiest of all, the heavenly one, was not yet opened.
2. Under the Law of Moses, there was no direct access to God. The average person could not enter the tabernacle at all. The priest could go only into part of it and the high priest went only into the Holy of Holies once a year. Thus the tabernacle was a barrier to the “Holiest of all,” the higher realm of Divine Presence.
3. The author is anticipating the statements in **10:19,20**. There Jesus is pictured as opening the way through the veil by His sacrifice.

D. **“Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;” (9:9).**

1. This shows the imperfection of the gifts and offerings that they offered could not heal the conscience.
2. It could not make the worshiper perfect or complete in conscience.

E. **“Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation” (9:10).**

1. The old system dealt only with food, drink and various washings.
2. These were fleshly ordinances imposed until the time of the New Covenant, the Christian Age.

III. THE HIGHER, PURER, AND MORE PERFECT MINISTRY OF CHRIST (9:11-14).

A. **“Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered once into the holy place, having obtained eternal redemption for us” (9:11,12).**

1. The appearance of Christ was the climax of the Old Testament. His redemptive sacrifice and ministry is contrasted with the ministry of the Old Covenant.
2. The high priest under the Law of Moses offering gifts and sacrifices, could not make himself perfect (**Vs. 9**). He had to make an offering every year.
3. The Messiah’s offering was done once for all for eternal redemption.
4. Jesus entered through His own blood by virtue of His death. What a contrast between a brute beast slain involuntarily without consent and without foreknowledge and the Son of God who laid down His own life deliberately and freely (**Philippians 2:5-8**)!

B. **“For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (9:13,14).**

1. The blood of animals secured a fleshly purification.
2. The writer’s argument is twofold. If the blood of goats and bulls, and the ashes of a heifer cleanse how much more will the blood of Christ cleanse.
3. The blood of Christ is greater. It can remove the inward sin that is in the heart and bring full forgiveness of sin.
4. Jesus did not go to the cross as a reluctant victim. His sacrifice was a deliberate act of obedience to God (**Hebrews 5:8,9**).
5. **“Eternal Spirit”**- This is not a reference to the Holy Spirit, but to Christ’s own spirit and spiritual nature.
6. The purging of the conscience is in contrast to the old sacrifices that could cleanse only the flesh.

IV. MEDIATOR OF THE NEW COVENANT (Verses 9:15-22)

A. **“And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance” (9:15).**

1. A mediator is one who reconciles estranged parties.
2. By His death, the New Covenant annulled the Old Covenant, offering the promise of eternal inheritance.
3. The atonement of Jesus obtained redemption of all called who died in faith under the first test ament, which could not make them perfect.
4. Jesus’ death was retroactive, cancelling the sin of all the faithful in the Old Testament that the blood of animals could not do (**Hebrews 10:4**).

B. **“For where a testament is, there must also of necessity be the death of the testator” (9:16).**

1. This is a picture of the last will and testament of one who bequeathed an inheritance.
2. In His will to faithful believers Jesus bequeaths His love, His name, His peace, His joy and hope of eternal life in His heavenly home.

C. **“For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth” (9:17).**

1. This is true according to the practice of God and civilized men everywhere.
2. The conclusion is that the New Testament has been in force since the death of Jesus.

D. **“Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, Saying, This is the blood of the testament which God hath enjoined unto you” (9:18-20).**

1. The testament God gave through Moses was not dedicated without blood.
2. Yet it was done away to make room for Christ’s testament which was dedicated with more precious blood.

E. **“Moreover he sprinkled with blood both the tabernacle, and the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission” (9:21.22).**

1. The sprinkling of the completed tabernacle and its vessels occurred about a year after the sprinkling referred to in **verses 19,20 (Exodus 40:1-17).**
2. **“Almost all,”** but not all, is the general rule that everything used in worship and the worshiper had to be purified by blood (**Leviticus 17:11**). The exception being for the poor (**Leviticus 5:11-13**).
3. Blood offering was essential for the atonement of sin under the law.

V. **THE MORE IMPORTANT SACRIFICE OF CHRIST (9:23-28).**

A. **“It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these” (9:23).**

1. If animal sacrifices cleansed the (type) tabernacle and all that related to it, then it will take a better sacrifice for the heavenly (antitype). This is not to say heaven required purification. But man could only be cleansed after the sacrifice of His Son. This shows that God is accessible to all because of the death of Jesus.
2. Entrance into heavenly things required a more perfect cleansing.

B. **“For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us;” (9:24).**

1. The sanctuary is identified for the first time as heaven itself, the spiritual sanctuary. The sacrifice made must be in keeping with the dignity of the heavenly place, a sacrifice whose requirements can only be met by the Son of God.
2. Jesus is in heaven representing man to God (**Hebrews 7:25; Romans 8:34; 1 John 2:1**).

C. **“Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered**

since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself” (Verses 25,26).

1. Only once did Christ suffer at the end of the Jewish Age, demonstrating the superiority of the Christian Age. This shows that Christianity is superior to the Law of Moses and the power of Christ over the devil (**1 John 3:8**).

D. “And as it is appointed unto man once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation” (9:27,28).

1. As man dies once, after which follows judgment, so the death of Jesus, as a sin offering, was necessary but once; after which He will return, as Savior, to receive those faithful Christians that wait for Him, unto salvation.
2. Truly the precious benefits of His death will be gloriously apparent when He appears the second time for those who eagerly wait for Him in that great day to gather the fruits of His sacrifice.

HEBREWS

Chapter Ten

INTRODUCTION:

1. The true nature and limits of the Law of Moses is set forth clearly in this chapter and in **Galatians 3**.
2. The perfect service of Christ as High Priest is seen most clearly in the supreme value, power, and purpose of His sacrifice, which was typified by the imperfect service of the Levitical priesthood.
3. The author in this chapter reveals the fact that Christ has made full, true and final atonement for sin (**10:18**).

I. THE INSUFFICIENCY OF THE LEVITICAL OFFERINGS (10:1-4).

A. **“For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect” (10:1).**

1. The Law of Moses was good, but it was only a shadow of better things to come. There was not a complete remission of sin under the Law of Moses.
2. The law was a **“shadow.”**
 - a. A shadow is only an outline. This means that the law was only an outline.
 - b. **Colossians 2:14-17.**
3. **“A shadow of good things to come.”**
 - a. The future, not when the epistle was written, but at the time the Law of Moses was instituted.
4. The sacrifices that were made year after year could not remove sin or make perfect.

B. **“For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sin” (10:2).**

1. This verse clearly, plainly and forcefully shows the impotency of the Law of Moses and animal sacrifices.
2. Animal sacrifices were inadequate to compensate for the wrong, sins of man, done to God.
3. **“No more conscience of sin.”**
 - a. If the worshipper had been cleansed by the sacrifice of animals, he would no longer be apprehensive about sin. This implies that a single

offering for sin could bring about a cleansing of the conscience. The Law of Moses could not do this.

4. The perfect sacrifice for sin brings to an end the torment of the conscience caused by sin. The animal sacrifices of the law had no such power, or they would not have been repeated.

C. **“But in those sacrifices there is a remembrance again made of sins every year: (10:3).**

1. There was a remembrance of sin made every year because there was not a satisfactory atonement offered.
2. The author has shown us a contrast of remembrance of sin under the Old Testament and no more remembrance of sin under the New Testament (8:12).

D. **“For it is not possible that the blood of bulls and of goats should take away sins” (10:4).**

1. Their own common sense should have taught the Jews this lesson.
2. The inefficacy was not a lack of concern on God’s part (John 1:29; 3:16).
3. God confirmed the temporary and typical nature of such animal offerings (Psalm 40:6).

II. THE PERFECT SACRIFICE (10:5-7).

A. **“Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me” (10:5).**

1. Verses 5-7 is a quote from Psalm 40:6-8. This refers to the time the Messiah was to be born in the flesh.
2. Jesus had to be born “of woman” as a man to have a body suitable as a sin offering.

B. **“In burnt offerings and sacrifices for sin thou hast had no pleasure” (10:6).**

1. Burnt offerings were a part of God’s will, but they were not His final plan.
2. This statement must be understood in the light of God’s ultimate purpose revealed in the gospel of Christ.

C. **“Then said I, lo, I come (in the volume of the book it is written of me,) to do thy will, O God” (10:7).**

1. Jesus came to do the will of the Father (John 5:30; 6:38).
2. The words quoted here were spoken prophetically of Jesus by David.
3. “The volume of the book” is translated “In the roll of the book” by the American Standard (1901). The rolling it forward or backward was done in reading.

4. The Jews had great respect for the Old Testament and David. They could not lightly discount or logically deny what **Psalm 40:6-8** says.

III. THE ALL-SUFFICIENCY OF CHRIST AS TRUE AND FINAL SACRIFICE (10:8-10).

A. **“Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;” (10:8).**

1. To avoid any misunderstanding the author makes it clear that the sacrifices under the Law of Moses were according to God’s law and in that sense were acceptable.
2. Those sacrifices were not meant to be permanent. They could not truly atone for sin, permanently. Those offerings did typify the real atonement.

B. **“Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second” (10:9).**

1. Jesus came to do God’s will in a full and final sense. The Levitical sacrifices were not adequate, so Jesus gave Himself.
2. Jesus came to fulfill the first, taking it out of the way, replacing it with the ultimate covenant, Christianity.

C. **“By the which will we are sanctified through the offering of the body of Jesus Christ once for all” (10:10).**

1. Jesus offered His body on the cross and because of this offering man can now have fellowship with God.
2. **“Sanctified”** here carries the idea of being set apart from sin to God, being made holy because of sins remitted and life committed to God.
3. Jesus’ offering was according to the will of God. It was a perfect sacrifice and God took delight in this offering and forgave sin.

IV. THE EXALTED CHRIST (10:11-18).

A. **“And every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins:” (10:11).**

1. The Jewish priest’s service and offering was continual, which proves its imperfect nature.
2. The key to understanding this contrast is the **“once for all”** offering of Jesus, mentioned in **verse 10**.
3. The priest repeatedly served in the offering of sacrifices. But those offerings could not take away sin.

B. “But this man after he had offered one sacrifice for sins for ever, sat down on the right hand of God” (10:12).

1. Having made the complete, all-sufficient offering for all sin “forever,” He took the throne, the most honored seat, at God’s right hand, in heaven.
2. His work as High Priest in that sense is forever finished; though He remains the one mediator between God and man (**7:25; 1 Timothy 2:5**).

C. “From henceforth expecting till his enemies be made his footstool” (10:13).

1. He patiently waits, as predicted in **Psalm 110:1-4**, until all who oppose His priesthood and reign are defeated.
2. Note! **1 Corinthians 15:24-26; Acts 2:34,35; Hebrews 1:13**.

D. “For by one offering he hath perfected for ever them that are sanctified” (10:14).

1. These are all who by faith are baptized into Christ, becoming sons of God according to His will (**Romans 6:3-5; Galatians 3:26,27**).
2. This is the only true basis of the one hope all need, eternal hope.

E. “Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more;” (10:15-17).

1. The author adds this additional testimony from the Holy Spirit by quoting Jeremiah (**Jeremiah 31:33**).
2. This is proof that the Holy Spirit inspired the Old Testament prophets (**2 Peter 1:20,21**).

H. “Now where remission of these is, there is no more offering for sin” (10:18).

1. When any accountable sinner accepts, by obedience, what is thus provided and freely offered to all alike in sin, there is nothing else that could possibly be needed.

V. THE NEED OF EVERY CHRISTIAN IN DRAWING NEAR IN OUR OWN ASSEMBLING (10:19-25).

A. “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,” (10:19).

1. In following the Law of Moses, the Holy of Holies was off limits to the average Jew. There was a barrier that kept men at a distance.
2. Now the way is open by the blood of Christ (**John 14:6**).

- B. **“By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;” (10:20).**
1. The way is new, a consecrated way.
 - a. **New**—“the word indicates ‘fresh’ not only in the sense that it was a way which was before unknown, but also as one that retains its freshness and cannot grow old” (Linguistic Key To The Greek New Testament, p. 703).
 - b. **Consecrated**—“to inaugurate, to dedicate. The word is used in the LXX of the inauguration (dedication) of the altar, the temple” (**Deuteronomy 20:5**) (ibid). The inauguration or dedication of the New Testament, Christianity, the kingdom (**9:18**).
 2. It was opened **“through...his flesh”** because His body poured out the redeeming blood by which we are saved.
 3. It is a living way because it never needs reopening by a new sacrifice for sin, and He always lives (**10:18; 7:25**).
- C. **“And having an high priest over the house of God;” (10:21).**
1. The **“house of God”** is His family, church, the Kingdom (**1 Timothy 3:15**).
 2. He is over God’s house as King, as well as Priest. He is truly the royal head and ruler as well as our High Priest in Heaven.
- D. **“let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” (10:22).**
1. We are encouraged to **“draw near”** to God with a true, sincere heart, **“in full assurance of faith”** not because of any merit of our own, but because of the merit of Christ’s atonement for sin.
 2. **“Our bodies washed”** is a reference to baptism. In the New Testament baptism is described in terms of washing (**Acts 22:16**).
 3. Taken together the sprinkling of the heart and the washing of the body stands for the process of conversion (**Acts 2:37-38**).
 4. Under the Law of Moses God’s people could only “draw near” after offerings and sanctification had been completed. The same is true in Christianity, one cannot draw near until he has obeyed the terms of the gospel (**5:8,9**).
- E. **“Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)” (10:23).**
1. The exhortation is to cling to, to hold fast. Christians are not to waver in their faith confessed in Jesus (**Ephesians 4:14,15**).
 2. “For he is faithful that promised.” God’s integrity and dignity is added to the merit and power of Christ’s blood as grounds of assurance.

F. **“And let us consider one another to provoke unto love and to good works:” (10:24).**

1. Let us care for one another, stir and stimulate each one to love God and each other, and stand ready to help in **“good works.”**
2. Neglect by weak members is grave sin even today.
3. There yet remains great need **“to provoke unto love and to good works,”** in the view of many souls being lost to powerful forces of evil in our time such as Materialism, paganism, modernism and liberal-ism, extremism and radicalism, sectarianism etc.

H. **“Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching” (10:25).**

1. When?
 - a. The day of our assembling together is not specified in the verse and the day and time of the assembly has been variously read into this text.
 - b. The Lord’s Day is certainly included (**Acts 20:7; 1 Corinthians 16:1,2; Revelation 1:10**).
 - c. But other assemblies of the church were NOT excluded (**Acts 2:42, 46,47; 5:42**).
 - d. There should be **“joy”** in every Christian heart in view of every assembly.
2. Why?
 - a. That we may meet with The Lord and receive blessing for a study of His Word (**Matthew 18:20**).
 - b. The assemblies of the church offer excellent opportunities for encouraging mutual love and helpfulness.
 - c. The assemblies encourage the growth of the kingdom and spread of the gospel.
 - d. The assemblies fortify our faith for “the day” of persecution, calamity, death, final judgment and eternity.
3. Why is absenteeism so wrong?
 - a. We deprive ourselves of needful edification (**1 Peter 3:15**).
 - b. We become stumbling blocks to others (**Matthew 5:13-16**).
 - c. Then we forsake the assembly, we forsake the sinner’s only hope (**Hebrews 10:26**).
 - d. One cannot **“seek ye first the kingdom of God”** by absenteeism from the assembly (**Matthew 6:33**).
 - e. Attending every service is good for the Christian! This makes it a sin not to attend (**James 4:17**).

VI. FURTHER WARNING AGAINST APOSTASY (10:26-39).

A. **“For if we sin wilfully after that we have received the knowledge of truth, there remaineth no more sacrifice for sins” (10:26).**

1. Sin—“To err, miss the mark, to wander from the law of God, violate God’s law.” Thayer’s Lexicon of the New Testament.
2. **1 John 3:4; James 4:17; James 1:14,15; 1 John 5:17; 1 Corinthians 5:6.**
3. Wilful sin—A sin committed voluntarily, of one’s own accord, willingly and deliberately, not inadvertently or error, after learning the truth.
 - a. Sins of habit deliberately persisted in (**Psalm 19:13; Numbers 15:30-36**).
 - b. In this verse wilful sin refers to a Christian’s abandonment of Christianity. Once he does that there is no more sacrifice for sin, for he has rejected Christ, the only sacrifice.
4. Knowledge—The word here means more than gaining a mere objective knowledge of truth. It means full knowledge such as gained by the active application of one’s mind to study and practice of the truth (**Hebrews 6:4-6; James 4:17**).
5. “There remaineth no more sacrifice for sin.”
 - a. A deliberate sin leaves the sinner without salvation, because he has abandoned Christ and the benefits of Christ’s sacrifice.

B. **“But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries” (10:27).**

1. This is a reference to final judgment and eternal punishment to be given those who set aside God’s commands to follow their own.
2. Examples from Scriptures.
 - a. Fire from Heaven consumed 250 **Numbers 16:35**.
 - b. Fire from God devoured Nadab and Abihu **Leviticus 10:1,2**.
 - c. **Hebrews 12:29; 2 Thessalians 1:6-9**.

C. **“He that despised Moses’ law died without mercy under two or three witness: Of how much sorer punishment, suppose ye, shall he be thought 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?” (10:28,29).**

1. Those who set at naught, rejected Moses’ law by denying divine authority by presumptuous sin, died without mercy (**Deuteronomy 17:2-7; Numbers 15:30,31**).
 - a. Idolatry or any sin “with a high hand.”
2. Jesus plainly gave warning (**Luke 12:47,48**).
3. **“Trodden under the foot of Son of God”**—To spurn or treat with insulting neglect.

4. **“Counted the blood of the covenant...an unholy thing”**—common or ordinary, as distinguished from that which is holy (**Acts 10:14; Revelation 21:27**).
Note: Leviticus 10:10.
 5. **“despite unto the Spirit of grace”**—To treat with insult or rudeness, in speech, manner, or action; as, by rejecting all the work, words, and pleadings of God’s Spirit. He is called the **“Spirit of grace”** because by Him “God imparts all grace.”
- D. **“For we know him that hath said, Vengeance belongeth unto me, I will recompence, saith the Lord. And again, The Lord shall judge his people” (10:30).**
1. Some things we know about God.
 - a. We know His character, that He is God of truth, justice and holiness. God is no respecter of persons.
 - b. God makes no empty threats, but will do exactly what He says He will do (**Hebrews 2:1-3; 10:31; 12:28,29**). **Note Romans 11:20-22.**
- E. **“It is a fearful thing to fall into the hands of The living God” (10:31).**
1. God is just and holy and will inflict the punishment that ought to be inflicted.
 2. God is the only true and living God. Those who are His enemies are utterly hopeless.
 3. The punishment of the wicked will be endless (**2 Thessalonians 1:7-9; Matthew 25:46**).
- F. **“But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of affliction;” (10:32).**
1. A call to remember some former days of persecution. They had been Christians for a period of time. The specific circumstances of hardship are not known.
 2. After they had been enlightened with the light of the gospel, implies they had heard and obeyed, then followed a period of persecution.
- G. **“Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used” (10:33).**
1. They had been held up to public scorn.
 2. They suffered and became partners with those who were abused.
- H. **“For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance” (10:34).**
1. They had actively helped those in prison. In ancient times those in prison had to be fed.

2. They joyfully accepted the plundering of their property.
3. **Matthew 6:19,20.**

I. **“Cast not away therefore your confidence, which hath great recompence of reward” (10:35).**

1. Confidence—boldness; in **4:16** and **10:19** it is used of the confidence with which Christians may approach the throne of God since Christ is the High Priest and King.
2. The author is encouraging them to preserve that former confidence, for it carries a great reward with it.

J. **“For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him” (10:36-38).**

1. Patience—endurance, the ability to bear things, not simply with resignation, but hope. Because the sufferings of this world leads to a greater goal, a home in Heaven (**2 Timothy 4:6-8**).
 - a. Patience which grow only in trials (**James 1:3**).
 - b. Patience in service to the gospel (**2 Timothy 3:10**).
2. **“For yet a little while, and he that shall come will come.”**
 - a. This a quote from **Habakkuk 2:3**.
 - b. The coming one is Christ. What is meant by His coming? Some teach it is the second personal coming of Christ.
 - c. Most likely this is not a reference to the final coming of Christ. It is a mistake to regard every mention of the coming Christ as the second, final, coming in judgment.
 - (1) **Revelation 2:5** speaks of His coming in chastisement.
 - (2) **Ephesians 2:17** says that the Lord came by the gospel. This cannot denote that Jesus came personally. But what He did by sending the apostles and early preachers of the gospel.
 - d. The Christians at this time were suffering from the Jews and Romans. This is a word of encouragement that the Lord will deliver them from all evil, providing they faint not.
 - e. They need to be patient and look to the Lord, He is able to take care of them.
3. The righteous man would preserve his life by his loyal trust in the Lord (**Revelation 3:5**).

K. **“But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul” (10:39).**

1. They are encouraged not to be quitters but to persevere in faith.
2. The author is persuaded that they would not shrink back but be men of faith.

HEBREWS

Chapter Eleven

INTRODUCTION:

1. The importance of faith is enormous.
 - a. Belief is **“unto righteousness” (Romans 10:9,10).**
 - b. Some teach that man is a creature of his environment. This is not absolute.
 - (1) He may rise above it, as the Roman centurion (**Matthew 8:5-10**).
 - (2) He may fall below it, as Judas did and many others (**Hebrews 6:4-6**).
 - c. Man’s faith in God will determine the outcome (**Hebrews 11:6**).
 - d. Faith connects us with the prize at the end of life’s way, and is the measure of our reward (**1 Peter 1:5-9; Matthew 8:13**).
2. Man is at a crossroads, faith in God and the gospel is the only way of salvation (**Romans 10:9,10**).

I. THE NATURE OF FAITH DEFINED AND SET FORTH (11:1-3).

- A. **“Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report” (11:1,2).**
 1. Faith is the basis of conviction, the foundation of all our hopes for the future.
 2. Faith gives foundation, direction, power and meaning to life.
 3. Faith and belief are synonymous (**Hebrews 11:6**).
 4. Faith is produced by evidence (**Romans 10:17; John 17:20; 1 Thessalonians 5:21**).
 - a. Our faith can be no greater than our trust in the Word of God. Those who do not trust God’s Word do not believe or trust Christ.
 - b. God does not give faith without effort on man’s part.
 5. **“Elders”**—Men of old, those who lived in past ages, those of whom he is about to speak. They were men who trusted in God; they believed His Word.
- B. **“Though faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear” (11:3).**
 1. By faith we understand that the world was created by the Word of God (**Psalms 33:6; Romans 1:20**).
 2. It is because of faith and by means of faith that a true understanding of the created order is gained.

II. THE FAITH OF THE OLD WORLD (11:4-7).

- A. **“By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh” (11:4).**
1. **Genesis 4:3-7.**
 2. Abel’s worship, sacrifice, was made in faith. It was more excellent and God accepted it.
 3. All who worship God must Worship in faith.
 4. Saving faith does not “set down and trust. It gets up and follows.” Whiteside.
- B. **“By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God” (11:5).**
1. **Genesis 5:21-24.**
 2. Enoch walked with God and because of this he pleased God and did not die (**2 Corinthians 5:7**).
 3. Enoch was a prophet (**Jude 14,15**).
 4. **“Translated”**—“To change, to transpose, to transfer, to remove from one place to another” (L.K.G.N.T. page 706).
- C. **“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that his a rewarded of them that diligently seek him” (11:6).**
1. There are no exceptions, to please God one must have faith in God. From the examples in this chapter, we learn that true faith is an obedient faith.
 2. No one can draw near unless he believes that God really exists and that He rewards those who seek Him. Enoch had this type of faith.
 3. Faith is not destroyed by trials or passing of time.
- D. **“By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith” (11:7).**
1. Noah’s faith was a faith of action.
 2. He took God at His Word.
 3. Noah’s conduct condemned the unbelieving world.
 4. Noah did all that God commanded. His faith stood out in strong contrast to the unbelieving world.
 5. Noah became righteous by building the ark.

III. THE FAITH OF ABRAHAM (11:8-12).

- A. **“By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went” (11:8).**
1. The Book of Genesis remarks about the faith of Abraham.
 2. Abraham was the classic example of faith to the Jew (**Nehemiah 9:7,8**).
 3. Abraham is called **“the friend of God” (2 Chronicles 20:7; Isaiah 41:8)**.
 4. Abraham lived in Ur of the Chaldees. Ur was in Mesopotamia (**Genesis 11:27-31**).
 5. **“He was called”**—the idea is that as soon as Abraham was called he obeyed. He freed himself from his own country, family and friends, He stepped out on the call of God. He trusted God’s promise and went out **“not knowing whither he went.”** Abraham leaving going into the unknown, displays the intensity of his faith.
- B. **“By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:” (11:9).**
1. Abraham’s faith lead him to live like a stranger in a foreign land. This is the type of faith that Christians should have (**1 Peter 1:17**).
 2. When Abraham died his only possession in the land was the cave of Machpelah and the field around it (**Genesis 23:3-20; 25:7-10**).
- C. **“For he looked for a city which hath foundations, whose builder and maker is God” (11:10).**
1. Abraham longed for a higher and heavenly home, the city of God (**Hebrews 12:22**), which is to come (**Hebrews 13:14**).
 2. God is the designer and constructor of this heavenly city. It is a prepared place for those who are obedient to God.
 3. Abraham understood better than many who live today that this earth offers no permanent residence.
- D. **“Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised” (11:11).**
1. One time Sara laughed to herself when she heard that she would give birth (**Genesis 18:9-15**). Her laughter was of unbelief, because both she and Abraham were old.
 2. Sara’s faith won over her unbelief. She considered God trustworthy.

- E. **“Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable” (11:12).**
1. Abraham and Sara no longer had the ability to have children (**Romans 4:19**).
 2. God’s promise set aside these obstacles and their descendants were as the stars in heaven and the sand by the sea (**Genesis 15:5; 22:17; Isaiah 51:2; Galatians 3:29**).

III. THE FORESIGHT OF FAITH (11:13-16).

- A. **“These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth” (11:13).**

1. Living a life of trust in God, they died in faith.
2. They had not seen the fulfillment of God’s promises. Yet, they had seen God working out His promises through them. They were convinced that God could and would keep His promises (**John 8:56**).
3. Because of their trust in God they lived in a foreign land as strangers and pilgrims (**Genesis 23:4**).
4. The idea is of a pilgrim, one who stays in a strange place, seeing his home city on the horizon (**Hebrews 13:14**).
5. The things in this life have no enduring foundation.

- B. **“For they that say such things declare plainly that they seek a country” (11:14).**

1. The patriarchs understood that the land which they lived was not their own and they were headed for another land.
2. Essential elements for the search.
 - a. Trusting, unwavering faith in God and His Word.
 - b. God-fearing obedience of faith from the heart produces prompt and full submission to the will of God (**Revelation 22:14**).
 - c. Those who search with a heart to trust and obey will find (**Deuteronomy 4:29**).
3. For what are you seeking and looking? Earthly fame, pleasures, wealth?
 - a. One should be looking for the crown of life (**2 Timothy 4:6-8**).
 - b. One’s primary citizenship should be in heaven (**Philippians 3:20,21; Colossians 3:1,2**).
 - c. Those who seek the wrong things have a day of reckoning approaching (**2 Peter 3:11,12**).

- C. **“And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned” (11:15).**

1. There was nothing to stop them from returning to Ur, the place of their birth.
2. None of them showed a desire to return.

3. Abraham went to great pains to keep Isaac from returning to the home land (**Genesis 24:5-8**).
- D. **“But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city” (11:16).**
1. While living on earth their desire and hope was on heaven.
 2. They were not ashamed of God and He was not ashamed of them. This God showed by identifying himself as the **“God of Abraham, the God of Isaac, and the God of Jacob” (Exodus 3:15; Matthew 22:32)**.
 3. As evidence of the fact that God approved of them, He prepared for them a city, a heavenly city. The patriarchs were so convinced that they were willing to suffer loss of all earthly things to remain the people of God. This was the type of attitude Paul had in service to the Lord (**Philippians 3:8**).

IV. **THE FAITH OF THE PATRIARCHS (11:17-22).**

- A. **“By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,” (11:17).**
1. Abraham was in the act of offering his son when God stopped him. The idea is that as for as Abraham was concerned, the offering was a completed action.
 2. **“Only begotten son”**
 - a. Isaac was not Abraham’s only begotten son.
 - b. Isaac was the only begotten son of promise.
- B. **“Of whom it was said, That in Isaac shall thy seed be called” (11:18).**
1. The test was extremely demanding. Abraham loved his son and all his hopes of the promises of God were centered in Isaac.
 2. Abraham trusted God and left all in His hands
- C. **“Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure” (11:19).**
1. Abraham was not expecting such a command.
 2. He reasoned that God would keep His promises and raise Isaac from the dead.
 3. We can see the faith of Abraham in what he said to the young men who accompanied him to the land of Moriah (**Genesis 22:5**).
 4. Isaac was as good as dead. When God stopped Abraham in midair, Abraham in a figure received his son back from the dead.

D. **“By faith Isaac blessed Jacob and Esau concerning things to come” (11:20).**

1. **Genesis 27:1-40;28:1-5**
2. Isaac thinking Jacob to be Esau pronounced a blessing upon Jacob. When Isaac learned that he blessed Jacob, he determined not to change the blessing and confirmed it: **“yes, and he shall be blessed” (Genesis 27:33)**. Isaac restates the blessing giving Jacob the blessing of Abraham (**Genesis 28:1-4**).
3. A mark of true faith is a soul that yields to God. Isaac perceived the hand of God at work. He did not murmur or rebel but yielded to the will of God.

E. **“By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff” (11:21).**

1. This verse relates two incidents in Jacob’s life. They are in inverted order.
2. In blessing the two sons of Joseph, Jacob blessed the younger, Ephraim, first (**Genesis 48:14-20**). This he did by faith.
3. Bowing in worship over the head of his staff refers to an earlier point in Jacob’s life (**Genesis 47:29-31**). Jacob knowing that he was near death made Joseph promise to bury him in the land of his fathers and not in Egypt.
 - a. In **Genesis 47:31** the text says that Jacob bowed his head upon the bed. The LXX says that it was a staff. The same Hebrew word is used for both with only the vowels changing. The consonants are **MTH**. The word bed is **mittah** and the word staff is **matteh**.
 - b. Some believe that both readings are correct. That Jacob was leaning on the head of the bed and the staff. This is very possible and reasonable to believe. It was the custom of the ancients to put their staff at the head of the bed. They would also put the spear of a warrior at the head of their beds.

F. **“By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones” (11:22).**

1. **Genesis 50:24,25.**
2. Before his death Joseph saw the promise of God coming about in that the Israelites would leave Egypt. He commanded that his bones be carried out of Egypt and buried in the land of promise (**Exodus 13:19; Joshua 24:32**).

V. **MOSES A MAN OF FAITH (11:23-28).**

A. **“By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king’s commandment” (11:23).**

1. Moses was a great man of faith. His life is divided into three periods of 40 years each. The first 40 years were in Egypt. The second 40 years were in the wilderness of Midian, with the family of Jethro. In the last 40 years of

Moses' life, he was leader of the Israelites, leading them in the wilderness as they journeyed toward Canaan.

2. In this verse one can see the faith of Moses' parents. The Israelite were under inhumane treatment at the hands of Pharaoh (**Exodus 1:8-22**).
3. Moses was "a proper child." He was a beautiful child. This describes an attractive beauty that is unique.
4. The parents of Moses saw in him a distinctive quality that could be used for God's purpose one day.

B. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward" (11:24-26).

1. The faith of Moses enabled him to choose wisely.
2. There are two elements in every choice.
 - a. The negative element, a refusing: One must refuse something decisively (**Philippians 3:7**).
 - b. The positive element, choosing the better way: Moses did more than say "**no**" to Egypt. He refused to go one way in order to say "**yes**" to another.
 - c. Moses' decision was one that was deliberate.
3. What did Moses give up?
 - a. A high social position in Egypt.
 - b. "**The treasures of Egypt**," the great wealth of greatest kingdom on earth at that time.
 - c. "**The pleasures of sin**," ease and luxury, the sensual pleasures that Egypt had to offer. Moses understood that the pleasures of sin were only seasonal, short lived. This is a lesson that must be learned today (**1 John 2:15-17**).
4. Moses' choice involved:
 - a. He chose a life of suffering, affliction.
 - b. He chose fellowship with God's people.
 - c. He chose a life of hardship, "**the reproach of Christ**."
 - (1) He suffered the same reproach that Christ was later to bear.
 - (2) "All reproach suffered for righteousness' sake, since the world began has been suffered for Christ's sake" (Robert Milligan, p. 411).
5. How was Moses able to give up all the pleasures of Egypt?
 - a. He fixed his heart on his heavenly reward.
 - b. He was determined to be true to God.
 - c. He was a man of faith, trust in God.
 - d. Jesus teaches all today to have this type of attitude (**Matthew 6:33; Mark 8:36,37; James 4:14**).

C. **“By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible” (11:27).**

1. There is some difficulty in determining when this statement occurred in Moses’ life. Some believe it was when Moses fled Egypt going into Midian and others believe it is when Moses led the Israelites out of Egypt. The latter would put the text out of chronological order. In **Exodus 2:11-15**, Moses fled Egypt after killing an Egyptian. It was at this time that Moses fled in fear.
2. It seems reasonable that Moses feared the king in a relative sense for his personal safety. But he did not fear him so much as to disobey God.
 - a. Stephen’s account adds light to it, when he said that Moses believed himself to be the deliverer of God’s people (**Acts 7:24-29**).
 - b. The people at this time were not ready to have Moses as their leader, but it never stopped his faith in God, It was in Midian that Moses learned that he had to do God’s work in God’s way.
 - c. In Moses’ choice to serve God and not Pharaoh, he had no fear. It is this choice that the author is speaking.
3. Moses endured because he saw the promises of God to Abraham, Isaac and Jacob that God would not leave his people in Egypt. His faith enabled him to endure.

D. **“Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them” (11:28).**

1. The only means of escape from him who destroyed, was obedience to God’s Word.
2. The Israelites showed their faith in God by keeping and following the commands of God that Moses gave them (**Exodus 12:2-14**).

VI. BY FAITH THEY OVERCAME (Verses 29-40).

A. **By faith they passed through the Red sea as by dry land: Which the Egyptians assaying to do were drowned” (11:29).**

1. **Exodus 14:13-27.**
2. The Israelites committed themselves to the sea through faith. They trusted in God in obeying the commands of Moses.
3. The Egyptians following the Israelites was an act of presumption. They thought they would be granted safe passage through the sea. The Egyptians presumed wrongly!
4. This was a great victory that God won for His people (**Exodus 14:13**).

B. **“By faith the walls of Jericho fell down, after they were compassed about seven days” (11:30).**

1. **Joshua 6:1-27.**

2. God told Joshua and the Israelites to march around Jericho once a day for six days and seven times on the seventh day, God told them to have seven priests blow on the ram's horn and the people shout. They did as they were told and the city fell. It was an act of faith.
 3. There can be no faith in God unless one follows His instructions.
- C. **“By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace”(11:31).**
1. **Joshua 2:8-21; 6:25.**
 2. In teaching a lesson on works of faith James goes back to Rahab to confirm that faith is dead without works (**James 2:24-26**).
 3. Rahab was a Gentile who had faith in God (**Joshua 2:11**). Her faith in God enabled her and her family to live.
- D. **“And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:” (11:32).**
1. There were a multitude of examples the author could have used in teaching about true faith. His time was limited and he did not go into detail.
 2. Gedeon was a man of faith. He took three hundred men and God gave them victory over the Midianites (**Judges 7**).
 3. Barak along with Deborah, led the Israelites to a victory over the Canaanites (**Judges 4,5**).
 4. Samson was God's champion over the Philistines (**Judges 15,16**).
 5. Jephthae was victorious over the Ammonites (**Judges 11**).
 6. David as a boy and as king trusted in God (**1 Samuel 17:45,46**).
 7. Samuel was a man whose life was filled with service to God. He was a man of courage who stood against King Saul (**1 Samuel 15:13,14;22,23**).
 8. Prophets spoke God's message to the people.
- E. **“Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to fight the armies of the aliens” (11:33,34).**
1. The faith of God's servants enabled them to subdue kingdoms and establish righteousness. It is through their faith that they received the fulfillment of God's promises (**Joshua 21:45; 1 Kings 8:56**).
 2. It was through faith that men like Shadrach, Meshach and Abednego, who refused to worship the golden image that king Nebuchadnezzar built, were delivered from fire (**Daniel 3:17,18**). And Daniel was saved from the lions (**Daniel 6**).
 3. It was through faith that men like Elijah, Elisha and Jeremiah **“escaped the edge of the sword.”**

4. It was through faith that Hezekiah was able to look to God when he was near death and became strong (**Isaiah 38:1-8**).
 5. It was through faith that wars were fought and won, because they believed not it was their war, but God's (**2 Chronicles 20:15; 1 Samuel 17:46**).
- F. **“Woman received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection” (11:35).**
1. The women that received their dead by resurrection is a reference to the work that God did through the prophets Elijah and Elisha (**1 Kings 17:17-24; 2 Kings 4:18-37**).
 2. Some were ready to accept torture and death as they looked to a better resurrection. It is better than the boys that Elijah and Elisha raised because it is a resurrection to everlasting life.
- G. **“And others had trial of cruel mockings and scourgings, yea moreover of bonds and imprisonment:” (11:36).**
1. These were some of God's faithful that suffered because of their trust in God.
 2. Jeremiah suffered Because his faith was unwavering in God.
 - a. He was beaten and put in stocks (**Jeremiah 20:2**).
 - b. He was mocked (**Jeremiah 20:7-9**).
 - c. He was put in prison (**Jeremiah 37:15**).
 - d. He was put in a dungeon with no water, to sink in the mire (**Jeremiah 38:6**).
- H. **“They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;” (11:37)**
1. Zechariah was stoned for telling the people that they had forsaken the Lord (**2 Chronicles 24:20,21**)
 2. Tradition teaches that Isaiah was sawn asunder.
 3. Elijah said that prophets were slain with the sword (**1 Kings 19:10,14**).
 4. Some lived like a vagabond because of their faith in God.
- I. **“(Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth” (11:38).**
1. The world did not accept them, yet the world was not worthy of them.
 2. They lived in poverty and were persecuted because of their faith.
- J. **“And these all, having obtained a good report through faith, received not the promise:” (11:39).**
1. They lived and died in faith, hoping for the fulfillment of the promise.
 2. They did not received the promise.

K. **“God having provided some better thing for us, that they without us should not be made perfect” (11:40).**

1. Those of old lived in anticipation, of the coming Christ.
2. Christians live in the age the ancient looked for, the time of Christ and His work.
3. In the Christian age better things are provided.

HEBREWS

Chapter Twelve

INTRODUCTION:

1. This chapter can be divided into four major subjects.
 - a. The Christian life is a race; therefore we must lay aside every weight **12:1-3**.
 - b. The chastening of the Lord **12:4-13**.
 - c. Things you never regret **12:14-17**.
 - d. The Christians' privileges and obligations in a kingdom that cannot be moved **12:17-29**.
2. There are many things that hinder Christians from serving the Lord wholeheartedly. Because of them the cause of Christ is weakened and souls are lost. Christians need to move every weight that hinders the cause of our Lord.

I. "LAY ASIDE EVERY WEIGHT" (12:1-3).

- A. **"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us" (12:1).**
 1. The great cloud or host of witnesses in the pre-Christian Age endured the race because of their faith in God. Their lives are witnesses to the possibilities of the life of faith.
 2. The figure of a race in ancient times were significant.
 - a. There were rules of entrance and rules for running for the prize.
 - b. The Christian life is a race, not one of peace, comfort and luxury. It is pictured as a race of running, striving and fighting.
 - c. There are rules to enter the race and rules to finish the race.
 - d. All who enter and finish the race are winners (**Revelation 2:7,10**).
 3. The examples in chapter eleven have finished the race. Having finished the race they are described as **"a cloud of witnesses."**
 - a. "The witness was to confirm and to attest to the truth of a matter" (L.K.G.N.T.).
 - b. The **"witnesses"** in this verse are the faithful examples in the preceding chapter.
 - c. They are examples of perseverance and trust in God. They were able to suffer, persist and subdue because of their faith. Those who trust in God today will be able to have victory over the trials in their life if they have faith in God.

4. **“Let us lay aside every weight.”**
 - a. A runner in a race will lay aside any hindrance that will keep him from winning the race.
 - b. The race of life is not won by taking shortcuts or carrying the bulky weight the world has to offer.
 - c. There are weights that hinder serving Christ wholeheartedly. These weights can weaken a Christian to the point that he can lose his soul. The removal of these hindrances is imperative for the race of life to be won.
 - d. What are some of these impediments that can hinder the race?
 - (1) The traditions of man (**Matthew 15:1-9**).
 - (2) Fear of man is a weight that must be set aside (**John 7:11-13**).
 - (3) A self-centered life (**2 Timothy 3:1-5**).
 - (4) The weight of resentment, envy or bitterness (**Matthew 18:23-35**).
 - (5) The weight of an ungodly life (**Psalms 1:4-6**).
 - (6) There are a great number of things that can hinder a Christian in the race (Pride, unbelief, ingratitude, lukewarmness, indifference, poor influence, guilt, willingness to compromise, lost love for God, evil speaking, etc).
5. **“And the sin which doth so easily beset us.”**
 - A. Any sin that will weigh you down and keep you from winning the race.
 - b. A particular sin that will cause you to stumble in the race. It could be fame, power, modern dance, immodest apparel, immoral ideas and actions, willingness to tolerate evil, gambling, harsh judging, dishonesty, etc.
6. **“And let us run with patience the race that is set before us.”**
 - a. In any race there are rules to follow. In the race for life eternal there are rules to follow. One must enter and finish the race lawfully (**2 Timothy 2:5**).
 - b. Once the race is entered, the runner must keep on running until the race is over (**2 Timothy 4:6-8; Revelation 2:10**).
 - c. Patience is a attribute that is required of the Christian life (**James 1:4; 2 Peter 1:5-8**).
 - (1) “Steadfastness, constancy, endurance; in the New Testament the characteristic of a man who does not swerve from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and suffering” (Thayer, p.644).
 - (2) Patience in service to God (**2 Corinthians 6:4**).
 - (3) Patience in receiving chastisement from God (**Hebrews 12:7**).
 - (4) Patience under affliction (**1 Peter 2:20**).
 - (5) There is a great reward for all Christians who stay in the race to the end (**Galatians 6:9**).

B. **“Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God” (12:2).**

1. The supreme motivation to finish the race and live the faithful Christian life is **“Jesus the author and finisher of our faith.”** Christians must look away from all that distracts and keep their eyes on the Lord.
2. The faithful servants of God in the previous chapter, the **“great cloud of witnesses,”** are not the object that the Christian heart should be fixed. It is Jesus that the eyes should be fixed on. He endured the cross for all. He is the example for the runner to keep his eyes fixed, He is the Leader and Object of the Christian faith.
3. **“Author”**—the pioneer or originator, the one that takes the lead and sets the example.
 - a. Jesus “is represented as the One who takes precedence in faith and is thus the perfect Exemplar of it” (Vines p.80).
 - b. Jesus is the active, concrete cause of salvation for man! In His life on earth He trod the path of faith (**John 17:1-4**), giving an example to follow.
4. **“Finisher”**—“perfecter, one who brings to the goal” (L.K.G.N.T.). It is in Jesus that faith has its full expression.
5. How was all of this done? By the cross (**John 12:32**)! The Leader’s example of enduring fortitude, He stood steadfast under all suffering.
6. **“And is set down at the right hand of the throne of God.”**
 - a. This is perfect tense, He continues to stay at the right hand of God.
7. The more a Christian keeps his eyes on Jesus, the easier it will be to **“lay aside every weight.”**

C. **“For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds” (12:3).**

1. Jesus endured great pain and suffering in going to the cross. Christians should compare their suffering with His experience and never quit before the race is finished.
2. As a Christian meditates on the redemptive work of Jesus, he is encouraged never to give up the faith. Never quit before the race is won.

II. **THE DISCIPLINE OF GOD (12:4-11).**

A. **“Ye have not yet resisted unto blood, striving against sin” (12:4).**

1. In the Christian race the Hebrew Christians have not resisted to the point of shedding of blood.
2. They had not been tested as severely as other Christians.
 - a. Stephen was stoned to death (**Acts 7:54-60**).
 - b. James was killed by Herod (**Acts 12:1,2**).
3. None had died for Christ.

4. None had shed blood fighting against sin.

B “And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:” (12:5).

1. Have you “forgotten” the “exhortation” which speaks to you as sons.
 - a. **“Forgotten”**—to forget completely.
 - b. **“Exhortation”**—the encouragement.
 - c. The reference is to **Proverbs 3:11,12**.
2. “Chastening”—“Discipline, instructive discipline. In Judaism a father was required to provide for the instruction of his sons and daughters and to teach them good behavior” (L.K.T.G.N.T.).
 - a. Chastening is for the benefit of the child. It is the process of freeing one from faults, sin. It can refine and build up the character of the one who receives it.
 - b. The discipline from the Lord appears in many forms (**2 Corinthians 12:10**).
3. Do not grow indifferent or weary from the chastening of the Lord.
4. Chastening or discipline are not always punishment for sin.
 - a. Jesus is the perfect example (**Hebrews 5:8,9**).
 - b. Paul had his **“thorn in the flesh”** (**2 Corinthians 12:7-11**).
 - c. Job is an example of one that suffered (**Job 1,2**).
 - d. Eliphaz stated the law of the harvest correctly when he said, **“Even as I have seen, they that plow iniquity, and sow wickedness, reap the same”** (**Job 4:8**). But Eliphaz did not think “that others may have sown seed in Job’s field” (W. T. Hamilton).
 - e. Yet, there are those who do suffer because of sin. It is God who knows the reasons why anyone person suffers.

C “For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth” (12:6).

1. The discipline is because of love!
2. It is by the means of discipline that God trains His children. The children of God are disciplined. Those who are not corrected are not His children.

D “If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?” (12:7).

1. As a parent disciplines his children because of love, the same is true with God.
2. What is the purpose of chastening?
 - a. To train children (**Acts 7:22**).
 - b. The training brings salvation (**1 Timothy 1:20**).
 - c. It will produce humility (**2 Corinthians 12:7**).

- d. Discipline will help the Children of God stay faithful to His Word (**Psalm 119:67,71**).
 - e. “It is not God’s will that His children should have everything they desire in this life. Riches and luxuries may cause pride to flourish in the heart; success in life’s various projects may cause men to trust in themselves; and even true righteousness may lead to despising others; but against all such eventualities, the chastening rod of the Lord is laid upon the believer” (Burton Coffman).
 - f. The chastening of the Lord will produce patience and hope (**Romans 5:3,4; James 1:3**).
3. One must **“endure”** the discipline of God.
- a. “Endure”—“To abide under, to bear up courageously (under suffering)” (Vines p.359).
 - b. Endure hardships and afflictions, in all things remain faithful to God (**2 Corinthians 12:9**).
- E. **“But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons” (12:8).**
- 1. The lack of discipline of a father is a sign of illegitimacy.
 - 2. God will not discipline, correct, train those who are not His children.
- F. **“Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?” (12:9).**
- 1. Children receive discipline from their earthly fathers and they show them respect.
 - 2. The wise child accepts the discipline because he believes that his father knows best for him.
 - 3. God knows what is best for His children. How much more respect should the child of God have for Him and be in subjection to Him?
- G. **“For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness” (12:10).**
- 1. Discipline from fleshly parents is temporary and is sometimes erratic. They are human and may make a mistake in correction of a child.
 - 2. God’s discipline is true and just. His correction is for our advantage, correcting the sin in our lives and build us up to a life that will share in His holiness. Holiness is the goal of God for His Children (**1 Peter 1:15,16**).
 - a. Holy, holiness—“Separation to God (**1 Corinthians 1:30**)...the resultant state, the conduct befitting those so separated (**1 Thesalonians 4:3,4,7**)” (Vines p. 555).
 - b. The discipline of God will develop a Christ like character in His adopted Children. God is preparing His Children to stand before Him in Heaven. He is our heavenly Father.

H. **“Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby” (12:11).**

1. Chastisement is a subject that is unwelcome to the majority professing Christianity and is never acceptable to the worldly minded. Yet, it is needed because God will not tolerate sin.
2. Discipline is not pleasant while going through it.
3. Those who are disciplined are changed and thus achieve God’s goal in bringing about a Christ-like character. The child of God realizes after the pain of discipline is gone that it has brought great results being brought into subjection to the will of God.
4. There are some Christians who do not profit from the chastening of God. They turn and run from God.

III. EXHORTATION TO ENCOURAGE OTHERS AND BE STEADFAST (12:12-17).

A. **“Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed” (12:12,13).**

1. An exhortation to encouragement.
2. The quote in **Verse 12** is from **Isaiah 35:3**.
3. Some were discouraged and the rest should help. Help the weak and those who were spiritually lame.
4. The quote in **Verse 13** is from **Proverbs 4:26**, it is from the LXX.
 - a. Note the thought in its context (**Proverbs 4:23-27**).
 - b. One is to walk the straight path and not to turn to the right or left.

B. **“Follow peace with all men and holiness, without which no man shall see the Lord:” (12:14).**

1. Those who are Christ’s should strive for peace and not stir up strife (**Matthew 5:8,9; Romans 12:18**).
2. Those who are Christ’s should strive to be holy (**1 Peter 1:14-16**).
3. **“Holiness”**—“separation to God, **1 Corinthians 1:30; 2 Thessalonians 2:13; 1 Peter 1:2**” (Vines p. 555).
 - a. “In this epistle it is explained as a drawing near to God with a cleansed conscience (**10:14,22**), a true acceptance of Christ’s sacrifice as bringing the worshiper into fellowship with God” (L.K.G.N.T. p. 715).
 - b. One is separated to God by obedience to the Gospel. It is a decision that will bring lasting joy and peace (**Mark 16:15,16**).

C. **“Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;” (12:15).**

1. They were to keep a lookout or watch for each others soul, so that there might not be anyone lost.
2. They were to look carefully lest anyone fall short of the grace of God (**2 Corinthians 6:1**).
3. A warning of apostasy.
 - a. **“Root of Bitterness”**-a poisonous root that can bring destruction.
 - b. Anything that can lead to apostasy (**3:12**).

D. “Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright” (12:16).

1. They are warned against two particular sins
 - a. **“Fornicator”**—immoral person.
 - (1) Fornication is “illicit sexual intercourse, in **John 8:41; Acts 15:20,29...**” (Vines p. 455).
 - (2) A fornicator is one who indulges in fornication (**1 Corinthians 5:1,2**).
 - b. **“Profane person”**—irreligious person.
 - (1) Profane—“primarily, permitted to be trodden...unhallowed, profane” (Vines p. 889).
 - (2) A profane person is one that corrupts, violates, despises, or condemns that which is holy, sacred.
2. Esau was a profane person, one that despised that which was holy, his birthright (**Genesis 25:29-34**).
 - a. Esau preferred the gratification of the flesh to the blessing of God.
 - b. He sold all claims and privileges to his being the firstborn for temporary enjoyment of the flesh.
 - c. They are legion who prefer fleshly pleasures and physical gratification to the soul’s salvation and the joy of fellowship with God today.
 - d. Esau considered that which was holy as equal to that which was common. He put his trust in the things that satisfied the flesh. This is a warning to Christians that they should not exchange the privileges and blessings that come from being faithful to God for the temporary things of the world.

E. “For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears” (12:17).

1. Esau did not repent with true repentance. He repented of missing the blessing, with tears, not of sin.
2. He wept because he could not change the blessing.
3. Esau made a bad bargain and could not change its consequences. It could not be changed even though “he sought it carefully with tears.”

IV. MOUNT SINAI CONTRASTED WITH MOUNT ZION (12:18-24).

- A. **“For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them anymore:” (12:18,19).**
1. The reference is to the Jews at Mount Sinai (**Exodus 19:9-19; 20:18,19**).
 2. Sinai was a mountain that was material; it could be touched. It burned with fire when Moses and the Israelites were camped around it.
 3. It was an awesome scene; God speaking from the top of the mountain: if they touched the mountain they suffered great penalty.
 4. In the morning of the third day, there were thunders, lightnings and the voice of a trumpet that was exceeding loud. The people were in awe of this great scene.
 5. After the giving of the law, they asked Moses to speak to them **“and we will hear: but let not God speak with us, lest we die” (Exodus 20:19).**
- B. **“(For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake:)” (12:20,21).**
1. When God’s presence was on the mountain, if any man or beast should touch it even by accident the penalty was death. This would add to the terror of the people.
 2. The words of Moses in **verse 21** are not recorded in the Old Testament. The Hebrew writer recorded them by inspiration of the Holy Spirit (**John 14:26; 15:26; 2 Timothy 3:16**).
- C. **“But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,” (12:22).**
1. The writer has set up a contrast between the old covenant and the new covenant in Christ Jesus.
 2. Paul said that the Old Law was glorious but the New Law of Christ was more glorious (**2 Corinthians 3:6-16**).
 3. Christians do not come to a physical mountain that can be touched. They come to the heavenly dwelling place of God, Mt. Zion.
 4. Zion was a city of the Jebusites that was captured by David (**2 Samuel 5:6-9**). The first reference to the city was at the time the king of Salem, Melchizedek, blessed Abraham (**Genesis 14:17-20**). The name was latter changed to Jerusalem.
 - a. The prophets said the gospel was to go forth from Mount Zion, Jerusalem (**Isaiah 2:3; Joel 2:28-32**).

- b. On the first Pentecost, after the death and resurrection of Jesus, this came true when Peter preached the first gospel sermon (**Acts 2:14-38**).
 - c. All who obey the gospel approach the heavenly city where God dwells (**Ephesians 2:19-22; Philippians 3:20**).
 - d. When one obeys Christ “they came to Mount Zion. True, they did not come literally into the city, for, as the author later says, ‘We seek the city which is to come’ (13:14). But in Christ and the new covenant they share spiritually in the city” (Lightfoot p. 238).
 - 5. **“To an innumerable company of angels.”**
 - a. In the book of Revelation one can look into the throne room of God. There are angels around the throne (**Revelation 5:11**). In the book of Daniel, the “**Ancient of days**” is surrounded by multitudes of ministering servants (**Daniel 7:9,10**). The author has already referenced the angels as “**ministering spirits**” (**1:14**).
 - b. The reference here seems to picture the multitudes of angels around the throne of God worshipping Him.
- D. **“To the general assembly and the church of the first-born, which are written in heaven, and to God the judge of all, and to spirits of the just men made perfect,” (12:23).**
- 1. **“The church of the firstborn”** is most likely the universal church made up of those on earth that have obeyed the gospel of Christ and have their names **“written in heaven” (Revelation 20:15; Luke 10:20; Philippians 4:3)**.
 - 2. **“The firstborn”** “They are ‘firstborn ones’ enjoying the rights of firstborn sons, because of their union with Christ, the firstborn” (L.K.G.N.T. p. 717). Paul uses this type of reference to the church in the Corinthians (**1 Corinthians 14:33**). The reference designates the church itself.
 - 3. God, not Moses, will judge all men through Jesus (**Romans 2:16; Philippians 2:5-11**).
 - 4. The **“spirits of the just men made perfect”** most likely are those who died in faithful service to God.
- E. **“And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel” (12:24).**
- 1. Jesus is the mediator of the New Testament because of the blood He shed at Golgotha (**9:18-26**).
 - 2. The blood of Abel cried for vengeance against the one who sinned against him (**Genesis 4:10**). The blood of Christ **“speaketh better things”** that is salvation for those who obey the gospel (**Ephesians 1:7; Colossians 1:13,14**).

V. **DO NOT REFUSE HIM WHO SPEAKS AND SERVE GOD ACCEPTABLY (12:25-29).**

A. **“See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:” (12:25).**

1. This is a solemn warning to cleave to the gospel message. It is the power of God to save (**Romans 1:16**).
2. God is the one who is speaking; He is speaking through His Son, Jesus (**1:1,2**).
3. Why? All who refuse to hear will receive a just retribution (**2:1-4**).
4. God does not make empty promises, His Word is not void of power (**Isaiah 55:10,11; 2 Peter 3:9-11; Matthew 10:28**).

B. **“Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven:” (12:26).**

1. God spoke at Mount Sinai and the earth shook (**Exodus 19:18,19**).
2. The author quotes **Haggai 2:6** pointing to the second coming of Christ when the earth and heaven will shake.

C. **“And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.” (12:27).**

1. There remains one more shaking. It will be final. All material things will be destroyed.
2. The material, earthly things will be replaced by the spiritual. The church is part of that that will last eternally. The Hebrew Christians must not let it slip away (**2:1-4**).

D. **“Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:” (12:28).**

1. God’s kingdom cannot be shaken, it is unshakable. It was built on the truth that Jesus is the Son of God (**Matthew 16:13-18; John 8:24**).
2. Christians are in the kingdom, the church, and have immense privileges. Yet they wait for the final fulfillment, the eternal kingdom in heaven. This would account for the word “receiving” used in the present tense. They, Christians, are desiring to be with God in the heavenly kingdom and they are in the process of preparing for that kingdom.
3. God has richly blessed His children. Therefore Christians should serve Him with **“reverence and godly fear.”**

E. **“For our God is a consuming fire” (12:29).**

1. The Scriptures teach that God is loving, merciful and forgiving to all who receive and obey the teaching of His Son (**1 John 4:7-10; 5:2,3; 2 John 6-11**).
2. God will not over look those who reject His gift of eternal life in Christ Jesus. He will deal severely with all who refuse to obey His Son (**Psalm 89:7; Proverbs 1:7; Romans 11:22; 2 Thess. 1:7-9**).
3. **“God is a Consuming fire”** is the reason why Christians must serve God with reverence and awe. He will destroy the self-willed disobedient sinner.
4. “While the winds of change are blowing across our brotherhood, let us remember this text and have reverence and fear for God and His Word.”
Charles Crouch.

HEBREWS

Chapter Thirteen

INTRODUCTION:

1. In the closing chapter, the author assumes an intimate style to his writing. It is viewed as an appendix or postscript of different exhortations to the Hebrew Christians and to all who endeavor to live a godly life in Christ Jesus.
2. This chapter contains several vital and valuable exhortations to obedience to God. He admonishes them to live a life of purity and love. They should obey and salute the spiritual leaders that look after their souls.

I. EXHORTATION OF BROTHERLY LOVE AND MORAL DIRECTIONS (13:1-6).

A. “Let brotherly love continue” (13:1).

1. Christians are to be united in a mutual feeling of love for each other. From the language of the verse they already had **“brotherly love.”** He encourages them to continue in that love.
2. Why?
 - a. It is a command of the Lord (**John 13:34,35**).
 - b. One cannot love God and hate his brother (**1 John 4:20,21**).
 - c. **“Brotherly Love”** is one of two of the greatest commandments (**Matthew 22:37-40**).
 - d. One cannot develop Christian character without **“brotherly Love”** (**2 Peter 1:5-11**).
 - e. Christians must maintain love for their brother (**1 Peter 1:22**).
 - f. **“Brotherly love”** will bring wonderful results and liberal benefits (**Matthew 25:40; Luke 6:38; Galatians 6:7,8**).
 - h. **“Brotherly love”** is an outgrowth of **“obeying the truth”** (**1 Peter 1:22**).

B. “Be not forgetful to entertain strangers: for thereby some have entertained angels unawares” (13:2).

1. Hospitality is a solemn duty of Christians!
2. Hospitality toward a child of God is part of **“brotherly love”** (**1 Peter 4:9**).
3. **“Some have entertained angels unawares.”**
 - a. No doubt this is a reference to Abraham and Lot (**Genesis 18:1-3; 19:1-3**).
 - b. One should not practice hospitality thinking they will have angels visiting them. The age of the miraculous has ended (**1 Corinthians 13:8-10**).

4. Those who show hospitality will often gain unanticipated benefits from their guests.
- C. **“Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body” (13:3).**
1. The author is teaching Christians to have compassion for those in prison and those who are mistreated.
 2. Jesus taught about the importance of visiting those in prison (**Matthew 25:36-40**).
 3. “The immediate reference is unto those who had been deprived of their liberty for Christ’s sake, who had been cast into prison “ (Pink, p. 1121).
 4. **“Remember”**—“be mindful” of those in prison and those who are suffering.
 - a. It carries the idea of more than just thinking of them. They have duties as Christians toward those who suffer (**Matthew 7:12**).
 - b. Remember them in your prayers. Intercede for them in prayer (**James 5:13-16**).
 5. As Christians help the suffering of others, they should keep in mind that they are subject to the same adversities.
- D. **“Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge” (13:4).**
1. Marriage according to God’s plan is held in honor, and is precious and valuable to God and man (**Matthew 19:4-9**).
 2. Marriage will add strength to man and woman. God saw that man was disadvantaged without a wife (**Genesis 2:18**).
 3. The marriage should have sexual purity. Those who defile their marriage God will judge and they will come up short.
 4. **“Whoremongers”**—“immoral. The word designates those persons who indulge in sexual relationships outside the marriage bond, both heterosexual and homosexual (L.K.G.N.T., p. 718).
 5. **“Adulterers”**—Those who turn from their marriage vows and become unfaithful. All who engage in forbidden practices.
 6. The choice of a mate is of supreme importance! We should always look at marriage as that which is precious and valuable, a unity that can have the blessing of God if one remains faithful to his mate and God.
- E. **“Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee” (13:5).**
1. **“Conversation”**—The Greek word “TROPOS,” “a turning, a manner” (Vines, p. 230). One’s manner of life or disposition.
 2. **“Without covetousness”**—“free from the love of money” (Vines, p. 245).
 3. The Christian disposition or manner of life should be free from the love of money.

- a. Covetousness should not rule one’s heart or regulate his actions.
 - b. Covetousness is not a trifling matter it can cost one his soul (**1 Kings 21:1-25**).
 - 4. **“Content”**—Being satisfied with what God has provided. One can never have peace of soul if he is discontent. What will discontentment do to the Christian life?
 - a. It shows a lack of confidence in God (**Philippians 4:13**).
 - b. It will cause Christians to make excuses for the trials of life they dwell upon and are burdened down with (**2 Corinthians 12:9**).
 - 5. **“For he hath said I will never leave thee, nor forsake thee.”**
 - a. This is a quote from **Deuteronomy 31:6**.
 - b. Those who trust in God and are content with their life in His service will receive many blessings.
 - (1) Fellowship with God, He will **“never leave.”** One must walk with God by traveling His way (**1 John 1:7**).
 - (2) God’s protection is assured the faithful (**Psalms 27:1-6**).
 - c. In the view of this great blessing of assurance, Christians can have peace of soul and suffer no anguish about the future.
- F. **“So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me” (13:6).**
- 1. This is a quote from **Psalm 118:6**.
 - 2. The Christian can have confidence in God and His Word and should not fear the things that man tries to do to them.
 - a. Abraham said, **“God will provide” (Genesis 22:8)**.
 - b. Jonathan said, **“For there is no restraint to the Lord” (1 Samuel 14:6)**.
 - c. Paul said, **“If God be for us, who can be against us?” (Romans 8:31)**.

II. OBEY THE FAITHFUL LEADERS AND A FINAL WARNING AGAINST VARIOUS AND STRANGE DOCTRINES (13:7-17).

- A. **“Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation” (13:7).**
 - 1. It is God’s plan that certain men called elders are to oversee the local congregation.
 - a. Paul and Barnabas **“ordained elders in every church” (Acts 14:23)**.
 - b. Titus was left in Crete so he could **“set in order the things that are wanting, and ordain elders in every city” (Titus 1:5)**.
 - c. Those who are elders or men that desire to become elders must be qualified for this service in the church.
 - (1) **1 Timothy 3:1-7**.

- (2) **Titus 1:4-9.**
 - d. The authority of the eldership is given by the Word of God. When men disregards this teaching they are in disobedience to God.
 - (1) **Acts 20:28.**
 - (2) **1 Thessalonians 5:12.**
 - (3) **1 Peter 5:1-3.**
 - 2. The church can and does exist scripturally unorganized, without elders. It would be sinful to appoint men who are not qualified to be elders.
 - 3. **“Remember them that have the rule over you.”**
 - a. Christians are to be mindful of their leaders.
 - b. They, the leaders, **“have spoken unto them the word of God.”** The leaders have also lived a Christian life before them. They have seen their faith in action, even to the point of death.
 - c. They should imitate their faith.
 - 4. The church needs faithful leaders today!
 - a. Christians should respect and support their godly leaders.
 - b. Christians do have the right to disagree; elders are not above making a mistake. Sometimes when elders are wrong the only thing left is to withdraw to another congregation.
- B. “Jesus Christ the same yesterday, and to day, and for ever” (13:8).**
- 1. There are many things that are not constant. The government changes, families change, the weather changes and sometimes Christians change and lose their love for the Lord (**Revelation 2:1-7**).
 - 2. Jesus will not change! His teaching will remain the same (**John 12:48; 2 John 9**). There will not be any new doctrines coming from the Lord.
 - 3. This verse points to the theme of this book, the superiority of Christ, listen to Him (**1:1-3**).
- C. “Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein” (13:9).**
- 1. Do not be swept away from the foundation of truth set forth by the Lord (**2:1-4**). Strange doctrines are teachings that are different from the doctrine of Christ (**2 John 9,10**).
 - 2. There are warning throughout the New Testament about strange doctrines.
 - a. Paul said **“teach no other doctrine” (1 Timothy 1:1)**.
 - b. There are doctrines of devils (**1 Timothy 4:1**).
 - c. Christians are not to be carried about with **“every wind of doctrine” (Ephesians 4:14)**.
 - d. Jesus said, **“Beware of false prophets” (Matthew 7:15)**.
 - 3. There is only one doctrine that is acceptable to God (**2 John 9; 1 Timothy 1:3,10; 4:1,6,16; 6:1,3; 1 Timothy 1:13; 3:10,16; 4:2,3; Titus 1:9; 2:1,7, 10; Acts 2:42**).

4. Christians will always have to contend against false doctrines (**Jude 3**).
5. The heart is to be **“established with grace.”**
 - a. The heart that is stable, firm, is not carried about with **“strange doctrines.”**
 - b. The heart that is established is the opposite of the heart that is carried about in different directions.
 - c. The heart that is established is rooted in the Word of God.
 - d. **“Grace”** is used in this verse as the truth of God’s Word given to all through the gospel.
6. In his letter to the Romans, Paul said, **“For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost” (Romans 14:17).**

D. **“We have an altar, whereof they have no right to eat which serve the tabernacle (13:10).**

1. Those who live under the doctrine of Christ have rights and privileges that only belong to Christians.
2. Under the Jewish system they had an altar. Christianity has a superior altar to the Jewish altar.
3. Altar is used as a metonymy for sacrifice of Christ. When Christians approach God they can go with **“boldness to enter into the holiest by the blood of Christ (10:19).** This system is greatly superior to the altar under the Law of Moses.
4. Those who serve the “tabernacle,” the Law of Moses, have no rights under the superior altar, the sacrifice of Christ.

E. **“For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp” (13:11).**

1. Under the Law of Moses, a sacrifice was given on the Day of Atonement. The high priest offered the blood of the animal, but the body, flesh, was not to be eaten. The body of the beast was to be carried outside of the camp and burned (**Exodus 29:14; Leviticus 6:30**)
2. This whole system was a **“shadow of the good things to come” (10:1).**

F. **“Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate” (13:12).**

1. Jesus is the all-sufficient sin offering for all people (**1 Timothy 2:4**).
2. **“Those beasts”** (Verse 11) were the type that foreshadowed, pointed to the superior atoning sacrifice of Jesus.
3. As the sin offering under the Law of Moses was taken outside the camp, Jesus was taken outside the city for crucifixion (**John 19:20**).

4. The antitype, blood of Jesus, is contrasted with the type, the blood of animals, to show the Jewish Christians that there is only one acceptable sacrifice for sin (**9:12-14**).

G. **“Let us go forth therefore unto him without the camp, bearing his reproach” (13:13).**

1. In this little verse it is again affirmed that the old system has been done away in Christ Jesus. Paul said that it was **“nailed to his cross” (Colossians 2:14)**.
2. The writer is contrasting Judaism, “the camp”, and Christianity, that which is outside of “the camp.”
3. The benefits of His sacrifice are outside of the Law of Moses. If they, the Jewish Christians, are to reap the benefits of Jesus’ death they must withdraw from Judaism, abandoning the Law of Moses. This means that they would suffer the same reproach as the Master (**John 15:20**).
4. What does it mean to go outside the camp?
 - (1) It is an act of faith (**John 8:24**).
 - (2) It is an act of hope (**1 Thessalonians 5:8**).
 - (3) It is an act of love (**John 14:15**).
 - (4) It is a surrender of self to the authority of Christ (**1 Peter 5:7,8**)

H. **“For here have we no continuing city, but we seek one to come” (13:14).**

1. Throughout antiquity, there has been great cities Babylon, Nineveh, Thebes were all great cities, but where are they now?
2. Those things of this world are passing away, growing old (**1 Corinthians 7:31; 1 Peter 1:24**).
3. Man should not be content with earthly possessions and Christians **MUST NOT** be content with the things of this world.
4. Christians need to be more like Abraham, having their desires set on the **“city which hath foundations, whose builder and maker is God” (11:10)**.

J. **“By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name” (13:15).**

1. Christians are to offer a continual sacrifice of praise to God.
2. **“The fruit of the lips.”**
 - a. Prayer is this type of fruit (**Hosea 14:2; Psalm 50:23**).
 - b. Singing is this type of fruit (**Ephesians 5:19**).

K. **“But to do good and to communicate forget not; for such sacrifices God is well pleased” (13:16).**

1. Doing good to fellow man and to Christians is a sacrifice of which is approved of God. This is always true (**Galatians 6:10; 2 Cor. 9:12,13**).

2. Jesus teaches that the second great commandment is to love our neighbor as ourselves (**Matthew 22:39**). Seeing to the needs of fellow man is something the Christians must never **“forget.”**
- L. **“Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that give account, that they may do it with joy, and not with grief: for that is unprofitable for you” (13:17).**
1. This verse has reference to the elders of the local congregation. They serve the church as **“overseers” (Acts 20:28)**. Christian must give the elders the respect that their service to Christ and His church requires.
 2. Elders have a great responsibility to Christ and the church of Christ. They must be students of the Word of God. This would require time each day to grow strong in the knowledge of the Scriptures. Elders must be able to teach that all important Word of God and stand for truth without compromise.
 3. Showing respect for the elders is not to endorse that which would compromise the Scriptures.
 4. The elders have a great responsibility in that they **“watch out for”** the soul of members of the church. One can see the importance of the job of the watchman in the Book of Ezekiel (**Ezekiel 3:17-21; 33:1-7**).
 5. The pain of leadership can be seen in the verse. When Christians respect the Lord, His church and the godly elders that serve, they have great joy. But, when Christian turn from God this will bring grief to the leaders.
- M. **“Pray for us: for we trust we have a good conscience, in all thing willing to live honestly” (13:18).**
1. The author asks for their prayers. **“The us and we** are epistolary plurals referring to the author himself. This is made clear by his further reference to a **clear conscience** and by his switch from the plural to the singular **‘I’** in the next verse” (Lightfoot, p. 254).
 2. The request for prayer is a request that was often made on the New Testament (**Acts 8:24; Romans 15:30; Colossians 4:3; 2 Thessalonians 3:1**).
 3. All Christians should pray for each other (**1 Timothy 2:1-3; James 5:16**).
 4. Prayer is the authorized means of obtaining blessings from God.
- N. **“But I beseech you the rather to do this, that I may be restored to you the sooner” (13:19).**
1. The writer of this great book knew to whom he was writing. He perhaps had lived with them and was their instructor in the gospel.
 2. He desired to see them again. It is the desire of most teachers and preachers to visit those they have taught in the past.
- O. **“Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,**

Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen” (13:20,21).

1. In closing this epistle the author goes to God on prayer.
2. **“The God of peace.”**
 - a. This describes God’s relationship to His people.
 - b. Man can have peace for his soul, but only through God. Those outside of God’s protection are enemies of God. The only way to have peace is to be reconciled to God (**Romans 5:10**).
3. The resurrection of Jesus is the most important issue in Christianity (**1 Corinthians 15:17; Philippians 3:1-10**).
 - a. Without the resurrection, no value to Christianity.
 - b. Without the resurrection, no hope in Christianity.
 - c. Without the resurrection, man is still under the Law of Moses. This is what the author of Hebrews is refuting.
 - d. The resurrection is fundamental to the faith (**Hebrews 6:1,2**).
4. Jesus is the **“great shepherd of the sheep.”**
 - a. He is the **“good shepherd”** of the sheep (**John 10:7-11**).
 - b. He was not a hireling, but willing to die for the sheep (**John 10:11-15**).
5. **“Through the blood of the everlasting covenant.”**
 - a. This covenant was established through the blood of Christ (**9:12-18**).
 - b. There is no forgiveness of sin without the shedding of blood (**9:22**).
 - c. It is through the blood that Jesus shed that the covenant was ratified.
6. The author prays that the Hebrew Christians do the will of God. That means looking only to His Son and following His teaching (**1:1-3**).

P. “And I beseech you, brethren, suffer the word of exhortation: For I have written a letter unto you in few words” (13:22).

1. He encourages them to endure these word of exhortation.
2. He wants them to receive this letter and grow as faithful Christians.
3. **“And I beseech you.”** In a kind way the author affectionately requests that they take this letter and benefit from it.
 - a. He did not set himself above them on a lofty pedestal.
 - b. One can see his humility as a servant of God (**1 Peter 5:3-6**).

Q. “Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you” (13:23).

1. It is reasonable to believe that this is the Timothy that was Paul’s son in the faith (**1 Timothy 1:2**).
2. It is reasonable to believe that Timothy was a close friend of the author.
3. He desired to see Timothy and them.

R. “Salute all them that have the rule over you, and all the saints. They of Italy salute you” (13:24).

1. The author has nothing but good will to the elders and Christians to whom this letter is written.
2. The letter was written in Italy, the Christians there send their greeting.

S. “Grace be with you all. Amen” (13:25).

1. This is a typical closing asking that God’s grace be with them.
2. The only way for Christians to abide in the grace of God is to abide in the doctrine of Christ (**2 John 9**).

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