

**A
STUDY
IN THE BOOK
OF
HEBREWS**

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By
Ray Hawk**

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Introduction

1. The book begins with “God” and ends with “Amen.” The word “amen” means “Let it be so.”

A. Therefore from beginning to end, the Book of Hebrews says, “God, let it be so.”

2. Written around A.D. 64, 6 years before the destruction of Jerusalem.

3. It is written to Hebrew (Jewish) Christians.

4. The great tribulation was upon the church and many were falling back into Judaism.

A. Tribulation Was Prophesied by Christ.

“For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened” (Matthew 24:21-22).

“But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come” (Matthew 10:23).

B. This tribulation first came from the Jews.

“And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles...As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison” (Acts 8:1,3).

C. The source of this tribulation also came from Gentiles.

“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?” (Romans 8:35).

D. Paul continues to show the persecution he suffered.

“We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed” (II Corinthians 4:8-9).

E. Judaizers also brought tribulation.

“I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed” (Galatians 1:6-9).

“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified” (Galatians 2:16).

“O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?” (Galatians 3:1-3).

“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith.

For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love” (Galatians 5:1-6).

F. This tribulation spread as false teachers spread.

“Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh” (Philippians 3:1-3).

G. It spread to the Colossians.

“Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ...Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men?” (Colossians 2:16-17,20-22).

H. It began as early as A.D.41.

“And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost” (I Thessalonians 1:6).

I. The tribulation would turn upon the trouble makers.

“And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels” (II Thessalonians 1:7).

J. Paul warned Timothy about this tribulation.

“This know also, that in the last days perilous times shall come...Yea, and all that will live godly in Christ Jesus shall suffer persecution” (II Timothy 3:1,12).

K. This tribulation would take its toll.

@PARAGRAPH = *“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 an open shame”* (Hebrews 6:4-6).

“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. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses’ law died without mercy under two or three witnesses: 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?” (Hebrews 10:25-29).

5. The word “Better” is found 11 times in the book.

A. Jesus is BETTER than the angels.

“Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they” (Hebrews 1:4).

B. Less is blessed by the BETTER.

“And without all contradiction the less is blessed of the better” (Hebrews 7:7).

C. A BETTER hope brings in perfection.

“For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God” (Hebrews 7:19).

D. The New Testament is BETTER than the Old.

“By so much was Jesus made a surety of a better testament” (Hebrews 7:22).

“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” (Hebrews 8:6).

E. New Testament is a BETTER covenant than the Old, 8:6.

F. New Testament is established upon BETTER promises than the Old, 8:6.

G. A BETTER sacrifice purifies the things in heaven.

“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” (Hebrews 9:23).

H. Old Testament saints looked for a BETTER country than Palestine.

“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” (Hebrews 11:16).

I. Old Testament saints looked for a BETTER resurrection.

“Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection” (Hebrews 11:35).

J. Christians have something better than Old Testament saints.

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

K. New Testament speaks of BETTER things.

“And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel” (Hebrews 12:24).

a. Christ is better than the angels, Chapter One.

b. Christ is better than Moses, Chapter Two and Three.

c. Christ is better than Joshua, Chapter Four.

d. Christ is better than the Levitical Priesthood, Chapters Five, Six, and Seven.

e. Christ brings in a better covenant, Chapter Eight.

f. Christ brings in a better tabernacle, Chapter Nine.

g. Christ brings in a better sacrifice, Chapter Ten.

h. Christ is the one Old Testament saints looked for, Chapter Eleven.

i. Christ’s kingdom will last forever, Judaism is ending, Chapter Twelve.

j. Christ calls for faithfulness! Chapter Thirteen.

6. Warnings Are Given Throughout the Book.

A. Take heed to what they have HEARD.

“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. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; 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; 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?” (Hebrews 2:1-4).

“Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing” (Hebrews 5:11).

“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” (Hebrews 12:25).

B. Take heed concerning their HEARTS.

“Wherefore (as the Holy Ghost saith, To day if ye will hear his voice...While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation...So we see that they could not enter in because of unbelief” (Hebrews 3:7,15,19).

C. Take heed concerning their HOPE.

“Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: 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. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses’ law died without mercy under two or three witnesses: 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?” (Hebrews 10:23-29).

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds” (Hebrews 12:1-3).

7. 1:1,2 indicates God has something to say.

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds” (Hebrews 1:1-2).

A. The reason people have trouble is because they listen to the wrong source.

“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. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; 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; 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?” (Hebrews 2:1-4).

B. True of Eve.

“Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die” (Genesis 3:1-4).

(1) True of Israel.

“And the children of Israel again did evil in the sight of the LORD, when Ehud was dead” (Judges 4:1).

(2) True of Christians.

“I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed” (Galatians 1:6-9).

8. The book of Hebrews has its background in the Old Testament.

A. The writer is speaking to Jewish converts.

B. He uses the Old Testament to show that Christ is the fulfillment of that covenant.

C. He is combatting the Judaizing teachers.

“And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved” (Acts 15:1).

“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” (Hebrews 8:13).

D. The book of Hebrews answers many false doctrines believed by folks today.

The Book of Hebrews

Chapter One

1. A Contrast Between Jesus and the Angels (messengers of heaven).

2. How does God speak?

A. In the Old Testament he spoke through angels.

“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. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward” (Hebrews 2:1-2).

B. In the New Testament he spoke by inspiration through the apostles and prophets.

“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; 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?” (Hebrews 2:3-4).

C. God spoke through inspired men.

“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (John 14:26).

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come” (John 16:13).

“We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error” (I John 4:6).

D. To hear the writers of the New Testament was to hear the Spirit.

“If anybody thinks he is a prophet or spiritually gifted, let him acknowledge that what I am writing to you is the Lord’s command” (I Corinthians 14:37 NIV).

“For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)” (Ephesians 3:1-4).

“He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God...He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it...He that hath an ear, let him hear what the Spirit saith unto the churches...He that hath an ear, let him hear what the Spirit saith unto the churches...He that hath an ear, let him hear what the Spirit saith unto the churches...He that hath an ear, let him hear what the Spirit saith unto the churches” (Revelation 2:7,17,29; 3:6,13,22).

Cf. Chart A next page.

3. “In these last days.” What last days?

A. The expression “*the world*” means Mosaic age.

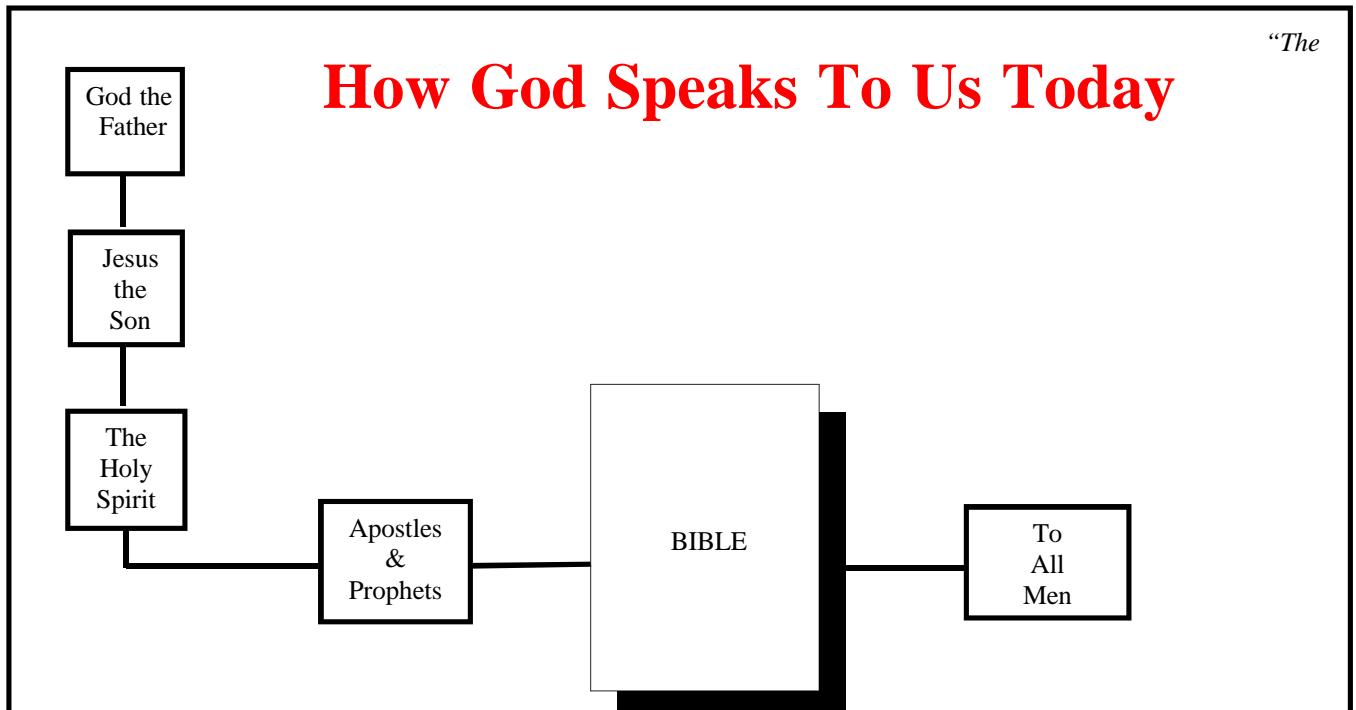
“For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself (Hebrews 9:26).

B. The Old Testament prophets show it is the Jewish age.

“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the

week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate” (Daniel 9:25-27).

C. Isaiah also pointed this out.



word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the LORD’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem” (Isaiah 2:1-3).

D. The New Testament continues with this theme.

“But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come” (Acts 2:16-20).

“Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days” (Acts 3:24).

“This know also, that in the last days perilous times shall come” (II Timothy 3:1).

“Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days” (James 5:3).

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils” (I Timothy 4:1).

“Who verily was foreordained before the foundation of the world, but was manifest in these last times for you” (I Peter 1:20).

E. The book of Hebrews also teaches it.

“Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds” (Hebrews 1:2).

“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...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” (Hebrews 8:10).

“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” (Hebrews 10:16).

F. The last days are the final death throes of Judaism just before the destruction of Jerusalem, Heb.8:13; 12:25-28.

“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” (Hebrews 8:13).

“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: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. 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. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear” (Hebrews 12:25-28).

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

A. Jesus created the ages.

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made” (John 1:1-3).

“And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ” (Ephesians 3:9).

“For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him” (Colossians 1:16).

B. *“He made the worlds.”*

a. *“Worlds”* = ages.

i. The *“worlds”* refers to the three ages.

“Through 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” (Hebrews 11:3).

ii. Parallel passages.

“And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come” (Matthew 12:32).

“And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?” (Matthew 24:3).

“And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel’s, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life” (Mark 10:29-30).

“Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend” (I Corinthians 8:13).

“Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come” (I Corinthians 10:11).

iii. The world coming to an end in A.D. 64 was the Mosaic age.

“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” (Hebrews 9:26).

b. All this was in God’s plan for the salvation of man.

Eight

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose” (Romans 8:28).

c. Patriarchal world.

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

i. Mosaic world.

“For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days” (Acts 3:22-24).

ii. Christian world.

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

5. Christ being the *“brightness of his glory, and the express image of his person,”* KJV, *“The effulgence of his glory, and the very image of his substance,”* ASV, *“The Son is the radiance of God’s glory and the exact representation of his being,”* NIV.

A. Before his birth, Jesus was the WORD.

“In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1).

B. Before Abraham was, Jesus existed.

@PARAGRAPH = *“Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by” (John 8:56-59).*

C. He shared glory with the Father.

“And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was” (John 17:5).

D. Jesus and the Father are ONE.

“I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God” (John 10:30-33).

E. We are created in the IMAGE of God.

“And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth” (Genesis 1:26).

a. God is Spirit, we have a spirit.

“God is a Spirit: and they that worship him must worship him in spirit and in truth” (John 4:24).

b. We are born again.

“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God...Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (John 3:3,5).

c. We become a new creature.

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (II Corinthians 5:17).

6. *“Being made so much better than the angels.”*

A. More excellent name.

“Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they” (Hebrews 1:4).

a. Every tongue will confess him.

“That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Philippians 2:10-11).

b. Name *“Jehovah”* IS NOT the actual name of the Father!

i. It is a contraction of the consonants of the Divine name AND the vowels of the Hebrew word for *“Lord.”*

ii. The name *“Jehovah”* is from TRADITION.

iii. There is only ONE known name and that is JESUS.

B. Thou art my Son.

“For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?” (Hebrews 1:5).

a. The WORD became flesh.

“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth” (John 1:14).

b. The FLESH and SPIRIT are named Jesus.

“And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins” (Matthew 1:21).

c. When the WORD became flesh, this human being becomes the Son of God.

“For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him” (Hebrews 1:5-6).

i. *“THIS day”* indicates a beginning.

ii. Not of the Spirit, but of the flesh!

iii. *“I will be”* indicates that on *“this day”* Jehovah would be a Father, not before.

iv. A body was prepared for the Spirit (Word) to dwell in.

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

d. Some false ideas about Jesus.

i. He has one body, but two spirits.

(1) A human spirit and (2) a divine (Holy) Spirit.

“And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost” (Luke 23:46).

ii. He is a created god.

“In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1).

iii. He is the only person in the Godhead.

(1) Passages to disprove this theory.

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God...No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him” (John 1:1-2,18).

“And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven...For God sent not his Son into the world to condemn the world; but that the world through him might be saved” (John 3:13,17).

“I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me...And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape...I am come in my Father’s name, and ye receive me not: if another shall come in his own name, him ye will receive” (John 5:30,37,43).

“For I came down from heaven, not to do mine own will, but the will of him that sent me...No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day” (John 6:38,44).

“Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me” (John 7:33).

“She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more. Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me” (John 8:11-18).

“And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world...Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things...Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me” (John 8:23,28,42).

iv. Jesus is the ETERNAL Son.

“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel” (Isaiah 7:14).

“And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us” (Matthew 1:21-23).

(1) The WORD is eternal, the flesh had a beginning at conception in the womb of Mary.

@BIG A = C. Angels worship him.

“And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him” (Hebrews 1:6).

a. Worship reserved for God only.

i. Isa.41:4 - Rev.1:11.

“Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I am he” (Isaiah 41:4).

“Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea” (Revelation 1:11).

ii. Isa.42:8 - John 17:5.

“I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images” (Isaiah 42:8).

“And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was” (John 17:5).

iii. Isa.43:10,11 - Acts 1:8; John 4:42.

“Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the LORD; and beside me there is no savior” (Isaiah 43:10-11).

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

“And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world” (John 4:42).

iv. Isa.44:6,8 - Rev.1:8,17.

“Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God...Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any” (Isaiah 44:6,8).

“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty...And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last” (Revelation 1:8,17).

v. Isa.45:6,23 - Phil.2:10.

“That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else...I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear” (Isaiah 45:6,23).

“That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth” (Philippians 2:10).

vi. Isa.46:9.

“Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me” (Isaiah 46:9).

D. To the Son, Jehovah says, *“Thy throne O God.”*

“But unto the Son he saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom” (Hebrews 1:8).

a. Throne = Jesus reigning NOW, not later!

b. John said he was in the kingdom.

“I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ” (Revelation 1:9).

c. Paul and Colossians were in it.

“Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son” (Colossians 1:13).

d. Prophesied by Daniel.

“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces

the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure” (Daniel 2:44-45).

i. Babylonian, Mede-Persian, Greek, and Roman Empires.

ii. During the days of the Roman kings (Caesars) God would set up an everlasting kingdom.

E. *“But thou art the same,”* v.12. Cf. Heb.13:8.

“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” (Hebrews 1:12).

“Jesus Christ the same yesterday, and to day, and for ever” (Hebrews 13:8).

F. Sit on my right hand.

“But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?” (Hebrews 1:13).

a. The enemy or adversary is Satan.

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (I Peter 5:8).

@BIG A = G. *“Are they not all ministering spirits...”*

a. I believe the chapter and verse divisions are not helpful here.

b. Chapter One ends with v.13. Verse 14 ought to be the beginning of Chapter Two.

The Book of Hebrews

Chapter Two

1. We are responsible for what we HEAR.

“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. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; 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” (Hebrews 2:1-3).

A. Two passages on the responsibility of hearing.

“And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given” (Mark 4:24).

“Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have” (Luke 8:18).

B. How faith comes.

“So then faith cometh by hearing, and hearing by the word of God” (Romans 10:17).

C. Faith comes by reading the word or hearing it preached.

“And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (John 20:30-31).

“And these things write we unto you, that your joy may be full” (I John 1:4).

“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand” (Revelation 1:3).

“For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel” (Ephesians 3:1-6).

2. “How shall we escape, if we neglect so great salvation?” Hebrews 2:3.

A. Those who were going back to Judaism and its sacrifices were going back to an inferior system that could not save.

a. There was no sacrifice for sins under Judaism.

“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. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses’ law died without mercy under two or three witnesses: 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?” (Hebrews 10:25-29).

b. The blood of bulls and goats could not take away sins.

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

3. “Confirmed unto us by them that heard him...” Hebrews 2:3,4.

“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; 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?” (Hebrews 2:3-4).

- A. The NT was confirmed by signs, wonders, and varied miracles and gifts of the Holy Spirit.
- B. In the TV Movie, “A.D.” the implication was given that apostles and prophets decided themselves to write an account of their experiences so future generations would know what occurred in the first century.
 - a. Many people today fail to understand what inspiration is all about.
 - i. Scripture is God breathed (inspired).

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works” (II Timothy 3:16-17).

- ii. The very words found in the original manuscripts were given by God.

“But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ” (I Corinthians 2:7-16).

- iii. Paul was not taught by man, but by the Spirit.

“But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ” (Galatians 1:11-12).

- iv. Paul preached, not man’s wisdom, but by the power of the Spirit.

“And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power” (I Corinthians 2:4).

4. *“For unto the angels hath he not put in subjection the world to come,” Hebrews 2:5.*

- A. The angels spoke during the time of the Mosaic age.

“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. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward” (Hebrews 2:1-2).

- B. The world to come would be the confirmation of the Christian age.

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

“For yet a little while, and he that shall come will come, and will not tarry” (Hebrews 10:37).

- a. That world would be put under Jesus’ feet.

“Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all” (Ephesians 1:21-23).

- b. Satan would be bruised.

“And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen” (Romans 16:20).

c. One would have eternal life.

@PARAGRAPH = “*And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel’s, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life*” (Mark 10:29-30).

“*And this is the record, that God hath given to us eternal life, and this life is in his Son*” (I John 5:11).

5. “*But one in a certain place testified, saying...*” Hebrews 2:6,7.

A. They did not have chapter and verse classification then.

B. Each manuscript would be different in each synagogue due to different scribes making the individual copies.

a. There is nothing in the Bible which demands that we remember in what chapter or verse a passage is found, in a document such to help people find what we are quoting or reading.

C. What is man?

“*What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet*” (Psalms 8:4-6).

6. “*But NOW we see not yet all things put under him*” Hebrews 2:8.

“*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*” (Hebrews 2:8).

A. All things under Christ.

“*And hath put all things under his feet, and gave him to be the head over all things to the church*” (Ephesians 1:22).

“*Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself*” (Philippians 3:21).

B. At the time the letter was being written, all things had not been made subject to Christ.

a. Satan to be bruised shortly.

“*And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen*” (Romans 16:20).

b. Glory to be revealed in Paul and others in first century.

“*For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us*” (Romans 8:18).

“*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 sufferings*” (Hebrews 2:10).

c. The sons of God would be revealed.

“*For the earnest expectation of the creature waiteth for the manifestation of the sons of God*” (Romans 8:19).

d. The adoption, the redemption of our body.

“*And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body*” (Romans 8:23).

i. When will this redemption take place?

“*And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.*”

Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away” (Luke 21:27-33).

e. Satan to be destroyed.

“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” (Hebrews 2:14).

7. Jesus who is BETTER than the angels, was made a little lower than the angels to “taste death for every man.”

“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. 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 sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me” (Hebrews 2:9-13).

A. V.12 is quoted from Ps.22:22

“Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee” (Hebrews 2:12).

“I will declare thy name unto my brethren: in the midst of the congregation will I praise thee” (Psalms 22:22).

B. V.13 is quoted from Isa.8:17,18.

“And again, I will put my trust in him. And again, Behold I and the children which God hath given me” (Hebrews 2:13).

“And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion” (Isaiah 8:17-18).

C. “Captain of their salvation.” ASV and NIV render “captain” as “author.”

a. Heb.5:8,9 says the same thing as this verse.

“Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him” (Hebrews 5:8-9).

D. V.11 - “All of one.”

“Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me” (John 17:20-21).

a. Jew and Gentile to be one in Christ.

“That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby” (Ephesians 2:12-16).

E. V.10 - “Bringing many sons unto glory.”

a. Jesus would return in judgment upon Jerusalem and the temple. This is spoken of as “The Son of man coming in the clouds of heaven with power and GREAT GLORY.”

“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory...Verily I say unto you, This generation shall not pass, till all these things be fulfilled” (Matthew 24:30,34).

b. Jesus is NOW sitting “in the throne of his GLORY.”

“And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel” (Matthew 19:28).

i. To sit IN the kingdom is to sit IN Jesus glory!

“And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom” (Matthew 20:21).

“They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory” (Mark 10:37).

c. The kingdom or glory would come in their lifetime.

“For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father’s, and of the holy angels. But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God” (Luke 9:26-27).

d. Jesus entered his glory after he died.

“Ought not Christ to have suffered these things, and to enter into his glory?” (Luke 24:26).

e. Glory be revealed in Paul and first century saints.

“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us...Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God” (Romans 8:18,21).

f. *“What if he did this to make the riches of his glory known to the objects of his mercy, whom he prepared in advance for glory - even us, whom he also called, not only from the Jews but also from the Gentiles?”* NIV.

g. *“That ye would walk worthy of God, who hath called you UNTO his kingdom and glory”* (ASV). *“To the end that ye should walk worthily of God, who calleth you INTO his own kingdom and glory”* (NIV). *“Encouraging, comforting and urging you to live lives worthy of God, who calls you INTO his kingdom and glory”* (I Thessalonians 2:12).

i. Those who were IN the kingdom in A.D. 64 were in the kingdom, Col.1:13; Rev.1:9. However, they were waiting to be glorified by Jesus when he came in judgment upon Jerusalem.

h. In glory, but glory to come.

“That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow...Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God” (I Peter 1:7-11,20-21).

“But the end of all things is at hand: be ye therefore sober, and watch unto prayer...But rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy” (I Peter 4:7,13).

“The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed...And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away...But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you” (I Peter 5:1,4,10).

i. Cf. 1 Pet.1:7; 4:13; 5:4 ASV

ii. Cf. 1 Pet.1:7-11; 4:13; 5:10 NIV.

i. Notice that God’s glory is IN the church when it is confirmed.

“And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof” (Revelation 21:23).

i. This is the glory that would be revealed or manifested.

8. *“Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him, who holds the power of death - that is, the devil - and free those who all their lives were held in slavery by their fear of death”* Hebrews 2:14,15 NIV

A. ASV *“And might deliver all them who through fear of death were all their lifetime subject to bondage.”*

a. Those who died under the law and before, went to Abraham’s bosom.

b. Those who were redeemed by the blood of bulls and goats had to wait until Christ came to redeem them with his precious blood.

“But NOW we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. . .O wretched man that I am! who shall deliver me from the BODY of THIS DEATH? I thank God THROUGH Jesus Christ our Lord” (Rom.7:6,24,25).

“But NOW we have been discharged from the law, having died to that wherein we were held; so that we serve in newness of the spirit, and not in oldness of the letter. . .Wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord” ASV.

“But NOW, by dying to what once BOUND us, we have been released from the law so that we serve in the new way of the Spirit, and not in the old way of the written code. . .What a wretched man I am! Who will rescue me from this BODY of death? Thanks be to God - THROUGH Jesus Christ our Lord!” NIV.

@SMALL A = c. Under Judaism there was a continual REMEMBRANCE of sins. NOW there is not!

d. Under Judaism they could not be released from the body of death. This is what they waited for - the redemption revealed by Jesus Christ!

e. When *“that which is perfect is come,”* the redemption was completed.

“Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away” (I Corinthians 13:8-10).

“And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away” (Luke 21:27-33).

f. This is the reason they needed *“to give the more earnest heed”* (2:1).

9. *“For verily he took not on him the nature of angels; but he took on him the seed of Abraham.”* ASV *“For verily not to angels doth he give help, but he giveth help to the seed of Abraham.”* NIV *“For surely it is not angels he helps, but Abraham’s descendants”* Hebrews 2:16.

A. The ASV and NIV more accurately tell us what the Greek text says.

B. Jesus did not come to die to help angels. Those who fell already have their fate sealed.

“For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment” (II Peter 2:4).

a. He came to seek and save that which is lost.

“For the Son of man is come to seek and to save that which was lost” (Luke 19:10).

b. He became a man (flesh) to save man.

“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” (Hebrews 2:14).

10. Since Jesus came to help Abraham's seed, it was necessary to be made like man. In so doing, he became a merciful and faithful high priest in service to God. In this he is able to help those who are tempted.

"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. For in that he himself hath suffered being tempted, he is able to succor them that are tempted" (Hebrews 2:17-18).

A. The Word became flesh.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

B. He became a high priest when he went to heaven.

"By so much was Jesus made a surety of a better testament. 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. 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. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; 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. 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" (Hebrews 7:22-28).

"And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (Hebrews 10:11-12).

The Book of Hebrews

Chapter Three

1. V.1 - "Wherefore." KJV/ASV. "Therefore." NIV.

A. Since the things in chapter two are so, it leads the reader to acknowledge the following.

B. After understanding chapters one and two, one must "consider the Apostle and High Priest, Christ Jesus.

a. Apostle = one sent.

"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you" (John 20:21).

i. Some are called apostles who were not in the original group of 12 (13).

ii. Barnabas is referred to as an apostle.

"Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out" (Acts 14:14).

b. Jesus is a high priest after the order of Melchisedec.

i. The writer does not take up this argument until 5:6. He only sets up the background for the argument to be introduced later.

C. KJV "Profession." ASV "Confession." NIV "Confess."

2. V.2-6 - "He was faithful to the one who appointed him, just as Moses was faithful in all God's house" NIV. Read all in NIV.

"Who was faithful to him that appointed him, as also Moses was faithful in all his house. 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. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; 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" (Hebrews 3:2-6).

3. VV.7-11 - "Wherefore (as the Holy Ghost saith,"

"Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, Harden not your 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. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest)" (Hebrews 3:7-11).

A. Parallel passages in the Old Testament.

"For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways: Unto whom I sware in my wrath that they should not enter into my rest" (Psalms 95:7-11).

B. Holy Spirit speaks to us today through what is written!

4. VV.12-19 - These verses adequately show that a child of God may fall from grace.

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? 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" (Hebrews 3:12-19).

A. Warning.

“Wherefore let him that thinketh he standeth take heed lest he fall” (I Corinthians 10:12).

@BIG A = B. “Deceitfulness of sin.”

a. Gen.3:13 NIV.

i. The avenues of sin.

“And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat” (Genesis 3:6).

C. “We have come to share in Christ if we hold firmly till the end the CONFIDENCE we had at first” NIV.

a. Beginning confidence - do you remember it?

D. VV.16-18 - Those 20 and above who came out of Egypt did not enter Palestine due to unbelief.

“For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not?” (Hebrews 3:16-18).

The Book of Hebrews

Chapter Four

1. V.1 - After the warnings found in Chapter Three, warnings are again given.

A. The KIND of rest received by those who went into Palestine is not the KIND we receive today.

“Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light” (Matthew 11:28-30).

2. V.2 - the gospel was preached to those in the OT as well as to us who live today. The word “gospel” means “good news.” They had the good news preached to them in promise. We have it in fact. The death, burial, and resurrection of Christ.

“Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures” (I Corinthians 15:1-4).

A. It didn’t profit (wasn’t of any value) them because they would not believe it.

3. V.3 - We enter that rest through belief (faith).

A. There isn’t a passage anywhere that offer salvation through faith ONLY.

“Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also” (James 2:17-26).

B. Passage taken from Psalm 95:11.

“Unto whom I swear in my wrath that they should not enter into my rest” (Psalms 95:11).

4. V.4 - Spoke in a certain place - passage not given.

“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” (Hebrews 4:4).

A. Genesis 2:2.

“And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made” (Genesis 2:2).

5. V.5 - Psalm 95:7,8.

“And in this place again, If they shall enter into my rest” (Hebrews 4:5).

“For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness” (Psalms 95:7-8).

6. V.6 - Since those in Joshua’s day did not enter God’s rest, God has a time when men will enter it.

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

7. V.7 - "Saying in David." God spoke through David just as he spoke through/in the apostles and prophets of the New Testament.

"Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts" (Hebrews 4:7).

A. Ps.95:7,8.

"For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness" (Psalms 95:7-8).

8. V.8-10 - "For if Jesus." The Greek word Jesus is Joshua in Hebrew. The KJV translators failed to understand who was being considered in the context. Joshua's name is Jesus in Greek. Jesus' name is Joshua in Hebrew.

@PARAGRAPH = *"For if Jesus had given them rest, then would he not afterward have spoken of another day. 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"* (Hebrews 4:8-10).

A. Jesus is BETTER than Joshua.

- a. Joshua led the children of Israel into Palestine, the promise land.
- b. Jesus leads his children into the heavenly places.

"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Ephesians 2:6).

B. Joshua could not give them the KIND of rest Jesus gives to us.

9. V.11 - "Let us labor." Those who were Christians were to continue laboring to enter God's rest.

"Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief" (Hebrews 4:11).

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ" (II Peter 1:11).

- A. Does Jesus have two kingdoms? A temporal kingdom and an everlasting one?
- B. Which kingdom did the Colosseans belong to?

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins" (Colossians 1:13-14).

C. Which one did John's audience hold citizenship in?

"I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ" (Revelation 1:9).

D. Which one will Jesus deliver up to the Father?

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power" (I Corinthians 15:24).

- E. If the Colossians were citizens of the kingdom in A.D. 64 when Paul wrote, what kingdom would be ministered unto them?
- F. If we have redemption when we are baptized into Christ, what redemption was drawing nigh at the destruction of Jerusalem?
- G. What is the "salvation ready to be revealed in the last time" 1 Pet.1:5? If we have salvation when immersed (Mark 16:16), what is this salvation ready to be revealed?

“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance UNTIL the redemption of the purchased possession, unto the praise of his glory” (Ephesians 1:13,14).

“And that, knowing the time, that NOW it is high time to awake out of sleep: for NOW is our salvation nearer than when we believed” (Romans 13:11).

“And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh” (Luke 21:28).

a. Miracles would last until all was completed.

“Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away” (I Corinthians 13:8-10).

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ” (Ephesians 4:11-13).

b. Heb.12:28 - The kingdom was being received by inspiration and confirmation. Once this transition period was finished, the kingdom would stand complete. This would be the new Jerusalem come down from God out of heaven.

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband...I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. (Revelation 2:1,2; 9,10).

H. The REST they were laboring to enter is the same as the redemption, salvation, or everlasting kingdom they looked for.

10. V.12,13 - “The word of God is quick (living)...” Some think the New Testament is a dead letter! Some believe 2 Cor.3:6b “For the letter killeth, but the spirit giveth life” declares the written word to be dead, but what men think they hear (better felt than told) is from the Spirit!

“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 the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do” (Hebrews 4:12-13).

A. Nehemiah 8:1 “The book of the law of MOSES.”

a. Nehemiah 8:3 “The book of the law.”

b. Nehemiah 8:8 “The law of God.”

c. Nehemiah 8:14 “And they found written in the law which the Lord had commanded by Moses...”

i. The law, written by Moses, was the law or word of God!

B. Acts 7:51,52,54 - When a person hears the word preached (read) it will cut his heart just as it did with these Jews that Stephen spoke to.

“Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: Who have received the law by the disposition of angels, and have not kept it. When they heard these things, they were cut to the heart, and they gnashed on him with their teeth” (Acts 7:51-54).

11. V.14 - “Great high priest...” Jesus is BETTER than the priesthood of Levi.

“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” (Hebrews 4:14).

A. Jesus serves from heaven. Levites served on earth.

B. Because of Jesus, let us HOLD fast our profession (firmly to the faith we profess). HOLD is used in 3:6; 3:14; 4:14; 6:18; 10:23. It indicates one must really believe something or he will not hold onto it.

12. V.15 - Jesus sympathizes with our weaknesses -tempted just as we are, yet he did not sin.

“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” (Hebrews 4:15).

“Who did no sin, neither was guile found in his mouth” (1 Peter 2:22).

13. V.16 - Because of Jesus, we may come BOLDLY to the throne of grace and receive grace and help.

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

A. We can have boldness.

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

B. We can have full assurance.

“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” (Hebrews 10:22).

@PARAGRAPH = *“And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God”* (1 John 3:19-21).

C. Can you say, “I KNOW I am faithful”?

The Book of Hebrews

Chapter Five

1. VV.1-4: Every high priest is selected from among men and because he sins, is able to “deal gently with those who are ignorant and are going astray.

“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: 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. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as was Aaron” (Hebrews 5:1-4).

2. VV.5-10: Jesus was ordained a priest after the order of Melchizedek.

“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. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. 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; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him; Called of God an high priest after the order of Melchisedec” (Hebrews 5:5-10).

A. He learned to obey.

“Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him” (Hebrews 5:8-9).

B. “And being made perfect.”

a. Was Jesus imperfect (sinful)?

i. The word perfect does not carry with it the idea we usually stick on it. We usually think of it as sinless perfection.

C. V.5 is a quote from Psalm 2:7.

“I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee” (Psalms 2:7).

D. V.6 is a quote from Psalm 110:4.

“The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek” (Psalms 110:4).

3. VV.11-14: This was hard for them to understand because they were dull of hearing (slow to learn).

“Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the 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. For every one that useth milk is unskillful in the word of righteousness: for he is a babe. 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” (Hebrews 5:11-14).

A. Milk.

“Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby” (I Peter 2:1-2).

B. Meat.

“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” (Hebrews 5:14).

a. Of full age: “perfect.”

b. A person may reach perfection (full age) without being sinless.

C. The word of God is the food given by the Spirit for Christians to feast upon.

The Book of Hebrews

Chapter Six

1. VV.1-3: “Leaving the principles of the doctrine of Christ.”

“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 of eternal judgment. And this will we do, if God permit” (Hebrews 6:1-3).

- A. Not talking about leaving and not obeying the doctrine anymore.
- B. Speaks of growing up - not continuing in the milk, 5:13,14.
- C. “Let us go on unto perfection.”
 - a. Let us go on to maturity.
- D. Repentance from dead works.

“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?” (Hebrews 9:14).

- a. Faith toward God.

“Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus” (Acts 19:4).

- b. Doctrine of baptisms: Acts 19:4.
- c. Laying on of hands.
- d. The resurrection of the dead.
- e. Eternal judgment.

2. VV.4-6: Some did not grow, but fell away.

@PARAGRAPH = *“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 an open shame” (Hebrews 6:4-6).*

- A. Once enlightened.

“For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire” (II Peter 2:20-22).

- B. Tasted of the heavenly gift.

“Thanks be unto God for his unspeakable gift” (II Corinthians 9:15).

- C. Partakers of the Holy Spirit.

“And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied” (Acts 19:6).

- D. Tasted the good word of God.

“For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not

made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel” (Ephesians 3:1-6).

E. The powers of the age to come.

“For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake” (I Thessalonians 1:5).

F. “If they shall fall away” KJV. “And then fell away” ASV.

a. Impossible to renew them again unto repentance.

b. They have gone back to animal sacrifices.

i. Those sacrifices cannot take away sins.

ii. Jesus took away the old system of renewing their repentance every year when they offered an animal for sacrifice.

G. Reason they cannot be forgiven is because by continuing to crucify Jesus afresh and put him to an open shame, they CONTINUE to depend upon Judaism to take away their sins.

@POINT1 = 3. VV.7,8: The writer uses an illustration to show how some will be cursed as described in verses 4-6.

“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” (Hebrews 6:7-8).

4. VV.9-12: Those who remain faithful are encouraged to continue to do so.

“But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises” (Hebrews 6:9-12).

5. VV.13-20: The certainty of God’s promise is discussed.

“For when God made promise to Abraham, because he could swear by no greater, he swore by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: 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: Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec” (Hebrews 6:13-20).

A. God swore to Abraham that Abraham would be the father of a great nation.

B. If God kept his promise to Abraham, he will keep his promise to the descendants of Abraham - the Christian.

a. “We might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast.”

The Book of Hebrews

Chapter Seven

1. VV.1-10: Jesus is after the order of Melchisedec.

“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; 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. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. 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: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him” (Hebrews 7:1-10).

- A. Abraham paid tithes to Melchisedec.
- B. The Levites are descendants of Abraham.
- C. In Abraham they paid tithes to Melchisedec.
- D. This makes the Levites pay tithes to Jesus since he is after the order Melchisedec.

2. VV.11-19: “If therefore perfection were by the Levitical priesthood...”

“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 be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. 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. 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” (Hebrews 7:11-19).

- A. Since perfection was not found in the Levitical system, there was a need for the priesthood after Melchisedec.
- B. V.12: If the priesthood is changed, the law must be changed also!

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

- C. VV.18,19: “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.”

NIV “The former regulation is set aside because it was weak and useless (for the law made nothing perfect), and a better hope is introduced, by which we draw near to God.”

- D. Jesus is BETTER than the Levitical priesthood!

3. VV.20-22: The Levites are priest without an oath, Jesus is made a priest with an oath.

“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:) By so much was Jesus made a surety of a better testament” (Hebrews 7:20-22).

- A. “By so much was Jesus made a surety of a better testament.” NIV “Because of this oath, Jesus has become the guarantee of a better covenant.”

4. VV.23-25: Death prevented the Levites from continuing to be a priest forever, but this is not the case with Jesus.

“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. 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” (Hebrews 7:23-25).

A. Since he abides forever as a priest, he continually saved.

5. VV.26-28: “For such an high priest became us...” KJV. ASV rendered the same way. NIV “Such a high priest meets our needs - one who is holy...”

“For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; 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. 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” (Hebrews 7:26-28).

A. The Levites had to offer for their own sins and then for the sins of others. Jesus did not have to offer sacrifice for his sins. His sacrifice upon the cross was a one time sacrifice for the sins of mankind.

B. “For the law maketh men high priest which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore” KJV. Footnote on “consecrated” - “perfected.”

NIV “For the law appoints as high priests men who are weak; but the oath, which came after the law, appointed the Son, who has been made perfect forever.”

The Book of Hebrews

Chapter Eight

1. VV.1,2: “The point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven, and who serves in the sanctuary, the true tabernacle set up by the Lord, not by man.”

A. Lord’s Tabernacle is BETTER than the Jewish Tabernacle!

B. Jewish tabernacle (temple) was going to be destroyed (A.D. 70), but the Lord’s tabernacle cannot be removed (destroyed).

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

C. Lord’s tabernacle built by God - Temple in Jerusalem built by man. What man builds, man can destroy. What God builds, man cannot destroy.

2. VV.3-6: Jesus’ Priesthood is BETTER than the Levitical priesthood. His Sacrifice is BETTER than any they offer. His Tabernacle is BETTER than the one they serve in. It is only a copy. His Ministry is BETTER than is theirs’. It is founded upon BETTER Promises!

“For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: 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. 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” (Hebrews 8:3-6).

3. VV.7-12: A New Covenant.

“For if that first covenant had been faultless, then should no place have been sought for the second. 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: 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 the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 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. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more” (Hebrews 8:7-12).

A. Something wrong with the first covenant (Old Testament).

B. Quotes from Jeremiah.

“Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people” (Jeremiah 31:31-33).

C. Not like Old Testament which was written on Stone.

a. Written in their hearts.

b. Those who are children of God will KNOW the Lord.

c. Remember our sins no more!

4. V.13: “A new covenant, he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away” (ASV). NIV “By calling this covenant ‘new,’ he has made the first one obsolete; and what is obsolete and aging will soon disappear.”

- A. If the Old Testament was obsolete and aging and would soon disappear or vanish away, we see it had not yet vanished or disappeared.
- B. The demands ceased when Jesus died upon the cross (Col.2:14), but the shadows of that Law remained (the priesthood, sacrifices, and temple). These would soon vanish or disappear.

The Book of Hebrews

Chapter Nine

1. VV.1-5: A brief description is given concerning the tabernacle with its holy place and holy of holies.

“Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. 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 cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly” (Hebrews 9:1-5).

2. VV.6-10: The limitations of Old Testament sacrifices are given. “V.8-10 The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the first tabernacle was still standing. This is an illustration FOR THE PRESENT TIME, indicating that the gifts and sacrifices being offered were not able to clear the conscience of the worshipers. They are only a matter of food and drink and various ceremonial washings - external regulations applying until the time of the new order.”

“Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. 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: 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: 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; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation” (Hebrews 9:6-10).

A. It was not meant for the tabernacle (temple) worship to last forever.

B. These would not make the worshiper perfect (KJV, ASV), therefore the NT was needed.

3. VV.11-14: These verses draw a contrast between the blood of animals and the blood of Christ. Between the earthly Holy of holies and the true holy of holies which is heaven. Jesus entered heaven. His redemption for us is ETERNAL whereas the redemption under Judaism was temporary -year after year!

“But 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 in once into the holy place, having obtained eternal redemption for us. 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?” (Hebrews 9:11-14).

A. “Purge your conscience from dead works” (KJV). “Cleanse our conscience from acts that lead to death” (NIV).

B. These are the works of the Law of Moses. They could not cleanse a person, but his sins were remembered each year.

4. V.15: Since the OT could not cleanse them of their sins, Jesus is the mediator of the NT.

“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” (Hebrews 9:15).

A. Jesus set FREE from their sins those who lived under the OT and were faithful.

5. VV.16-22: The NT went into force WHEN Jesus died. The OT was ratified with the blood of animals. The NT with the blood of Christ.

“For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. 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. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission” (Hebrews 9:16-22).

A. “Without the shedding of blood is no remission” (V.22).

6. VV.23-28: The copies (tabernacle, etc.) cleansed with animal sacrifices.

“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. 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: 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. And as it is appointed unto men 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” (Hebrews 9:23-28).

A. Animals could not cleanse the heavenly things.

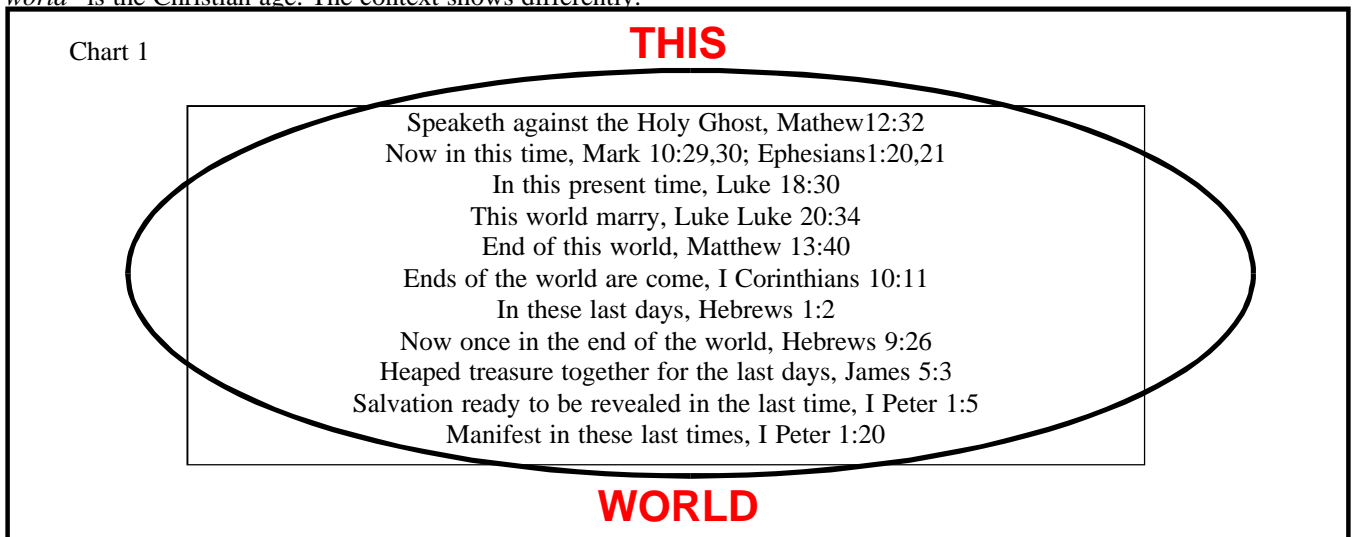
B. Christ entered heaven to cleanse us.

C. He doesn’t have to be offered over and over. One time did it.

D. The next time Jesus appears, it will be to bring salvation.

E. Notice that Jesus died “in the end of the world” (V.26). “End of the ages” (ASV, NIV).

Chart No.1 shows the expression “*this world*” and parallel statements in the New Testament. Most brethren think “*this world*” is the Christian age. The context shows differently.



From the charts, numbers one through four, we see that “*this world*” which Jesus refers to, is the Jewish age, whereas “*the world to come*” is heaven. If we are going to stay with the context, this cannot be the case.

Why do some think “*the world to come*” is heaven? Possibly because passages like Mark 10:29,30 and parallel passages are speaking of “*eternal life*” in the “*world to come*.” Most assume that one cannot have eternal life now. Therefore, Jesus must be referring to heaven. We need to restudy the subject of eternal life and stop allowing Calvinists to push us into a fallacious corner. We need to practice what we preach with reference to context. When Jesus spoke to the disciples, he told them, “*Now in this time*.” What time was Jesus and the disciples living in? It certainly wasn’t the Christian age. Since “*the world to come*” was the Christian age, the expression must mean the Mosaic age. When we run into this expression in other passages, unless we have evidence that it means something other than the Christian age, we must accept it as such. In the parallel account in Luke 18:30, the prophet records Jesus saying, “*In this present time*.” The present time when Jesus spoke this was the Mosaic age.

In Hebrews 9:26 Jesus appeared in the “*end of the world*.” The expression “*world*” is from the Greek word *aionon* (αιωνων), meaning ages or dispensations. Jesus appeared in the end of the Mosaic age or world. These were the “*last days*” of Judaism. These are the “*last days*” spoken of by Joel and other Old Testament prophets.

Chart 2

WORLD TO COME

The world to come, Matt.12:32
 The world to come eternal life, Mark 10:30
 In that which is to come, Eph.1:21
 In the world to come life everlasting, Luke 18:30
 The world...neither marry, Luke 20:35
 That in the ages to come, Eph.2:7
 The world to come, Hebrews 6:5
 Put in subjection the world to come, Hebrews 2:5
 Of good things to come, Hebrews 9:11
 Of good things to come, Hebrews 10:1
 We receiving a kingdom which cannot be moved, Hebrews 12:28

Chart 3

THIS

MOSAIC AGE

“And Jesus answered and said, Verily I say unto you, There is no man that hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel’s but he shall receive an hundredfold NOW IN THIS TIME, houses, and brethren, and sisters and mothers, and children, and lands, with persecutions; AND...” (Mark 10:29,30).

WOR

LD

Chart 4

WORLD

CHRISTIAN AGE

“...AND in the WORLD TO COME eternal life” (Mark 10:30).

T

O COME

In charts five through eight we have the overlapping period between the death of Christ on the cross to A.D. 70. This period of forty years is “*the last days*.” These are the last days of Judaism. The power of the law was taken away at the cross, but Judaism continued to be practiced until Jesus took away the temple, priesthood, and sacrifices in A.D. 70. Christianity began at the cross of Christ in A.D. 30. Judaism came to its “*desolation*” in A.D. 70. Chart five shows where the expression “*last days*” fits in the picture. Chart six continues this picture and portrays the end of the miraculous period. Chart seven indicates that “*the last days*” are the same as the “*end of the world*.” Chart eight ties all of these together with the destruction of Jerusalem.

In charts number nine through eleven we see that Judaism was a system of bondage and death. Christianity offered everything that was **better**. As Judaism was going out, Christianity was being revealed and confirmed (coming in). In chart eleven we see the things that were coming in. This is the reason for the futuristic language employed to show that these things were coming in while saints already enjoyed them. Things such as being adopted, redeemed, and the receiving of a kingdom were future in that the “*perfect*” or complete would soon be enjoyed when the partial was fulfilled.

Chart 5

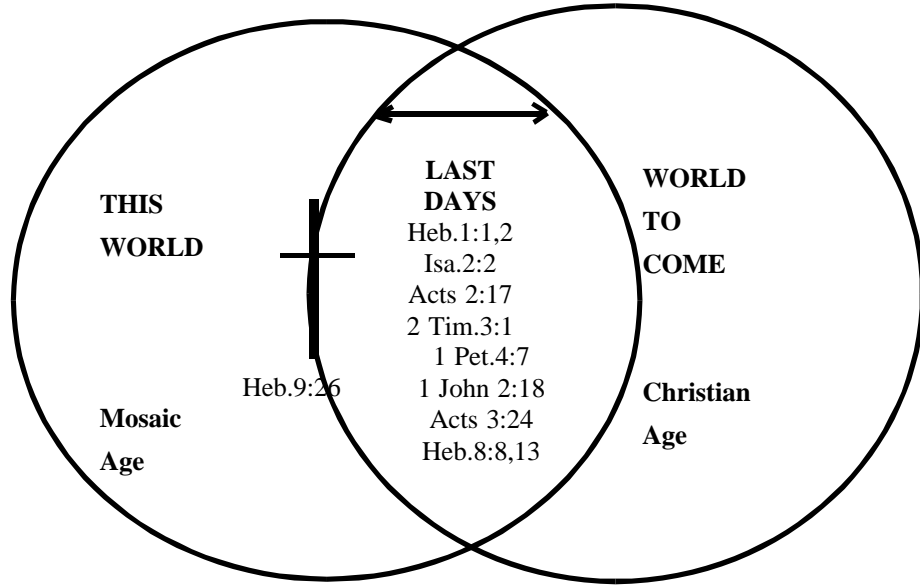


Chart 6

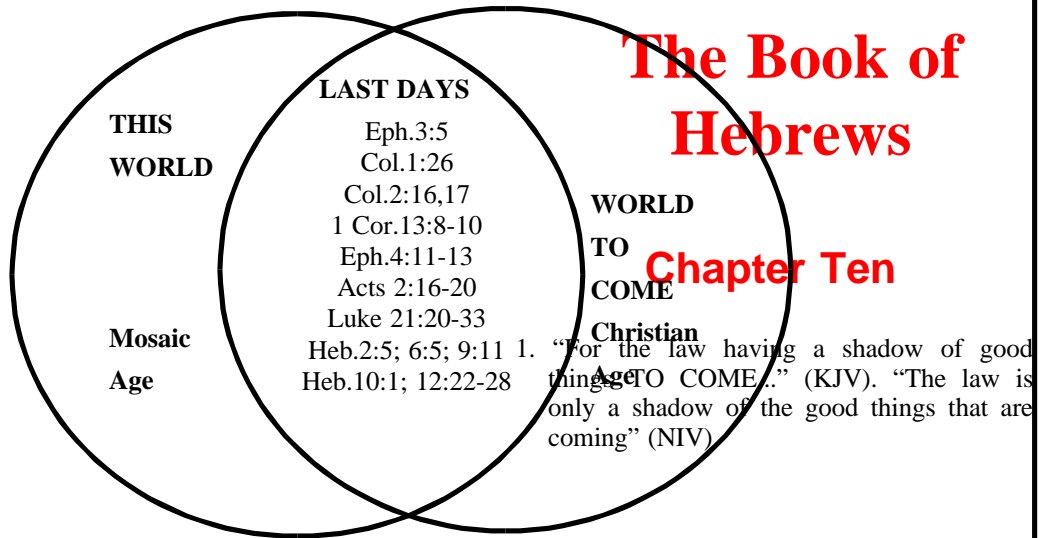


Chart 7

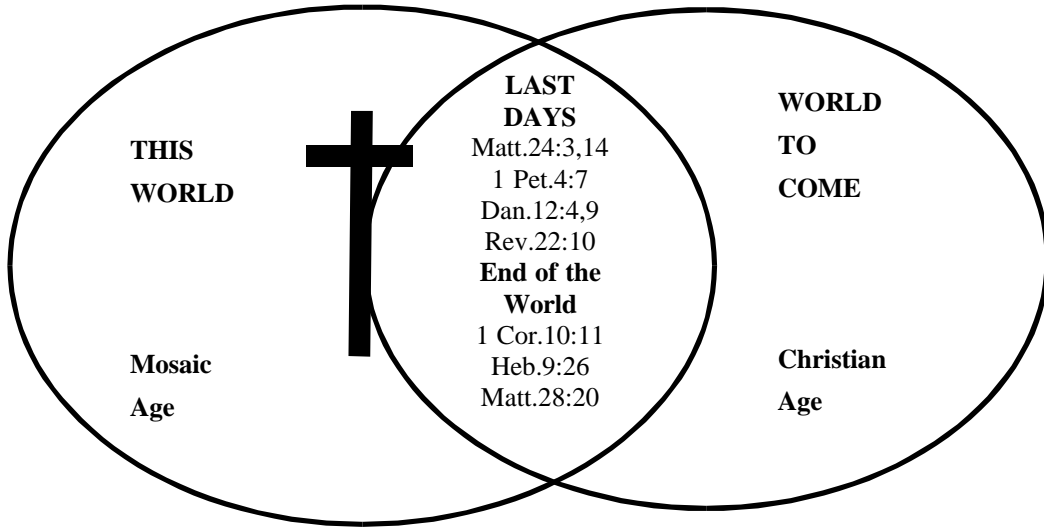
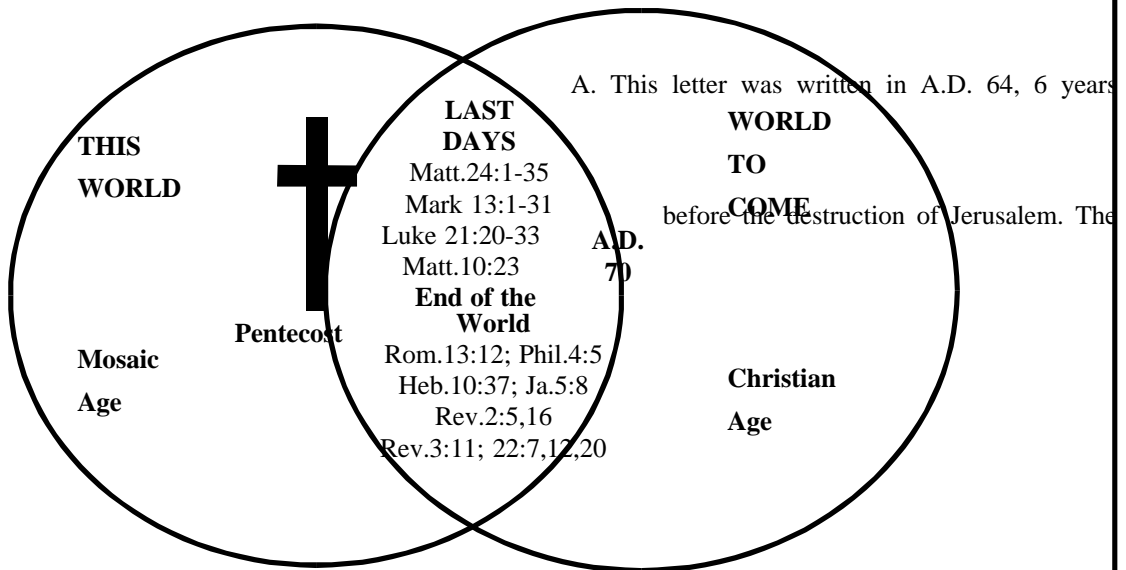


Chart 8



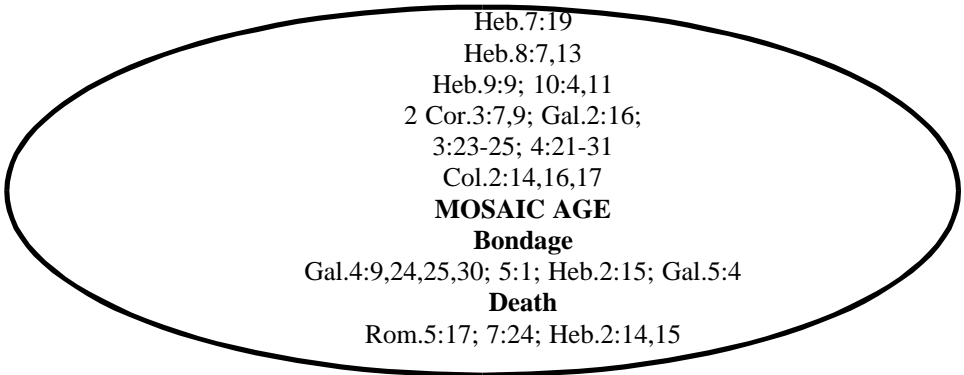
book pictures SOMETHING or SOMEONE COMING!

“For unto the angels hath he not put in subjection the **WORLD to COME**, whereof we speak” (2:5).

“And have tasted the good word of God, and the powers of the **WORLD to COME**” (6:5). “Age to come” (ASV, NIV).

Chart 9

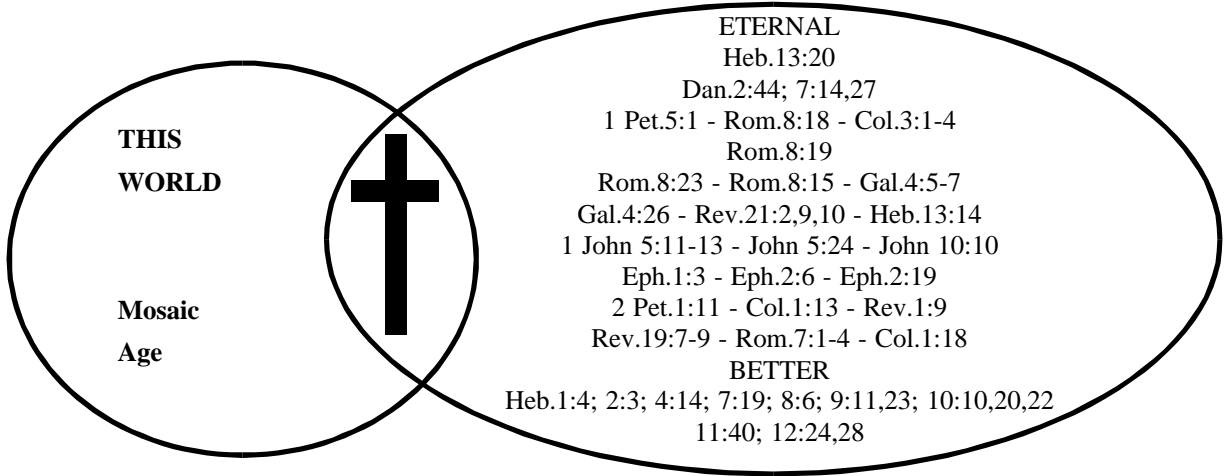
THIS



WORLD

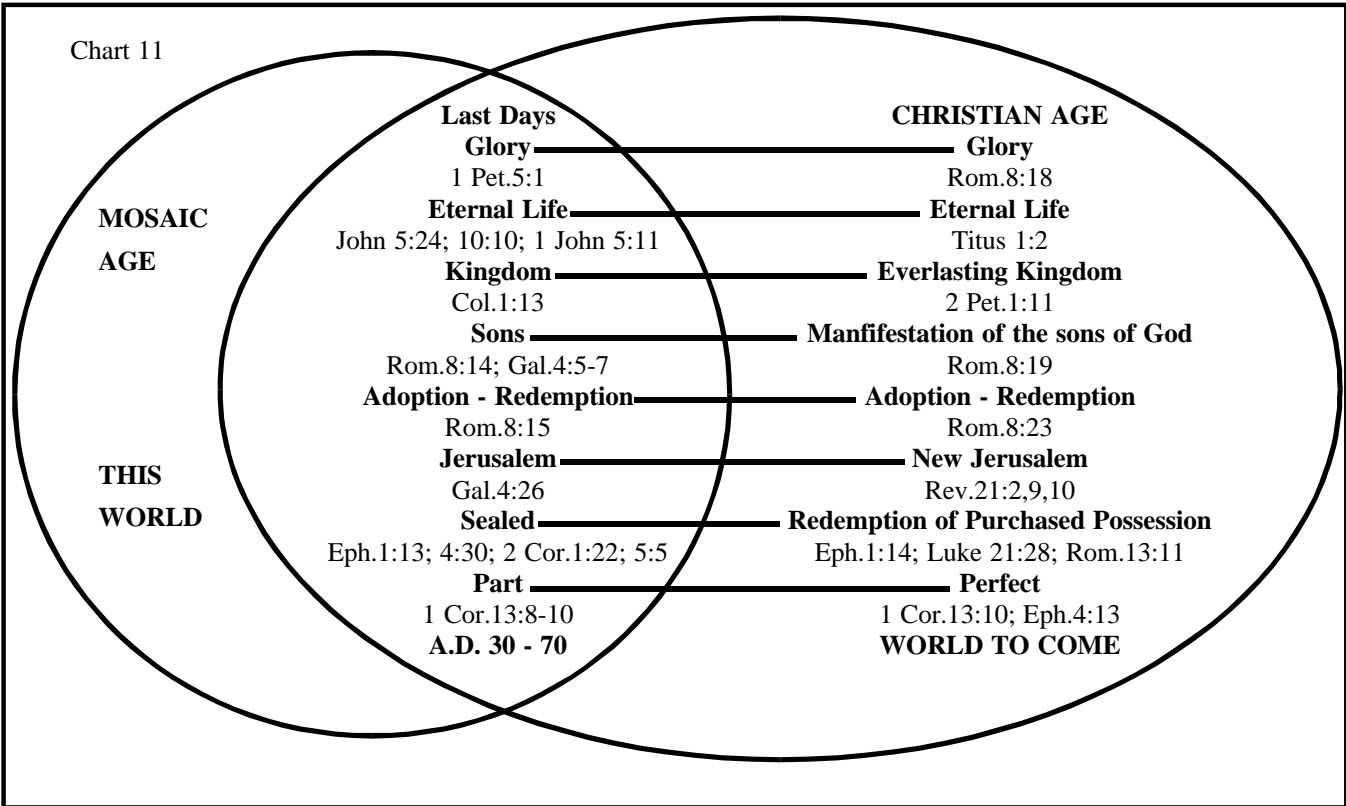
Chart 10

WORLD



TO COME

Chart 11



“But 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” (9:11).

“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).

“For yet a little while, and he that shall COME will COME, and will not tarry” (10:37).

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

“Let us go forth therefore unto him without the camp, bearing his reproach. For HERE have we no continuing city, but we seek one to COME” (13:13,14).

B. Something is going out, something else is coming in.

C. The temple is going to be destroyed 6 years later. Gift are ready to cease, the NT be confirmed, and Jesus to judge the Jews in the destruction of their beloved city.

D. If animal sacrifices could have made Jews perfect (complete), then they would not have continued to offer them. Verse 3, 4 says: “But those sacrifices are an annual reminder of sins, because it is impossible for the blood of bulls and goats to take away sins.”

2. VV.5-7: Christ quotes from Psalm 40:6-8, applying it to himself.

“Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God” (Hebrews 10:5-7).

3. VV.8-10: By the sacrifice of Christ, we have been made holy.

“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; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all” (Hebrews 10:8-10).

A. He took away the first (OT) to establish the second (NT).

B. Old Testament is referred to as:

a. Will.

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

b. First testament.

“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” (Hebrews 9:15).

@SMALL A = c. The law.

“For the priesthood being changed, there is made of necessity a change also of the law...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” (Hebrews 7:12,28).

“For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law” (Hebrews 8:4).

“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” (Hebrews 10:1).

d. First.

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

e. The book, Heb.9:19; 10:7.

“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” (Hebrews 9:19).

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

f. The testament, Heb.9:20.

“Saying, This is the blood of the testament which God hath enjoined unto you” (Hebrews 9:20).

g. First covenant.

“For if that first covenant had been faultless, then should no place have been sought for the second” (Hebrews 8:7).

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

h. The ministration of death.

“But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away” (II Corinthians 3:7).

i. The ministration of condemnation.

“For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory” (II Corinthians 3:9).

j. Dead works.

“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?” (Hebrews 9:14).

“For if Abraham were justified by works, he hath whereof to glory; but not before God...Because the law worketh wrath: for where no law is, there is no transgression” (Romans 4:2,15).

@PARAGRAPH = *“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified”* (Galatians 2:16).

“Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace” (Galatians 5:4).

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast” (Ephesians 2:8-9).

C. The NT is referred to as:

a. New testament.

“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” (Hebrews 9:15).

b. The second.

“For if that first covenant had been faultless, then should no place have been sought for the second” (Hebrews 8:7).

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

c. The covenant.

“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?” (Hebrews 10:29).

d. A new covenant.

“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” (Hebrews 8:8).

“Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah” (Jeremiah 31:31).

e. The gospel.

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek” (Romans 1:16).

f. The doctrine of Christ.

“Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son” (II John 1:9).

g. The faith of Jesus Christ.

“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified” (Galatians 2:16).

h. The apostles’ doctrine.

“And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers” (Acts 2:42).

i. The word of the Lord.

“But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you” (I Peter 1:25).

j. The truth.

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (I Peter 1:22).

k. The word of God.

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” (I Peter 1:23).

l. The engrafted word.

“Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls” (James 1:21).

m. The word.

“For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass” (James 1:23).

n. Perfect law of liberty.

“But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed” (James 1:25).

o. The everlasting covenant.

“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” (Hebrews 13:20).

p. The faith.

“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints” (Jude 1:3).

4. VV.11-14: The Levites had to continually offer sacrifices, but Jesus offered himself only one time. He then sat down at God's right hand.

“V.14 For by one offering he hath perfected for ever them that are sanctified.”

NIV “Because by one sacrifice he has made perfect forever those who are being made holy.”

And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified” (Hebrews 10:11-14).

A. Under Christ we don't have to have a sacrifice offered every year.

B. We don't have to renew our repentance.

C. We don't have our sins still hanging over our heads.

5. VV.15-18: The Holy Spirit speaks:

“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. Now where remission of these is, there is no more offering for sin” (Hebrews 10:15-18).

A. Quotes from Jer.31:33 and 31:34.

“But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more” (Jeremiah 31:33-34).

B. Holy Spirit speaks through the prophets of old as he speaks today through the New Testament.

C. Our sins have been forgiven and we don't need to continually offer sacrifices.

6. VV.19-25: We now have a WAY that we did not have before Jesus died upon the cross.

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; 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. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: 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” (Hebrews 10:19-25).

7. V.19: Now we have BOLDNESS to enter HOLIEST by the blood of Jesus.

A. V.20: The VEIL is the flesh of Jesus by which we enter the HOLY of HOLIES, Eph.2:6.

“And hath raised us up together, and made us sit together in heavenly places in Christ Jesus” (Ephesians 2:6).

B. V.21: We have a HIGH PRIEST over the house of God.

C. V.22: Draw near in FULL ASSURANCE of faith.

a. Hearts sprinkled from an evil conscience.

b. Bodies washed with pure water.

i. FULL ASSURANCE. Can you say, “I KNOW I am saved and if I died, I'd go to heaven”?

ii. Heb.10:39

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

iii. 2 Tim.1:12; Rom.1:16; 1 Pet.4:16.

“For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day” (II Timothy 1:12).

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek” (Romans 1:16).

“Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf” (I Peter 4:16).

iv. 2 Tim.4:6-8.

“For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing” (II Timothy 4:6-8).

v. 1 John 3:19-21.

“And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God” (I John 3:19-21).

vi. 1 Kings 15:5.

“Because David did that which was right in the eyes of the LORD, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite” (I Kings 15:5).

vii. 1 John 1:6-10.

“If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us” (I John 1:6-10).

viii. 1 John 5:13,20.

“These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God...And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life” (I John 5:13,20).

E. V.23: Let us hold fast the profession of our faith WITHOUT WAVERING.

“Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)” (Hebrews 10:23).

F. V.25: Not forsaking the assembling of ourselves together.

“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” (Hebrews 10:25).

a. Just one time a week?

b. And so much the more, as ye see THE DAY approaching.

. What day? Sunday? Judgment day? Destruction of the shadow?

7. V.26-31: If we sin wilfully?

“For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses’ law died without mercy under two or three witnesses: 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? For we know him that hath said,

Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God” (Hebrews 10:26-31).

- A. Impossible to be forgiven? If so, forsaking the assembly or any wilful sin must be the UNPARDONABLE SIN! Is it?
- B. Those who had forsaken the assemblies had done so because they went back to Judaism. As long as they wilfully REMAINED in Judaism, there remained no sacrifice for their sins under that system. The ONLY place for remission of sins was IN FELLOWSHIP with Christ. They had left that fellowship.
- C. VV.27-29 shows what is going to happen to those who have gone back to Judaism and why.

“But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses’ law died without mercy under two or three witnesses: 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?” (Hebrews 10:27-29).

- D. V.30,31: Hebrew writer quotes from Deut.32:35,36 and Ps.135:14.

“For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God” (Hebrews 10:30-31).

“To me belongeth vengeance and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. For the LORD shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left” (Deuteronomy 32:35-36).

- 8. VV.32-34: Remember the days that have past in which you were faithful.

“But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. 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” (Hebrews 10:32-34).

- 9. VV.35-39: Judgment is coming upon Jerusalem and the faithful will be saved.

“Cast not away therefore your confidence, which hath great recompense of reward. 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. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul” (Hebrews 10:35-39).

- A. V.35: Don’t cast away your confidence.
- B. V.36: You need patience.
- C. V.37: Shortly he that shall come will come and will not tarry.
 - a. See Matt.24:1-35.
- D. V.38,39: Those who draw back (forsake the assemblies) will be punished with perdition.

“Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul” (Hebrews 10:38-39).

- a. Those who live by faith will be rewarded.

The Book of Hebrews

Chapter Eleven

- 1. VV.1-3: In 10:38 the writer has said, “Now the just shall live by faith.” In verse 1 we are given a definition of faith the just are to live by. “Now faith is the substance (ground or confidence) of things hoped for, the evidence (conviction) of things not seen” KJV

“Now faith is assurance of things hoped for, a conviction of things not seen.” ASV

“Now faith is being sure of what we hope for and certain of what we do not see.” NIV

- A. Verse 2 shows faith is what obtained a good report for the elders.
- B. The names of the “elders” are given in the rest of the chapter.
- C. “The worlds were framed...” KJV. “Worlds have been framed” ASV. “The universe was framed” NIV.
 - a. The ASV has a footnote which shows the word “world” may be rendered “ages.”

- b. Through faith we understand that the ages were framed by the word of God.
 - c. The writer then shows who these justified ones were from both the Patriarchal and Mosaic ages. VV.4-22: Patriarchal age. VV.23-38: Mosaic age.
2. V.4: Faith offering - Abel.
- A. VV.5-6: Faith pleasing - Enoch.
 - B. V.7: Faith moving - Noah.
 - C. VV.8-19: Faith obeying - Abraham.
 - D. Faith looking, V.10.
 - E. Faith judging - Sarah, vv.11,12.
 - F. Faith seeing - vv.13-16.
 - G. Faith tried - offering of Isaac, v.17.
 - H. V.20: Faith blessing - Isaac.
 - I. V.21: Faith worshipping - Jacob.
 - J. V.22: Faith making preparation - Joseph.
 - K. VV.23-28: Faith not fearing - Moses' parents, v.23.
 - L. Faith choosing - Moses.
 - M. Faith suffering - v.25.
 - N. Faith respecting - v.26.
 - O. Faith forsaking - v.27.
 - P. Faith keeping - v.28.
 - Q. VV.29-30: Faith crossing - Israel, v.29.
 - R. Faith marching - v.30.
 - S. V.31: Faith receiving - Rahab.
 - T. V.32-38: The faith of others.
3. VV.39,40: By faith these received not the promise. Both the Patriarchal and Mosaic ages looked by faith toward the Christian age. Why would someone in the Christian age want to return to the Mosaic system seeing those who lived in that system looked forward to being made complete by getting into the Christian system.
- A. Those who lived in the two previous ages are made complete (perfect, KJV) by the Christian age.
 - B. Paul expresses it like this,

“That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him” (Eph.1:10).

“The Spirit himself testifies with our spirit that we are God's children. Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory. I consider that our present sufferings are not worth comparing with the glory that will be revealed in us. The creation waits in eager expectation for the sons of God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God. We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies. For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what he already has? But if we hope for what we do not yet have, we wait for it patiently” (Romans 8:16-25).

- C. The Mosaic and Patriarchal ages were coming to an end. God would bring both into one and be made complete in Christ Jesus.

The Book of Hebrews

Chapter Twelve

@POINT1 = 1.VV.1-3: “So great a cloud of witnesses” = Abel through those of the Mosaic age.

- A. They looked to Jesus by faith.
 - B. We must look to Jesus and let him by our example.
2. VV.4-6: In their persecution they have not been killed.
- A. Writer quotes Prov.3:11,12 - vv.5-6.
3. VV.7-13: Look upon persecution as discipline to make us better people.
- A. Most people look upon discipline as grievous, v.11.
 - B. Quotes from Prov.4:26 in v.13.
4. VV.14-17: Makes sure you live a righteous life.

- A. Don't be like Esau who sold his birthright.
5. VV.18-24: They have come to Mount Zion, to the heavenly Jerusalem, the city of the living God.
- A. A contrast is given between Judaism and Christianity.
- B. The city of the living God is the church.
- C. It is the new kingdom God is bringing in.
6. VV.25-29: *"Shake not the earth only, but also heaven."*
- A. The OT shows what this is.
- a. Isa.65:17; 66:22; 51:6; 34:4,5; 24:18-23.

"Behold, I will create new heavens and a new earth. The former things will not be remembered, nor will they come to mind" (Isaiah 65:17).

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain" (Isaiah 66:22).

"Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged" (Isaiah 51:1).

"Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished" (Isaiah 51:6).

"And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment" (Isaiah 34:4-5).

"And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously" (Isaiah 24:18-23).

b. The old kingdom is being shaken - Christians were receiving a new kingdom.

B. The writer is asking why go back to something that is ready to be taken away?

The Book of Hebrews

Chapter Thirteen

1. V.1-6: Keep yourself pure.

A. Love one another, v.1.

B. Notice what the New Testament emphasizes:

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34-35).

"This is my commandment, That ye love one another, as I have loved you" (John 15:12).

"These things I command you, that ye love one another" (John 15:17).

"Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law" (Romans 13:8).

“And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you” (1 Thes. 3:12).

“But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another” (1 Thes. 4:9).

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (1 Peter 1:22).

“For this is the message that ye heard from the beginning, that we should love one another” (1 John 3:11).

“And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment” (1 John 3:23).

“Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God” (1 John 4:7).

“Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us” (1 John 4:11-12).

“And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another” (2 John 1:5).

C. Take care of messengers, v.2.

- a. Messengers of the church.
- b. Some think these were heavenly messengers.

D. Remember those who are prisoners, v.3.

- a. Keep in mind that the period from Jesus’ prophecy concerning the destruction of Jerusalem until the event transpired, is referred to as “great tribulation” (Matthew 24:21).

E. Marriage vs. whoremongers and adulterers, v.4.

- a. Song of Solomon is a divine commentary on Heb.13:4.
 - i. The book shows that the physical desires between a husband and wife are not evil.

F. Contentment vs. Covetousness, v.5.

G. Quotes from Deut.31:6 and Psalm 118:6,7, vv.5,6.

2. V.7: “Have the rule over you.” is from the Greek word *hegeomai*.

A. Rendered by KJV as governor, Matt.2:6; Acts 7:10.

- a. Chief, Luke 22:26; Acts 14:12; 15:22.
- b. Think, Acts 26:2; 2 Pet.1:13.
- c. Thought, 2 Cor.9:5; Phil.2:6.
- d. Esteem, Phil.2:3; 1 Thess.5:13.
- e. Esteeming, Heb.11:26.
- f. Supposed, Phil.2:25.
- g. Count, Phil.3:8; 2 Thess.3:15; 1 Tim.6:1; James 1:2; 2 Pet.2:13; 3:9.
- h. Counted, Phil.3:7; 1 Tim.1:12; Heb.10:29.
- i. Account, 2 Pet.3:15.
- j. Judged, Heb.11:11.
- k. Rule, Heb.13:7,17,24.

B. Is the Hebrew writer speaking of elders of the church or the “elders” mentioned in Heb.11:2?

- a. It is supposed the root word indicates leading. Those who have led in being faithful are those mentioned in chapter 11.

3. V.8: Jesus the same.
 - A. Same through all three ages.
 - B. Salvation has been based upon faith, but not faith only.
 4. VV.9-14: Don't let Judaism destroy their faith.
 - A. Be strengthened by grace, v.9.
 - a. We have an altar, v.10.
 - B. We have no continuing city here, v.14.
 - a. Contrast between earthly Jerusalem and heavenly one.
 - b. Rev.21:1,2,9,10.
 5. VV.15,16: Correct worship.
 6. VV.17: "Obey" is translated from the Greek word *peitho* and of the 55 times it is found in the NT, it is rendered as "obey" 7 times. It is translated as persuade 22 times, trust 10 times, agreed once, assure once, having made once, yield once, believed twice, and confidence nine times.
 - A. Footnote in my Bible on "rule over you" is "guide."
 - a. "Be persuaded by them that guide you, and surrender yourselves..."
 7. VV.18,19: The writer asks for their prayers.
 8. VV.20-25: Closing remarks and the prayer of the writer for the Hebrew Christians. Christ calls for faithfulness!
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Ray Hawk
90 McDaniel Drive
Jackson, TN 38305-2528