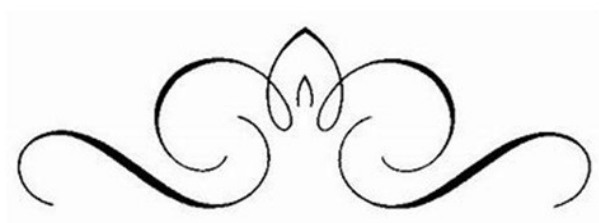


By Dr. Ronnie Wolfe

Outline Studies



Published by

First Baptist Church Publication

P. O. Box 201

Harrison, OH 45030-0201

Given in sermon delivery in 2018

Studies In Hebrews

God And Christ Speak To Us

Hebrews 1:1-2 – February 25, 2018 AM

Lesson One

I. THE OLD TESTAMENT, 1:1

A. God

1. God (theos), the author of the Scriptures is credited for the words that he has already inspired and had written down through holy men of God.
2. 2 Peter 1:21 *For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*

B. The Prophets

1. We know many prophets who both spoke and wrote down the words of God.
2. Even Abraham is called a prophet by Abimelech (Gen. 20:7).

C. Sundry Times

1. This phrase speaks of time.
2. This indicates that it took a “long time,” which this word is sometimes translated.
3. It took about 1,000 or so for the Old Testament to be completed,
4. It has been said that the Scriptures (O. T.) was completed in the days of Ezra-Nehemiah.
5. This phrase sometimes is translated as “divers portions,” which would mean that God’s word was revealed and written in parts from time to time until it was completed.
6. Psalms 119:89 *For ever, O LORD, thy word is settled in heaven.*
 - a. This implies at least that the word of God was complete in Heaven before the foundation of the world.
 - b. Therefore, it would also imply that the word of God was taken from this *settled* word and given to man in pieces as God saw fit until the entirety of the *settled word* was revealed on earth.
 - c. Then *that which is perfect* will be here on earth, which it now is (1 Cor. 13:10).

D. Divers Manners

1. This indicates that the word was given to us in different ways.
2. One writer (Robertson) said “God spoke by dream, by direct voice, by

signs, in different ways to different men (Abraham, Jacob, Moses, Elijah, Isaiah, etc.).”

3. NOTE: Though God spoke at sundry times and divers manners, yet his message was always the same; it never changed in an period of the Old Testament or when the New Testament came along. “The law cannot be against the promise .”
 - a. The message has always been about Jesus, his death, burial, and resurrection, and the Gospel message that people should repent and believe the Gospel.
4. Spake to the Fathers
 - a. God spoke to the Jewish fathers, the men of Old Testament worthy men who dealt with the things of God.
 - b. John 6:58 says that *your fathers did eat manna, and are dead . . .*”
 - c. The fathers, then, were to see that what God spoke to them was given to their children and to all the people so they would know the will of God in their lives.
5. By the Prophets
 - a. God did not speak “by the prophets” in the sense that the prophets originated the word of God but actually “in the prophets” as the Holy Spirit gave them utterance.
 - b. Acts 2:4 *And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit **gave them utterance**.*
 - c. And again: 2 Peter 1:21 *For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*
 - d. 1 Peter 1:11 *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.*
 - e. These prophets testified beforehand of the sufferings of Christ, because the Spirit of Christ was in them.

II. THE NEW TESTAMENT, 1:2

A. God spoke in *these last days*.

1. The New Testament was written in the last period of biblical history:

Rome.

2. Jesus lived in this last time, and it was the *last days*.

B. To us by his Son, of *in his Son*.

1. Jesus was given the Spirit without measure,

2. John 3:34 *For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by **measure unto him**.*

3. The Spirit was in the prophets, and the Spirit was in Jesus.

4. John 1:14 *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**.*

III. COMPARING THE OLD AND NEW TESTAMENTS

A. John 1:17a For the law was given by Moses,

1. This refers to the Old Testament.

2. The Old Testament was a shadow, a type, a pointing to the New Testament

3. Old Covenant | New Covenant

4. Shadows | Revelation

5. Types | Antitypes

6. Promise | Fulfillment

7. Flesh | Heart

B. *but **grace and truth*** came by Jesus Christ.

1. There was grace and truth in the Old Testament, but the pure and bright truths of all the symbols, types, and vision was not made known to them.

2. Colossians 1:26 *Even the mystery which hath been hid from ages and from generations, **but now** is made manifest to his saints:*

C. Only Jesus could reveal these great truths of Scripture both in his teaching and in his actions.

1. He shows his wisdom and knowledge at only 12 years old.

2. Luke 2:46-47 *And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. 47 And all that heard him were astonished at his understanding and answers.*

3. The Old Testament points directly to Christ.
4. So, now Hebrews goes into a brief description of Jesus, who he is.

IV. WHO IS JESUS?

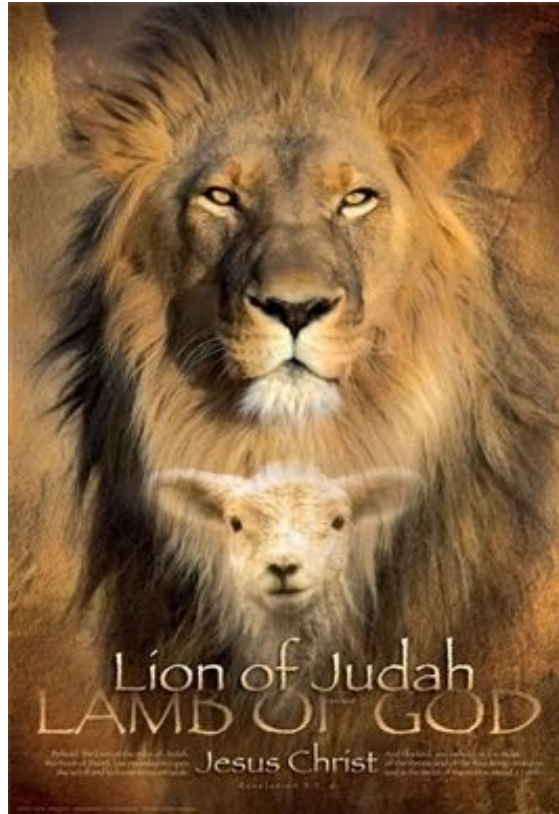
A. He is appointed heir of all things, 1:2

1. Christ was heir of all things even before his death or his ascension.
2. Matthew 11:27 *All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.*
3. As a Son, he is also an heir, an heir of God – Romans 8:17 *And if children, then heirs; **heirs of God**, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.*
4. Not only does he own all things; he will inherit all things from his Father.
5. This is the man whom God chose to speak to us the New Testament through the Spirit of God in the apostles, prophets, and writers of the New Testament.

B. Through whom he made the worlds, or *the ages*.

1. John 1:3 *All things were made by him; and without him was not any thing made that was made.*
2. Colossians 1:16 *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:*
3. Romans 11:36 *For of him, and through him, and to him, **are all things**: to whom be glory for ever. Amen.*
4. 1 Corinthians 8:6 *But to us there is but one God, the Father, of whom **are all things**, and we in him; and one Lord Jesus Christ, by whom **are all things**, and we by him.*
5. Hebrews 2:10 *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.*
6. The Scriptures and their veracity are built upon who Jesus is!

The Great Creator became my Savior,
And all God's fullness dwelleth in Him.



Studies In Hebrews

The Person And Work Of Christ

Hebrews 1:3 – March 4, 2018 PM

Lesson Two

INTRODUCTION

In verse three of Hebrews One we find both the Person of Christ and the Work of Christ. This verse would serve well as an introduction to a study in Christology. In that study we consider both the Person or Being of Christ and then consider also his Works.

So, before proceeding in the study of the book of Hebrews, we must consider who Christ is, because he is in this book compared to several things and is shown to be much greater than them all.

I. CHRIST WAS IN THE GLORY OF HIS FATHER, 1:3a

A. *1:3a Who being in the brightness of his glory*

B. His glory was shown in the **burning bush**, and Moses saw his glory –

Exodus 3:2 *And the angel of the LORD appeared unto him in a flame of fire out of the midst of a **bush**: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.*

C. His glory was shown in the **fiery cloud** that led the children of Israel out of the land of Egypt – Exodus 13:21 *And the LORD went before them by day in a pillar of a **cloud**, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:*

D. His glory was shown on **Mt. Sinai** as Moses went up the mountain to receive the commandments of God, and it reflected on the face of Moses – Exodus 34:30 *And when Aaron and all the children of Israel saw Moses, behold, the skin of his **face** shone; and they were afraid to come nigh him.*

E. His glory dwelt in both the **Tabernacle and in the Temple** later in the Holiest of All. This is called the Shekinah Glory, or the Glory of His Presence – 1 Kings 8:11 *So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.*

F. The earth is full of his glory – Isaiah 6:3 *And one cried unto another, and said,*

Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

- G. That glory was shed upon the **Jews** – Romans 9:4 *Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;*
- H. And his glory is explicitly expressed in the New Testament – John 1:14 *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.*
- I. He is the **glory that excelleth** in 2 Corinthians 3:10 *For even that which was made glorious had no glory in this respect, by reason of the **glory that excelleth**.*

II. CHRIST WAS THE EXPRESS IMAGE OF GOD'S PERSON, 1:3b

- A. 1:3b *And the express image of his person*
- B. This means the Jesus was in the exact **resemblance** of his Father.
- C. He was and is the exact **substance** as his Father.
- D. Notice Colossians 1:15 *Who is the **image of the invisible God**, the firstborn of every creature:*
- E. God dwelt in him bodily – Colossians 2:9 *For in him dwelleth all the fulness of the **Godhead** bodily.*
- F. You might say Jesus is the **Rubber Stamp** of God the Father.
- G. Those who saw Jesus saw the Father – John 14:9 *Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that **hath seen me hath seen the Father**; and how sayest thou then, Shew us the Father?*
- H. Even closer in relationship, it is said in John 10:30 *I and **my Father are one**.*

III. CHRIST UPHOLDS ALL THINGS BY THE WORD OF HIS POWER, 1:3c

- A. 1:3c *And upholding all things by the word of his power*
- B. First Jesus was and is the Creator of all things, but he is also the upholder of all things.
- C. There would be no value in Jesus' creating all things if he did not by the same power hold all things together and regulate the laws and the patterns of the works of all things in the universe.
- D. If Christ were not upholding all things, they would be running into confusion and destruction.
- E. The effort to do this is no effort at all for him. He does this simply by the

word of his power, the same power he executed in the creation of all things.

F. Colossians 1:17 *And he is before all things, and by him all things consist.*

G. This power by which Christ does this is the same as the power of the Father, as in Genesis 1:1 *In the beginning God created the heaven and the earth.*

H. These three things mentioned here define his Person, who he is. Now we want to consider the work that he does.

IV. WHEN HE HAD PURGED OUR SINS, 1:3d

A. 1:3d *When he had by himself purged our sins*

B. Notice, first, that he did this by himself with no help from sacrifices and offerings or an earthly priesthood or an earthly tabernacle or temple.

C. To **purge** means to *cleanse*.

1. In theology we call this *expiation*.

2. When Jesus expiated our sins, he got rid of them, cleansing us, as it were, from the leprosy of sin, making us clean in our heart and soul.

3. Our consciences are cleared from guilt, and we are happy in Jesus.

D. By Himself

1. Revelation 1:5 *And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in **his own blood**,*

2. Hebrews 9:26 *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**.*

3. That is why the Bible says in Acts 4:12 *Neither is there salvation in any other: for there is **none other name** under heaven given among men, whereby we must be saved.*

4. That is why Jesus said in John 14:6 . . . ***I am the way***, the truth, and the life: no man cometh unto the Father, but by me.

5. For many years Israel had tried through the Aaronic priesthood to purge their sins, but that was insufficient. Hebrews 10:4 *For it is not possible that the **blood of bulls** and of goats should take away sins.*

6. Only Jesus could do that.

7.

V. SAT DOWN ON THE RIGHT HAND OF THE MAJESTY ON HIGH, 1:3e

- A. 1:3e *Sat down on the right hand of the majesty on high.*
- B. Having finished his work in purging our sins, Jesus went to heaven and sat down.
- C. He was done, finished, never to repeat or add to the work that he had already done.
- D. His work was completed, and it was sufficient for our Redemption.
- E. This is the Atonement, because Jesus suffered in our place and satisfied God's judgment for sin.
- F. We are now free from condemnation and are assured of a great inheritance and to be in the very presence of Jesus himself.
- G. The Majesty in this part of the verse is a reference to God the Father.
- H. Ephesians 4:10 *He that descended is the same also that ascended up far above all heavens, that he might fill all things.)*
- I. The throne of the Father is the throne of Jesus. It is the same throne, so they sit side by side in that throne ruling over all heaven and earth and even things under the earth.
- J. Summary of our Lesson today – Philippians 2:6-11 *Who, being in the form of God, thought it not robbery to be equal with God:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

Studies In Hebrews

Christ Better Than The Angels

Hebrews 1:4-14 – March 11, 2018 PM

Lesson Three

INTRODUCTION

I. JESUS GREATER THAN PROPHET, PRIEST, AND KING

A. Jesus is prophet, priest, and king. We find that he is better than Old Testament prophets, priests, and kings.

B. Better Than The **Prophets**

1. Hebrews 1:1-2 *God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 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;*

2. Better than the **priests**. We will notice this later in our studies.

C. Better than the **kings**

1. Matthew 12:42 *The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a **greater than Solomon** is here.*

2. 1Timothy 6:15 *Which in his times he shall shew, who is the blessed and only Potentate, the **King of kings**, and Lord of lords;*

II. JESUS BETTER THAN THE ANGELS (Hebrews 1:4-14)

A. He Has A Better Name and Inheritance (4-5)

1. A better inheritance (4)

a. Jesus is a direct descendant of God the Father.

b. He is, therefore, the direct heir of God.

c. No angel has that privilege. They are not inheritors at all of anything that God has. They remain in their same estate from their creation.

d. But we are adopted into God's family and are, as it were, brothers of Jesus Christ.

e. Galatians 4:5 *To redeem them that were under the law, that we might receive the*

adoption of sons.

- f. Speaking of Jesus: 2 Samuel 7:14 *I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:*
 - g. Romans 1:4 *And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:*
 - h. Psalm 2:7 *I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.*
 - i. Luke 1:35 *And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.*
 - j. Hebrews 1:5 *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?*
2. A better name (4)
- a. Jesus' name is an identifying mark that connects us to God.
 - b. Jesus has revealed God to us; and, if he had not done so, we would not know God.
 - c. We are baptized in the name of Jesus Christ (Acts 2:38; 8:12).
 - d. Miracles are done in the name of Jesus Christ (Acts 3:6; 4:10; 16:18).
 - e. We are to teach in the name of Jesus Christ (Acts 4:18; 5:40; 9:27).
 - f. We call out to God in the name of Jesus Christ (1 Cor. 1:2)
 - g. One day every knee shall bow and every tongue confess at the name of Jesus (Phil. 2:10).
 - h. Philippians 2:9 *Wherefore God also hath highly exalted him, and given him a name which is above every name:*
 - i. Acts 4:12 *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*
3. A Better Worship (6)
- a. (6) *And let all the angels of God worship him.*
 - b. Revelation 7:11 *And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,*
 - c. Jesus never worships angels; but the angels do worship him.
 - d. Neither are we to worship angels: Colossians 2:18 *Let no man beguile you*

of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

4. Receive A Better Service (7)

- a. In verse 7 angels are “his ministers,” or “his servants.” (See Psalm 104:4)
- b. Mark 1:13 *And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.*
- c. Jesus deserves angels’ service, and they also serve us.
- d. The devil admits a truth in Luke 4:10 *For it is written, He shall give his angels charge over thee, to keep thee: Quoted from Psalm 91:11.*
- e. Hebrews 1:14 *Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*

5. Christ Is On The Throne Ruling (8-9)

- a. Verse 8 *But unto the Son he saith, Thy throne, O God, is for ever and ever: (Psalm 45:6).*
- b. The angels have no throne but bow down at the throne to worship God.
- c. Verse 9 – *hath anointed thee with the oil of gladness above thy fellows.*
 - (1) The “fellows” here probably relates to the angels, because they are the theme of this section of Scripture.
 - (2) Jesus is the anointed one; angels are not anointed ones as Jesus is.
 - (3) Hebrews 1:13 *But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?*
 - (4) Hebrews 2:5 *For unto the angels hath he not put in subjection the world to come, whereof we speak.*

6. Christ Is Creator; Angels Are Created (10-13) – See Psalm 102:25-27

- a. Jesus’ eternity is spoken of here. As creator he must be eternal
- b. His eternity is mentioned in John 1:1 *In the beginning was the Word, and the Word was with God, and the Word was God. – John 1:3 All things were made by him; and without him was not any thing made that was made.*
- c. The created world will perish and wax old (verse 11), but Jesus remains: he is eternal.
- d. Verse 12 – *but thou art the same, and thy years shall not fail.*

III. BUT WAS MADE A LITTLE LOWER THAN THE ANGELS FOR A WHILE

- A. Hebrews 2:9 *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.*
- B. Hebrews 2:16 *For verily he took not on him the nature of angels; but he took on him the seed of Abraham.*
- C. His lower-than-the-angels estate was temporary – Philippians 2:8 *And being found in fashion as a man (lower than the angels), he humbled himself, and became obedient unto death, even the death of the cross. 9 Wherefore God also hath highly exalted him, and given him a name which is above every name:*

IV. CONCLUSION

- A. Jesus was made a little lower than the angels, like unto Abraham, fleshly, so that he might redeem us from the fall. He is our only Savior and Lord.
- B. He came to redeem humans and tasted death for “every man,” which means he died for all kinds of people in all the world, not just the Jews.
- C. How can you know he redeemed you on the cross? You must repent of your sins and come to Jesus by faith and trust him with your whole heart, confessing your sins.
- D. This is the same Gospel that was preached to Adam, Noah, Abraham, Joseph, Jacob, Isaac, Isaiah, the Apostles, to Jews and Gentiles of all ages; and it is the only Gospel that will save people today.

Studies In Hebrews

A Solemn Warning

Hebrews 2:1-4 – March 18, 2018 PM

Lesson Four

I. THE SERIOUS WORD, 1

A. Giving Earnest Heed

1. We should always listen to God's word when it is preached, especially in the day in which we live.
2. In days gone by, the word of God was incomplete; and the perfect word, that perfect thing that was to come, was preached and taught in part, not in whole.
3. So we should not only listen but give earnest heed to what we hear.

B. What We Have Heard, 1

1. The readers of the Hebrews epistle have been listening to the apostles and others who have been preaching the word of God.
2. The Hebrews did not stay home from church and fill their minds with all kinds of worldly thing. They attended the synagogues and listened as the word of God was read to them and as the word of God was taught so the people could understand.
3. Their problem was that they did not heed what had been read to them, the things they heard.
4. Today we have heard the Gospel so many times that many times it becomes gray in its meaning and has little if any effect on us. We can grow calloused to its preaching and its importance to both our own lives and the lives of others.
5. God's word is of utmost importance in our lives, yet many neglect to read it and to listen to it preached and taught.

C. Letting Them Slip, 1

1. When people hear the word of God, many times they will not take heed but will listen with a leaky ear.
2. The words of the Gospel will go into one ear and out the other.

3. Many will shun the warnings of the Gospel message and will frustrate the grace of God by mocking or at least ignoring the Gospel necessity.
4. They hear the words, but the words slip away.
 - a. Matthew 13:19 *When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed **by the way side**.*
 - b. Matthew 13:20-21 *But he that received the seed into **stony places**, the same is he that heareth the word, and anon with joy receiveth it; 21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.*
 - c. Matthew 13:22 *He also that received seed **among the thorns** is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.*
 - d. Matthew 13:23 *But he that received seed into the **good ground** is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.*
5. Only those who are lost will let these words slip, because the Devil works in their lives to take away the word from their minds and hearts. The world system belongs to the Devil, and the world will draw people away from the word of God through lusts for monetary gain and power. Some will even desire the word and receive it into their minds with joy, but persecution draws it out from them, because they are not saved by it.

II. THE SOLEMN WARNING, 2-3

A. The Word Spoken By Angels, 2

1. This word spoken by angels refers to the Old Testament law.
 - a. Acts 7:53 *Who have received the law by the disposition of angels, and have not kept it.*
 - b. Angels had a part in the deliverance of the law through Moses.

B. The Proposition, 2

1. If this law, the Mosaic Law, was steadfast (if it was real, solid, and to be obeyed), and if every transgression of the law received a just recompense of reward,
2. The Hebrews writer sets up this proposition which will challenge the listeners to take heed that the Law was to be kept perfectly, and no one did.

3. If God gave us justice instead of mercy is the proposition here. What if God did give us justice? We would be “of men most miserable.”
4. Justice means that we must pay for our own sins, and it would take an eternity to do that; so all who break God’s law, without grace and mercy, will be judged for their works and will die eternally in Hell paying for their sins.

C. The Consequence, 3

1. How shall we escape
 - a. There is no escape for our transgressions against God’s law.
 - b. Sin must be avenged, and vengeance belongs to God.
 - c. God has declared the punishment for sin, and it is death both physical and spiritual, and it is not temporal but eternal death.
 - d. How shall we escape if we get justice?
2. If we neglect so great salvation, 3
 - a. If we let the words of the Gospel that we have heard slip from us, then there is no escape from justice, paying for our own sins eternally in Hell.
 - b. We cannot neglect it.
 - (1) We cannot let the Devil take it away from us
 - (2) We cannot let riches or lust for power hinder our hearing.
 - (3) We cannot allow persecution to draw us away from hearing God’s final word.
 - (4) We must believe; and, if we believe, the word is falling on good ground and will go into the heart and soften it and break it and give it a tender love toward Jesus Christ and His Gospel, and we will be saved.
3. Spoken By The Lord, 3
 - a. Jesus first spoke with power the Gospel in its pure form.
 - b. He spoke it as no man spoke, and that was witnessed by everyone who heard him.
 - c. He was brought into the Gospel ministry by God when he was baptized by John the Baptist and took upon himself the ministry that God had planned for him.
4. Confirmed by the hearers, 3

- a. Those who heard Jesus' words when he walked upon the earth confirmed by their faith in him and their dedication to him that his word was true.
- b. The word was confirmed in them by their witness that Jesus had done wonderful things for them. Their hearts were comforted, their minds were clear, their spiritual sight was given so they could love and understand the teachings of Jesus as the apostles and others wrote down and taught these Gospel principles.

III. THE SETTLED WITNESS, 4

A. God Was Also Witness

1. The hearers gave good witness to the word of God, that it was true and real and that it was effectual in the hearts of believers.
2. But God is the final witness. God is the greatest witness.
3. When God speaks, his words are true and need no verification from man.
4. This word, given in these last days by God's Son, Jesus, have been spoken and written down in our New Testament.
5. These words are the final word of God to us, his final revelation.
6. No one speaks for God except God himself. The prophets only parroted what God said to them through the Holy Spirit.

B. God's Witness By Signs And Wonders

1. These signs and wonders were many, and they were marvelous and inexplicable.
 - a. Making the lame to walk. Healing lepers. Causing the blind to see.
 - b. Raising the dead.
 - c. John 21:25 *And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.*
2. Gifts Of The Holy Ghost
 - a. 1 Corinthians 12:8-10 *For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; 9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:*

3. Accord To His Will

- a. All things are done according to the will of God, and the Bible was given to us according to his will, also.
- b. The Bible is a treasure, and we should all take heed to its message.
- c. When God confirmed his word, he confirmed the promises given in the word of God.
- d. That means that, if God says that he sent his only begotten Son, that whosoever believe in him should not perish but have everlasting life, he means it; he has witnessed to it by miracles. You can believe him—it is true!

Studies In Hebrews

More About Jesus

Hebrews 2:5-18 – April 1, 2018 PM

Lesson Five

I. MORE ABOUT THE ANGELS, 2:5

A. The Warning Pondered, 2:1-4

1. We had a little parenthesis in Chapter 2:1-4 with a warning to not neglect so great salvation lest we let them slip, 1
2. We need to heed the warning of the word of God as it speaks of judgment to come.
3. If the law received every recompense of reward, we have no escape unless we listen to the word spoken by the Lord, the Gospel of our salvation.

B. The Angels Placed, 2:5

1. The law was given, the Bible says, by the disposition of angels – Acts 7:53 *Who have received the law by the disposition of angels, and have not kept it.*
2. But the word of the Son of God, the New Testament Scriptures was not given by disposition of angels. It was given by God's Son himself.
3. The reason for this is that God has not put "the world to come" in subjection to the angels.
4. The "world to come" is probably speaking of the age when Jesus walked the earth and may include our present day, also.
5. The disposition of angels, from which the law was given, was put in subjection to the angels, for the law in some way came through their administration. I really do not pretend to know just how that is. It is somewhat explained in Acts 7:38 *This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us:*
6. But the "world to come" is the world after that world of the law of Moses, the world of Jesus Christ on the earth and the world of the Messiah, which would include our own day before Jesus return from Glory.
7. So the angels are placed in a position, not of administration, but of ministration, of servants.
8. This world is subject to Jesus, not the angels. Whatever word is given (such as the law was given through angels) is given by Jesus, the Son of God – Hebrews 1:2 *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;*

II. MORE ABOUT MAN, 2:6-8

A. The Question About Man, 6

1. The question is asked, "What is man?"
2. This is taken from Psalm 8:4 ***What is man**, that thou art mindful of him? and the son of man, that thou visitest him?*

B. The Quality Of Man, 7-8

1. God made man a little lower than the angels, 7
 - a. There is disagreement as to who this man is in verse 7.
 - b. Clarke says that it is man, as in human beings and that it regards Adam before he fell into sin.
 - c. Henry says it is both man and the Son of man, Jesus Christ. He says "These words are to be considered both as applicable to mankind in general, and as applied here to the Lord Jesus Christ."
 - d. Gill says it is Jesus.
 - e. My thought is that it refers to humans, especially to Adam before he sinned and generally to all mankind.
2. God crowned him with glory and honor, 7
 - a. Genesis 1:26 *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.*
 - b. Now that glory has been tainted with sin, and we no longer have complete dominion over all the things on the earth.
 - c. God gave man power over the works of his hands, 7b
3. God has put all things in subjection under his feet, 8
 - a. This was done for Adam, and he was able by his perfect mental knowledge to name all the animals that God brought to him.
 - b. There was nothing that was not put under Adam, 8
 - c. "But now," after the fall and the deterioration of man, animals, and the whole created universe, everything has not been put under him.
 - d. We are all weak through the flesh and cannot be lords over God's heritage.

III. MORE ABOUT JESUS, 2:9-18

A. Seeing Jesus, 9

1. "But we see Jesus" indicates that Paul now speaks of a different person who has been put under the angels rather than Adam.
2. Jesus was made a little lower than the angels.
3. He was made lower than the angels, because that is where man is.

4. He had to be made in that position so that he could be our kinsman redeemer.
5. He had to be made in the likeness of sinful flesh (Romans 8:3).

B. Suffering Jesus, 9

1. He was put in that position lower than the angels to suffer death, the death of the cross.
2. And that he might be crowned with glory and honor at his resurrection, having tasted death for every man.
 - a. This tasting death for every man is interpreted in several ways.
 - b. Barnes says, “for each and all, whether Jew or Gentile.”
 - c. Clarke says, he “made atonement for the whole world.”
 - d. Gill says “for every man” means “all kinds of death, he tasted of the death of afflictions being a man of sorrows all of his days, and a corporeal death, and what was equivalent to an eternal death.”
 - e. Hawker says, “When it is added, for every man, it is not to be supposed, that his death was intended a ransom for every individual of the human race; but for every one of his brethren, the heirs of salvation, as they are called.”
 - f. Hawker is the one I agree with.

C. Serving Jesus, 10

1. By this I mean “the serving Jesus,” his serving us in dying for our sins.
2. He is the One for whom and by whom are all things “in him all things consist.”
3. He served “in bringing many sons unto glory.”
4. Notice there are many – Matther 20:28 *Even as the Son of man came not to be ministered unto, but to minister, and to give his life a **ransom for many**.* See also Mark 10:45.
5. He brought them “to heavenly glory” (Gill), not to earthly glory.
6. Jesus is, therefore, called “the captain of (our) salvation.” This means that he is the author of our salvation
 - a. Hebrews 5:9 *And being made perfect, he became the **author** of eternal salvation unto all them that obey him;*
 - b. Hebrews 12:2 *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.*
7. Jesus was made perfect through his sufferings.
 - a. To be made perfect means that he came to the end of his work.
 - b. The word here for “perfect” is the same Greek word as that one translated “it is finished” in John 19:30 when Jesus was on the cross.
 - c. His work was completed, made perfect in his complete and satisfactory atonement for the sins of his people.

D. Sanctifying Jesus, 11-13

1. Jesus is the one who sanctifies, so he is called the Sanctifier (or “he that sanctifies”). The word is a noun,
2. God’s chosen ones are the sanctified. They are the ones for whom he went to die on the cross and to resurrect from the dead.
3. Now these two (Jesus and his chosen) are of one.
4. They are “of God” – John speaks of this great union in his first letter.
 - a. 1 John 4:4 *Ye **are of God**, little children, and have overcome them: because greater is he that is in you, than he that is in the world.*
 - b. 1 John 4:6 *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.*
 - c. 1 John 5:19 *And we know that we **are of God**, and the whole world lieth in wickedness.*
5. This togetherness is so precious that Christ is not ashamed to call us brethren.
6. Verse 12 quotes Psalm 22:22 *I will declare thy name unto my brethren: in the **midst of the congregation** will I praise thee.*
7. Jesus declared the name of God to his disciples when he was here on earth by preaching to the apostles and teaching them and by preaching to the multitudes the wonderful words of God.
8. And he sang in the congregation.
9. Here he is speaking of the local church
 - a. Matthew 26:30 *And when they had **sung** an hymn, they went out into the mount of Olives.*
10. Verse 13: Jesus will put his trust in God, which is mentioned many times in the Old Testament, and this is a reference to a Scripture.
 - a. Some say it is quoted from Psalm 18:2 *The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.*
 - b. Jesus shows the harmony, the oneness, and the cooperation between himself and his disciples (believers) in the last part of verse 13.
 - c. “I and the children which God hath given me.”
 - d. Both Christ and his children are to put their trust in God. We work together to do the work of witnessing, of preaching, teaching, comforting, advising, instructing, rebuking, loving, etc.
 - e. Paul says in the last part of Philippians 2:12. . . *work out your own salvation with fear and trembling. 13 For it is God which worketh in you both to will and to do of his good pleasure.*

E. The Savior Jesus, 14-18

1. In verses 14-18 we have a summary of what is being considered in this chapter.

2. He was partaker of flesh and blood—he became a man, a little lower than the angels.
3. He did this so that he might “destroy him that had the power over death, that is, the devil.” 14
 - a. The devil cannot just simply kill someone. All of the things concerning death are superintended by God.
 - b. Satan, the devil, had to ask permission from God before he could even bring sores on Job. God forbid him to take Job’s life.
 - c. But Satan began in the Garden of Eden to work man into death.
 - d. He tempted Eve, and Eve drew Adam into her sin; therefore, the devil was responsible for the physical and spiritual death of man.
 - e. There are many ways that the devil today can work in our lives to bring death if God so allows him to do so. That is between him and God.
 - f. But God has overcome eternal death for all who believe.
4. In verse 15 we are told that Christ destroyed the devil and delivered those who through fear of death were subject to bondage.
 - a. We were all in bondage to sin and are drawn away of our own lust and enticed: James 1:14 *But every man is tempted, when he is drawn away of his own **lust**, and enticed.*
5. Verse 16: Christ took upon himself (as we have already noticed), not the nature of angels, but of the seed of Abraham.
 - a. Jesus took on human nature, but not just human nature but the human nature that came through Abraham, through which a promise was given concerning the Messiah.
 - b. Being his brothers, then, we are the children of Abraham spiritually – Galatians 3:7 *Know ye therefore that they which are of faith, the same are the **children of Abraham**.*
6. Verse 17 tells us that he did this so that he could be a merciful and faithful high priest, a priest to human believers, not just a priest but one that could and would relate to human believers.
 - a. “To make reconciliation” for the sins of the people.
 - b. To make reconciliation is the job of a priest, and Jesus is our High Priest after the order of Melchizedec, eternal in the heavens.
7. Verse 18 explains that he was made like us, but he was also tempted by Satan at least those three times in the wilderness.

- a. Hebrews 4:15 *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.*
- 8. His whole work is summarized in 2 Corinthians 5:21 *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*

Studies In Hebrews

Christ Over His House Greater Than Moses

Hebrews 3:1-19 – April 8, 2018 PM

Lesson Six

I. CONSIDERING CHRIST, 3:1

- A. The writer addresses this section to “holy brethren” and “partakers of the heavenly calling.”
- B. These, along with we, are to consider the Apostle, Jesus Christ.
 - 1. An apostle is a New Testament office.
 - 2. Jesus is the Apostle of the New Covenant. No shadows are needed, no visual aids, no object lessons to point to Christ.
 - 3. Christ has come, and he has fulfilled all of these shadows of good things to come.
 - 4. Jesus is also High Priest. A priest is an intercessor between God and men.
 - a. Only the high priest could sprinkle blood on the mercy seat in the tabernacle and temple.
 - b. Only Jesus, our High Priest, could bring his own blood to the mercy seat in Heaven and sprinkle it in the presence of God for our redemption.
 - c. Hebrews 2:17 *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,*
 - d. Hebrews 3:1 *Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and **High Priest of our profession**, Christ Jesus; to make reconciliation for the sins of the people.*
 - e. Hebrews 4:14 *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.*
 - f. Hebrews 4:15 *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.*
 - g. Hebrews 5:10 *Called of God an **high priest after the order of Melchisedec**.* See also Heb. 6:20.

- h. Hebrews 7:26 *For such an **high priest** became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;*
- i. Hebrews 8:1 *Now of the things which we have spoken this is the sum: We have such an **high priest**, who is set on the right hand of the throne of the Majesty in the heavens;*
- j. Hebrews 9:11 *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;*
- k. Hebrews 10:21 *And having an **high priest** over the house of God;*

II. CONSTRUCTING THE HOUSE OF GOD, 3:2-6a

A. Faithful In The House

- 1. The “Who” in verse 2 refers to Christ.
- 2. Christ was faithful to HIM that appointed him, as Moses was faithful in all his house.
 - a. Moses’ house was Israel under the Law.
 - b. Moses’ house was temporal, not eternal
 - c. Moses was faithful in his house, receiving and delivering the Law of God from God and to the people of Israel.
 - d. He also built a tabernacle according to God’s minute instructions – Exodus 40:16 *Thus did Moses: according to all that the LORD commanded him, so did he.*

B. Christ Has More Glory Than Moses, 3-4

- 1. “This man” in verse 3 is Christ.
- 2. Christ has “more glory” than Moses.
- 3. Moses was faithful in all his house, but he did not build the house—God did, 4

C. Moses Was A Servant In His House, 5

- 1. As a servant he was faithful.
- 2. As a servant he was a testimony to the things that would be spoken after, the things after his own day when prophets and even apostles would refer to Moses in their writings and speak of him with due respect and as an example of a good servant of God, just as these words we are reading here in Hebrews.

D. Jesus Was A Son Over His House, 6a

1. Jesus is not IN the house but OVER the house that he built.
2. Jesus is with us in the Spirit of God, but he is not simply an equal with us in his house. He is OVER his house.
3. Jesus is a Son, not just a Servant.
4. Being the Son of God, he is the “justifier of him which believeth in Jesus” (Rom. 3:26).
5. Moses was caretaker of the house of God, Israel.
6. Jesus is the author, the finisher, the captain, the high priest, the Savior of his house, his kingdom and family.

III. THE CONFIDENCE OF THE HOUSE OF GOD, 3:6b-14

A. Whose House We Are, 6b

1. We are HIS house.
2. I believe this house is the household of faith spoken of in – Galatians 6:10
As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.
3. And the lively stones in – 1 Peter 2:5 *Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*
4. The local churches are made up of this household of faith and these lively, or living, stones.
5. Some of my friends make this “house” to be the local church. That is fine, but some have from that wandered into the “Priesthood Of The Church” (Sacerdotalism), which we do not believe.
6. Only saved people should be members of local churches.

B. “If We Hear And Hold Fast, 6b

1. A true believer will hold out faithful unto the end.
2. A believer will never lose his faith. Faith is a gift of God and perseveres.
3. No believer falls away.
4. Believers are preserved by the Spirit of God, because we are sealed by the Spirit (Ephesians 1:13-14; 4:20).
5. John 3:16 says, “. . . and they shall never perish but have everlasting life.”

C. Harden Not Your Heart, 7-10

1. The Holy Ghost spoke the words in Psalms 95:8 ***Harden not your heart***, as in the provocation, and as in the day of temptation in the wilderness:
2. David wrote this Psalm, but the Holy Spirit spoke these words.
3. Israel saw God's works for 40 years in the wilderness, yet they did not listen to the words of the Holy Spirit.
4. So, God was grieved with that generation and said two things about them (10):
 - a. "They do alway err in their heart."
 - b. "They have not known my ways."
 - c. They made gods of rock and wood and worshiped them.
 - d. They turned away from God, sinning in their hearts.

D. They Shall Not Rest, 11-14

1. God swore that these rebels would not enter into his rest, 11
2. This rest was the promised land, Canaan.
3. The Hebrews writer, then, warns his generation to take heed lest they, too, have a heart of unbelief and depart from the living God. This is a warning, also, to our generation.
4. We are to "exhort" one another (or comfort one another), 13, while it is called Today. Today is the day of salvation. Now is the accepted time.
5. We are to preach today, because the night cometh when no man can work (John 9:4).
6. A sinner's heart can be hardened by the deceitfulness of sin, so we need to remind one another, who profess Christ, to make our calling and election sure.
7. We are made partakers of Christ, 14
 - a. We did not make ourselves partakers of Christ.
 - b. We are not partakers of our own righteousness.
 - c. Our works do not make us partakers.
 - d. We are partakers of Christ, because we partake of him by grace through faith.
8. But we are partakers of Christ "IF we hold the beginning of our confidence steadfast to the end."

9. In other words, if we do not persevere, then we are not really his children.
10. The confidence that we are given by God through Christ is one that will last to the end.

IV. THE CHALLENGE OF THE HOUSE OF GOD, 3:15-19

- A. Verse 15 repeats the quote from the Psalms.
- B. In verse 16 he relates to us that some who came out of Egypt with Moses provoked.
 1. They provoked Moses
 2. They provoked God
 3. They provoked the Holy Spirit
 4. They made light of the Messiah.
- C. Howbeit, not all, 16
 1. Not everyone who came out of Egypt provoked Moses and God.
 2. Some believed. Some listened to the speaking of the Holy Spirit.
 3. This is God's elect.
 - a. John 10:27 ***My sheep hear** my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.*
 - b. Romans 9:27 *Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a **remnant** shall be saved: Isaiah 10:22.*
- D. God Was Grieved For 40 Years, 17-19
 1. With those that sinned, and we know that all have sinned.
 2. With those whose carcasses fell in the wilderness—they did not go into Canaan.
 3. God swore that they would not enter into his rest, 18
 4. This is because they “believed not,” 18
 5. Hebrews 3:19 *So we see that they could not enter in because of unbelief.*

Studies In Hebrews

Coming Short

Hebrews 4:1- 13 – April 15, 2018 PM

Lesson Seven

I. THE FEAR OF COMING SHORT OF REST, 4:1-2

A. Fearing The Promise, 1a

1. We should all fear, or highly respect, the promise that God has given, that we should come into rest upon our faith.
2. When we fear concerning this rest, our minds are upon the Christian Rest as well as on the Celestial Rest. Together they are as one promise. When we are saved and enter into the Christian Rest, we, too, are guaranteed that we shall enter into the Celestial Rest.

B. Fixing The Shortcoming, 1b

1. This does not teach that, after we are saved, we can lose or come short of the promise of God.
2. Notice the words “should seem.” Sometimes as believers we “seem” to come short of the guarantee that we are going to Heaven.
3. People cannot see our confidence in our faith. Our faith, many times, is weak; therefore, we are not a good witness to others of our consolation of joy through our faith in Christ.
4. Many times we seem to come short of the assurance of that promise, though we do not actually come sort of it. We are saved eternally.
5. So, we need to fix our shortcomings so that, not only ourselves, but others may see and know that our minds and hearts are set upon the Celestial Rest of Christ through faith in his work on Calvary.

C. A Gospel Mixed With Faith, 2

1. Some commentators make the gospel preached to them (Israel under the law) and the gospel preached to us (in the age of grace) to be different.
2. They say the gospel to them was the gospel (or good news) that Canaan was there waiting for them, and they were on their way to this wonderful consummation of their journey, to experience God’s great blessings of the Promised Land.

3. However, the gospel that was preached to them did not profit them, because they did not really believe that they were able to conquer the land; so they died in the wilderness and did not receive the Canaan Rest.
4. However, I believe that the writer here is speaking of the true Gospel of Jesus Christ that has been effective since the days of Adam.
5. The same Gospel was preached to them as the Gospel that is preached to us today.
 - a. Galatians 3:8 *And the scripture, foreseeing that God would justify the heathen through faith, preached before the **gospel unto Abraham**, saying, In thee shall all nations be blessed.*

II. THE FAITH THAT BRINGS US INTO REST, 4:3-5

- A. When the word “we” is used here, I believe the writer includes himself as a Jew and numbers himself with them, since they are the target of this book.
- B. “We which have believed” means “we as Jews.” All the Jews who believe enter into rest, not now speaking of the Canaan Rest, because that is at this time past.
- C. This is the faith of Abraham, which applies to both Jew and Gentile.
 1. Romans 4:16 *Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only **which is of the law**, but to that also which is of **the faith of Abraham**; who is the father of us all,*
 2. In this verse “which is of the law” refers to the Jews. They are saved by grace through faith just as we are.
 3. But “the faith of Abraham” refers to everyone, Jews and Gentiles, who believe in Jesus.
 4. Romans 10:12 *For there is **no difference** between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.*
 5. In this book of Hebrews, the writer is speaking to Hebrews (Jews), but he expresses here that faith in Christ for rest is met in Christ for both Jew and Gentile.
- D. God’s Creation Rest Did Not Give Us Rest, 3-5
 1. Even though God has completed his work of creation in six days and rested on the seventh day, that is not the rest that is spoken of here, 3
 2. God’s rest began on the seventh day and continues until now and will culminate in the Celestial Rest to which we have not yet come but will

through the promise of God, 4

3. So a rest is mentioned “in this place again” (5), because there is still a rest for the people of God, not a Creation Rest or a Canaan Rest, but a Christian Rest, which leads into our Celestial Rest.

III. THE FACT THAT SOME SHOULD YET COME INTO REST, 4:6-9

A. “It remaineth that some must enter in.”

1. The Gospel was first preached to Israel through Moses, and that through ceremonialism, types and shadows; but those Jews did not enter in because of unbelief.
2. There was a promise to those who first heard the Gospel.

B. A warning was given again in David’ day, 7

1. Psalms 95:7 *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,* 8 **Harden not your heart**, *as in the provocation, and as in the day of temptation in the wilderness:*
2. David was the writer of this Psalm, but the words are from Jesus Christ.

C. The promise of another day, 8

1. If Jesus (Joshua) had given them rest in Canaan, then God would not have spoken of another day.
2. The “other day” seems to me to be the rest of believers in this life and the life to come, since the two are linked together by God’s promise of eternal security.

D. A Rest Remaining, 9

1. There remaineth (in this very day of the writing of the book of Hebrews) a rest for the people of God, 9

IV. THE FINISHING OF THE WORK FOR REST, 4:10-13

A. The Completion Of Christ’s Work, 10

1. The rest that remains to the people of God is based upon what follows in verses 10-13.
2. The word HE in verse 10 refers to Christ, not to “the people of God.”
3. We do not enter into rest by ceasing from our works.
4. We enter into our rest upon dependence of the completing of Christ’s work in his life, death, and resurrection.

5. Jesus completed his works on Calvary and verified his work at his resurrection, giving his works power to justify believers.
6. **See notes on Sunday Worship at end of this outline: Hebrews 4:9-12.**

B. The Continuance Of The Believers' Works, 11

1. We are to labor to enter into that rest.
2. To labor does not mean to come into that rest but to continually verify that we are in that rest.
3. We as believers much work, for the night is coming when man works no more.
4. We are to verify our faith every day of our lives – 2 Corinthians 13:5
Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?
5. If you cannot verify your faith, then you may have fallen after the example of unbelief. You may have come short of your rest indeed.

C. The Control Of The Word, 12-13

1. Many make this “word of God” to be the Bible, and certainly it is in its subordinate place; but I believe primarily it is speaking of Jesus Christ.
2. It is Christ who watches over us and who, as God, reveals our sin to us, and through the Holy Spirit convicts and chastens us.
3. He is the living word of God who produced the written word of God, the Bible.
4. So, when the Bible speaks to us, it is Christ who is speaking to us.
 - a. Hebrews 1:2 *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;*
5. The word of God (Christ) is quick – that means he is living, the living word.
6. The word of God (Christ) is powerful with eternal power.
7. He is sharper than any two-edged sword, cutting both ways, back and forth.
8. He can divide asunder between the soul and the spirit, which no human mind can do.
9. He can divide between the joints and marrow in a minute way.
10. And probably most importantly, he discerns the thoughts and intents of the heart.

11. No creature (creation) is out of his sight, 13
12. Everything is naked and open before his eyes, 13
13. So, when we read the word of God, the Bible, it should be nearly the same as listening to Jesus preach to us. He speaks to us in our hearts. As the men on their way to Amaeus said, “Did not our hearts burn within us.” Jesus spoke to them, and their hearts burned. He knew their hearts and affected their hearts by his speech.
14. Let us search the scriptures, for in them we think we find eternal, but they are the words that speak of Jesus and salvation and eternal life and the REST that is to come to all believers.

V. CONCLUSION

- A. We have, then, a Creation Rest, A Canaan Rest, A Christian Rest, and a Celestial Rest.
- B. If you are saved, believe in Christ as Savior, you are in the Christian Rest and are looking forward and waiting for the Celestial Rest, which is heaven.

VI. ADDENDUM: SUNDAY, OUR DAY OF WORSHIP

- A. Hebrews 4:9 – *There remaineth a rest (sabbath-keeping) for the people of God.*
 1. Acknowledging that, first, there is an eternal rest for the people of God after Christ’s ending his work by his death and resurrection, we must know that there is also a “sabbath-keeping” for us.
 2. This sabbath-keeping is our Sunday worship.
- B. Hebrews 4:10 – Jesus has *entered into his rest* through his death and resurrection
 1. Christ ceased from his own works as God did with his works of creation in the beginning. This he did on Saturday through his death and burial.
 2. After Christ entered into his rest (resurrection), he became an example for us to also enter into our rest.
 3. By believing in Jesus Christ we enter into our eternal rest.
 4. But there is an implication that the day of rest here has been changed from Saturday to Sunday, as predicted by Old Testament Scripture –

C. Psalms 118:22-24. Verse 24 – *This is the day which the LORD hath made; we will rejoice and be glad in it.* (Not “a day,” but “the day.”)

1. Notice Hebrews 4:8 *For if Jesus had given them rest, then would he not afterward have spoken of **another day**.*
2. In this day we are to *rejoice and be glad*. This is public worship.
3. This passage speaks of the resurrection of Jesus (*become the head stone of the corner*).
4. Saturday finished the shadow of the Old Covenant, and the first day of the week (the day of Jesus’ resurrection–Sunday–put into effect the New Covenant).
5. This was Sunday, and in this day we are to rejoice and be glad.

D. Notice also John 20:19-29

1. Verse 19 – *first day of the week*
2. Verse 26 – *after eight days* (the next Sunday)

E. Hebrews 4:11 – *Let us labour therefore to enter into that rest lest we fall after the same example of unbelief.*

1. We are to labor to be, not only in our eternal rest through faith and serving the Lord, but also to labor to be in assembly with God’s people on this “other” day, which is Sunday.
2. If we do not assemble ourselves, we are showing an example of an unbeliever.

Studies In Hebrews

Why We Should Continue

Hebrews 4:13-16 – April 29, 2018 PM

Lesson Eight

I. BECAUSE HE ALWAYS SEES US, 13a

A. Jesus knows everything about us, even the “thought and intents of the heart.”

1. Our hearts are humanly deceitful and desperately wicked – Jeremiah 17:9 *The heart is deceitful above all things, and **desperately wicked**: who can know it?*
2. Since our hearts have been changed and we have a new heart, we can now give our hearts to Jesus, who is God – Proverbs 23:26 *My son, **give** me thine **heart**, and let thine eyes observe my ways.*
3. Ecclesiastes 10:2 *A wise **man's heart** is at his right hand; but a fool's heart at his left.*
4. Since Jesus sees everything and knows everything, we should continue in his will.

II. BECAUSE HE IS ALWAYS WITH US, 13b

A. Notice in the last part of 13, “with whom we have to do.”

B. All of our work for the Lord is done, not alone, but with him.

C. First, he promises to always be with us:

1. Matthew 28:20 *Teaching them to observe all things whatsoever I have commanded you: and, lo, **I am with you alway**, even unto the **end of the world**. Amen.*
2. Hebrews 13:5 *Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, **nor forsake** thee.*

D. Second, he works all things after his own will:

1. Ephesians 1:11 *In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the **counsel of his own will**:*
2. Philippians 2:12-13 *Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling. 13 For it is God which worketh in you both to will and to do of his good pleasure.*

3. We have nothing to lose if we follow the Lord all the way to the end of our lives—nothing to lose but everything to gain.

III. BECAUSE HE IS ALWAYS OUR HIGH PRIEST IN HEAVEN, 14

- A. Jesus went to Heaven, because he finished his work on earth.
- B. Just as Jesus' Father, Elohim, finished his work of creation and rested on the seventh day, so Jesus finished his work on earth and has "passed into the heavens."
- C. There, as our anchor, we have a hope that is sure and steadfast— Hebrews 6:19 *Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;*
- D. We are blessed in heavenly places, says Paul in the book of Ephesians:
 1. Ephesians 1:3 *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:*
 2. Ephesians 1:20 *Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,*
 3. Ephesians 2:6 *And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:*
 4. Ephesians 3:10 *To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,*
- E. Since Jesus has passed into the heavens as our high priest, we should, then, "hold fast our profession."
 1. The words "hold fast" mean to keep on holding, never letting go, always pressing forward, always growing, continuing on in the work of the Lord.
 2. We are to continue to hold on, not for our salvation, because that is completed and sure for eternity; but we are to hold on to our profession, not allowing ourselves to be persuaded by the world to turn from our faithfulness to Christ and his work.
 3. Matthew 25:21 *His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.*
 4. Don't ever let go of your profession. When you confessed your sins to the church, you professed to believe in Jesus and in that made a promise to follow him all the days of your life.
 5. The world would love to pull you away from your profession, but

faithfulness to the Lord every day will keep you in good fellowship with God, and your life will be more satisfying and complete as you serve Jesus Christ. There is no happier life than that.

IV. BECAUSE HE FEELS OUR PAIN, 15

- A. This verse has a double negative: We “have not” a high priest which “cannot be touched” with the feelings of our infirmities (our weaknesses).
- B. We will study in the next chapter the details of the comparison of the Hebrew high priest and Jesus as our High Priest.
- C. But they have one thing in common: they know the feelings of the people for whom they are doing the work of high priest.
- D. Jesus knows our pain, because he was tempted in all points like as we are. Whatever pain you have, Jesus has suffered the like pain.
 - 1. The word *feelings* in this verse is our word for *sympathy*. He feels our pain. He sympathizes with us, because he knows our pain and feels our pain.
 - 2. No one has suffered as Jesus did; therefore, he is acquainted with grief (Psalm 53) – Isaiah 53:3 *He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.*
- E. The major difference in Jesus, our High Priest, is that he as our High Priest feels our pain yet without sin.
 - 1. Earthly priests had sin, so they could not fulfill the full purpose of God in the intercession of a high priest.
 - 2. They had to give sacrifices for their own sins and then the sins of the people
 - 3. Jesus had no sin (1 John 3:5), knew no sin (1 Cor. 5:21), was separate from sinners (Hebrews 7:26), and who did no sin (1 Peter 2:22). Yet he “became sin for us, who knew no sin . . .”
 - 4. 2 Corinthians 5:21 *For he hath made him to be sin for us, **who knew no sin**; that we might be made the righteousness of God in him.*

V. BECAUSE HE GIVES MERCY AND GRACE, 16

- A. As we serve the Lord, we need mercy and grace, for without it we cannot accomplish God’s purpose in our lives.

- B. Remember, it is God's working in us that brings about God's will in our lives.
- C. To know God's will all you need to do is read God's word and do what it commands that you do.
 - 1. John 14:15 *If ye love me, **keep my commandments**.*
 - 2. John 15:10 *If ye **keep my commandments**, ye shall abide in my love.*
- D. When we falter and fail, we need help.
- E. In our "time of need," we can come boldly to the throne of grace (God's throne) and bring our petitions to him.
- F. We will obtain mercy and find grace when we do.
- G. God will not forbid us to have his mercy and grace; that is what he is all about.
- H. Encouragements to continue in the faith and in our profession
 - 1. Acts 4:33 *And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great **grace** was upon them all.*
 - 2. Acts 13:43 *Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the **grace** of God.*
 - 3. Galatians 3:3 *Are ye so foolish? **having begun** in the Spirit, are ye now made perfect by the flesh?*

VI. CONCLUSION

- A. So, after we are saved by grace through faith, we are to continue in the faith and in the work (keeping the commandments) throughout our lives.
- B. Matthew 10:22 *And ye shall be hated of all men for my name's sake: but he that endureth **to the end** shall be saved.*
- C. If you cannot endure to the end, then perhaps you are not saved. Only those who can endure to the end and never give up their profession and never turn away from the teachings of Scripture are truly born-again, or saved by grace.
- D. Where are you in this? Have you stopped persevering? Real believers persevere. They never lose their faith, cannot lose their faith. If you have no faith, that means you never did have true faith in Christ.
- E. If you cannot endure, then you are not a son of God. You may need today to trust the Lord for the first time, genuinely and completely. Your faith will

endure to the end, and you can grow in the grace and knowledge of the Lord, Jesus Christ.

Studies In Hebrews

The Human Priest

Hebrews Chapter 5 – March 6, 2018 PM

Lesson Nine

I. A PRIEST TAKEN FROM AMONG MEN, 5:1-4

A. Ordained of men

1. The high priest was chosen by men according to the law of carnal commandments.
2. A high priest had to be a son of Aaron. That is why this is called the Aaronic Priesthood.
3. Men were chosen to be priests who were of Aaron's lineage, and they were anointed with oil and had an oath.
4. Beginning around 1997, scientists have been trying to identify men who have the DNA that would show a man to be a descendant of Aaron. They do this by a particular type of Y chromosome in men.
5. One book or article that I was reading (I wish I had marked it better) said that, even in Africa among black men, these men had a marker that would make them worthy to be included in the Aaronic line, so they could be high priests in Israel. I have not read anything else that states that, but it is interesting to think about. It has no bearing on our study.
6. We simply want to see that priests in Israel were chosen from among men and ordained of men.
7. Exodus 28:1 *And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.*

B. His work pertained to God

1. Although he was chosen from among men, his work pertained to God.
2. His position was earthly; his work was divine.

C. He offered gifts and sacrifices

1. The high priest had authority over the oracles of God, especially those which involved gifts and sacrifices to God.
2. He had to preside over freewill offerings, sin offerings, burnt offerings,

peace offerings, and trespass offerings, and all kinds that were required by God's order for Israel.

D. He did this for sin.

1. These gifts and offerings were "for sin."
2. In a shadow, in a type, in a picture, the high priest did away with sin.
3. He could not actually get rid of sin, but he could portray its eradication. Jesus must take away sin.

E. He had compassion on his fellow man, 2-4

1. Since he was a human being just like his brethren, the high priest could have compassion on them.
2. He had the same kind of sin that his brethren had. He had sin as well as they.
3. So, because he was himself a sinner, he had to offer sacrifices first for his own sins and then for the sins of the people, 3
4. No one could take this honor on himself. A man had to be called of God, 4

II. A PRIEST MADE ONE BY GOD HIMSELF, 5:5-11

A. So Christ in the same manner did not take the honor upon himself to be a high priest, but he was made a high priest by God the Father, 5

B. God the Father references his calling by two Old Testament passages:

1. Psalms 2:7 *I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.*
2. Psalms 110:4 *The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.* [See also Hebrews 5:10].

C. Though appointed by God and made by God to be a high priest, Jesus was a human being, one of suffering and crying, 7

1. He offered up many prayers with crying such as at Lazarus' tomb, such as in the Garden of Gethsemane, and even on the cross.
 - a. Matthew 26:38 *Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.*
2. He offered up supplications and tears to the one (God) who was able to save him from death, though it was not God's will that he be saved from death (and Christ knew it).

3. “He was heard in that he feared.” This was his reverent and respectful fear of God. Jesus trusted God wholly.

D. He Learned Obedience, 8

1. Though he were a Son, the very Son of God by nature, not by adoption or creation.
2. As God’s only begotten Son, he would, of course, carry with him some authority over the things of God’s creation.
3. But Jesus humiliated (emptied) himself and became obedient unto death, even the death of the cross, Philippians 2:8.
4. He obeyed the suffering that God had ordained for him, the suffering at the hands of men, and the suffering of the cross, taking my sins upon himself and becoming my substitute, receiving the torment, torture, and wrath of God upon himself so that he could save me from that same torment, torture, and wrath.

E. He Was Made Perfect, 9

1. This word translated “perfect” is the same word used by the Lord on the cross when he said “It is finished.”
2. Jesus was made perfect, meaning that he came to the end of what was required of him to finish the transgression (Daniel 9:24), to complete the work of ridding us of our transgressions, or sins, and our guilt.
3. Because he finished the work, he became the author of eternal salvation.
 - a. Our salvation is eternal—never forget that.
 - b. There is no other kind of salvation but eternal salvation.
4. “Unto all them that obey him.”
 - a. This obedience is not religious activity or moral good.
 - b. This obedience is faith in Jesus Christ.
 - c. Notice Romans 10:16 *But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?*

F. Things Hard To Say, 11

1. Speaking here perhaps of both Christ and Melchizedec, there are many things to say, but they are “hard to utter,” since the Hebrews are dull of hearing.
2. Perhaps these Hebrews were dull of hearing, because they had put themselves back under the Mosaic Law, and that law as a spiritual

principle had hindered their hearing the true word of the Gospel of Jesus Christ.

III. THE FIRST PRINCIPLES, 5:12-14

- A. These Hebrews should be teachers, having learned of the spiritual value of the death of Christ and having believed and trusted in Jesus as their Savior and learned of the things that the Apostles were teaching them, 12
- B. Instead, these Hebrews have need of being taught the first principles of the oracles of God.
 - 1. Romans 3:1 *What advantage then hath the Jew? or what profit is there of circumcision? 2 Much every way: chiefly, because that unto them were committed the **oracles of God**.*
 - 2. These “first principles” are the basic teachings of the oracles that God gave to Israel when they were in the wilderness, the teaching by types and shadows of the coming of the Messiah and of his salvation through faith.
 - 3. They need milk, because they cannot eat the meat, or the deep things of God.
 - a. 1 Corinthians 2:10 *But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep **things of God**.*
 - b. 1 Corinthians 2:11 *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.*
- C. Everyone who is using milk is unskillful in the word of righteousness (Scriptures), 13
 - 1. Only babes drink only milk. They cannot eat meat.
 - 2. Some of these Hebrews are like little babies, learning only the oracles through a glass darkly, types, shadows, ceremonies, etc.
- D. Those Of Full Age, 14
 - 1. The words “full age” come from the same word TELIO, which is the word used for Jesus’ “It is finished.”
 - 2. In order to be strong in the Lord, you must have finished with the ceremonial law and have come to know Jesus Christ as Savior and trust in him alone.
 - 3. You must study in the use of Scripture, which will exercise your senses

to know good and evil.

4. If you think the ceremonial law (works) will save you, then you do not know good and evil.
5. Good is grace through faith; evil is depending upon the law (works) for salvation.
6. These Hebrews had a tendency to fall back into these works, forfeiting their professed faith in Christ and losing their own soul.

Studies In Hebrews

The Falling Away From First Principles

Hebrews 6:1-4 – March 13, 2018 PM

Lesson Ten

INTRODUCTION

The book of Hebrews is about a coming to the truth and then falling away from it. Some people come so close to the Kingdom of God that they miss it by, you might say, one heart beat. Let's read:

Mark 12:32-34 *And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: 33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. 34 And when Jesus saw that he answered discreetly, he said unto him, **Thou art not far from the kingdom of God.** And no man after that durst ask him any question.*

Do you see how close they came to being in the Kingdom of God? They were so close that there are no more questions to ask. They had gone to the end of their knowledge about God. They did not know Christ as Savior and did not have faith in him.

They did not understand the Scriptures:

John 5:39-40 **Search the scriptures;** *for in them ye think ye have eternal life: and they are they which testify of me. 40 And ye will not come to me, that ye might have life.*

They were already reading Scriptures; they were even teaching Scriptures. But they did not see Jesus for who he is. They thought they understood all spiritual things, but they understood only as men and not from a Scriptural revelation from

the Holy Spirit to allow them to see Jesus fulfilled, killed, and resurrected. They needed to see this before they could be saved.

They fell short. Notice

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

The word translated “come short” means “to want, to lack, to be behind, to fail to become a partaker.” They lacked the very thing that they needed to enter the Kingdom of God. They were behind, closely behind (near unto) the Kingdom, because they understood about believing in one God with all the heart and loving their neighbor as themselves; but they did not know it in their hearts, only in their minds.

I. FALLING SHORT: THE THEME OF THE BOOK

A. Hebrews 2:1 *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**.*

1. The “things which we have heard” are the first principles of the Gospel.
2. They must not allow these “first principles” to slip their minds or to slip away.

B. Hebrews 3:12 *Take heed, brethren, lest there be in any of you an evil heart of unbelief, in **departing from the living God**.*

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

1. **Come short** – To arrive too late to enter into rest.
2. Many came to Noah’s ark too late.
3. Five virgins came to the wedding too late.
4. These waited too long to see their need and come to Christ in faith.

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

1. The talents and the pounds needed profit.
2. The foolish man hid his pound, and it did not bring profit.

3. The “first principles” must be put into operation through faith.
- E. Hebrews 4:11 *Let us labour therefore to enter into that rest, lest any man **fall after** the same example of unbelief.*
1. “Fall” – to descend from an erect to a prostrate position (common word *fall*)
 2. “After” – (common word *in*)– Literally “to fall in among.” -In among those who do not believe, after their example.
- F. Hebrews 6:6 *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.*
1. “Fall away” – (parapipto) - to deviate from the right way, or to fall alongside.
- G. Hebrews 10:26 *For if we **sin wilfully** after that we have received the **knowledge of the truth**, there remaineth no more sacrifice for sins,*
1. Once a person leaves the “first principles,” he can find no repentance anywhere else.
 2. Salvation is wrapped up in the operation of the “first principles.”
- H. Hebrews 10:38-39 *Now the just shall live by faith: but if any man **draw back**, my soul shall have no pleasure in him. 39 **But we are not of them who draw back unto perdition;** but of them that believe to the saving of the soul.*
1. To *draw back* means to be going the right direction and then withdraw from the race before winning the race.
 2. Philippians 3:14 **I press** toward the mark for the prize of the high calling of God in Christ Jesus. – “I press” means “to pursue.”
 3. Those who *draw back* do it unto *perdition* – destruction, ruin, perishing.
 4. But we are not of them that draw back but of those who believe and pursue, “press toward the mark for the prize of the high calling of God . . .”
- I. Hebrews 12:8 *But if ye be without chastisement, whereof all are partakers, **then are ye bastards, and not sons.***
1. This is evidence of perdition, evidence of falling back and coming short.
 2. If God does not chasten you, then you are not his son, his child.
- J. Hebrews 12:15-17 *Looking diligently lest any man **fail of the grace of***

God; lest any root of bitterness springing up trouble you, and thereby many be defiled; 16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. 17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he (Esau) found no place of repentance, (from his father), though he sought it carefully with tears.

1. If a person keeps trying to find repentance in the “first principles” alone, he will not come unto Christ’s rest.
 2. The “first principles” are the shadows of good things to come (Heb. 10:1). They are the weak and beggarly elements (Gal. 4:9).
 3. Galatians 4:9 *But now, after that ye have known God, or rather are known of God, how turn ye again to the **weak and beggarly elements**, whereunto ye desire again to be in bondage?*
 4. These elements, or first principles, are given in the ceremonial law, and this law is given to us to bring us to Christ (Gal. 3:24).
- K. Hebrews 12:25 *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**:*
1. God spoke from Heaven through creation.
 2. God spoke from Heaven through the law
 3. God spoke from Heaven through the prophets
 4. God spoke from Heaven in these last days by his Son, Jesus Christ
 5. Anyone who turns away from the spiritual truth of these speakings comes short of that rest which God promised to all who believe.
- L. Hebrews 13:9 ***Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.***
1. You carry babies about. They go where you go.
 2. These who fall away from the first principles without being saved will be carried about with every “wind of doctrine,” as Paul calls them in Eph. 4:14.
 3. Their hearts must be established with grace, not with meats (the old law).

Studies In Hebrews

The Falling Away From First Principles (Cont.)

Hebrews 6:1-8 – May 20, 2018 PM

Lesson Eleven

INTRODUCTION

We come now to one of the most difficult passages of Scripture in the entire New Testament except, perhaps, nearly all of Eschatology.

I will give one view, and you may pursue other views to your own satisfaction unless it contradicts the clear and precise teachings of the doctrines concerning salvation.

These *first principles* are the same for the Old Testament Jew and the New Testament Jew; they are both saved the same way – by grace through faith (Ephesians 2:8-10).

I. THE EXTENT OF THE FIRST PRINCIPLES, 6:1-3

A. The writer now wants in his teaching to leave behind the first principles of the doctrines of Christ and go on to perfection, or maturity, or completeness.

B. Description Of First Principles

1. Repentance from dead works

- a. The word “repent” is used 45 times in the Old Testament.
- b. Much of it has to do with God’s repentance (or turning away) from doing evil (or even good) to Israel, to STOP doing evil.
- c. Much of the time it refers to Israel’s need for repentance or their actual repentance from committing sin against God.
- d. Ezekiel 14:6 *Therefore say unto the house of Israel, Thus saith the Lord GOD; **Repent**, and turn yourselves from your idols; and turn away your faces from all your abominations.*
- e. The New Testament records the word *repent* 60 times.
- f. Man’s repentance has to do with turning away the mind from “dead

works” to trust the living God – 1 Timothy 6:17 *Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;*

- g. From dead works – Hebrews 9:14 *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?*

2. Faith toward God

- a. Acts 20:21 *Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.*
- b. Deuteronomy 32:20 *And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.*
- c. Habakkuk 2:4 *Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.*

3. Doctrine of Baptisms

- a. Old Testament baptisms were the washings of the utensils that were used in the work of the priests in the ceremonial law.
- b. In the New Testament baptism is a church ordinance illustrating how that Christ has cleansed us from our sins in his own blood – Revelation 1:5 *And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,*
- c. We are washed symbolically in water baptism. Peter calls it a *like figure*: 1 Peter 3:21 *The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:*
- d. The word *baptisms* is plural because of the many baptisms that were done in the early church at Jerusalem and through the ages.

4. Laying On Of Hands

- a. Old Testament laying on of hands had to do with the duty of the priests to lay their hands on the sacrificial animal in order to

ceremonially (symbolically) transfer his sins and the sins of the people onto the animal for a blood sacrifice, symbolically eradicating sins from the people into their substitute, the animal.

- b. Exodus 29:10 *And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock. →God's hands onto Christ in his suffering on the cross.*
 - c. New Testament laying on of hands was for approval or ordination – Acts 13:3 *And when they had fasted and prayed, and **laid their hands** on them, they sent them away.*
5. Resurrection Of The Dead
- a. Old Testament resurrection of the dead
 - (1) Genesis 22:5 *And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and **come again** to you.*
 - (2) Daniel 12:2 *And many of them that sleep in the dust of the earth **shall awake**, some to everlasting life, and some to shame and everlasting contempt.*
 - (3) Hebrews 11:35 *Women received **their dead** raised **to life again**: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:*
 - (4) **Christ's Resurrection**. Matthew 17:9 *And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.*
 - (5) Resurrection Of Christ – Isaiah 53:9-11 *And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. 10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. 11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.*
 - b. New Testament resurrection of the dead

- (1) Lazarus – John 11:11 *These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.*
- (2) Resurrection of Christ – Acts 3:15 *And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.*

6. Eternal Judgment

- a. Old Testament – Daniel 12:2 *And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*
- b. New Testament – Matthew 25:46 *And these shall go away into everlasting punishment: but the righteous into life eternal.*

II. THE EXPECTATION OF THE ENLIGHTENED, 6:4-6

A. Once Enlightened, 4

1. It is expected that everyone who is brought to the light of the message of the Gospel will then confess with his mouth the Lord Jesus, believe with the heart that God has raised him from the dead, and be saved eternally (See Romans 10:9).
2. Some who come to be enlightened to the truths of the Gospel will not confess and believe on Jesus Christ.
 - a. 2 Peter 2:21-22 *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. 22 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.*
3. To be enlightened can mean *to be instructed* or taught the true things of God. This is, no doubt, the principle here.
4. Once (for all) Enlightened
 - a. The word for *once* here is the same word that is thought of as “once for all.”
 - b. These people were enlightened once for all, which means that, after they were enlightened with the foundational doctrines of Christ, they turned away from them; but they cannot separate themselves from

them, because they are indelible.

- c. Proverbs 22:6 *Train up a child in the way he should go: and when he is old, he will not depart from it.* They are **once for all** enlightened with the knowledge of the truth.

B. Tasted Of The Heavenly Gift, 4

1. 1 Peter 2:3 *If so be ye have tasted that the Lord is gracious.*
2. Here is the difference – 1 Peter 2:7 *Unto you therefore which believe he is precious: but unto them which **be disobedient**, the stone which the **builders disallowed**, the same is made the head of the corner,*
3. He goes on in verse 8 and says, 1 Peter 2:8 *And a stone of stumbling, and a rock of offence, even to them which **stumble at the word**, being disobedient: whereunto also they were appointed.*
4. These tasted that the Lord is gracious, that he is a good man, that he is a man from God (Nicodemus), that he is from above, but they have not eaten of his flesh and drunk of his blood (symbolically–spiritually).
5. Some teach that this heavenly gift is the *Gospel itself*, the message of salvation through faith in Jesus Christ. No doubt, these had heard this message many times and even adhered to the teachings of the Gospel.

C. Partakers Of The Holy Ghost, 4

1. They saw the gifts of the Holy Ghost in action.
2. Resurrections from the dead, turning water into wine, cursing a fig tree, demons cast out, etc.
3. These professors had joined up with the apostles in the ministry of Jesus and had experienced these great gifts of the Holy Ghost, but they were not partakers in faith, just in fleshly experience.
4. Neither were they filled with the Holy Spirit.
5. Even Judas Isacriot, no doubt, had miraculous gifts, yet he was a devil from the beginning.
6. Balaam had spiritual gifts, also.
7. Matthew 7:22 *Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?*

D. Tasted Of The Good Word Of God, 5

1. We can consider the word of God as the Scriptures or Jesus himself.

2. We have already noticed Jesus as the Heavenly Gift, so this may refer to the Scriptures.
 3. These have tasted of the word of God, the Scriptures which reveal Jesus to the world, teaching these same first principles to Old and New Testament folks alike.
 4. They have heard the word of God, enjoyed the excitement of the truths in the word of God, but they have not seen Jesus as their Messiah in them.
 5. John 5:39 **Search the scriptures**; *for in them ye think ye have eternal life: and they are they which testify of me.*
 6. Some of these were scribes; some were Pharisees.
 7. Paul boasted in some things – Philippians 3:5 *Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee*; He knew the Scriptures and had tasted the good word of God, but he was not saved.
 8. Notice what he says about this: Philippians 3:8 *Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and **do count them but dung**, that I may win Christ,*
 9. These had all heard the Gospel, the good word of God, but they counted the message alone as sufficient for salvation and not the Savior, which the message told about.
- E. Tasted Of The Powers Of The World To Come, 5
1. World Of The Messiah
 - a. These had heard and had experienced something of the new age of the Messiah that was upon them.
 - b. This new age was an age in which they could know that Jesus, the Messiah, had come and had completed his redemptive work. The work was finished.
 - c. They should have known the necessity of being rid of their ceremonial laws, not clinging still, or again, to those laws which foreshadowed the Messiah's coming. The Messiah is here, they should have known.
 - d. This may be speaking of the days in Hebrews 1:2 *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;*

- e. The powers of the world to come are most likely the miraculous working of the Spirit of God through Jesus and through his disciples as they manifested and verified the ministry and work of Jesus Christ through these miraculous signs and wonders.
 - f. These had experienced, or tasted, of these wonderful things.
2. Not the Eternal World To Come
- a. Some may think this is speaking of the eternal world to come, but the word for *world* is not used here but the word *mellontos*, which means something like “on the edge” or “something about to happen,” or “something near to come.”
 - b. These have tasted a little taste of the new world to come under the teaching and preaching of Messiah, Jesus Christ.
- F. If They Should Fall Away
- 1. Those who come to these *first principles* must put their trust in them and trust the object of them; the object is Jesus Christ.
 - 2. They cannot come to these *first principles* and know them by rote, memorizing them and even teaching them to others, without a complete surrender to them.
 - 3. These six things are the basis for every statement of faith in every church of Jesus Christ. After these, other things can be added; but these are the *first principles* of church truth.
 - 4. Note: 2 Timothy 4:3-4 *For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4 And **they shall turn away** their ears from the truth, and shall be turned unto fables.*
- G. To Renew To Repentance
- 1. These have come to repentance; these have professed repentance; these have pretended repentance, but they did not have the godly sorrow that Paul speaks about.
 - 2. 1 Corinthians 7:9-10 *Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. 10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.*
 - 3. Verse 4 says “It is impossible” to renew them to repentance.

4. When these turn back to the ceremonial law, never trusting in the Lord for salvation, they turn to that which brings no repentance.
5. Now the goodness of God brings one to repentance: Romans 2:4 *Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?*
6. If the preaching of the *first principles* had no spiritual effect on these ones, then preaching them over and over again will not have any more effect.
7. That is why the writer does not desire to repeat these *first principles* over and over without going unto perfection, as he says.
8. If they turn away from them, they will go back to the law, and there is no true repentance in the Mosaic Law.
9. It is impossible for them to find repentance there. The truth has been preached to them; but, if they turn away from it, there is no repentance anywhere else.
10. In the law, they crucify the Lord afresh, or they crucify him over and over in their ceremonies of the Jewish Law (6:6).

III. THE EXAMPLE OF UNBELIEVERS, 6:7-8

- A. The example is in the crop and in the harvest.
- B. He first speaks of the rain that comes down upon a good crop of herbs, and the dresser, or keeper, of the crop is blessed from God.
- C. That is like a person who comes to the Gospel and fully and genuinely believes in Christ as Savior and begins to learn the *first principles* of the faith.
- D. But when there are briars and thorns, the crop is rejected; and then there comes a cursing and a destruction by burning, which indicates those who go to Hell.
- E. Matthew 13:7 *And some fell among thorns; and the thorns sprung up, and choked them:*
- F. But notice – Matthew 13:8 *But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.*
- G. Those who fall away do not bring forth fruit, not even thirty fold.

H. They are like the hypocrites in Matthew 23:27 *Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.*

CONCLUSION

The Old Testament Jew came to the *first principles* and either believed or did not believe. The New Testament Jew came to the *first principles* and either believed or did not believe.

Those Jews who came to the *first principles* and rejected them have no repentance anywhere else. They must come back to the Gospel, for in the Gospel is the only place where true repentance can be found.

To the professing Christian, he must trust the *first principles*. If he turns away, then he is not a Christian and never has been a Christian.

But he can find repentance if he comes back to God's way.

All the preaching of these *first principles* over and over again will not and cannot bring to repentance those who have turned away; so it is practical to go on to perfection, going further to greater and more complex doctrines than the *first principles*. Thus the writer will do. God will have to bring these back to repentance if they do come back.

Many never come back but become reprobate, hardening their hearts against God and his truth. Those will never come back to these *first principles* or the Gospel, and they will never believe in Christ.

This closing verse may fit some of these who fall away: Romans 1:28 *And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;*— Now look at Romans 1:32 *Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.*

Studies In Hebrews

A Great Persuasion

Hebrews 6:9-20 – June 3, 2018 PM

Lesson Twelve

INTRODUCTION

In these verses the writer seems to be persuaded that the people to whom he is writing this letter are all born-again people; though he also seems to reserve the possibility that some are not genuinely saved and that some may slide back into Judaism and leave all hope of repentance and faith toward Jesus Christ, since efforts in Judaism do not lead to repentance—only these *first principles* will, but only through faith in their object, not the exercise of them.

The writer's great persuasion comes from his trust in God and the Messiah, Jesus Christ as our High Priest, as we shall see when we look at the following six points.

I. PERSUASION OF SALVATION, 6:9

A. Better Things

1. The writer is persuaded of better things than the things he has been mentioning in the previous verses, the things that, if taken literally and physically without grace and faith will not bring true salvation in Christ.
2. Both Old Testament *first principles* and New Testament *first principles* are sufficient to preach the basic truths that can lead a person to Christ, but they must be believed by the grace of God, else a person is left to his own efforts, which are insufficient.

B. Things That Accompany Salvation

1. The *first principles* in themselves do not bring salvation—not even the message of the Gospel in itself brings salvation.
2. But salvation is brought about by things that accompany salvation. We basically know these things as grace and faith.
 - a. Things prevenient to salvation:

- (1) Planning the Gift—Clearing the way: Foreknowledge, election, predestination, redemption – Timeless Eternity Past
 - (2) Bringing Surrender – Holy Spirit (Psalm 110:3) with sword of the Spirit (Bible) to give willingness to the sinner to surrender to the call of God.
 - (a) Iwo Jima – To clear the way to go into Japan they pounded the island with mortar and then sent in the tanks and the soldiers to finish the job.
 - (b) Someone has to press the sinner down to the place where he sees himself a sinner in need of complete surrender to Jesus Christ.
 - (c) Paul was apprehended – Philippians 3:12 *Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also **I am apprehended** of Christ Jesus.*
 - (d) *Apprehended* means “to take possession of.”
 - (e) He thought us, he wrought us, he bought us, he sought us, he brought us, he caught us, he taught us.
 - (3) Delivering The Gift – Faith, Hope, Charity (love).
 - (4) Rear Guard – Bring gratitude, confession, praise, fruit of the Spirit.
- b. Things after salvation (mentioned in our text):
- (1) Work and labor of love (10).
 - (a) “work” is *ergon* – “labor” is *kopos* (weariness, endurance).
 - (b) God is not unrighteous to forget this work and labor of love.
 - (c) It is a work of faith – 1 Thessalonians 1:3 *Remembering without ceasing your **work of faith**, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;*
 - (d) 2 Thessalonians 1:11 *Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the **work of faith** with power:*
 - (2) Diligent In Hope (11)

- (a) Hope is: “diligence and expectation”
- (b) Contrasted with slothfulness (12a)
- (3) Followers of those who through faith inherit the promises (12)
- 3. A person may believe correctly all the doctrine of the Bible, including the Gospel doctrine, and not be saved.
- 4. The Bible says in
 - a. Jonah 2:9 . . . *Salvation is of the Lord.*
 - b. Romans 8:33 *Who shall lay any thing to the charge of God’s elect? **It is God** that justifieth.*

II. PROOF OF SALVATION, 6:10-12

A. Their salvation is shown through their *work* and their *labour*.

B. Working And Laboring, 10

- 1. Paul said to the Tessonians in 1 Thessalonians 1:3 *Remembering without ceasing your **work of faith**, and **labour of love**, and **patience of hope** in our Lord Jesus Christ, in the sight of God and our Father;*
- 2. They have showed this work and labor toward the name of Christ

C. Ministering, 10

- 1. They have ministered to the saints of God.
- 2. They continue to minister to the saints.

D. Show Diligence, 11

- 1. They have shown *diligence*, or watching in awareness toward the *assurance of hope unto the end*.
- 2. Their minds were not on today; they were on the end, the consummation of all things when we shall all be together with Christ to enjoy our eternal inheritance.

E. Followers, 12

- 1. This word *followers* carries the idea of an *imitator*.
- 2. Those who went before were examples of the faith that works in our lives.
- 3. These Hebrews were to be imitators of their forefathers, who with patience inherit the promises.

III. PROMISE TO ABRAHAM, 6:13-14

A. Swearing By The Greatest, 13

1. God made sure a promise to Abraham by swearing *by himself*.
2. There was nothing greater than himself. We always, he says, swear by the greater.
3. Great – Greater – Greatest
 - a. It used to be a scientific fact that all swans are white. Then some people found some black swans in Australia, which changed scientific fact.
 - b. Something could be the greatest today; but, if something is found to be greater tomorrow, then that thing will be the greatest.
 - c. God is always the greatest.
4. If we swear by God, it is not valid; because we cannot perform perfectly as God does. We always come short of our promises.
5. God swore by himself, because he is able to perform his promise
6. Hebrews 7:25 *Wherefore **he is able** also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*
7. Mark 10:27 *And Jesus looking upon them saith, With men it is impossible, but not with God: for with **God all things** are possible.*

B. Blessing And Multiplying, 14

1. When God says he will bless Abraham, he will surely bless him.
2. When God says he will multiply Abraham, he will surely multiply him.

IV. PATIENCE OF ABRAHAM, 6:15

- A. Abraham patiently awaited the fulfillment of God's promise.
- B. His son, Isaac, was born miraculously, and through Isaac his seed was blessed, and the Messiah, Jesus, came.
- C. Abraham saw Jesus through faith and believed in resurrection.
- D. He inherited the blessing of eternal life in a real way when he died and went to Heaven to be with the Lord.
- E. There he is today, standing on the shores of Glory, enjoying his inheritance, though it may not be completed to its full extent. He will one day receive his

glorified body and will see the end of the promise that God is sure to fulfill, for God is the Greatest.

V. PREFERENCE OF AN OATH, 6:16-18

A. Men Swear By The Greater, 16

1. This book is about the Better Things
2. Christ is the Better One

B. God Confirmed His Promise with an Oath, 17-18a

1. Two immutable things: God's promises, and God's oath
2. These are immutable, because God cannot lie, 18

C. We Have A Strong Consolation, 18b

1. We can flee for refuge, putting our confidence in Christ, the unchangeable One.
2. We can lay hold on the hope that is set before us.

VI. POWER OF HOPE, 6:19-20

A. Our Hope Is An Anchor, 19

1. The Anchor is within the veil in Heaven where Jesus is.
2. The Anchor, therefore, is sure and steadfast.

B. The Anchor's Entrance, 20

1. The Anchor Holds
 - a. Jesus is the one who has cast the Anchor into the safe place.
 - b. Jesus is our *forerunner*. He took the anchor and carried it across the bar, through the mud and mire of sin, came up from death, and set the anchor permanently within the veil in Heaven upon the Mercy Seat to guarantee our forever salvation.

C. The Anchor Is Our High Priest

1. *The forerunner is for us entered*. That is, Jesus has entered the veil for us, having suffered for our sins and cleansed us from our sins in his own blood.
2. He has gone before us to prepare us a place (John 14:1-3).
3. In order to do this, Jesus had to be a High Priest.
 - a. He was made a high priest, not after the carnal commandment of men.

- b. He was made a high priest by God himself after the order of Melchizedec.
- c. Jesus has no beginning of days and no end of days.
- d. He is our *eternal* High Priest.
 - (1) He is our faithful High Priest, 2:17
 - (2) He is the High Priest of our profession, 3:1
 - (3) He is our Great High Priest, 4:14
 - (4) He is our tempted High Priest, 4:15
 - (5) He is our High Priest higher than the heavens, 7:26
 - (6) He is our High Priest of good things to come, 9:11
 - (7) He is our High Priest over the house of God, 10:21

Studies In Hebrews

Meeting Melchizedec

Hebrews 7:1-10 – June 10, 2018

Lesson Thirteen

I. CHARACTER OF THE MAN, 7:1-3

A. Melchizedec was priest of the most high God – That is Jehovah God, 1

1. Look at these words in verse 1: “Abraham” . . . “met Melchizedec.”
2. Salem, most scholars say, was Jerusalem of which he was king.
3. He met Abraham, which seems to be a purposed meeting with Abraham in order to receive tithes from the spoils taken from the kings that had been slaughtered.
4. Because, Abraham was returning from the slaughter of the kings.
 - a. Genesis 14:8 *And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim;*

B. Melchizedec was a receiver of tithes, 2

1. *To whom also Abraham gave a tenth part of all.*
2. This “all” is a tithe from all the spoils (booty) Abraham got from defeating the kings.
3. We are going to see that Abraham’s tithing to Melchizedec shows that Melchizedec is superior to and greater than Abraham.
4. We are also going to see that this Melchizedec could be a pre-manifestation of Jesus Christ; and, if not, he at least is a very good type of Jesus Christ. Verse 3 says he is *like unto the Son of God*.
5. It seems that Melchizedec went out to Abraham to receive tithes. I don’t know why he did this unless he thought that some of the men may steal some of the goods and would be judged for it.

C. He is a priest continually, 3

1. We will go into detail later about Melchizedec’s being priest, but for

- now we just need to understand that he represents Jesus Christ as our eternal High Priest.
2. Verse 3: *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.*
 3. We know that this man, if he was not actually Jesus in a pre-manifestation, would not have no father, no mother, no descent, no beginning or ending of days.
 4. Verse 3 says he is made “Like unto the Son of God,” so that is the reason many believe he was just a man who represented Christ—it really doesn’t matter for our purposes of study here.

II. CONSIDERATION OF THE MAN, 7:4-6

A. Consider how great, 4a

1. Verse 4: *Now consider how great this man was . . .*
2. We are, then, speaking of the *greatness* of this man; and, if he was great, then how great is our Savior, Jesus Christ?

B. Comparison to Abraham and Levi, 4b-5

1. Abraham was a great man. No one can deny that.
2. But “even” Abraham gave tithes to Melchizedec.
3. That makes Melchizedec greater than Abraham, of which the Pharisees bragged about being his seed.
4. Matthew 3:9 *And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.*
5. The sons of Levi, who came from the loins of Abraham, were required to take tithes from the people, but this Melchizedec is greater than they.
6. Hebrews 7:9 *And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.*
7. So, the one who receives tithes is greater than the ones who pay tithes.
8. So, even the Levites were not as great as Melchizedec, because they actually paid tithes to him in Abraham seminally, for they came out of his loins.

III. CHOOSING THE BETTER, 7:7-10

A. Verse 7 says, *the less is blessed of the better*, 7

1. The less are Abraham and Levi; the better is Melchizedec.
2. The better one, then, blessed the lesser ones. In our story, then, Melchizedec blessed Abraham and Levi.
3. He is above them and greater than they are.

B. Here and There, 8

1. Here

- a. The word *here* in verse 8 is referring to the days of Levi under the law where the tithe is required by commandment.
- b. Under the law, men who receive tithes die.
- c. Every priest who received tithes died; therefore, the priesthood under the law could not continue.
- d. That is why that, even if we could be saved by the law, we would have no assurance of it; because our priest who would represent us in the flesh, would die. The priesthood would cease under that human priest.
- e. Of course, we are not and could not be saved by the law, so we must look for something better.
- f. In the time of the writing of Hebrews, “here” would refer to tithing under the law, living under the law in the earth.

2. There

- a. The word *there* in verse 8 represents the time of Melchizedec when Abraham met him and paid him tithes.
- b. “There” refers back to the man who has no beginning of days or end of life.
- c. “There” is where the appearance of a man, whether Jesus or just a man representing him, stood as a type of our Messiah, Jesus Christ, who is actually without beginning of days and end of life.

3. Today’s application of here and there.

- a. In our day, the word *here* would refer to our living on earth, and here we would have to pay tithes to a priest.
- b. Those who are under the Mosaic Law today (our Jewish friends) pay tithes to their priests.

- c. In our day, the word *there* refers, not to Melchizedec, but to Jesus Christ in heaven.
 - d. When we bring our tithes into the storehouse, we are bringing them to Jesus to honor him through our tithes and offerings.
 - e. It is a witness *that he liveth*.
 - f. When you tithe, then you are witnessing to the fact that Jesus lives.
- C. The greater one, 9-10
- 1. Levi receives tithes, who is on earth through his offspring, but even he paid tithes to Melchizedec.
 - 2. He was in Abraham seminally. Levi came out of the loins of Abraham.
 - 3. Both Abraham and Levi were less than Melchizedec.
 - 4. Melchizedec typed or pictured or shadowed an ever-living High Priest, which is Jesus Christ.
 - 5. So Melchizedec is the greater one.
 - 6. Hebrews 7:7 *And without all contradiction the less is blessed of the better.*
 - 7. We are blessed of Christ, because he is the better one and the greater one.
 - 8. Hebrews shows us this in many ways.
 - 9. Christ is the better priest after a better life and a better order, which we will consider next time.
 - 10. Therefore, he is able to save us where the law is not able to save us.
 - 11. Keeping commandments will not save, because they must be kept perfectly, and we cannot do that; because God is holy.
 - 12. Ephesians 2:8 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.*

Studies In Hebrews

A New Priest

Hebrews 7:11-17 – June 17, 2018

Lesson Fourteen

I. THE NEED FOR PERFECTION, 7:11, 19

- A. Hebrews 7:11 *If therefore perfection were by the Levitical priesthood,*
- B. Hebrews 7:19 *For the law made nothing perfect,*
- C. When the writer said in 6:1, *let us go on unto perfection*; he was speaking of leaving the principles of the law and pursuing those things that are better than the law.
- D. The law could not bring perfection (7:19), so something better was needed.
- E. The principles of the doctrine of Christ (6:1-2) are Jewish principles that, if followed, even strictly, will not bring a person to perfection.
- F. Under the Mosaic Law, people believed in God; in the New Testament, people are to believe, not only in God, but in Christ. Jesus said in John 14:1 *Let not your heart be troubled: ye believe in God, believe also in me.*
 - 1. Here Jesus was calling the Jews to believe to the saving of the soul (Heb. 10:39), not simply in God through the commandments, the ceremonial law.
 - 2. Believing in God is not sufficient for salvation; belief in Christ is.
 - 3. I know the Bible says that Abraham believed God, and it was counted to him for righteousness; but, if you read his whole story, you will understand that his faith was not just in Jehovah God but also in the God of resurrection, the Messiah, Jesus Christ.
- G. So, perfection can not be had (which perfection God requires) under the Levitical priesthood or under the Mosaic Law – “The law made nothing perfect” 7:19.
- H. So, there is a need for perfection, which can be met and brought about only in Christ.

II. THE NEED FOR A PRIEST, 7:11

A. Perfection was expected through the priesthood.

1. If the Law could bring perfection, it must come through the priesthood.
2. The priest represented all of the people in relation to God.
3. He must give sacrifices that will please God and bring satisfactory payment to God for the sins of the people.
4. We know that the sacrificial system of the Jewish priesthood could never do that.
5. Romans 8:3 *For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, **condemned sin in the flesh**:*
6. The law could symbolically bring sin to God and portray that sin as awful and shed the blood of an animal to give some semblance of a sacrifice that God had ordered for them to do, but that symbolic representative of sacrifice could never take away sin.

B. The Jewish Priesthood could not satisfy God's requirements

1. No matter how many times the Old Testament priest did his job to symbolically take away sin, he could not actually do so.
2. The law was weak in the flesh, because the priests were all sinners and had to give sacrifices for their own sins and also for the sins of the people.

III. A CHANGE OF THE LAW, 7:12

- A. If there is to be another priest, a better priest, a priest who is not according to the law that is imperfect, then the law has to be changed.
- B. If the new priest comes in order of the law of Moses, then he could not be better than the earthly priests who are already giving sacrifices for sin and cannot make the people perfect.
- C. Hebrews 10:1 *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.*
- D. So, in order for a new and more perfect priest to come, it has to be from another law besides the one which selects the Jewish priests.

- E. There is a law that is higher than the Mosaic Law, and that is the law of God.
- F. Notice what the Bible says about the “Law of God.”
 - 1. Romans 7:22 *For I delight in the law of God after the inward man:*
 - 2. Romans 7:25 *I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.*
 - 3. Romans 8:7 *Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*
 - 4. Two Laws: Romans 8:2 *For the law of the Spirit of life in Christ Jesus (Law of God) hath made me free from the law of sin and death.*
- G. When Jesus died on the cross, he abdicated the old law of the priesthood, and the law of God sanctioned a new priest, Jesus Christ.
 - 1. Jesus died on the cross as our High Priest
 - 2. Jesus went to heaven as our High Priest.
 - 3. Jesus is sitting on the throne of God today as our High Priest.

IV. A PRIEST AFTER A DIFFERENT ORDER, 7:11, 12, 15

- A. 7:11 . . . *that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?*
- B. A priest after the order of Aaron is an earthly high priest.
- C. But another priest should arise under the law of God that is made after the order of Melchisedec.
- D. 7:12 *For the priesthood being changed,*
 - 1. The priesthood was being changed, because the law of God is not the Mosaic Law when it comes to the perfect priesthood.
- E. 7:13 *For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.*
 - 1. Another tribe: not the tribe of Aaron, which was the tribe from which the Old Testament priests were chosen.
 - 2. But after a different tribe, which was not represented at the temple altar under the Old Testament priesthood.
- F. 7:14 *For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.*

V. THE CHARACTER OF THE NEW PRIEST, 7:15-17

A. His character is like that of Melchisedec

1. 7:15 *And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,*

B. Not after the law of a carnal commandment

1. 7:16a *Who is made, not after the law of a carnal commandment*

C. His character is “after the power of an endless life”

1. 7:16b . . . *after the power of an endless life.*

D. David testifies of this.

1. 7:17 *For he testifieth, Thou art a priest for ever after the order of Melchisedec.*
2. Psalm 110:4 *The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.*

E. The main point of his character is that he is “after the power of an endless life.”

F. Hebrews 7:25 *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.*

G. No beginning of days, no ending of days, no father, no mother, eternal in the heavens.

H. That is our High Priest, Jesus Christ.

I. Only he can save to the uttermost those who come to him by faith (7:25).

Studies In Hebrews

Out With The Old, In With The New

Hebrews 7:18-25 – June 24, 2018

Lesson Fifteen

I. DISANNULLING OF THE OLD, 18

A. The Moral Law

1. The moral law of God, basically the 10 Commandments, should not and cannot be disannulled or destroyed.
2. These laws are the commandments of God to the human heart and mind which are to be played out in our lives to bring glory to God.
3. The moral law and our government:
 - a. The government does not make laws concerning the first four commandments:
 - (1) Thou shalt have no other gods before me
 - (2) Thou shalt not make unto thee any graven images.
 - (3) Thou shalt not take the name of the Lord thy God in vain.
 - (4) Remember the Sabbath Day to keep it holy.
 - (a) The exception: Some of you may remember some years ago that state governments made “Blue Laws” against those who would open their businesses on Sunday, but those laws were shut down pretty quickly.
 - (b) Many of these laws are still on the books of several states, but many are no longer enforced.
 - (c) “Individual states and communities implemented these laws throughout the late 1800s and the early 1900s. The State of Ohio implemented several blue laws, including one that prohibited alcohol sales on Sundays. Eventually, the Ohio government permitted alcohol sales after 1:00 PM on Sundays, a time when most church services had ended, and in 2000, Ohio Governor Bob Taft signed a law that permitted alcohol sales in sports arenas as early as 11:00

AM on Sundays. One critic of Taft's action commented, "My golly sakes. Before noon? People should be in church on their knees praying then, not drinking," illustrating the continued support of certain blue laws in the twenty-first century." [http://www.ohiohistorycentral.org/w/Blue_Laws]

b. Laws are based upon commandments 5 - 10.

- (1) Laws pertaining to the 5th Commandment - Honor thy father and mother. Here are some things the law may demand of the offender:
 - (a) 1. prohibiting the teen from driving for a period the judge sets;
 - (b) 2. requiring him or her to work or perform community service;
 - (c) 3. requiring him or her to attend a court-approved local education program; and
 - (d) 4. requiring him or her to receive mental health or substance abuse services.
- (2) 6th Commandment - Thou shalt not kill: Murder
- (3) 7th Commandment - Shalt not commit adultery.
 - (a) "Adultery isn't just a crime in the eyes of your spouse. In 21 states, cheating in a marriage is against the law, punishable by a fine or even jail time." [Taken from the Detroit Free Press 4/17/2014]
- (4) 8th Commandment - Thou shalt not steal.
 - (a) Punishment for stealing can be small or large.
 - (b) In ancient times punishment could be cutting off the hand or even death.
 - (c) Today the law may issue a fine or jail time or an extended prison time.
- (5) 9th Commandment - Thou shalt not bear false witness.
 - (a) Charges all the way from obstruction of justice to perjury are given for lying.
- (6) 10th Commandment - Thou shalt not covet
 - (a) This is a subtle sin.

- (b) This sin is, no doubt, the foundation of many sins which are punishable by law. The Bible says that “the love of money is the root of all evil.”
- (c) This love of money (or things) is covetousness. That wicked love of money will motivate a person to lie, steal, or even kill.
- (d) Covetousness is a very evil sin.
 - i) Luke 12:15 *And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.*

4. The Ceremonial Law

- a. This is the body of law which foreshadows the coming of the Messiah, and that shadow was clearly in view to the Hebrew people.
- b. The pattern and exercise of this ceremonial law was on display every day in the eyes of the people.
- c. They were to believe in, not the shadows, but the perfection of these shadows.
- d. They were to believe in the Messiah who was typed and pictured by these laws.
- e. They were to know something of that better Priest and King that was to come in the person of Jesus Christ.
- f. This Ceremonial Law is the one that would be “done away” by Christ Jesus when he came in a body and did his perfect work of redemption (2 Corinthians 3:7).
- g. When he finished his work and had fulfilled the foreshadowing of the ceremonial law, he put it to an end, leaving only his perfect work to trust and believe in.
- h. So, then, there is a disannulling of this law, for it is not needed any longer.
- i. That which it foreshadowed has come, and the shadows are due to disappear so the real thing can be seen.

B. Why Was This Law Disannulled?

- 1. Because of its weakness and unprofitableness of it, 18

- a. Romans 8:3 *For what the law could not do, in that it was **weak through the flesh**, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:*
2. Because the law made nothing perfect, 19
 - a. Hebrews 9:9 *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;*
3. Priests were made priests without an oath, 20-21
4. Priests were not allowed to continue because of death, 23
5. Priests had to give sacrifice, first for his own sins, and then for the sins of the people, 27a
6. The high priests have infirmities, 28a

II. BRINGING IN OF THE NEW, 19

- A. The law made nothing perfect, but the bringing in of a better hope, not a better law, did, 19
- B. Priests of the law were made without an oath, but the new High Priest was made with an oath, 20-21
- C. Jesus made a surety of a better testament (covenant), so the old covenant had to be done away, 22
- D. The priests under the law were temporary because of death, but Jesus has an unchangeable priesthood, 24-25
 1. So he can save to the uttermost those who come to God by him, 25
 2. Because he ever liveth to make intercession for them (for us), 25
- E. Priests under the law daily gave sacrifice for himself and for the people, but Jesus gave sacrifice once and satisfied God's demand, 27
- F. Priests under the law have infirmities, but the oath makes Jesus, the Son, consecrated forever (no sin in him), recognized by God as his only sinless Son.
 1. Jesus had no sin – Hebrews 4:15 *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**.*

2. Jesus knew no sin - 2 Corinthians 5:21 *For he hath made him to be sin for us, who **knew no sin**; that we might be made the righteousness of God in him.*
 3. Jesus did no sin - 1 Peter 2:22 *Who **did no sin**, neither was guile found in his mouth:*
 4. Jesus was separate from sinners - Hebrews 7:26 *For such an high priest became us, who is holy, harmless, undefiled, **separate from sinners**, and made higher than the heavens;*
- G. The New Covenant was made and executed by a very pious person, our Savior, Jesus Christ.
1. Notice verse 26: *For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;*
 2. So, by faith we cannot lose; we will always win.
 3. By faith we come to Mt. Zion. By faith we inherit all things. By faith we come to a High Priest who has all of these divine qualities that the law did not have; therefore, the law cannot save us.
 4. The keeping of the law simply puts us under the burden and the penalty of the law.
 5. Paul describes the righteousness of the law in Romans 10:5 *For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.*
 - a. If we live under the law, we must obey it perfectly: that would be perfection.
 - b. But we cannot find perfection in the law.
 - c. Perfection must be found in the perfect righteousness of Jesus Christ.
 - d. It is the only righteousness that we have.
 - e. Romans 3:10 *As it is written, There is none righteous, no, not one:*
 - f. Philippians 3:9 *And be found in him, **not having mine own righteousness**, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:*

III. CONCLUSION

- A. The law is in the mind and in our actions.

- B. We cannot meet the demands of the law – James 2:10 *For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.*
- C. We are debtors to the whole law: Galatians 5:3 *For I testify again to every man that is circumcised, that he is a debtor to do the whole law.*
- D. You have not been good enough to be saved, and you cannot be good enough to be saved.
- E. You must be saved, then, through the mercy of God.
- F. Titus 3:5 *Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;*
- G. Ephesians 2:8 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.*
- H. Galatians 3:26 *For ye are all the children of God by faith in Christ Jesus.*
- I. No need to see Jesus through the shadows of the law. We now see him clearly through his work on the cross and through the witness of the apostles and prophets of the New Testament.
- J. We know him in our hearts and have assurance that we are saved and that we are confident that we are going to heaven.
- K. If you do not have that hope, remember that, in this new High Priest, Jesus, we have a “better hope,” verse 19.
- L. That better hope can be yours today by repentance and faith in Jesus Christ: repentance toward God and faith in our Lord, Jesus Christ (Acts 20:21).

Studies In Hebrews

Who Is This Priest?

Hebrews 7:26-28 – July 1, 2018

Lesson Sixteen

I. THIS PRIEST’S IDENTITY, 7:26

A. He Is The Priest Who Became Us

1. Why would the High Priest of Heaven become us?
2. Why would he humiliate himself to be made “like unto sinful flesh?”
3. Yet that was the nature of this priest, the work of this priest, and the glory of God.
4. That is how much he loved us.
5. He had to become us, because he was not one of us. He had the following features that no man has.

B. Characteristics Of A Priesthood

1. Character of the priest on earth
 - a. The Hebrew priest was to be holy. He wore a crown on his head with the title HOLINESS UNTO THE LORD.
 - b. He was to be harmless. The priest in Israel was to live for the benefit of others, not himself. He was chosen for that purpose in Israel. He was to be without evil inside and out.
 - c. He was to be undefiled, or without blemish. He was to have no bodily imperfections. Any maimed or sick person could not perform the office of the priest.
 - d. He was to be separate from sinners. His life was set apart from worldliness, and he was dedicated to God’s service only.
 - e. He was to be higher than the heavens (the starry sky). He was to be heavenly minded and think of only divine things, not earthly things. He was not to be involved and taken in with worldly things.
2. Character of our Priest in Heaven

- a. He is holy. He represented God in his divine nature and in his obedience to God continually. He is the Son of God and nothing less.
- b. He is harmless. He is without sin in his body and humanity as well as his deity.
- c. He is undefiled. He had no sin from Adam, and he did no sin in the flesh. No sin could touch him to make him defiled or unclean.
- d. He is separate from sinners. All the sinners in the world could not influence him to sin, and he was untouched by the temptations of the world that so easily beset many of us. The world could not convince him of his own sin, because he was far away from sin and separate in influence and consequence of man's sin.
- e. He is higher than the heavens.
 - (1) Ephesians 1:20-22 *Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 21 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: 22 And hath put all things under his feet, and gave him to be the head over all things to the church, 23 Which is his body, the fulness of him that filleth all in all.*
 - (2) John 3:31 *He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.*
- f. He is holy; we are unholy
- g. He is harmless; we are harmful both to ourselves and others.
- h. He is undefiled; we are defiled by sin
- i. He is separate from sinners; we are sinners and live among sinners.
- j. He is made higher than the heavens; we are lower than hell because of our sin
- k. Therefore, we need his salvation. He (Christ) is the only one who can save us because of his character.

II. THE PRIEST'S INDUSTRY (HIS WORK), 7:27

A. Not A Daily Work

1. Earthly priests worked daily giving sacrifices for sins.
2. He must give sacrifice for his own sins, because he was a sinner; and he had to give sacrifices for the sins of the people, which could never take away sin.
3. His work was never done. It was a perpetual work that could never accomplish what the Jewish man and woman needed.
4. These daily sacrifices were only shadows, figures, and types that could only portend a future perfect High Priest, who would come and fulfill and accomplish real and true and genuine atonement and redemption.
5. This daily offering for sins was a daily reminder that the sinner was still a sinner and that his sin was ever before him and could not be forgiven through human sacrifices of the human priests.
6. Leviticus 16:30 *For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.*
7. They were forgiven only figuratively, not actually.

B. But A "Once-For-All" Work

1. "This he did once." Jesus accomplished our redemption with a "once" offering. There was no need for more than one, because the one he gave was propitiation to God, satisfying God's requirement for the forgiveness of our sins and the righteousness that we need.
2. "When he offered up himself." It was not sufficient to give a ewe lamb for a sacrifice for sins. It was not sufficient to kill an animal for our sins. It must be a substitute for human sins; it must be one who could be a human representative, a daysman between man and God, and intercessor to bring us to God, (1 Peter 3:18).
3. This man, Jesus, showed himself to be better than the angels, better than Moses, better than Aaron and many other things in the sense that he could be our substitute and die in our place on the cross ONCE for all to bring us permanently to God and secure our salvation forever.
4. He gave this offering or sacrifice, not for his own sins, for he did not have sins, but he did it for our sins, the sins of those who will believe and trust in him for salvation.

5. Ephesians 5:2 *And walk in love, as Christ also hath loved us, and hath **given himself** for us an offering and a sacrifice to God for a sweetsmelling savour.*
6. Hebrews 9:14 *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?*
7. Revelation 5:9 *And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast **redeemed us to God by thy blood** out of every kindred, and tongue, and people, and nation;*

III. THE PRIEST'S IMPRESSION, 7:28

- A. This Priest, Jesus Christ, made an everlasting impression upon the world when he came into it.
- B. He was born of a virgin without an earthly father.
- C. He had all the qualities of his heavenly Father.
- D. He was led by the Spirit of God perfectly and followed God's every demand.
- E. However, he was not like an earthly priest.
 1. The earthly priest was made priest under the law with infirmities, or sins.
 2. The earthly priest was made without an oath (verse 21).
 3. The earthly priest gave sacrifices daily and yearly, whereby Jesus Christ gave one offering for sin forever.
 4. The law had no impression upon Jesus, our High Priest, except that he was born under the law and was required to keep the law.
- F. Jesus was made a priest with an oath. This oath was "since the law."
 1. The law was given by Moses: John 1:17 *For the law was given by Moses, but grace and truth came by Jesus Christ.*
 2. The oath that made Jesus Priest was made "since the law."
 3. This oath is recorded in Psalm 110:4 *The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.*
 4. Of course, the oath was made in eternity past, but it was proclaimed by David in the book of Psalms.
- G. Jesus, then, is the Priest who is *consecrated for evermore*.

1. He had no beginning, and he will have no end.
2. Hebrews 1:8 *But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.*
3. Hebrews 6:20 *Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.* (Also in 7:21)
4. Hebrews 7:25 *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.*
5. Hebrews 13:8 *Jesus Christ the same yesterday, and to day, and for ever.*

Studies In Hebrews

A New Covenant

Hebrews 8:1-13 – July 8, 2018

Lesson Seventeen

I. THE PLACE OF PERFECTION, 8:1

A. The word *sum* in verse one refers to that perfection to which the writer is going, as he says in Hebrews 6:1 *Therefore leaving the principles of the doctrine of Christ, **let us go on unto perfection**;*

1. The *principles of the doctrine of Christ* are those things which shadowed and pictured Christ in his coming as the perfect sacrifice for sins.
2. The *perfection* goes beyond the shadows and reveals to us the **real** Christ, the perfect priesthood and the perfect sacrifice, which could actually do what the shadows could not do.

B. We Have An High Priest, 1

1. The word *have* is a present-tense verb. We now have a high priest.
2. Israel has had many high priests, but now we have AN high priest, ONE high priest.
3. This high priest is *set on the right hand of the throne*.

C. Throne Of The Majesty, 1

1. The word *Majesty* means “Great.”
2. God is Dignity, Beauty, and Royal Power – The Great One
3. This is God in all of His essence.
4. Jesus sits on this Majestic throne at God’s right hand – indicating power given to him in heaven and in earth.
5. This throne is *in the heavens*.
 - a. This throne is not earthly but heavenly.
 - b. It is not tainted by the sin of the world or limited by worldly limitations.
 - c. Acts 2:29-30 *Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is*

with us unto this day. 30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; 31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

- d. Psalm 132:11 The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.

6. This is the Place of Perfection

II. A PERFORMANCE REQUIRED, 8:2-5

A. A Minister

1. A minister here is a *public servant* in which a person services the people.
2. In this passage, Jesus, our High Priest, becomes a servant for the people, the people of God, his people.

B. Of The Sanctuary

1. A *Sanctuary* is a holy place.
2. In the earthly tabernacle it was called the *holiest of all*, or the *most holy place*.
3. In Heaven it actually IS the most holy place.
4. We shall see that Jesus serves, not in an earthly tabernacle or sanctuary, but rather in Heaven, the true and real Sanctuary, the real *Most Holy Place*.
5. He is a Minister in God's Sanctuary, the True Tabernacle.

C. Necessity Of The Work of The True High Priest, 8:3

1. Every priest on earth was required to offer up gifts and sacrifices.
2. So, if Christ is to be the fulfillment of this, he must have somewhat of the same to offer.
3. So, Christ could not be a true High Priest unless he had gifts and sacrifices to offer to God for true redemption, which would be a fulfillment of the types of the Ceremonial Law.
4. Hebrews 7:27 *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.*

5. Genesis 22:8 *And Abraham said, My son, God will provide **himself** a lamb for a burnt offering: so they went both of them together.*

D. Christ Could Not Be An Earthly Priest, 8:4

1. Because there were already priests who gave gifts and sacrifices in an earthly manner, shadows of good things to come (9:11; 10:1)
2. Priests on earth gave *gifts according to the law*.

E. Shadows Of Heavenly Things, 8:5

1. Earthly priests ministered only shadows of heavenly things, since they could not perform heavenly things themselves due to their weakness and sinfulness.
2. But they ministered things that did portray heavenly things, as we see in verse 5b: *See, saith he, that thou make all things according to **the pattern** shewed to thee in the mount.*
3. God gave Moses a Pattern to go by, a pattern which would give a form or a type of good things to come, those heavenly things, which were the real things that would lead to perfection.
4. But only a heavenly High Priest could accomplish this. Earthly priests could work only in the shadows.

III. A PROMISE PERFORMED, 8:6-13

A. Our High Priest Promised A Better Covenant, 8:6

1. He has a **more excellent ministry**.
2. He is the Mediator of a **better covenant**.
3. The covenant was established on **better promises**. – (by faith: Galatians 3:2 *This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?* – Galatians 3:6 *Even as Abraham believed God, and it was accounted to him for righteousness.*

B. The First Covenant Had Faults, 8:7

1. The first covenant was insufficient and was weak.
2. But it was weak through the flesh, Romans 8:3 *For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:*
3. It was not the law that had fault; it was **them** who had fault: the people, both the priests and the common people of Israel.

4. 1 Timothy 1:8 *But we know that the law is good, if a man use it lawfully;*
5. Romans 7:12 *Wherefore the law is holy, and the commandment holy, and just, and good.*

C. Therefore, A New Covenant Was Needed, 8:8-12

1. The Prediction of the Covenant

- a. Man needed new life. The law has no life to give: Galatians 3:21 *Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.*
- b. Verse 8 – *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:*
- c. Jeremiah 31:31-34 *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: 32 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: 33 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. 34 And they shall teach no more every man his neighbour, 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.*
- d. Ezekiel 14:11 *That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord GOD.*
- e. Ezekiel 16:60, 62 *Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. 62 And I will establish my covenant with thee; and thou shalt know that I am the LORD:*

D. The Old Covenant Passes Away, 8:13

1. When the Lord speaks of a **New Covenant**, he makes the first one old.
2. The law was our school master: Galatians 3:24 *Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.*
3. The old covenant is old and is decaying and waxes old.
4. The old covenant is vanishing away.
5. In other words, when the New Covenant comes into being, there is no more need for the old.
6. Shadows have slipped away, and the light of the New Covenant has come to every believer in Christ.

IV. WHAT IS THE NEW COVENANT?

A. The Old Covenant Is Conditional.

1. Leviticus 26:3 *If ye walk in my statutes, and keep my commandments, and do them; 4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.*
2. Leviticus 26:15 *And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: 16 I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.*
3. Joshua 24:19 *And Joshua said unto the people, Ye cannot serve the LORD: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins.*

B. The New Covenant Is Unconditional

1. Jeremiah 31:31 *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: 32 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: 33 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.** 34 And they shall teach no more every*

*man his neighbour, 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.*

C. The New Covenant Is For Israel

1. The book of Hebrews is directed to Israel, the Hebrews, the Jews.
2. Exodus 34:27 *And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.*
3. Some even say that the New Covenant will not be in effect completely until the Millennial Reign of Christ and that it will be only for the Jews.

D. The New Covenant Includes Gentiles

1. One writer says that the New Covenant was **made** to Israel but is **ministered** to Gentiles.
2. I am not sure I know what that means, but I believe the New Covenant is for all of God's elect, Jew or Gentile.
3. Romans 10:12 *For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.*
4. Romans 2:28-29 *For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.*
5. Galatians 3:29 *And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*
6. Hebrews 13:20-21 *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**, 21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.*
7. Notice the last part of 2 Corinthians 6:16 *And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and **I will be their God, and they shall be my people**.* These were not all Jews, and they were to receive the promise of the New Covenant.

8. Paul was not speaking only to Jews when he said in 2 Corinthians 7:1 *Having therefore **these promises**, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*
9. So, we will not have to wait until the Millennial reign of Christ to enjoy the benefits of the New Covenant. It is meant for God's Israel.
 - a. Romans 9:6 *Not as though the word of God hath taken none effect. **For they are not all Israel, which are of Israel:***
 - b. Ga 6:16 *And as many as walk according to this rule, peace be on them, and mercy, and upon the **Israel of God.***

E. The New Covenant Includes Better Promises

1. The Old Covenant promised an earthly Paradise in the land of Israel with all enemies subdued and the blessing of God on their earthly kingdom.
2. The New Covenant gives us promises without enumeration.
 - a. God will be our God through faith.
 - (1) John 14:18 *I will not leave you comfortless: I will come to you.*
 - (2) 1 Corinthians 6:19 *What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?*
 - (3) Acts 6:7 *And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.*
 - (4) John 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*
 - b. Precious Promises
 - (1) 2 Peter 1:4 *Whereby are given unto us **exceeding great and precious promises**: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.*
 - c. Eternal Life
 - (1) 1 Timothy 4:8 *For bodily exercise profiteth little: but godliness is profitable unto all things, having **promise** of the **life that now is**, and of **that which is to come.***

- (2) 1 John 2:25 *And this is the promise that he hath promised us, even eternal life.*

d. Forgiveness of Sins

- (1) Ezekiel 16:63 *That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when **I am pacified toward thee** for all that thou hast done, saith the Lord GOD.*
- (2) Acts 5:31 *Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and **forgiveness of sins.***
- (3) Luke 1:67 *And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, 68 Blessed be the Lord God of Israel; for he hath visited and **redeemed his people,** 69 And hath **raised up an horn of salvation** for us in the house of his servant David; 70 As he spake by the mouth of his holy prophets, which have been since the world began: 71 That we should be saved from our enemies, and from the hand of all that hate us; 72 **To perform the mercy promised to our fathers,** and to **remember his HOLY COVENANT;** 73 The oath which he sware to our father Abraham, 74 That he would grant unto us, that we being delivered out of the hand of our enemies might **serve him without fear,** 75 **In holiness and righteousness before him, all the days of our life.***

e. To The Gentiles:

- (1) Romans 11:27 *For this is **my covenant** unto them, when I shall take away their sins. 28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. 29 For the gifts and calling of God are without repentance. 30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: 31 Even so have these also now not believed, that through your mercy they also may obtain mercy. 32 For God hath concluded them all in unbelief, that he **might have mercy upon all.***

- (2) Galatians 3:14 *That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.*

Studies In Hebrews

The Tabernacle A Shadow

Hebrews 9:1-10 – July 15, 2018

Lesson Eighteen

I. FIRST AND SECOND COVENANT, 9:1

- A. See Hebrews 8:7-8 *For if that first covenant had been faultless, then should no place have been sought for the second. 8 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:*
- B. Hebrews 9:1 *Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.*
- C. We have spent some time on the First Covenant. Now the writer spends some more detailed time on that First Covenant by explaining it through the Tabernacle.
- D. Chapter Eight tells us that this First Covenant was faulty through the flesh, the sins of the people.
- E. Chapter Nine tells us that this First Covenant “had also ordinances of divine service, and a worldly sanctuary.”
 - 1. The ordinances were divine, because they were ordained of God.
 - a. God planned this shadowy pattern so that the people in Israel could be shown the way to God in types.
 - b. They were divine, because they were sent to Moses from God.
 - c. They were God’s commandments, not Moses’ commandments.
 - d. God expected perfection from the obedience of the people.
 - 2. These ordinances were expressed through *a worldly sanctuary*, says 9:1.
 - a. The priests were instructed just exactly how to dress, how to proceed with their duties.
 - b. They were also instructed that they were priests to represent the people to cleanse them from their sins.

- F. We have studied how that this First Covenant was weak in the flesh and could not bring perfection, or could not give peace to the conscience of the people.

II. FIRST PART OF THE TABERNACLE, 9:2

- A. The words *the first* is speaking of the first part of the tabernacle.
- B. The tabernacle was divided into two parts
- C. This is the first part, the first room that the priests entered to do their service.
- D. There was furniture in this first and larger part of the tabernacle.
 - 1. Candlestick on the south wall of the Holy Place
 - 2. The Table, on which sat the Shewbread
 - 3. The Shewbread, which sat upon the Table
 - 4. The Altar of Incense
 - a. We notice that this is not mentioned, unless it is mentioned in verse 4.
 - b. It is not mentioned as being in the First Tabernacle, or the Holy Place.

III. SECOND PART OF THE TABERNACLE, 9:3-5

- A. The writer takes up more time for this part of the tabernacle, because this is where his main teaching is to take place.
- B. This partition of the Tabernacle is called The Holiest of All, 3
- C. The “second veil” was the entrance to the second part of the Tabernacle.
 - 1. There was a curtain for the door coming into the first part, the Holy Place, which was a veil.
 - 2. The second veil is the second one that divided the Holy Place from the Most Holy Place within the Tabernacle.
- D. Furniture In The Second Part of the Tabernacle
 - 1. The Golden Censer
 - a. Some say this is the same as the Altar of Incense and that it is positioned within the Holiest of All because it sat so close to it in the Holy Place. That does not seem reasonable to me.
 - b. Another idea as to why the Altar of Incense is not mentioned is that everyone knew from the naming of just three pieces of furniture in the

Holy Place that it was well known where the Altar of Incense was located, since it was used every day.

- c. This Golden Censer, I believe, was a golden censer that was carried by the High Priest behind the second veil once a year.
- 2. The Ark of the Covenant
 - a. Made out of Shittim wood and overlaid with gold.
 - b. We have already studied that this represents both the humanity and the divinity of Jesus Christ.
 - c. Inside the Ark
 - (1) Golden pot of manna - The Bread of Life
 - (2) Aaron's rod that budded (and bloomed) - God's authority
 - (3) The two tables of the Covenant, The Law of Moses
- 3. Cherubims of Glory, 5
 - a. These were like angels with wings hovering over the Ark of the Covenant.
 - b. They shadowed the Mercy Seat that was under them, into which their eyes were fixed as though they were looking into the working of God in suspense.
 - (1) 1 Peter 1:12 *Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; **which things the angels desire to look into.***
 - c. The writer is not going to speak particularly of these. He has too much to say about the subject at hand.

IV. EXPLAINING THE FIRST AND SECOND TABERNACLE, 6-10

A. The Exercise Of The Two Parts Of The Tabernacle, 6-7

- 1. In The First Tabernacle, 6
 - a. The priests went in **always**, that is, "every day" for their service.
 - b. They accomplished their duties each and every day as commanded by God, 6
- 2. In The Second Tabernacle, 7

- a. The high priest went here only once a year, 7
 - b. Not without blood, 7
 - (1) Hebrews 9:22 *And almost all things are by the law purged with blood; and without shedding of blood is no remission.*
 - c. He offered sacrifice for his own sins first, 7
 - d. Then he offered sacrifice for the errors (sins) of the people, 7
- B. The Explanation Of The Figure Of The Tabernacle, 8-10
- 1. Going into the Second Veil illustrated the work of the **Holy Spirit**, 8
 - a. First, we understand from this that the Holy Spirit was in the Old Testament.
 - b. Second, we realize that the work of the law was prescribed by God himself through the Holy Spirit.
 - 2. The Way, 8
 - a. The Second Veil signified (or figured) that the way into the REAL Holiest of All was not yet made manifest, that the First Covenant was weak and imperfect.
 - b. Especially while the first tabernacle was still standing.
 - 3. Imperfect Servant, 9
 - a. The priest that did the service of the Tabernacle could not be made perfect by his exercises.
 - b. The reason given here is that his *conscience* still had guilt, since he was reminded continually that he had sin.
 - (1) Hebrews 10:3 *But in those sacrifices there is a remembrance again made of sins every year.*
 - 4. Carnal Ordinances, 10
 - a. The exercises of the Tabernacle were carnal ordinances, fleshly and worldly operations of the priests, not ever reaching forward to perfection to embrace the divine purchase of Christ's blood for salvation.
 - b. Until the time of restoration comes
 - (1) These carnal ordinances were imposed upon Israel until the time for the New Covenant to take effect (time of reformation).
 - (2) In the New Covenant there will be a re-formation of things.

- (3) Figures and types and shadows will be done away, and that which is perfect will take its place.
- (4) That is when Jesus comes to be our High Priest.
- (5) This was summed up in Hebrews 4:14 *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.*
- (6) This is perfection.

Studies In Hebrews

Helpful Comparisons

Hebrews 9:9-17 – July 22, 2018

Lesson Nineteen

I. COMPARING FIGURES TO GOOD THINGS TO COME, 9:9-11

A. Figures For The Time Present, 9

1. The time then present
 - a. This was in the time of the old covenant.
 - b. This would last until Jesus came and fulfilled the law of the old covenant.
 - c. This was typical and shadowy only and had no reality in what it illustrated.
 - d. Gifts and sacrifices had to be made – Hebrews 5:1 *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:*
2. The conscience of sin, 9
 - a. These could not make the people perfect.
 - b. It was the conscience that was to be made perfect.
 - c. The law could not do that: the law was a parable, a symbol, a shadow, a type.

B. Until The Day Of Reformation, 10

1. Meats, drinks, divers, washings, and cardinal ordinances were imposed on them of that day under the old covenant.
2. That is because REFORMATION had not come
3. These are the things that the writer is leaving to go on to perfection.
 - a. Hebrews 6:1-2 *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, 2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.*

4. These things were a burden and a yoke until the time of the fulfillment of the shadows and types of the Ceremonial Law—the Reformation.
- C. The Time of Reformation Is “the good things to come,” even Christ, the antitype, or the one who was to fulfill these types.
 1. Christ came as a high priest of good things to come
 2. He was in a more perfect tabernacle, the REAL tabernacle in Heaven.
 3. It was not made with hands.
 4. It was “not of this building,” which refers to perhaps a temple (or tabernacle) that is still standing in days of the writing of the Hebrews.
 5. Or “this building” might simply be referring to the tabernacle in the wilderness to which he refers in his writing here.

II. COMPARING FLESH WITH CONSCIENCE, 9:12-14

A. The Flesh, 12-13

1. The big word “if” is used in verse 12 here.
2. The blood of goats and calves, 12
3. The blood of bulls and goats, 13
4. Sprinkling of the heifer sprinkling the unclean
5. These all are for the cleansing of the flesh,
6. Cleansed only typically and outwardly.
7. These fleshly and earthly things could not cleanse the heart, the soul, and the conscience.

B. The Conscience, 14

1. Only Christ can cleanse the heart, the soul, and the conscience.
2. Only his blood was sufficient for this.
3. His blood was offered through the eternal Spirit, the Holy Spirit of God.
4. Both he and his blood were without spot.
5. And that blood, the true offering, can cleanse the conscience
6. The conscience, by Christ’s blood, is cleansed from dead works.
7. It is also cleansed in order to serve the living God.

III. COMPARING MEDIATOR WITH TESTATOR, 9:15-17

A. Underline two words in verses 15-17.

B. First, underline the word MEDIATOR in verse 15.

C. Then underline the word TESTATOR in verse 16.

D. First The Testator.

1. I want to use these verses in reverse order, since it will make a little more sense that way.
2. Let us read verse 16 – *For where a testament is, there must also of necessity be the death of the testator.*
3. The “testator” is the one who makes a will.
4. Before you die, you should make a will that will give gifts to those who are left behind in your family and your loved ones.
5. The “testament” is the new covenant that was made through God, Jesus, and the Holy Spirit in eternity past.
6. But it is not valid, or in operation for the final expected product, until the one who makes the will, the testator, dies.
7. When you make your will, it will be of no value until you die.
8. See verse 17 – *For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.*

E. Then The Mediator

1. The Mediator here in verse 15 is the same as what we call that administrator of a will.
2. This is the person who takes charge and executes the wishes that are written in the will.
3. After a person dies, the administrator (here a mediator) distributes the desires of the deceased.
4. Jesus, after he dies, he resurrects from the dead; so Jesus can be both the maker of the will and the administrator of the will.
5. After he dies, he is yet alive from his resurrection. He, then, can administer his own will, for he is both the testator (the maker of the will) and the mediator (the administrator) of the will.
6. Both of these are mentioned in verse 15.

- a. We see in this verse the “means of death.” He died for our sins. He dies as the Testator.
 - b. “Might receive the promise of eternal inheritance” is his job as administrator.
 - c. Ephesians 4:8 *Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.*
 - d. So our eternal life is an execution of the will (the testament) of God through his death, burial, and resurrection; and then he gives us gifts that he so desires.
 - e. One of those gifts is the gift of grace and faith and then eternal life through Jesus Christ, our Lord.
7. Satan is angry, because we have what he wanted.
- a. He wanted the governance of the world.
 - b. The Psalmist said in Psalm 37:11 *But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.*

Studies In Hebrews

The Blood As A Sacrifice

Hebrews 9:18-28 – July 29, 2018

Lesson Twenty

I. THE BLOOD IN THE OLD COVENANT, 9:18-22

A. The First (or Old) Covenant was not dedicated without blood, 18

1. If it is a shadow of the good things to come, then blood had to be shed.
2. The blood was shed through the killing of animals to represent the blood to be shed under the New Covenant.

B. Truth Before Blood, 19

1. The precepts, words, the law itself was spoken before the blood was shed.
2. The people must relate the shedding of blood to the truth of God's word.
3. We must do the same today.
 - a. When we think of the death of Christ, we must realize that his work on the cross must have a positive correlation to the truth of God's word.
 - b. Psalms 40:7 *Then said I, Lo, I come: in the volume of the book it is written of me,*
 - c. Hebrews 10:7 *Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.*
 - d. John 5:39 *Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.*
 - e. Before Jesus' blood was shed, the truth of the transaction was already written in the book, the Bible, many years before, so the truth could be compared to the reality of fulfilled prophecy.
 - f. So, then, it was necessary that blood be shed in the Old Covenant, written in the Scriptures by command and by example to be a type of the blood of Christ.
 - g. See the example in verse 19b

C. The Blood Of The Old Covenant Was Enjoined By God Himself, 20-21

1. The word *enjoined* means *commanded*. 20
 - a. God gave the commandment to Israel to shed the blood of calves and goats along with the cleansing with water (19) to sprinkle the book and all the people.
 - b. This shedding of blood had to be done, because it was God's commandment for the first (or old) covenant.
2. Moses also sprinkled the tabernacle and all the vessels of the ministry, 21
 - a. This was done to dedicate these items to the Lord for worship.
 - b. The blood applied was a typical cleansing of sin.
 - c. But this cleansing could not cleanse the conscience of the people, as we will find out later.
3. Almost all things (of the tabernacle and ministry) were purged (cleansed) by blood.
 - a. This was a ceremonial cleansing, not an actual cleansing.
 - b. Then comes the blood of necessity in the last part of verse 22: *and without shedding of blood is no remission*.
 - c. The word *remission* means *forgiveness*. There is no forgiveness without the shedding of blood.
 - (1) So forgiveness comes, not just from confession and prayer and perhaps even fasting; it must of necessity come from the shedding of blood.
 - (2) Forgiveness is not simply a mental attitude between man and God; it is part of the New Covenant wherewith we can be cleansed from all of our sins.
 - (3) An earthly blood, then, was shed for an earthly man for a temporary and typical cleansing from sin that foreshadowed the reality of that which was to come in the Messiah, Jesus Christ.

II. THE BLOOD IN THE NEW COVENANT, 9:23-28

A. The Necessity For Both Old And New Covenants, 23

1. It was necessary for the *patterns*, the types and shadows of *things in the heavens* be purified (ceremonially and legally) with these; that is, these things that have just been mentioned in the previous verses, 23a
2. But the heavenly things, being the real, the vital, the important, the necessary, the spiritual and permanent and heavenly things must be purified by *better sacrifices than these* (better than these things under the Old Covenant), 23b

B. Christ As The Lamb, 24

1. Christ has entered into the holy places, not made with hands.
2. The things *made with hands* are the temporary and shadowy things that were only pictures and patterns of the *good things to come*, the perfect things, the real things that will do the real work of remitting sin.
3. Jesus Christ went into *heaven itself* to appear before the presence of God the Father.
4. And he did this *for us*.
 - a. Romans 8:32 *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*
 - b. 1 Corinthians 5:7 *Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:*
 - c. 2 Corinthians 5:21 *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*
 - d. Galatians 3:13 *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:*
 - e. Ephesians 5:2 *And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.*
 - f. 1 Thessalonians 5:10 *Who died for us, that, whether we wake or sleep, we should live together with him.*
 - g. Titus 2:14 *Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*

- h. 1 John 3:16 *Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.*

C. The Weakness Of The Old Covenant, 25-26a

1. Christ did not offer himself often as under the Old Covenant in which the high priest offered the blood on the mercy seat once a year,
 - a. Leviticus 16:34 *And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.*
 - b. Verse 25 says *with the blood of others*; in other words, not his own blood.
 - (1) The high priest under the Old Covenant did not have blood within himself to shed for the remission of sins, but Christ did, so he had to shed the *blood of others*, which was the blood of calves and goats, etc.
 - (2) Hebrews 9:12 *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.*
 - (3) Hebrews 13:12 *Wherefore Jesus also, that he might sanctify the people **with his own blood**, suffered without the gate.*
 - (4) Revelation 1:5 *And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins **in his own blood**,*
2. For then he would need to be offered often (many, many times from the foundation of the world), 26a
 - a. To save those from Adam to Abraham, from Abraham to Moses, from Moses to Christ, from Christ to the end of the world, he must offer himself at least every year, as in the Old Covenant.
3. A shadow, but not the “very image” of the things to come – Hebrews 10:1 *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.*

D. The Completeness Of The New Covenant, 26a-28

1. The New Covenant is based upon Christ Jesus. We can lay no other foundation.
 - a. 1 Corinthians 3:11 *For other foundation can no man lay than that is laid, which is Jesus Christ.*
 - b. 1 Corinthians 2:2 *For I determined not to know any thing among you, save Jesus Christ, and him crucified.*
2. Once
 - a. Hebrews 10:10 *By the which will we are sanctified through the offering of the body of Jesus Christ once for all.*
 - b. Since in one action (his death, burial, and resurrection) Jesus did all the work; there is nothing more to do. He sat down at the **right hand** of the Father.
 - (1) Mark 16:19 *So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.*
 - (2) Stephen said in Acts 7:56 . . . *Behold, I see the heavens opened, and the Son of man standing on the right hand of God.*
 - (3) Romans 8:34 *Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*
 - (4) Eph. 1:20; Col. 3:1; Heb. 1:3, 13; 8:1; 12:2; and others.
3. The end of the world
 - a. Hebrews 1:2 *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;*
 - b. The second period of Israel's history began when Israel left the Babylonian Captivity and came back into their land and built their temple. God deals with them in a different way from the way he did before. He will no longer take them into captivity as he did, but they will remember him by his taking them from captivity back into their land (See Jeremiah Chapter 16).
 - (1) Jeremiah 16:14 *Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt; 15 But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he*

had driven them: and I will bring them again into their land that I gave unto their fathers.

- c. From Daniel's point of view in prophecy, the last, or latter, days are those of the Roman Empire both Pagan and Papal until Jesus returns.
 - d. In the Roman period is when Jesus offered himself without spot to redeem us from our sins.
 - e. Daniel 9:24 *Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.*
4. Christ's work compared to man's death, 27-28
- a. It is appointed to man ONCE to die, though some have not died, and some have been raised from the dead, yet this is not the appointed and normal way for man, 27.
 - b. So Christ, in like manner; that is, ONCE was offered to *bear the sins of many*.
 - (1) It took only once for Jesus Christ to accomplish redemption and atonement for the sins of the *many* unlike the death of the animals under the Old Covenant.
 - c. He will *appear* to them that look for him.
 - (1) He will appear *without sin*
 - (a) That is, without sin in himself, which he never did have except that which was imputed to him, our sins, that he bore upon the tree.
 - (b) And also, without sin in his people, for he has expiated, or thrown away, those sins in we who believe.
 - (2) He will appear *the second time*
 - (a) This implies a *second coming* of Jesus Christ, not a third or fourth or seventh coming, as some have stated.
 - (b) He came the first time in the flesh to appear among men to live a perfect life and die a perfect death for his people.
 - (c) He will come the second to appear to them that love his appearing, those of us who have trusted him as our Savior.

- (3) He will appear *unto salvation*
- (a) Jesus appeared the first time to bring salvation of our souls by grace through faith.
 - (b) Jesus will appear the second time to bring salvation in its fulness, both body and soul, to give us our new bodies and to give us our completed inheritance as his brothers (joint-heirs) and as sons of God.

Not all the blood of beasts
On Jewish altars slain
Could give the guilty conscience peace,
Or wash away the stain.

But Christ, the heavenly Lamb,
Takes all our sins away,
A sacrifice of nobler name
And richer blood than they.

-->Isaac Watts

Studies In Hebrews

The Weakness Of The Ceremonial Law

Hebrews 10:1-10 – August 12, 2018

Lesson Twenty-one

I. THE IMPOSSIBILITY OF PARDON, 10:1-4

A. A Shadow Of Good Things To Come, 1

1. We have spoken in this book already several times of the shadow of the Old Covenant. It is also a *pattern* of things to come.
2. The word *shadow* is used only two times in this book: 8:5 and 10:1.
3. The word *pattern* is used once in 8:5
4. The plural *patterns* is used in 9:23 as *patterns of things in the heavens*.
5. These *shadows* and *patterns* are temporary, as this book brings out many times.
6. The word *image* is used two times in Hebrews.
 - a. In Hebrews 1:3 the word is used to express that Jesus Christ is the *express image* of God, the perfect image, the complete and perfect work of God to procure our redemption, etc.
 - b. In Hebrews 10:1 the word is used to express the *good things to come*, which implies the work of Christ, which took away our sins and purchased our redemption once for all and forever.

B. Not The Very Image Of The Things, 1

1. John Brown says that they are “a rude sketch of the completed picture.”
2. Gill says, “. . . it only gave some short and dark hints of future good things, but did not exactly describe them.”
3. John Philips says, “The shadow of a key cannot unlock a prison door; the shadow of a meal cannot satisfy a hungry man; the shadow of Calvary cannot take away sin.” (Page 134).
4. F. F. Bruce says, “the **very image** is an exact replica, not an imperfect, partial reproduction, but a manifestation adequate to the reality itself.” (Page 226 “The Epistle To The Hebrews”).

5. If I look at a shadow of myself in the sun, I cannot see my eyes, my facial expression, or even the color of my skin.
6. Thus it is with the shadows and patterns of the Old Covenant.
7. These people could see the Messiah and his work only in a shadow, though the Holy Spirit could impress upon them through the truth of Scripture enough for certain ones of them to believe in Christ to be pardoned of their sins.

C. Shadows Could Not Make The Comers Perfect, 1

1. The shadows or patterns could not make the **priests** perfect, which would be required for a complete redemption that effected forgiveness or pardon to the people.
2. Neither could the shadows or patterns make the **people** who came for a sacrifice perfect, which was the intention and desire of everyone who came to the priests for pardon and cleansing.
3. Neither, if these sacrifices were given over and over for a million years, could they ever bring perfection for the priest or for the people.
4. This is the imperfection of the Old Covenant and the Sacrificial Law.

D. The Ceasing Of The Sacrifices, 2-3

1. The first part of verse 2 is a question, and that is important: *For then would they not have ceased to be offered?*
2. In other words, these offerings of bulls and goats would have ceased if they could have, in fact, pardoned the people who came to the offering.
3. When the priest sprinkled the people, they would have been completely pardoned.
4. They would have *no more conscience of sins* (2).
 - a. H. A. Ironside says this, “he does not say *consciousness* of sins but *conscience* of sins.” (Page 115)
 - b. We always have *consciousness* of sins, because my sin is *ever before me*, as David said in Psalm 51:3.
 - c. But when the *conscience* is freed from sin, that means that we have confidence before God to come into his presence without fear.
 - d. Moses, Job, and Isaiah came into the presence with fear.
 - e. But notice: Psalms 95:2 *Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.* AND

Psalms 100:2 *Serve the LORD with gladness: come before his presence with singing.*

5. But instead of having no more *conscience* of sins, those under the Old Covenant had a remembrance of sins.
6. Verse 2 continues *But in those sacrifices there is a remembrance of sins every year.*
7. So, instead of *I will remember their sins no more*, (3) we have an every-year remembering of sins over and over again; and the sacrifices never cease until the *very image* of the things to come has come, which is Jesus Christ and his work.

E. The Impossibility Of Expiation (Ridding Of Sin), 4

1. The blood of bulls and goats can never take away sins.
2. Even though the priest would transfer typically the sins of the nation of Israel onto the head of the Scapegoat and send the goat into the wilderness to die alone, yet that was still only typical. The Scapegoat could NEVER take away sins literally and eternally.
3. So says Hebrews 10:11 *And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:*
4. Notice that word *never*. All the past ages and all of the ages to come are not enough time for the Sacrificial Law to expiate sin, to take them away and to be remembered no more.

II. THE IMPROVEMENT OF THE NEW SACRIFICE, 10:5-10

A. A Body Prepared, 5-6

1. Psalm 40:6 *Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. 7 Then said I, Lo, I come: in the volume of the book it is written of me, 8 I delight to do thy will, O my God: yea, thy law is within my heart.*
2. So verse 5 speaks of when he comes into the world; that is, when Christ Jesus comes into the world in his Incarnation, God did not require *sacrifice and offering*, but he required a body, a perfect body, a divinely appointed body to take away the sins of his people
3. Matthew 1:21 *And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.*

4. Matthew 1:21 expresses that Jesus was to save his people from their sins, or from the distress, burden, and the force of sin on a man's life, on his conscience and even on his way of life. Jesus take a believer out from under the guilt but also from the penalty of his sins, expiating them, ridding them on the cross, and also bringing the believer into a position where sin has no more dominion in his life – Romans 6:2 *God forbid. How shall we, that are dead to sin, live any longer therein?*

B. Offerings Rejected, 6

1. God has had no pleasure, that is, eternal pleasure or propitiation (satisfaction) for the complete payment for the sins of his people by way of the Old Covenant.
2. Only the blood of the offering of Jesus Christ can satisfy the justice of God.

C. A Volume Of The Book Written, 7

1. This volume of the book many believe is the Pentateuch, or the Law of Moses, which it could very well mean, not including the rest of the Scriptures.
2. However, the Book of God (Hebrews SEPHER) could include "All Scripture."
3. Certainly we know that the ideas, the prophecies, and the descriptions of the Messiah are included in the entire Bible.
4. But in Psalm 40 it seems to be in the present passive, so what is written could well have already been written in David's day.
5. Thus, it probably here is referring either to the Law of Moses, or the Old Testament in general, which was not completed when David wrote Psalm 40.
6. It is written in the volume of the book that the Messiah is to do the will of God.
 - a. The will of God for Jesus is that he die – 1 Timothy 1:15 *This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.*
 - b. John 4:34 *Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.*
 - c. John 9:4 *I must work the works of him that sent me, while it is day: the night cometh, when no man can work.*

D. The Law Taken Away, 8-9a

1. In verse 8 a repetition is given of what has previously been said.
 - a. God had no pleasure in the shadows and patterns.
 - b. Christ has come to do the Father's will,
2. He takes away the first, 9a
 - a. He takes away the first, that is, the first covenant, the shadows, the patterns of good things to come.
 - b. There will be no more need for them.

E. He Establishes the Second, 9b-10

1. "The second" is the second covenant, the New Covenant, in which Christ went behind the real "second veil," but this veil was his body and not the veil in the tabernacle and temple.
2. Christ's Will, 10
 - a. The *second* is a reflection of his own will: *by the which will*, 10a
 - b. Luke 22:42 *Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.*
 - c. AND Verse 7 *I come . . . to do thy will, O God.*
3. Christ's Offering, 10
 - a. Hebrews 9:14 *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?*
 - b. Hebrews 9:25 *Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;*
 - c. He offered his body – *A body thou hast prepared me.*
 - (1) His body, his perfect body, became the perfect sacrifice for sins forever.
 - (2) His body was a temple: John 2:21 *But he spake of the temple of his body.*
 - (3) The women saw his body dead – Luke 23:55 *And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.*

- (4) Then: Luke 24:23 *And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.*

d. Christ's body offered "once for all."

- (1) Verse 12 says that he offered one sacrifice for sins forever."
- (2) For by one offering he hath perfected for ever them that are sanctified.
- (a) A perfect covenant
 - (b) A perfect man
 - (c) A perfect sacrifice
 - (d) A perfect blood
 - (e) A perfect plan
 - (f) To perfect forever them that are sanctified, or those who are set apart by faith in Christ's shed blood.

Studies In Hebrews

The Innovation Of The New Covenant

Hebrews 10:11-25 – August 19, 2018

Lesson Twenty-two

I. THE IMMOVABLE NEW PRIEST, 10:11-14

A. Temporary Priest

1. Daily . . . oftentimes: changing of priesthood, 11
2. Same Sacrifice (over and over again), 11
 - a. Ceremonial Sacrifice
 - b. Ceremonial Blood
 - c. Ceremonial Priesthood
 - d. Ceremonial cleansing and washing
3. Never Take Away Sins, 11

B. Permanent Priest, 12-14

1. “But this man,” 12
2. One Sacrifice (not same sacrifice over and over again, like washing dishes).
3. Offered it once forever
4. Sat down on right hand of God
5. Expecting his enemies to be made his footstool (crushing Satan’s head), 13
6. Perfected them that are sanctified (set aside, given to Christ by the Father, chosen), 14

II. THE INNOVATION OF THE NEW COVENANT, 10:15-18

A. The Holy Author, 15

1. Holy Spirit in Old Testament of Scripture
2. Author of Covenant

B. The Holy Covenant, 16-17

1. Covenant promised – See 8:10a
 - a. Promised to Israel – Jeremiah 31:33 *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.*
 - b. After those days – Days of the Old Testament (Covenant)
 2. Covenant Performed, 8:10b
 - a. Law in the hearts and minds
 - (1) Heb. 10:17 *And their sins and iniquities will I remember no more.*
 - (2) See Hebrews 8:11-12
 - b. Here in chapter 10 he eradicates sins to remember them no more.
- C. The Holy Expiation, 18
1. Hebrews 10:18 *Now where remission of these is, there is no more offering for sin.*
 - a. No more offering, 18
 - b. No more imperfect sacrifices
 - c. No more blood of bulls and goats
 - d. No more earthly priests
 - e. No more earthly temple
 - f. No more weakness of the law

III. THE INCENTIVE TO SERVE, 10:19-25

- A. A New Way, 19-20 – Into holiest (of all).
- B. A New Priest, 21
- C. A New Service, 22-25
 1. Draw near in full assurance of faith, 22
 2. Hold fast to our profession without wavering, 23
 3. Provoke one another, 24
 4. Assemble together, 25

Studies In Hebrews

Apostasy vs Faith

Hebrews 10:26-31 – August 26, 2018

Lesson Twenty-three

I. THE WILFUL SIN, 10:26

A. The Will

1. Everyone should read Martin Luther's book entitled "The Bondage Of The Will."
2. Our own will is corrupt, and our minds cannot comprehend spiritual things.
 - a. That is why Jesus said in John 5:40 *And ye will not come to me, that ye might have life.*
 - b. Romans 8:7 *Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*
3. Our own will selects only those things which pertain to the flesh and not the things that pertain to God. God is foreign to our minds; or, should I say, our minds are foreign to God?
4. We cannot be saved by our own will:
 - a. John 1:13 *Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*
 - b. 1 Peter 4:3 *For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:*
5. If your will is directing your life instead of the will of God, then you are in a precarious position before an Almighty God.
6. Here the person spoken of is exercising his own will and not God's will. He is still in his lost condition with his own will directing his life.

B. The Sin

1. You cannot choose to be a son of God, and you will not choose to be a child of God.
 - a. Ephesians 1:4 *According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:*
2. Neither can you choose, after becoming a child of God, to be aborted from the Fatherhood of God not to be his child. We who believe have eternal life.
3. So the people who in this verse sin wilfully are choosing to sin with their own fleshly will and are not in God's will.
4. Those who are bound in their own will always make the wrong decisions.
 - a. Their "decision" to be a part of God's community of saints is merely an earthly decision and not a godly gift.
 - b. When you decide to be saved, you can also decide not to be saved. That is not true salvation.
5. These who sinned wilfully chose to be a part of God's people, but that was an earthly decision and not a divine one.
6. So they can "wilfully" choose not to be a part of God's children. They are not in reality a part of God's children, because they have not been born again.
7. Their sin
 - a. They have not drawn near in true faith in Christ, 22
 - b. They are not holding fast their profession without wavering, 23
 - c. They are not provoking one another unto good works, 24
 - d. They are forsaking assembling together with God's people for worship and study of God's word, 25
8. They have rejected all of these good things in their life and have turned again to the weak and beggarly elements of the world.
9. The words "sin wilfully" are in the present tense, which means that they continue on and on to sin wilfully. It is not a one-time sin. They have turned back to sin and reject and hate the things of God.
10. This is true apostasy and is a true and final decision made by a depraved mind and will and is by general acceptance a TOTAL

reprobation where the heart has so turned away from the basic principles of Christianity that they will never return.

11. Romans 1:28 *And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;*
12. It is not that they CANNOT come back, but they WILL NOT come back.
13. We will see how seriously they willfully sinned as we continue this lesson.
14. There is, then, no more sacrifice for sins
 - a. Christ will not die again
 - b. There is no other Savior
 - c. Acts 4:12 *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*

II. THE WOEFUL FEAR, 27-28

- A. There remains no more sacrifice for sins, but there does remain a woeful fear.
- B. This is a “a certain fearful looking for,” which indicates that the wilful sinner must look forward to judgment and fiery indignation.
- C. This is the same judgment and indignation that God the Father shed upon his Son, Jesus Christ, on the cross as he was punished for our sins and took our place as sinners.
- D. This fiery indignation and judgment devours the adversaries.
 1. The adversaries include the Devil
 2. It includes evil angels (demons).
 3. It includes nations who forget God
 4. And it includes wilful sinners such as these ones who rejected the one sacrifice for sins, Jesus Christ.
 5. These are “secret and underhanded enemies, which the word signifies” (Gill).
 6. They have no hope and are without God in the world (Eph. 2:12)

7. This is, as John Gills says, “the fire of hell, which is not corporeal and material, but is the wrath of God let down into the conscience.”
 8. It is a “looking to” fiery indignation.
- E. Hebrews gives the example of the punishment of the Mosaic Law in that certain sins under the law were punished by death with no mercy attached. There were many of them.
- F. But these pale in comparison to the punishment given to those who have the knowledge of Christ and his way of salvation, proclaim it, attempt to exercise and practice it, and even suffer for it, then turn away from it to the weak and beggarly elements of the world and of the Mosaic Law.

III. THE WORTHY PUNISHMENT, 29-31

A. The Sorer Punishment, 29

1. The wilful sin of these rejecters is so hideous that there is a “much sorer punishment” for them than under the Mosaic Law.
2. That is because they have “trodden under foot the Son of God, and hath counted the blood of the covenant and unholy thing . . . hath done despite unto the Spirit of grace” 29.
3. Gill again says here: “who deny his deity, and eternal sonship; who render him useless in his offices, undervalue his sacrifice, despise his righteousness, and strip him of the glory of his person, office, and grace.”

B. The Lord’s Vengeance, 30

1. Vengeance belongs to the Lord, not to man. It is for us neither to make final judgment as to a person’s salvation nor to execute punishment on that person. That is God’s work.
2. The Lord will judge his people.
 - a. He will judge every true believer according to the deeds in the body to determine for us what rewards we shall receive to lay at the feet of Jesus.
 - (1) Romans 2:5-10 *But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6 Who will render to every man according to his deeds: 7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: 8 But unto them that are contentious,*

and do not obey the truth, but obey unrighteousness, indignation and wrath, 9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

- b. Those of “his people” who are false professors he will judge with the “sorer punishment” mentioned in verse 29, because they are not his children in reality but hypocrites.

C. A Fearful Thing, 31

1. For anyone to stand before God is a fearful thing.
2. For a saved person to stand before God is fearful in the sense that we see his awesome power and godhead and have high respect and love for him, and we reverence him as our God and Christ as our only Savior.
 - a. Moses was struck with his presence on Mount Sinai.
 - b. Daniel was struck with his presence in visions.
 - c. David was struck with his presence in God’s correction for his sin.
 - d. Job shut his mouth when he stood before God.
 - e. Isaiah was struck with awe when he saw God high and lifted up.
 - f. Elijah was hid in the cleft of the rock to see God’s hinder parts.
 - g. Saul of Tarsus was struck blind at the presence of God (Jesus).
3. But for a lost person to stand before God, it is nothing but fear, horror, intimidation, loss for words, intense grief and stress and “a certain fearful looking for of judgment and fiery indignation” 27.
4. The warning here is for those who only claim to be saved and who eventually go back to their old lives as the dog goes back to his vomit and the hog to his wallow and rejects God’s redemption in Jesus Christ, though they have claimed it, practiced it, and even suffered for it.
 - a. 2 Peter 2:22 *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.*
5. But then they counted the blood of the covenant (the new covenant) an unholy thing, and continually rejecting God’s way of salvation for the way of the world, loving the world and the things that are in the world and developing a hatred for the things of God.

6. These are Apostates; these are Reprobates.
7. Judas is an example of these unbelievers:
 - a. He was one of the twelve: Matthew 26:14, 47
 - b. Judas came with the crowd to arrest Jesus, Mark 14:43
 - c. Satan entered into Judas, Luke 22:3
 - d. He betrayed Jesus with a kiss, Luke 22:48
 - e. He did not care for the poor; he was a thief; he had the money bag, John 12:6
 - f. Judas stood by the Pharisees, who arrested Jesus, John 18:7
 - g. He was the guide to them that took Jesus, Acts 1:16
 - h. Acts 1:25 *That he may take part of this ministry and apostleship, from which **Judas by transgression fell**, that he might go to his own place.*
 - i. This is true apostasy!
 - j. Notice what else Judas did: Mark 6:7-13 *And he called unto him **the twelve**, and began to send them forth by two and two; and gave them power over unclean spirits; 8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: 9 But be shod with sandals; and not put on two coats. 10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place. 11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrhah in the day of judgment, than for that city. 12 And they went out, and preached that men should repent. 13 And they cast out many devils, and anointed with oil many that were sick, and healed them.*
8. Closing verse: 2 Corinthians 13:5 *Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?*

Studies In Hebrews

Confidence Of True Faithfulness

Hebrews 10:32-39 – September 2, 2018

Lesson Twenty-four

I. CALL TO REMEMBRANCE, 10:32

A. Before the writer gets into the real meat of faith, he asks the readers to remember.

B. The word *remember* is used six times in the book of Hebrews.

C. Peter used the word *remember* four times in his second letter.

1. 2 Peter 1:12 *Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.*
2. 2 Peter 1:13 *Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;*
3. 2 Peter 1:15 *Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.*
4. 2 Peter 3:1 *This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:*

D. The Former Days

1. These were the days when believers first believed.
2. The writer is reminding them that they were *illuminated* (enlightened), or given light from above through the Holy Spirit.
3. Endured a “great fight of afflictions.”
 - a. In the beginning of the churches of the Lord, there were many afflictions.
 - b. The Jews hated the Lord and his churches.
 - c. Saul of Tarsus hated the churches and persecuted them.
 - d. Stephen was stoned for his faith, and many more.
 - e. True believers endure; they do not fall away.

II. OUR SUFFERING COMPANIONS, 10:33

- A. The word *gazingstock* literally means “upon a stage,” where the world, men, and angels can watch and make fun and scorn.
- B. By this true believers suffered character assassination and reputation ruin.
- C. 1 Corinthians 4:9 *For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.*
- D. The word *spectacle* in this verse means “a theater,” as though the world is watching a movie and being entertained by believers’ sufferings.
- E. And we were companions of those who suffered like things, joining with them in the sufferings and persecutions.
- F. Even Saul of Tarsus, after his conversion, joined in this companionship.
- G. Revelation 1:9 *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.*

III. THE ENDURING SUBSTANCE, 10:34

- A. Believers must endure, and their encouragement to endure comes from the fact that they have “an enduring substance,” a heavenly one and a better one.
- B. This is the purpose of the writer’s mention of the better things in the previous chapters.
- C. These better things cause us as true and genuine believers to endure, to look forward to what God has for us in the future.
- D. 1 Corinthians 2:9 *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.*
- E. When we have a heaven to look forward to; and, when we keep our eyes on that, then we will be more likely to endure suffering and persecution.
- F. Many have lost sight of that which is to come.
- G. Philippians 3:13 *Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14 I press toward the mark for the prize of the high calling of God in Christ Jesus.*

IV. OUR CONFIDENCE AND REWARD, 10:35

- A. The word *confidence* in this verse is the same Greek word translated *boldness* in 10:19.
- B. Hebrews 10:19 *Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,*
- C. This *confidence* is not to be “cast away.”
 - 1. In the Grecian army, any soldier who cast away his shield and give up to the enemy.
 - 2. It was punishable by death.
 - 3. Some say this may be the reference here.
- D. This *confidence* has a great payment of reward.
 - 1. Psalm 19:9 *The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether. 10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. 11 Moreover by them is thy servant warned: and in keeping of them there is great reward.*
 - 2. Psalm 58:11 says in part: . . . *Verily there is a reward for the righteous: . . .*
 - 3. Isaiah 40:10 *Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.*
 - 4. Matthew 10:41 *He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.*
- E. So we have reason to be faithful to our Lord. We will be rewarded for our faithfulness.

V. OUR PATIENCE AND PROMISE, 10:36

- A. We Have Need of Patience
 - 1. Luke 8:15 *But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.*

2. Luke 21:16 *And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. 17 And ye shall be hated of all men for my name's sake. 18 But there shall not an hair of your head perish. 19 In your patience possess ye your souls.*

3. In patience we must “do the will of God,” our verse says.

B. That We Might Receive The Promise

1. The promise is the benefit of the New Covenant put down into the heart of believers.

2. The Old Covenant has been fulfilled and has been put away, but the New Covenant has been put in its place and will be a benefit to all true and genuine believers.

3. But those who are false professors and “fall away” will lose the benefit of the promise.

4. But we must with patience wait for it and not get discouraged and lazy – Romans 8:25 *But if we hope for that we see not, then do we with patience wait for it.*

VI. ASSURANCE OF THE PROMISE, 10:37

A. The assurance of the promise is in the fact that Christ will come.

B. Our assurance is given in verse 37 *For yet a little while, and he that shall come will come, and will not tarry.*

C. We have this assurance, that Jesus will in fact come in the Rapture and the Return, which we do not have time now to explain; but he WILL come at his own time and in his own way.

VII. TRUE BELIEVERS LIVE BY FAITH, 10:38

A. This chapter ends with an emphasis on faith.

B. Notice the four times that this clause is used in the Bible: “the just shall live by faith.”

1. Habakkuk 2:4 *Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.*

2. Romans 1:17 *For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*

3. Galatians 3:11 *But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.*
4. Hebrews 10:38 *Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.*

C. What does it mean to live by faith?

1. One verse should suffice:
2. Titus 2:11 *For the grace of God that bringeth salvation hath appeared to all men, 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;*

D. Some Will Draw Back From Their Professed Faith

1. God will have no pleasure in them.
2. In the book of Malachi the Israelites had drawn back from their faithfulness to the Ceremonial Law, and God had no pleasure in them.
3. Malachi 1:10 *Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.*
4. Some have done the same thing here by professing faith in Christ and pretending to be good servants of the Lord, yet they tire of his work and of the Christian testimony, and they draw back away from their professed faith. In them God has no pleasure.

VIII. THE IDENTITY OF THE GENUINE BELIEVERS, 10:39

A. We are not of them that draw back “unto perdition.”

1. Perdition means condemnation, destruction, perishing.
2. They draw back into that dungeon of unbelief, of infidelity, and of ultimate doom.
3. And, as Judas Iscariot, they will go to their own place, which is Hell for eternal torment and eventually eternal fire.
4. This is not backsliding; this is apostatizing and reprobation.

5. A believer can backslide, go deep into sin, and bring disgrace upon his Lord and upon his life and the church, but he will not apostatize, or turn back to perdition.
 6. He cannot, because he is “kept by the power of God,” says 1 Peter 1:5.
- B. We are of them that believe to the saving of the soul.
1. The is “the faith of God’s elect” – Titus 1:1 *Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God’s elect, and the acknowledging of the truth which is after godliness;*
 2. “. . . this stands opposed to drawing back; for by faith a man lives, walks, and stands; . . .” (Gill)
 3. But, even in his professed Christianity, the man who draws back has never done anything profitable to the kingdom of God.
 4. He is a slave to his own will and has not surrendered to God’s will and has not truly trusted in Christ and has not surrendered his life as a servant of Jesus Christ.
 5. We believe to the saving of the soul, and we live by faith.
 6. This is the testimony of a real and genuine Christian. That is why we are called believers, and that is why our life should reflect this true faith.
 7. For one day we will be rewarded.
 8. Matthew 5:12 *Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.*

Studies In Hebrews

The Expression Of Faith

Hebrews 11:1-8 – September 9, 2018

Lesson Twenty-five

I. FAITH EXPRESSED IN DEFINITION, 11:1-2

- A. Hebrews has challenged us toward faith in the entirety of this book.
- B. The writer has warned us about falling away from our profession, which is an evidence of perdition (destruction).
- C. Now he gives us a basic meaning of faith, which is vital to the study of this book, 1
 - 1. Hebrews 11:1 *Now faith is the substance of things hoped for, the evidence of things not seen.*
 - 2. The phrase “faith is” denotes that faith is something; it is not just a presupposition or a thought or an illusion. Faith exists.
 - 3. Faith is *substance*
 - a. The word “substance” one lexicon states is “a setting under, a support.”
 - (1) So, faith is a support. It supports our hope of the things that we look for in Christ as we await his coming and his benefits
 - (2) The word, the lexicon says, is also said to mean “essence,” or the fundamental value of a thing. In other words, faith is real.
 - (3) The word also means “assurance, confidence.”
 - (4) These word meanings are all summed up in the King James word “substance.” This is a very good explanation of one part of what faith is.
 - 4. Faith is *evidence*
 - a. This word means “proof, or conviction.”
 - b. Faith, as a gift of God, has persuaded us the things that we cannot see.

- c. There is no material evidence of the things we hope for and the things we cannot see, but faith is that substance and evidence, that proof of what God has in store for us.

D. The Elders Obtained A Good Report, 2

- 1. The elders in the Old Testament (which we sometimes call the *patriarchs*) expressed their real faith in God by their lives.
- 2. James 2:18 *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.*

II. FAITH EXPRESSED IN CREATION, 11:3

- A. There is no logical or scientific explanation of the creation of the world.
- B. We know, and science knows, that the theory of evolution does not explain the beginning of temporal things. Those who propose that it does are not scientists; they are philosophers.
- C. We believe (by this faith of substance and evidence) that God created the world. This is a divine faith given to us by God through salvation. It is not a philosophical faith but a theological faith—the faith of God. – Romans 3:3 *For what if some did not believe? shall their unbelief make the faith of God without effect?*
- D. The world was created by the “word of God.” That is, he created the world by speaking a word, or command. Theologians call this command *the fiat*.
- E. Our faith, then is expressed in our belief that God created the world.
- F. This implies that anyone who does not believe that God created the world does not have a faith of substance and evidence but only a philosophical faith, a faith in their own mind.

III. FAITH EXPRESSED BY ABEL, 11:4

- A. Genesis 4:4 *And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: 5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.*
- B. Abel’s offering expressed faith in the coming Messiah, Jesus Christ, in that he sacrificed a lamb for his offering.

- C. Cain's offering expressed a carnal faith, a philosophical faith, one that is the groundwork or foundation for all false religions in the world. Cain's religion was his own; Abel's was God's religion in obedience to God's command.
- D. Abel, here in Hebrews, is death, yet he speaks to us as an *elder* to show that they were an example of true faith in Jesus Christ.
- E. Even though Abel was murdered, he still remains to this day a witness of true faith in Christ Jesus.
- F. Hebrews 12:24 *And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.*

IV. FAITH EXPRESSED BY ENOCH, 11:5-6

- A. Both Enoch and Elijah left the earth and went to heaven without experiencing physical death.
- B. Enoch lived 365 years by faith and was not, for God took him – Genesis 5:24 *And Enoch walked with God: and he was not; for God took him.*
- C. Jude 1:14 *And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,*
 - 1. Enoch was the seventh (generation) from Adam: “Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch” (Gill) to distinguish him from Enoch, the son of Cain.
 - 2. His prophecy is for the judgment of God at the coming of Christ in judgment: Jude 1:15 *To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.*
- D. Enoch had such a prophetic mind to name son Methuselah, which means “when he is born, the flood will come.” And that is exactly what happened.
- E. Enoch, then expressed his faith in God by living close to God, walking with God, and receiving instructions from God along with prophecies.
- F. He is a good example of what our faith should be. We have him as a witness of faith.

V. FAITH EXPRESSED IN NOAH, 11:7

- A. 2 Peter 2:5 *And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;*
- B. Noah had hope against hope, as Abraham did – Paul says about Abraham in Romans 4:18 *Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.*
- C. Noah was not the eighth person from Adam but was the eighth of the eight people who were saved in the ark through the flood.
 - 1. 1 Peter 3:20 *Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.*
- D. Noah believed that it would rain when he had never seen rain.
- E. He built an ark when an ark was not needed at the present time.
- F. His faith was expressed in his building of the ark. He was moved with fear (verse 7) to build an ark, for he knew by faith that God was going to bring judgment upon the earth as God said he would.
 - 1. Genesis 6:13 *And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.*
- G. Noah lived by faith and died by faith.
- H. Noah was a good example and a witness of true faith in Christ.
- I. Our faith is shown by the life we live.
- J. Now look back at Heb 11:6 *But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*

Studies In Hebrews

The Expression Of Faith (Cont.)

Hebrews 11:8-19 – September 23, 2018

Lesson Twenty-six

I. THAT OF ABRAHAM AND SARAI, 11:8-12

A. Faith Of Abraham

1. Romans 4:16 *Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,*
2. Abraham came from an idolatrous country –Joshua 24: 2 *And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods.*
3. Abraham was called, 11:8a
 - a. God called him, not only from the world of idolatry, but also from himself to a faith in God and in Christ, as we see in his life.
 - b. He was called to a place. No city is mentioned here, because this was a mystery to Abram, God's not telling him where he was going, which makes this faith in God an astounding thing.
4. Abraham obeyed, and went out 11:8b-9
 - a. This is faith with works. His faith was not *demonic*, nor was it *dead*, but it was *dynamic*, a faith that lives, moves, and has being in God.
5. Abraham was a pilgrim, a wandering traveler, 18:c
 - a. He did not know where he was going.
 - b. This took tremendous faith, a faith that can come only from God.
 - c. He wandered under the leadership of God himself, obeying God all along the way to a new place. This place would be Canaan.
 - d. He wandered about in this strange country with Isaac and Jacob, who would be heirs with him of a great promise.

6. Abraham looked beyond Canaan, 10
 - a. Abraham, however, did not satisfy himself that this is the country to which God is leading him.
 - b. Abraham had a higher faith than that. He knew that God was leading him, not just to Canaan, which his children would one day inherit as a blessing and a promise, but to another city which Abraham could not see, a city whose builder and maker is God, a city above this world and out of this world.
 - c. Each of us as children of Abraham spiritually look for this same city, which we read about in the book of Revelation, but we will have to see it with our eyes when Jesus returns and takes us to that great city.

B. Faith Of Sarai, 11-12

1. The first thing mentioned about Sarai is that she had faith: “by faith also Sara.”
 - a. Some think she had no faith or little faith because she laughed at God’s promise to give her a son in her old age, but this is not expressed in Scripture.
 - b. She judged him faith who had promised.
2. Through faith she brought forth a son, Isaac “even of one” (and him as good as dead) a great multitude, which includes every believer in Christ as Savior.
 - a. Galatians 3:29 *And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.*
 - b. This multitude is innumerable: Revelation 7:9 *After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;*
3. Through faith Abraham offered Isaac, his only son, 17-19
 - a. Hebrews 11:17 *By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,*
 - b. I wish we had time to go back into the book of Genesis for a study of this story, but we do not have that time here in Hebrews.
 - c. We need only be reminded of the faith of Abraham as stated in Romans 4:16 *Therefore it is of faith, that it might be by grace; to the*

end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

- d. We find in verses 18-19 that Abraham believed in resurrection, that God, if he actually killed his son, as God commanded, God would raise him from the dead; because God had already given the promise that through Isaac, Abraham's only son, Abraham's seed would be blessed.
- e. This is the faith that Abraham had that was counted four righteousness. It is God's faith, not man's faith.

II. THAT OF THOSE WHO DIED IN FAITH, 11:13-16

A. These All Died In Faith, 11:13

- 1. James 2:5 *Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?*
- 2. Every person must die either "in faith" or "in sin." Which way will you die?
- 3. Our faith will keep us through life if it is genuine, saving faith; and it will culminate in our inheritance that God has prepared for us (See John 14:1-3).

B. These Had Not Received The Promises, 13

- 1. When Abraham and Sarah, Abel, Enoch, and Noah died, they died in faith; but they did not receive God's ultimate promises, those spiritual promises to all believers that will be manifested at the end of all things temporal and we live in the next eternity.

C. But They Saw Them Afar Off, 14

- 1. They were **persuaded** of them
- 2. They **embraced** them.
- 3. They **confessed** that they were strangers and pilgrims on the earth; they say plainly that they seek a country, a better country, an eternal home (14)

D. One Home Compared To Another Home, 11:15-16

- 1. Mindful of an earthly country, 15

- a. If their minds had stayed on this earth and never thought above it, they might have returned to it; in other words, they might have known about heaven but might have drawn away from that illumination of it, not having real faith.
 - b. This reminds us of people in the world. When their minds are on the world, they have a tendency to return to it again and again.
 - c. They may temporarily make intention to serve the Lord and to be faithful to God, but they will eventually turn back to the world and wallow in its filth.
 - d. Abraham might have gone back to Chaldea; Israel may have gone back to Egypt; and we might go back into the world from which we were delivered.
2. But they desire a better country, 16
- a. This is a heavenly country.
 - b. In that country we are not ashamed to call God our God, and he is not ashamed to receive that name.
 - c. Because this country, this city was prepared for us, those who are saved by grace through faith in Jesus Christ.
 - d. Matthew 25:34 *Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:*
 - e. John 14:2 *In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*

III. CONCLUSION

- A. All of these who died in faith, not having received the promises, are still waiting for that promise to be fulfilled.
- B. That city is the new heaven and new earth that God has promised.
- C. Revelation 21:1 *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. 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men,*

and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. 4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

- D. Are you looking and being diligent to see that city, or are you looking at the world to see how much you can get of the world's riches and glory?
- E. Earth's glory will pass away, but God's glory is eternal.
- F. If you need eternal life such as these people of faith have, you need to come to Jesus in faith believing in his death, his burial, and his resurrection, his perfect life, and his ability to bring you from darkness to light, from death to life.
- G. I'm looking for a city; are you?

One poet said,

Rise up and hasten, My soul, haste along!
And speed on thy journey With hope and with song.
Home, home is nearing, 'Tis coming into view,
A little more of toiling, And then to earth adieu.

Why should we linger when Heaven lies before?
Earth's fast receding, And soon will be no more;
Its joys and its treasures, Which once here we knew,
Now never more can charm us, With such a goal in view.

Studies In Hebrews

The Expression Of Faith (Cont.)

Hebrews 11:20-22 – September 30, 2018

Lesson Twenty-seven

I. FAITH EXPRESSED IN ISAAC, 11:20

A. Isaac Blessed Jacob

1. The Pattern

- a. According to the normal pattern, Esau was to be blessed first between the twins, Jacob and Esau, because Esau was born first.
- b. But this was not God's plan. God chose the younger rather than the older to receive the greatest blessing.
- c. God does this several times in the Bible.
- d. Three things were included in this blessing:
 - (1) First, the one receiving this blessing would be the one through which the line of the Messiah would come—Christ Jesus.
 - (2) Second, this person would be the *priest* in the family.
 - (3) Third, this person would receive double the inheritance of all others in the family.
- e. It has been said that “From Jacob came Christ; from Esau came Herod” (Josephus).

2. The Plot

- a. Isaac had asked his older son, Esau, to fix him a meal of venison (deer stew) so he could bless Esau and give him the promise of his inheritance.
- b. Esau's mother overheard when Isaac asked Esau to hunt deer and bring it to him to eat a delicious meal.
- c. But Rebekah loved Jacob more than she did Esau, and she plotted to get the inheritance from Isaac.
- d. Let's read some of the story:

- (1) Rebekah said to Jacob in Genesis 27:9 *Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: 10 And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.*
 - (2) Genesis 27:14 *And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved.*
 - (3) Genesis 27:24 *And he said, Art thou my very son Esau? And he said, I am.*
 - (4) Gen 27:28 *Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: 29 Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.*
 - (5) Gen 27:34 *And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. 35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.*
- e. Don't get mad at God, but he was behind the plot. He used this plot to make Jacob the inheritor of this great inheritance.
 - f. We do not know why God desired Jacob over Esau (that's his business), but we just need to learn that God does what he wants to do.
 - g. Malachi makes a strong statement in Malachi 1:2 *I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, 3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.*
 - h. Paul said in Romans 9:13 *As it is written, Jacob have I loved, but Esau have I hated.*
 - i. Yet Isaac also blessed Esau later. Esau's blessings were all physical, but Jacob's were both physical and spiritual – To Esau Isaac blessed with these words in Genesis 27:39 *And Isaac his father answered and*

said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; 40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

3. The Product

- a. Because Esau had hatred in his heart and despised his father's instruction, he married a pagan girl and brought heartache to his father.
- b. Esau was a fornicator and a profane person – Hebrews 12:16 *Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.*
- c. Nothing is ever said about the faith of Esau.
- d. But the product of Jacob's faith is found in God's blessings both physically and spiritually.
 - (1) Esau represents the 10 northern tribes of Israel who went into idolatry and went into captivity to Assyria and never came back into their beloved land but were dispersed among the nations.
 - (2) Jacob represents the 2 southern tribes (known as Judah), who went into captivity, repented, and came back to reclaim the promised land and rebuild the temple.
 - (3) Then we understand that the Messiah (Jesus) sprang from Judah – Hebrews 7:14 *For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.*
 - (4) The Messiahship of Jesus sprang out of the promise given to Jacob.

B. Isaac Commands His Bones To Be Taken Out Of Egypt

1. Genesis 50:25 *And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. 26 So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.*

II. FAITH EXPRESSED IN JACOB, 21

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

B. Isaac blessed Jacob; now Jacob blesses Joseph and his sons.

1. This is another one of God's unusual plans.
2. God blessed Joseph through his two sons.
3. Genesis 48:13 *And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. 14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. 15 And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, 16 The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.*

C. Joseph's Two Sons – Ephraim and Manasseh

1. There were twelve sons of Jacob, who later was renamed Israel.
2. These 12 sons were to be the "children of Israel."
3. Joseph's earthly blessing was the land of Egypt, because he was head of all Egypt.
4. Joseph's spiritual blessing was the same as it was for Jacob, Isaac, and Abraham; in Abraham it was a city whose builder and maker is God.
5. Twelve sons of Jacob (or Israel) were to inherit the land of Canaan.
 - a. By Leah Jacob had: Reuben, Simeon, Levi, Judah, Issachar, and Zebulun
 - b. By Zilpah (handmaid): Gad and Ashur
 - c. By Bilhah (handmaid): Dan and Naphtali
 - d. By Rachel (most loved): Joseph and Benjamin
 - e. The tribe of Judah is not counted as those who would inherit the land, because that was the priestly tribe, and their allotment was among all the other tribes.

- f. Joseph's inheritance was divided between his two children, Ephraim and Manasseh.
 - g. This makes twelve tribes.
- D. This all expressed the faith of Jacob and its going down from his generation for many generations to come.

III. FAITH EXPRESSED IN JOSEPH, 22

A. In Mentioning The Departing of the Children of Israel

1. God told Abraham in Genesis 15:13 *And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; 14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.*
2. This promise was kept in tact until the time of Joseph, and Joseph made mention of this promise to his people in Egypt about 400 years before it actually happened.
3. They would be under affliction for 400 years, and then God would deliver them from Egypt.

B. In Giving Commandment About His Bones

1. Joseph's faith is further exercised by commanding that the children of Israel take his bones out of Egypt when they go out in 400 years.
2. Genesis 50:25 *And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.*

IV. CONCLUSION

- A. So these men had faith, a faith in which they rested and a faith by which they looked forward to things they could not see and things they did not understand.
- B. So, we, too, must rest in faith's assurance and its security.
- C. We should also by faith look forward to those things which we cannot see and to things we do not understand, believing God and the great promises that he has given to all believers in his Son, Jesus Christ.

Studies In Hebrews

The Expression Of Faith (Cont.)

Hebrews 11:23-30 – October 7, 2018

Lesson Twenty-Eight

Faith Expressed In Moses And Company

Hebrews 11:23-31 *By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. 24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; 25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; 26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. 28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. 29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned. 30 By faith the walls of Jericho fell down, after they were compassed about seven days.*

I. FAITH OF THE PARENTS OF MOSES, 23

- A. Names: Amram and Jochebed: Exodus 6:20 *And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years.*
- B. They SAW that he was a proper child.
 - 1. He was born of good stock. He was of the lineage of Levi.
 - 2. Kohath was Levi's son, and Amram was Kohath's son.
 - 3. That would make Levi Moses' great-grandfather.
 - 4. Levi was one of the sons of Jacob (later named Israel), one of the children of Israel.

5. He, no doubt, was a learned child due to his upbringing in good education and religion, taught by his parents and lived out by his grandfather and his great-grandfather along with their wives. They, no doubt, were a testimony to faith in Christ, as we shall see was also in Moses.

C. They “were not afraid of the king’s commandment

1. Pharaoh’s Command – Exodus 1:22 *And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.*
2. The population of the Hebrews was getting too large for Pharaoh’s satisfaction, so he commanded an ethnic cleansing: killing the Hebrew boys so no new babies would be born.
3. This was the king’s commandment.
4. Moses’ parents’ faith eliminated their fear of this commandment and of the king.
5. The parents evidently did not name Moses. We do not know that for sure, but the name was never given in Scripture.

II. FAITH OF MOSES HIMSELF, 24

A. “When he had come to years”

1. As God protected him from a watery death as his parents put him in a basket in the water to see what would happen to him, whether death of life, after keeping him a secret for three months at home (verse 23)
2. When God had nurtured him through his childhood and directed him to the best education in Egypt and placed him in high regard, he being the king’s son by adoption.
3. Moses at this time was 40 years of age.

B. Refused to be called the son of Pharaoh’s daughter, 24

1. He rejected his Egyptian and kingly lineage and relied on his Hebrew lineage and upbringing. You see, someone called his own mother to raise him. She had a great influence on Moses in his Hebrew heritage and learning.
2. Pharaoh’s daughter had drawn him out of the water, and thus she named him Moses (a drawing out). This is significant, not simply because he was drawn out of the water of the Nile but also for his drawing out by God’s

hand the Hebrews from Egypt in a glorious exodus and a freedom for the Hebrew people from Egyptian slavery.

C. Than to enjoy the pleasures of sin for a season, 24

1. This is one of the most quoted Scriptures in the Bible. Many sermons have been preached on this passage.
2. Everyone through life has to make choices, either to surrender to the fleshly tendencies that depravity demands, or else to follow the will of God and to trust in Christ.
3. One leads to pleasure, the other leads to great joy but with many sufferings for the cause of Christ and ends in eternal life.
4. Moses had every pleasure at his disposal. He could have anything or anyone he wanted. He could command armies, lord it over slaves, engage in sensual pleasures, and eat anything and everything his flesh desired.

D. Choosing to suffer affliction with the people of God . . . , 25

1. He chose to “suffer affliction with the people of God.
2. Suffering is only temporary. Moses suffered affliction by calling himself a Hebrew rather than an Egyptian, forsaking the sonship honored him by Pharaoh’s daughter.
3. His mother, no doubt, taught him well about Christ and the Hebrew people and his place with them.

E. Than to enjoy the pleasures of sin for a season, 25

1. Suffering is temporary, but the pleasures of sin are also only temporary. They are not lasting but short-lived.
2. Our choices should be the same. We live in a society that teaches that no one should have to suffer for anything; but we know that being a Christian comes we have the attribute of suffering for Christ.
3. Philippians 1:29 *For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;*
4. Someone said that “sin will take you farther than you want to go and keep you longer than you want to stay.”
5. Moses must have known something of the judgment of God against sin, and he recognized the sins of Egypt as sins against God, the God of the Hebrews.

6. So Moses had to recognize God as he is and sin as it is and himself as he is.
 7. Moses is a sinner; sin is transgression against God's law, and God is the great judge of all. This was Moses' insight which directed his choices.
- F. He esteemed the reproach of Christ greater riches than in Egypt, 26
1. Notice the writer of Hebrews uses the word Christ, which means Messiah (the anointed one).
 2. This directs our attention directly to Jesus in the New Testament, so Moses knew something about the Christ, Jesus, and he had faith in him.
 3. He may have seen Christ in a vague image dying for his sin as the Lamb of God, taking away the sin of the world.
 4. He knew that Christ was willing to suffer for him, so he was willing to be reproached and even persecuted for Christ.
 5. There were great riches in Egypt. Egypt was the world power at that time. They were richer than the other nations around.
- G. He had respect unto the recompense of the reward, 26
1. Moses forsook those riches, because he saw the same riches that Abraham saw in the future, a city whose builder and maker is God.
 2. That is the recompense (payment) that comes to us by faith in Christ and demands our attention, our surrender, and our service.
- H. He forsook Egypt, not fearing the wrath of the king, 27
1. This attitude and fortitude came, no doubt, from his real parents.
 2. So he forsook Egypt, a symbol of the lost world, just as we as believers are to forsake the world to serve and suffer for Christ – 1 John 2:15 *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.*
- I. He endured, as seeing him who is invisible, 27
1. Now, how can a person see something that is invisible.
 2. It is through the eyes of faith in Christ. Our faith is substance and evidence; it is not a pipedream.
 - a. Christ is the image of the invisible God: Colossians 1:15 *Who is the image of the invisible God, the firstborn of every creature:*
 - b. But Job will see him – Job 19:26 *And though after my skin worms destroy this body, yet in my flesh shall I see God:*

- c. The pure in heart shall see him – Matthew 5:8 *Blessed are the pure in heart: for they shall see God.*
- 3. And Moses will see him. He saw him in Egypt in prospect, knowing through faith that he would see God one day. John 14:9 *Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?*
- J. By faith Moses “kept the passover,” 28
 - 1. This is what God commanded Moses to do to save alive the Hebrews from death when the death angel was to pass over all the houses.
 - 2. Moses had the Hebrews to paint blood on their doorposts to save their lives.
 - 3. It did save their lives, so his faith was not in vain.

III. FAITH OF THE HEBREW PEOPLE, 29-30

- A. By faith THEY, 29
 - 1. These are the Hebrew people, led by Moses from Egypt through the Red Sea.
 - 2. They followed Moses as Moses followed God.
 - 3. They had to have faith, also, and they did.
- B. Passed through the Red Sea as by dry land, 29
 - 1. Notice the faith of the Hebrews is mentioned with Moses’ faith.
 - 2. It is Moses’ faith that had the impetus to lead the people along and to trust him and God for their journey.
- C. Egyptians were drowned, 29
 - 1. The Egyptians thought they would do the same as the Hebrews did while the water was a wall on each side.
 - 2. But the Lord pulled down the waters upon the Egyptians, and they all died in the midst of the sea.
 - 3. The Egyptians had no faith in God; therefore, they perished.
- D. By their faith, the walls of Jericho fell down, 30
 - 1. Many amazing things can happen as a result of faith in God and in Christ.
 - 2. Moses had faith, and the Hebrew people had faith.

3. God rewarded that faith, not just as a result of their faith but also as a result of his divine plan for Israel according to his promise to Abraham, Isaac, and Jacob.
4. They marched around Jericho for seven days, and on the seventh day, as God said, the walls fell down by the power of God, not by might nor by power but by God's Spirit (Zech. 4:6).
5. He is the Lord of hosts. Hosts means many, many, many. The angels of God, being his ministers, serve him day and night at his discretion, so he, no doubt, commanded his army of angels to plunder the wall—and the wall came tumbling down.

Our faith also reaches far into the future so that we, too, will see God. Moses sinned a great sin against God, so he was not permitted to go into the promised land. But God continued to bless the Hebrews as they followed Joshua into Canaan and overtook and possessed the land according to the covenant that God made with Abraham, Isaac, and Jacob.

If our faith is real, we shall also see the culmination of our faith – 1 Peter 1:9 *Receiving the end of your faith, even the salvation of your souls.* Moses' faith did not reach into Canaan but into Heaven. He failed to enter Canaan, but he will fail to be in Heaven; for his faith looked beyond Canaan into a better land of rest.

Moses' faith was not in the world, its pleasures and its riches; but his faith was in Christ, and in that there is great reward: a heaven to gain and a hell to lose.

We are the children of God by faith says Galatians 3:26. Have you truly believe in Christ and his death, burial, and resurrection? You must in order to have God's reward of faith—eternal life.

Studies In Hebrews

The Expression Of Faith (Cont.)

Hebrews 11:31 – October 14, 2018

Lesson Twenty-Nine

Faith Expressed In Rahab The Harlot

Heb 11:31 *By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.*

I. RAHAB WAS A HARLOT

A. She Was A Harlot

1. We do not consider harlots to be nice people.
 - a. They are a scourge to our society and our culture.
 - b. The business of harlotry has been a business ever since time has been.
 - c. We read of men going in unto harlots many times in the Bible.
2. Her harlotry was in her past
 - a. Most Jewish commentators believe that Rahab was about 10 years of age when the Hebrews came out of Egypt.
 - b. She was about 51 when the spies met her at her home in Jericho.
 - c. These same commentators say that her harlotry was in her past life.
 - d. So, she was not a harlot at the time she met the spies but had a reputation of being a harlot from her past life, and the identification as a harlot stayed with her, no doubt, until she died.

B. She Was A Proselyte Jew

1. Jewish commentators also say that Rahab was a proselyte Jew.
2. That meant that she converted her beliefs and her life over to the God of the Jews.

C. She Was Saved By Grace Through Faith

1. If Rahab was genuinely saved (which we believe she was), she had to have been saved by grace through faith in the Messiah (Jesus).

2. God saves harlots just as he saves anyone who comes to him by faith.
3. It is interesting to note that Rahab may have distantly related to David the king.
4. It is difficult to know exactly how she was related, but she is at least in this kindly line.
5. One Scripture seems to teach that Rahab was David's great-grandmother, but this is very difficult to prove – Matthew 1:5 *And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; 6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;*
6. Our text says she *perished not with them that believed not . . .*
7. So that means that she believed.
8. It was grace that saved her soul, which salvation paved the way for the salvation of Israel as they came against Jericho to destroy it.

D. She Was Justified By Works

1. James 2:25 *Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?*
2. We are not saved by works, but our faith is justified by works.
3. John 15:14 *Ye are my friends, if ye do whatsoever I command you.*
4. Hebrews 11:31 *By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.*
5. As we do good works, doing these justifies the fact that we have genuine faith in Jesus Christ.

E. She Was Spared The Wrath of God

1. When the spies from Israel went into Rahab's house, that indicated that they knew who she was.
2. There had been, no doubt, some correspondence of some kind between Rahab and the leaders of Israel.
3. In Joshua Chapter 2 Rahab hid the spies away from the soldiers in Jericho for their protection.
4. She made the spies promise to save alive her and her family, for she said that she knew that God had given Jericho into the hands of Israel.

5. She hid the spies until a search was made in her house for the spies and did not find them.
6. Then, Rahab told them the best plan of escape, and that plan was a good one.
7. Joshua 2:18 *Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.*
8. Joshua 6:25 *And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.*

II. SUMMARY AND APPLICATION

- A. How is this faith in Rahab applied to our own lives?
- B. How does this affect us, and what can we learn from this?
- C. Let's go through the points that I have made.

1. She was a harlot
 - a. We were lost sinners. We have all sinned and come short of the glory of God (Romans 3:23).
 - b. We are depraved as lost people. We cannot save ourselves.
 - c. Romans 8:8 *So then they that are in the flesh cannot please God.*
 - d. Rahab's life was in ruins, and she kept her sinful reputation until she left Jericho and lived among the people of God.
 - e. But she did not remain a harlot.
 - f. 1 Corinthians 6:11 *And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*
2. She was a proselyte Jew
 - a. We are not proselyte Jews, but we are spiritual Jews.
 - b. Galatians 3:7 *Know ye therefore that they which are of faith, the same are the children of Abraham.*
 - c. Galatians 3:9 *So then they which be of faith are blessed with faithful Abraham.*

- d. Galatians 3:29 *And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*
 - e. Romans 2:29 *But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.*
3. Rahab was saved by grace through faith
- a. Ephesians 2:8-9 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.*
 - b. Romans 4:16 *Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,*
4. Rahab was justified by works
- a. Hebrews 11:31 *By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.*
 - b. Rahab's work of hiding the spies and helping them escape was a work of faith.
 - c. She believed that God had given her land to Israel, and her faith in Israel's God persuaded them by her work of deliverance to the spies.
 - d. Ephesians 2:10 *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*
 - e. We are saved, not by works, lest any man should boast; but we are justified before our fellow man by the good works that God works in us and we work it out in our lives.
 - f. Why does a dog bark? Because he is a dog.
 - g. Why does a duck quack? Because he is a duck.
 - h. Why does a Christian do good works? Because he is a Christian.
5. Rahab was spared the wrath of God upon Jericho
- a. Our text says: Hebrews 11:31 *By faith the harlot Rahab perished not with them that believed not, . . .*
 - b. One day God will bring upon this earth a great display of his ultimate wrath upon unbelievers.

- c. All believers will escape this wrath: Romans 8:1 *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*
- d. Luke 3:7 *Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?*
- e. 1 Thessalonians 1:10 *And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.*
- f. So, like Rahab, we have been delivered from God's wrath.
- g. She was delivered from the destruction of Jericho by Israel through her faith.
- h. She was also delivered from eternal wrath of God by her faith.
- i. We also are delivered from God's wrath by faith.
- j. 2 Corinthians 1:10 *Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us.*
- k. This is done by faith – are you a believer?

Studies In Hebrews

The Expression Of Faith (Cont.)

Hebrews 11:32-40 – October 28, 2018

Absent on 10-21-2018

Lesson Thirty

Faith Expressed By Many Saints

Heb 11:32-40 *And what shall I more say? for the time would fail me to tell of **Gedeon**, and of **Barak**, and of **Samson**, and of **Jephthae**; of **David** also, and **Samuel**, and of **the prophets**: 33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, 34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. 35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: 36 And **others** had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: 37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; 38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. 39 And these all, having obtained a good report through faith, received not the promise: 40 God having provided some better thing for us, that they without us should not be made perfect.*

I. THE FAITH OF GIDEON, Judges 6-7

- A. Gideon's Identity – Judges 6:11, Son of Joash. His name was also Jerubbaal, 7:1
- B. Gideon's Call – Judges 6:14, "Go in thy might, and thou shalt save Israel . . ."
- C. Gideon's Response – Judges 6:17, "Show me a sign."
- D. Gideon's Test For God – Judges 6:36-37; 39-40

- E. Gideon Had Too Many Men – Judges 7:2
- F. Gideon Wound Up With 300 Men – Judges 7:6
- G. Gideon Shouted in battle “The sword of the Lord and of Gideon” Judges 7:18, 20
- H. Gideon Had Victory – Judges 7:21
- I. This was all done by faith in the Lord.

II. THE FAITH OF BARAK, Judges 4

- A. Deborah was a prophetess and judged Israel, Judges 4:4
- B. Barak was son of Abinoam, Judges 4:5
- C. Barak was called by Deborah to fight against Sisera, the captain of Jabin’s army, 4:7
- D. Barak was willing to go if Deborah went with him, 4:8-9
- E. Deborah prophesied that a woman would deliver Israel.
- F. In the heat of the battle, Sisera got out of his chariot and fled away on foot, 4:15
- G. Sisera went into the tent of a woman named Jael, 4:17
- H. Jael killed Sisera, 4:21
- I. Israel, through Barak’s faith and efforts, had a great victory, 4:24
- J. Then Deborah sang a song: Judges 5. In this prayer (5:20) Deborah sang these words: “They fought from heaven; the stars in their courses fought against Sisera.

III. THE FAITH OF SAMSON, Judges 13-16

- A. Samson Born, Judges 13:24-25
- B. Samson Married, 14:2. The Bible does not give her name, and she was killed by the Philistines, 15:6.
- C. Samson Married Delilah, Judges 16:4
- D. Delilah conspired against Samson, and Samson fell into sin, Judges 16:17
- E. Samson, as a prisoner of the Philistines, prayed to God, Judges 16:28.
- F. Samson died with the Philistines, Judges, 16:30
- G. This shows Samson’s faith in God to deliver Israel from their enemies.

IV. THE FAITH OF JEPHTHAH, Judges 11

- A. Jephthah was the son of a harlot, 11:1
- B. Jephthah was cast out of his house by his brothers, 11:2
- C. In a battle against the Ammonites, his brothers sent for him, 11:5
- D. His faith is expressed in his giving credit to God for Israel's victory over the Ammonites, 11:23
- E. His faith is also expressed, in an unbelievable way, through his making a vow to the Lord that he would give whatsoever first came through the door of his house as a burnt offering to God. His daughter came through the door, and he kept his vow to the Lord. He realized that a vow of God MUST be kept. Even his daughter agreed that it must be kept
- F. Yes, I know that is a strange way to express faith, but in this case it did; and Jephthah is in the faith chapter of Hebrews 11 because of it.
- G. The Spirit of God came upon Jephthah, Judges 11:29

V. THE FAITH OF DAVID, 1 Samuel 17

- A. We know David as the little boy who kept the sheep, a shepherd, 17:14
- B. We know him as the young man who fought the great giant, Goliath, 17:50
- C. We know David as the composer of most of the songs in the book of Psalms, Israel's hymn book.
- D. We know David as the one who committed adultery and suffered for it for the rest of his life.
- E. David was the one who murdered Bathsheba's husband so he could have her for himself.
- F. We know that the baby born of adultery died in infancy.
- G. We know David as the man after God's own heart, who confessed and repented of his sin, Psalm 51; 1 Samuel 13:14
- H. His faith is shown in the fact that, though he sinned greatly against God, he confessed and repented and served the Lord.

VI. THE FAITH OF SAMUEL, 1 Samuel 1

- A. We know Samuel as the little boy in the temple who heard the voice of the Lord three times and answered the Lord the third time.
- B. We know him as a prophet of Israel.
- C. We know that he grew in favor with the Lord and with men, 1 Samuel 2:26
- D. We know that Samuel anointed Saul to be king over Israel, 1 Samuel 10:1
- E. Samuel expressed his faith by being a great prophet and serving the Lord throughout his life.

VII. THE FAITH OF THE PROPHETS

- A. Now to save time and space, the writer sums up all the prophets from Samuel to John the Baptist in one swoop.
- B. They were all faithful to the Lord, though fleshly, earthly, and in the world, weak in the flesh and in need of God's mercy and grace.
- C. They expressed their faith in being faithful in hearing God and then preaching to Israel what God had said in truth, even though many people did not believe their prophecies.

VIII. THE FAITH OF OTHERS, Hebrews 11:36

- A. The "others" are the many who cannot be listed for time and space.
- B. Many, many people were faithful, just as these ones whom we have considered today.
- C. The writer did not desire to leave out anyone, so he includes "others."
- D. There are many even in the many years following these great witnesses who have been faithful to the Lord, even in our present day, who could be included in this list of faithful servants of God.

IX. BUT THEY DID NOT RECEIVE THE PROMISE, 11:39

- A. Israel had received many promises, but they had not received "the promise."
- B. It was not until Jesus, the Messiah, came to die for their sins that they would receive the promise of salvation and eternal life.
- C. Their promises were only "shadows of good things to come."
- D. There is also a promise that God has not yet given to any of his saints.

- E. This promise is expressed best, I think, in . . .
- F. 1 Timothy 4:8 *For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.*
- G. Hebrews 9:15 *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.*
- H. So, then, the Old Testament saints will not be made perfect without us (verse 40).
- I. Faith in Jesus Christ gives a promise, a promise that God has kept sure from the beginning of time, and that is life eternal both now and at the coming of Jesus Christ.
- J. Our life in Christ now and our life in Christ to come are the same life.
- K. When that life begins, it never ends. It is the same promise: “the life that now is, and of that which is to come.”
- L. Jesus came as a Redeemer for all who will come to him in faith, believing that he lived a perfect life, died a perfect death, suffered for our sins, and resurrected the third day according to the Scriptures.
- M. If you are not saved today, under God’s conviction, knowing your need of a Savior and being sorry for your sins against a holy God, repent and believe the Gospel today and be saved forever.

Studies In Hebrews

Practical Issues #1

Hebrews 12:1-4 – November 4, 2018

Lesson Thirty-One

Chapel Hill Baptist Church, Nicholasville, KY

December, 2018

Verbs That Count

I. INTRODUCTION TO THIS SECTION, Chapters 12-13

A. First Eleven Chapters

1. The first eleven chapters of Hebrews we can call the “theological” portion of the book.
2. In these chapters we have considered several doctrines from salvation by grace to eternal security to the eternal rest of believers.

B. Chapters 12–13 This section is considered the “practical” portion of the book.

1. Now we are going to consider what the theological teachings produce.
2. Doctrine produces action.
3. So this first lesson from the practical portion I am calling “**Verbs That Count.**”

II. THE WORD “SEEING,” 1

A. No Greek Word For “Seeing” (Since-Adverb)

1. There is no separate Greek word for the word “seeing,” which is a participial verb.
2. Here the word is supplied by implication and can be thought of the same as the word “since.”
3. So this word is not actually a verb but an adverb and introduces an adverbial clause.

B. “We Also”

1. This phrase “we also” is here to include us with “these all” in Hebrews 11:39 *And these all, having obtained a good report through faith, received not the promise:*
2. The people living in the Old Testament period of time had these witnesses to encourage them, and “we also” have them as witnesses today to encourage us to be faithful in our work for the Lord.
3. “These all,” and “we also.” We all shall receive “the promise” together.
4. As we have mentioned before, it is said in 1 Thessalonians 4:17 *Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*

C. We can see a great cloud of witnesses, these who have gone on before us and have been faithful unto death to serve the Messiah, Jesus Christ.

D. They were faithful; we also should be faithful. That is the message.

III. THE FIRST VERB IS “LAY ASIDE,” 1

A. This word is translated in Colossians 3:8 *But now ye also **put off** all these; .*
..

B. We are to “lay aside” or “put off” the weight.

1. When professional runners, as they did in the Roman Empire, practiced for the final contest, they would wear weights as they ran.
2. When the final contest came, they would remove the weights so they could, you might say, “run like the wind.”
3. Modern runners use weights on their ankles and sometimes on their wrists to gain muscle strength. There are pros and cons about how much weight to use and when to use the weights.
4. But when in competition, all weights are removed.

C. We have some weights to remove just as those saints in Hebrews did.

D. If we keep the weights on, we cannot run to the glory of the Lord.

E. In the passage we just read, we can find what some of these weights are: Colossians 3:8 *But now ye also **put off** all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.*

1. Anger, wrath, and malice are not the same, but they are in the same category. Anger begins in the heart, wrath builds up from anger, then

malice is the carrying out of the anger and wrath that has built up in the heart and mind. We need to put these off.

2. Blasphemy and filthy communication are not the same, but they are in the same category. Blasphemy and filthy communication both come from the mouth. We know from James that the tongue is a little member:
 - a. James 3:5-6 *Even so the tongue is a **little member**, and boasteth great things. Behold, how great a matter a little fire kindleth! 6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.*
 - b. James 3:8 *But the tongue can no man tame; it is an unruly evil, full of deadly poison.*

F. This weight is “the sin that doth so easily beset us.”

G. This word “and” can be in the ascensive use, which would be “the weight, even the sin.”

H. So the weight is sin, and all the above-mentioned items are all sin, and there are others listed in other Scriptures.

I. The Greek word for “beset” is EUPERISTATOS and means literally “to stand around” as though our sin is standing close by us inviting us to participate in it. The base word in Greek is HISTEIME, and it can mean “to weigh out money in a balance.”

J. The intimation is “How much are you willing to pay for the sin that is begging us to participate?”

K. That sin nags at us and works on our emotions and our will to come and perform that besetting sin.

L. But we must put it off and lay it aside, which many people cannot do, and then sin costs them more than they want to pay and keep them longer than they want to stay, as the song says.

IV. THE SECOND VERB IS “RUN,” 1

A. The phrase is “let us run,” which is present active and says “let us keep on running.”

B. “Let us run” is also subjunctive, which means “that we might run.”

C. In other words, let us lay aside the weight that we might run with patience the race that is set before us.”

1. God has set the race.

2. The race is a “course” for Paul: 2 Timothy 4:7 *I have fought a good fight, I have finished my course, I have kept the faith:*

D. We have a goal before us, a race, a course to run. Let us run it.

V. THE THIRD VERB IS “LOOKING,” 2

A. We have the word “seeing” in verse one, and here in verse two we have the word “**looking**.”

1. So we look at the great crowd of witnesses in Hebrews 11 and think of their lives and their faith, and then, as one commentator says, “Fix your eyes on Jesus,” after a glance at “the cloud of witnesses,” for he is the goal.” (Robertson’s Word Pictures)

2. So we look at the witnesses; then we look away to Jesus and to follow him, making him our goal, his righteousness in us, his beauty before us, his work through us.

3. As we run, we look to Jesus.

4. “The man who knows that God is at the end of the road will make all life a preparation to meet him.” -William Barclay

B. The Author

1. Our Author is the originator of all things: Hebrews 2:10 *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.*

2. One writer said that he is our pioneer.

a. “Dictionary.com” defines the word pioneer as: “a person who is among those who first enter or settle a region, thus opening it for occupation and development by others, one who is first or among the earliest in any field of inquiry, enterprise, or progress”

b. If Christ had not first entered into your heart, you never would have believed. He conquered your heart and soul. He won the victory and became your Savior.

- c. He is the first-begotten: Hebrews 1:6 *And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.*
- d. He is the firstfruits of the resurrection: 1 Corinthians 15:23 *But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.*
- 3. He produced our salvation from first to last, so, then, "salvation is of the Lord" (Jonah 2:9).
- 4. So, we must look to the author of our salvation (the author of our faith).

C. The Finisher

- 1. The Greek word for "finisher" is from the basic word "tele," which literally means "the end."
- 2. Remember when Jesus said "It is finished"? That was the end of his fulfilment of the prophecies about his work on earth. It was the end of the prophecies of the coming of the Messiah. It was the end of the mystery which donned the content of Old Testament Scriptures, for they spoke of Christ, he is come as the Finisher.
- 3. Here the idea is that we are looking to Jesus, who is the beginning of our faith and the end of our faith.
- 4. In theology we call this *perseverance*.
- 5. When God through the Holy Spirit and by the work of Christ in his substitutional death and resurrection put faith in us as a gift, he holds that gift unto the end.
- 6. Remember again Philippians 1:6 *Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:*
- 7. Faith is a work of God from the beginning to the end. There is no temporary faith with Christ. It is a "believing to the saving of the soul." Hebrews 10:39 *But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.*

D. Jesus' Work is described in 12:2

- 1. Saw the coming joy
- 2. Endured the cross
- 3. Despised the shame

4. Set down at the right hand of God

VI. THE FOURTH VERB IS “CONSIDER,” 3-4

- A. This word “consider” is a comparison. We could say “compare him.”
- B. With what? Compare him with those who would make us resist unto blood, verse 4.
- C. Which makes believers “faint in their minds.”
- D. Verse 4 says that we have not yet resisted against blood, as did Jesus, while we were striving against sin.
- E. Jesus strove against sin and won, but we are brought to judgment, because we are fallen and sinful creatures.
- F. So, we are to consider Jesus as we strive against sin so that we may not “faint in the way.”
- G. When we compare him, we realize, as this book tells us, that Jesus is . . .
 - 1. Better than the angels, 1:4
 - 2. Better than man, 2:6-9
 - 3. Better than the tabernacle, 9:11
 - 4. And many more. He is the Greater and Better One
- H. So, when we compare him to anything, he is always better.

VII. CONCLUSION

- A. So we are to
 - 1. Lay Aside the weight, the sin that easily besets us
 - 2. Run with patience the race that is set before u.
 - 3. Look unto Jesus, because he is the author and finisher of our faith and our Great Witness.
 - 4. Consider him who endured the contradiction of sinners and won the battle, bruising Satan’s head with the fatal blow against his claim to us through our sins.
 - 5. An additional verb will be considered in detail more next time, which is “despise not the chastening of the Lord.”
- B. These we are to do as we run the race.
- C. Many people are not even in the race.

- D. Jesus set the race before us when he saves us by his grace.
- E. He is responsible for our regeneration and the keeping of our souls
 - 1. 1 Peter 4:19 *Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.*
- F. It is our responsibility to run the race with complete confidence and dependence upon Jesus, to whom we should look with complete assurance that he will do as he promises.
- G. One day we may have to strive against sin to the point of resisting unto blood.
- H. If or when that comes, will we be read to defend the things that we say we believe, and will we be able to give a good testimony as those people in Hebrews did so that we may be a great crowd of witnesses to those who are here after we leave?
- I. What will be our legacy? Will our children and our friends and the people around us have a memory of our faithfulness to the Lord?
- J. Now, get in the race! Then lay aside, run, look, and consider, and then despise not the chastening of the Lord.
- K. You enter the race by faith in Jesus' shed blood: his death on the cross, his burial, and his resurrection. May God give you grace to trust him today.

Studies In Hebrews

Practical Issues #2

Hebrews 12:5-12 – November 11, 2018

Lesson Thirty-Two

The Chastening Of The Lord

I. REMEMBER THE CHASTENING OF THE LORD, 5

A. The Jews Seem To Have Forgotten, 5

1. Proverbs 3:11-12 *My son, despise not the chastening of the LORD; neither be weary of his correction: 12 For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth.*
2. They were not reading their Bibles or, in those days, were not listening to the reading of the Bible regularly.

B. God Speaks As Unto Children

1. Chastening, or discipline, is a family affair.
2. You should not discipline others' children.
 - a. Verse 5: "children" and "son"
 - b. Verse 6: "son"
 - c. Verse 7: "sons" and "son"
 - d. Verse 8: "sons"
3. These are God's children to whom he is speaking.

C. We are not to despise his chastening of the Lord as if to say, "Why is God doing this to me?" This I fatherly chastening, not judgment by vengeance.

D. We are not to faint when God chastens us.

1. We faint when we just do what we call "give up."
2. We have little or no faith in what God is doing.
3. We quit working in God's vineyard and settle down in the wicked world.
4. Despising God's chastening is a temptation from Satan to turn away from our faithfulness to Christ.

5. God rebukes us for our sins; he convicts us and humbles us before his majesty so that we will see ourselves as nothing and God as everything.

II. REGARD THE LOVE OF GOD TO HIS CHILDREN, 6

- A. "Whom the Lord loveth he chasteneth"
- B. "Every son that he receiveth"
- C. If God did not love us as his children, then he would not chasten us.
 1. Sometimes we think too little of the love of God.
 2. Romans 5:5 *And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*
 3. Romans 8:39 *Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*
- D. If God does not chasten you, then he does not love you.
- E. So, this love of God is a love that he has specially to his redeemed children.
- F. He chastens only whom he loves. Others he does not chasten.
- G. He loves us with an everlasting love.
 1. Jeremiah 31:3 *The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.*

III. ENDURING CHASTENING FROM GOD, 7

- A. Enduring Chastening
 1. If we endure (or to live through or persevere through) chastening,
 2. Then he deals with us as sons, true sons, sons who will not hate God for his chastening them.
 3. Some chastening is hard to endure.
 4. It's hard to sit in the corner for a long period of time.
 5. It's hard for some young people when their cable TV or their internet is cut off from their use.
 6. Sometimes God's chastening is hard, but we must endure it if we are really his children.
- B. Nature of Chastening
 1. It is a natural thing for a loving father to chasten his sons (children).

2. It is expected by the children that the father or mother will discipline them.
3. God chastened Israel many times, sometimes softly, sometimes harshly.
4. Once the chastening hand of God took Israel captive to a foreign country for 70 years, and they had to endure that, which was very hard.
5. See how they felt under the chastening hand of God:
 - a. Psalm 137:1 *By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. 2 We hanged our harps upon the willows in the midst thereof. 3 For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. 4 How shall we sing the LORD'S song in a strange land?*

IV. WITHOUT CHASTENING, 8

A. The Good Existence

1. What if God never chastened you? Wouldn't that be a wonderful existence?
2. You would never need to worry about the Lord's hand of discipline coming your way.

B. The Bad Thought

1. If you are without discipline, then you are really his son.
2. Because ALL are partakers of God's chastening hand.
3. If you are without chastening, then God is not your Father.

V. COMPARING MAN'S DISCIPLINE WITH GOD'S DISCIPLINE, 9-12

A. We Gave Reverence To Our Earthly Fathers, 9

1. Our fathers have corrected us in different ways, yet we love and respected them.
2. But we should "much rather" be in subjection to the Father of spirits.
3. Earthly fathers are fathers "in the flesh," but God is the Father of our spirit.
4. Our spirit life is more important than our fleshly life.

B. Pleasure Or Profit, 10

1. Earthly in-the-flesh fathers chasten for their own pleasure; in other words, it was whatever they thought the discipline should be. Sometimes it was not to our profit but to our father's pleasure.
2. But God disciplines his children for their *profit*.
 - a. This profit is so that we may live a holy and righteous life in him.
 - b. We are to be partakers of "his holiness," not our own or our fathers' holiness.
3. Remember what Jesus said in Matthew 10:37 *He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.*
4. In other words, if you do not love the Lord more than your family, then you are not his child, and he will not discipline you.
5. But that does not mean that you cannot be saved, because Jesus is in the saving business.

C. No Pleasure In Chastening, 11

1. Don't believe you parent when he or she says, "This hurts me more than it hurts you."
2. That may be true, but it certainly does not hurt in the same place.
3. Certainly chastening is not pleasant. Verse 11 says that it does not seem to be joyous.
4. During discipline you don't usually say, "Boy, we really are having fun now."
5. Discipline is grievous, sadness and sorrow.

D. But The Fruit Is Peaceable, 11

1. Psalms 30:5 *For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.*
2. God chastens us so that afterward we will feel and know his peace that passes all understanding (Phil. 4:7).
3. Real righteousness will be produces through discipline.
4. It makes us more like him.

E. Encourage One Another, 12

1. Verse 12 tells us to "lift up the hands which hang down."

2. Hands that hang down in depression, disillusionment, and despair. Discipline sometimes will bring that to a child of God.
3. This is the reason for a local church: so that we can lift up the hands that hang down and the knees that are feeble from the stress of God's discipline.
4. If we are too harsh on people who are going through God's discipline, we may turn them away from the church to the world for comfort. Then they become acquainted more with the world and trust the world more than the church.
5. We must ask God for wisdom as to how to do this.
 - a. Six times in 1 John, John uses the phrase "love one another."
 - b. 1 Peter 1:22 *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:*
 - c. 2 Corinthians 13:10 *Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.*
 - d. 1 Corinthians 14:3 *But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.*

Studies In Hebrews

Practical Issues #3

Hebrews 12:13-17 – November 25, 2018

Lesson Thirty-Three

Following The Right Path

Heb 12:13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

Heb 12:14 Follow peace with all men, and holiness, without which no man shall see the Lord:

Heb 12:15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

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

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

I. MAKE STRAIGHT PATHS, 12:13

A. Making Of The Paths, 13a

1. How do we make the paths straight?
 - a. Matthew 7:14 *Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.*
2. God has already made the path straight, but many walk a crooked path.
 - a. Isaiah 42:16 *And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.*
3. We make the path straight, or we stay in the straight path, when we stay in that perfect path that God has provided for every believer.

4. We stay in that path through the TRUTH.
 - a. John 3:21 *But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.*
5. The word of God is the light through which we can see the light of truth and the path to follow.
 - a. Psalm 119:105 *Thy word is a lamp unto my feet, and a light unto my path.*
6. As the word, the Bible, shows us the way, then we should follow that way and remain faithful to God without wavering.

B. Misstep In The Paths, 13b

1. Men can lead us astray from the straight path.
 - a. Ephesians 4:14 *That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;*
2. “Lest the lame be turned out of the way” means that, when we sway from the straight path, then we go astray and sin against God’s truth.
3. Because by the “sleight of men and cunning craftiness” men wait to deceive us.
4. Yes, true believers can fall into error and can be ruined by sin and strongly affected by their neglect to stay on the straight path.

C. Mending In The Paths, 13c

1. But we must remember that, even though we as God’s children have sinned, there is forgiveness to us.
2. There is healing, and the stronger believers should help the saints in error to heal from their bruises.
3. Adam Clarke says “where are stones, briers, and thorns, by which you will be inevitably lamed.”
4. Then, an effective witness for the Lord has returned to the straight path; and, even though a sin may have lifelong consequences, that does not mean that the person who goes astray can never be an effective witness for the Lord.
5. He must be healed of his lameness.

II. FOLLOW PEACE AND HOLINESS, 12:14

A. Following Peace With All Men, 14a

1. We must look for and pursue peace
 - a. Psalm 34:14 *Depart from evil, and do good; seek peace, and pursue it.*
 - b. Romans 12:18 *If it be possible, as much as lieth in you, live peaceably with all men.*
2. We should not make people angry with the Gospel
3. We should keep peace with every kind of person with no partiality and with the same divine love that God has shed abroad in our hearts.

B. Following Holiness, 14b

1. We have been made perfectly holy spiritually upon our regeneration by the grace of God.
 - a. Ephesians 4:24 *And that ye put on the new man, which after God is created in righteousness and true holiness.*
2. But this pure holiness should be expressed in our lives as we are sanctified by the word of God daily.
 - a. John 17:17 *Sanctify them through thy truth: thy word is truth.*
3. We have fruit unto holiness.
 - a. Romans 6:22 *But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.*
 - b. 2 Corinthians 7:1 *Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*
 - c. 1 Thessalonians 3:13 *To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.*

III. LOOKING DILIGENTLY, 12:15

- A. The word *looking* is taken from the word EPISCOPOS, which is the Greek word translated Bishop in the Bible.
- B. As a result, some commentators think this is referring to the pastors, overseers of men's souls, keeping them on the straight and narrow path.

- C. But it seems to be more appropriate to refer this word to the several members of a local church, that they look around among them and be concerned about the walk of those who profess to be believers.
- D. The “root of bitterness” can spring up and trouble the church; and it does from time to time.
 - 1. When Simon the Sorcerer desired the gifts that the apostles had, we notice these words in Acts 8:23 *For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.*
 - 2. Believers are not to get into these situations. Sometimes believers get caught in the “bond of iniquity.”
- E. In this *many are defiled* with sin and heresy. The devil especially loves to get believers caught up in heresy, false doctrine, and will do all he can to persuade us to turn from the truth to false doctrine.
- F. But the case is not hopeless
 - 1. James 5:19 *Brethren, if any of you do err from the truth, and one convert him; 20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.*

IV. THE PROFANITY OF ESAU, 16-17

A. Esau’s Profanity Defined, 16

- 1. Here the Bible calls Esau a *fornicator* and a *profane person*.
 - a. Fornication
 - (1) John Gill says the first description (fornicator) is a sin against the Second Commandment (thou shalt not make unto thee any graven images) and is also a sin against his own body (1 Corinthians 6:18).
 - (a) 1 Corinthians 6:18 *Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.*
 - (2) Paul says we are not to eat the Lord’s Supper with fornicators:
 - (a) 1 Corinthians 5:11 *But now I have written unto you not to keep company, if any man that is called a brother be a*

fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

b. Profanity

- (1) A profane person is a person who thinks of only earthly thing, never heavenly and spiritual things.
- (2) Gill says this sin is against the First Commandment (thou shalt have no other gods before me).
- (3) He expressed his profanity, or his vanity, toward God in thinking little of what God had given him in his birth: his birthright.
- (4) Being the oldest son, he had right to a double inheritance and also headship of the family.
- (5) He sold it cheaply. One morsel of bread, or we would say “a piece of bread.”
- (6) This means that he thought little of God and all that had to do with God.

B. Esau Found No Repentance, 17

1. Some think that Esau sought repentance in his own heart and could not find it, but that is not the nature of a lost man.
2. Rather, he sought the repentance of his Father, that he would or could give him his rightful birthright that he should have by birth.
3. But Isaac did not repent to change the things that had taken place.
4. Isaac knew that God had wrought this out and that it was God’s doing, and there is no repentance with God. His plan is never changed.
5. Esau, no doubt, went to his father with many tears, begging him to change and reverse what had happened, but Isaac did not and could not.

V. CONCLUSION

- A. In our text, verses 13-15 encourage us to be faithful to the Lord and never waver toward sin and false doctrine, to stay on the straight path; and, when we go to one side or another, we are to be healed by our brothers and sisters in Christ. Faithfulness is stressed in these verses.
- B. In verses 16-17, we are to understand that some people are not genuinely saved; they do not have God’s pure righteousness.

- C. If a person can turn to idols and imagine a vain thing, then he is not God's child, and he will not be chastened of the Lord; neither will he enter into heaven, because he is an enemy and an alien of God
- D. James says clearly: James 4:4 *Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.*

Studies In Hebrews

Practical Issues #4

Hebrews 12:18-24 – December 9, 2018

Lesson Thirty-Four

What Have We Come To?

Heb 12:18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

Heb 12:19 And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:

Heb 12:20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

Heb 12:21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

Heb 12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

Heb 12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

Heb 12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

I. WE HAVE NOT COME TO MOUNT SINAI, 12:18-21

A. Description Of Mount Sinai, 18-19

1. Might be touched

- a. This means that it was a worldly, a physical mountain.
- b. Mount Sinai was a mountain or range that is sometimes called Horeb. This is where Moses received the commandments from God.

- c. The peak where Moses read the law to the children of Israel is said to be *er Rahah*, from which could be read or spoken anything in a normal voice and could be heard below, a plain “By actual measurement it contains over 2,000,000 square yards, and with its branches over 4,000,000 square yards, so that the whole people of Isr’l, two million in number, would find ample accommodations for seeing and hearing. In addition to this, the air is wonderfully clear, both for seeing and hearing. Dean Stanley says that ‘from the highest point of Ras Sufsafeh to its lower peak, a distance of about 60 feet, the page of a book distinctly but not loudly read was perfectly audible.’ It was the belief of the Arabs who conducted Niebuhr that they could make themselves heard across the Gulf of Akabah,” (kingjamesbibledictionary.com).
 - d. The mountain was a physical mountain. We read in verse 20 – *And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:*
 - e. Exodus 19:12 *And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:*
2. Burned with fire
- a. Exodus 19:18 *And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.*
 - b. Deuteronomy 4:11 *And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.*
3. Unto blackness, and darkness, and tempest
- a. Exodus 19:16 *And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, . . .*
 - b. This darkness depicts the darkness of the law, how that there is no life in the law but only death –
 - (1) Galatians 3:21 *Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.*

- (2) Galatians 3:24 *Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. 25 But after that faith is come, we are no longer under a schoolmaster.*
- c. Mount Sinai was a fearful place, for it was God's holy law that was being given, and man Israel had not been fitted by nature to receive these holy commandments.
 - (1) Romans 7:12 *Wherefore the law is holy, and the commandment holy, and just, and good.*
- d. We cannot have life through the law, through the works of the flesh, but only by the Spirit of God –
 - (1) Romans 8:1-4 *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*
- 4. Sound of a trumpet
 - a. Exodus 19:16b – . . . *and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.*
- 5. Voice of words, 19a
 - a. Exodus 20:1-3 *And **God spake all these words**, saying, 2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. 3 Thou shalt have no other gods before me.*
Then he goes on with 10 commandments.
 - b. Hebrews 2:1-3 *Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. 2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; 3 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;*
- B. The Repercussions Of Mount Sinai, 19b-21
 - 1. Did not want to hear any more

- a. How did this awful place connect with Israel, the people of God?
 - b. They were put under God's law at birth, but now he has verbalized his law in a concise 10-rule set of commandments.
 - c. 19b – *which voice they that heard intreated that the word should not be spoken to them any more*
 - d. When they heard the commandments of God read to them, they feared, stopped their ears, hoping not to hear any further commandments due to the powerful holiness that was in God's words spoken to them.
2. They could not endure the commandments, 20a
 - a. It was not that they disrespected God for his commandments.
 - b. It was merely that the commandments were far above their ability to obey.
 - c. Thus is the law. God's law is far above what we can obey; thus, salvation cannot be by the law, or good works. It must be by grace.
 3. Even if an animal touched the mountain, it was to be killed due to God's holiness, 20b
 4. Even Moses, God's man for the time, a chosen man of God and a great leader of Israel, a prophet of God, feared and quaked (shook in his boots).
 5. This is the severity of the Old Testament Law. Its purpose is to manifest our sin, not to forgive our sin. It is to show us the exceeding sinfulness of sin.
 6. Paul says in Romans 7 that, even though the law is holy, just, and good; its purpose is that sin might become exceeding sinful: Romans 7:13 *Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.*
 7. Joshua said in Joshua 24:19 *And Joshua said unto the people, Ye cannot serve the LORD: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins.*
 8. That is Mount Sinai.

II. WE HAVE COME TO MOUNT ZION, 12:22-24

A. The Description of Mount Zion

1. City of the living God, 22

a. This is the city of God to which Abraham looked

- (1) Hebrews 11:10 *For he looked for a city which hath foundations, whose builder and maker is God.*
- (2) Hebrews 11:16 *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.*
- (3) Hebrews 13:14 *For here have we no continuing city, but we seek one to come.*
- (4) Revelation 3:12 *Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.*
- (5) Revelation 21:2 *And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. – Revelation 21:10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, – Revelation 21:14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.*

2. The Heavenly Jerusalem, 22

a. The city of the living God and the heavenly Jerusalem are the same city.

- (1) Revelation 3:12 *Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.*
- (2) Revelation 21:2 *And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*

3. To an innumerable company of angels, 22

- a. 2 Thessalonians 1:7 *And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,*
 - b. Angels are messengers of God to serve in carrying out the providence of God in heaven and in earth.
 - c. Matthew 6:10 *Thy kingdom come. Thy will be done in earth, as it is in heaven.*
 - d. These angels cannot be numbered. It was once asked how many angels could sit on the point of a needle.
 - e. That was only a theological play on ideas. It was more philosophy than theology.
 - f. But we do not that the angels cannot be numbered by man, although God has numbered them and knows every one of them.
4. To the general assembly and assembly of the firstborn (ones), 23
- a. Every believer's name is written down in the book of life and is known by God.
 - b. When we are born again, we become citizens of heaven:
 - (1) Philippians 3:20 *For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:* The word "conversation" means citizenship.
 - (2) Hebrews 11:13 *These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.*
 - c. So we as believers are numbered with those who have gone to heaven before us.
 - d. Then one day we shall all meet there with Christ, and we will be one *general assembly* of the citizens of heaven, the firstborn ones, the saved.
 - e. This *general assembly* is like a whole town coming together to hear the news. Our news will be good when we stand before Christ as our Savior and Lord and will submit ourselves to him in honor and praise forever.
 - f. This is Mount Zion
5. To God the judge of all
- a. What an honor it will be to stand before the judge of all the earth (Gen. 18:25).

- b. God will judge both saved and lost, but our judgment will be for rewards, not for condemnation. That is another message.
- 6. To the spirits of just men made perfect.
 - a. Our believing spirits are saved from condemnation (Rom. 8:1)
 - b. Our bodies are not made perfect.
 - (1) 1 Corinthians 15:19 *If in this life only we have hope in Christ, we are of all men most miserable.*
 - (2) There is a hope fulfilled, which will not then be hope but will be sight. We hope only for those things which we cannot see – Romans 8:24 *For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?*
 - c. So we will be among those who have been made perfect in every way to be like unto the Lord Jesus Christ – 1 John 3:2 *Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*
- 7. To Jesus, our mediator, 24
 - a. 1 Timothy 2:5 *For there is one God, and one mediator between God and men, the man Christ Jesus;*
 - b. Hebrews 9:15 *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.*
 - c. Hebrews 12:24 *And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.*
- 8. To the blood of sprinkling, 24
 - a. This blood is Jesus' blood, which flowed down from Calvary as Jesus hung on the cross and shed his precious blood for our sins.
 - b. When one comes to Jesus, he must come to his blood.
 - c. Revelation 1:5 *And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,*
 - d. This blood speaks better things than that of Abel.
 - (1) Abel's blood spoke to God from the ground.

- (2) Jesus' blood speaks to us through the cross.
e. This is Mount Zion

III. CONCLUSION

- A. Have you come to Mount Sinai or Mount Zion?
1. You must come to both; first, Mount Sinai, which show you your sins and how exceeding sinful they are.
 2. Then to Mount Zion, which has the "law of the Spirit of life in Christ."

There is a fountain filled with blood
Drawn from Emmanuel's veins.
And sinners plunged beneath that flood
Lose all their guilty stains.

And now we draw near to the throne of grace,
For His blood and the Priest are there;
And we joyfully seek God's holy face,
With our censer of praise and prayer.

The burning mount and the mystic veil,
With our terrors and guilt, all gone;
Our conscience has peace that can never fail,
'Tis the Lamb on high on the throne.
(H. A. Ironside)

Studies In Hebrews

Practical Issues #5

Hebrews 12:25-29 – December 16, 2018

Lesson Thirty-Five

Him That Speaketh

Heb 12:25-29 *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: 26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. 27 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. 28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: 29 For our God is a consuming fire.*

I. REFUSE NOT HIM THAT SPEAKETH, 25

A. Jesus Is Speaking, 25

1. The word *speaketh* is a present tense verb.
2. It means that Jesus “is speaking.” He has always been speaking since the foundation of the world.
3. Colossians 1:15-17 *Who [Jesus] is the image of the invisible God, the firstborn of every creature: 16 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: 17 And he is before all things, and by him all things consist.*
4. Jesus is the one who spoke in the beginning saying “Let there be light, and there was light.”

5. John 1:3 *All things were made by him; and without him was not any thing made that was made.*
6. Hebrews 1:1-2 *God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 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;*

B. Moses Spake On Earth, 25

1. God spoke to Moses, and Moses spoke to the children of Israel.
2. When Moses received the commandments from God on Mt. Sinai, it is said that he spoke them.
3. Verse 25 says *For if they escaped not who refused him that spake on earth.* This was Moses' speaking through the commandments of God and in leading the children of Israel through the desert.
4. Exodus 35:4 *And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the LORD commanded . . .*
5. If the children of Israel refused to believe him, they would not escape God's judgment upon them for their disobedience.

C. There Is One Who Speaks From Heaven, 25

1. Verse 25 – *much more shall not we escape, if we turn away from him that speaketh from heaven.*
2. It is Jesus who speaks from Heaven.
3. Jesus says in John 5:30 *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.*
4. But we must "much more" listen to what Jesus says than what God's commandments say to us, for it is through Jesus' words that we have life.
5. John 12:48 *He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.*

II. SHAKING THE EARTH AND HEAVEN, 26

A. Moses' Words Shook The Earth

1. Exodus 19:18 *And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.*
2. This was a horrible manifestation of the power, greatness, and holiness of God.
3. God's word through Moses was a serious word, so much so that it shook the earth.

B. God Promised Another Shaking

1. Haggai 2:6 *For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;*
2. Jesus will again shake the earth, but he will also shake the heavens (stars falling, etc.)
3. This is to be done "once more," which means that it will be the last shaking the earth and heavens will experience.

III. SOME THINGS CANNOT BE SHAKEN, 27

A. It Will Be Only A Little While

1. Hebrews 10:37 *For yet a little while, and he that shall come will come, and will not tarry.*
2. Again we read Haggai 2:6 *For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;*

B. He Will Remove The Things That Are Shaken

1. Matthew 24:35 *Heaven and earth shall pass away, but my words shall not pass away.*
2. 2 Peter 3:10 *But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.*
 - a. The heavens we know today will pass away.
 - b. The elements (air, fire, water, earth, etc.) will melt with fervent heat.
 - c. The works shall be burned up.
 - (1) The works of nature as we know them today.
 - (2) The works of man

- d. 2 Peter 3:7 *But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.*

C. The Things That Cannot Be Shaken Will Remain, 27

1. The kingdom of God
2. The priesthood of God
3. The salvation of the soul
4. The love that is everlasting
5. God, Christ, and the Holy Spirit, which are forever.
6. All temporary things will be destroyed, and only eternal things will be left.

IV. GOD'S KINGDOM NOW IS ETERNAL, 28-29

A. We Are Receiving A Kingdom

1. We are at this time receiving a kingdom as we preach the Gospel to the world.
2. God is saving his people from their sins, and those who are saved are translated into the kingdom of his dear Son – Colossians_1:13 *Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:*
3. This kingdom cannot be moved.
 - a. We can have complete confidence in God's kingdom on earth now, since we are now the sons of God.
 - b. As a part of this kingdom, we are to serve our King faithfully.

B. We Are To Have Grace

1. Have grace that allows us to come before God's throne – Hebrews 4:16 *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*
2. Have grace that grows – 2 Peter 3:18 *But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.*
3. Have grace that teaches us – Titus 2:11-12 *For the grace of God that bringeth salvation hath appeared to all men, 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;*

C. We Are To Serve God

1. We are to serve God with reverence and godly fear.
2. Reverence, because we love God with our whole heart and look to him for guidance, security, and even discipline.
3. Fear, because remember Hebrews 10:31 *It is a fearful thing to fall into the hands of the living God.*
4. When Adam met God in the garden after he sinned, he feared.
5. When Moses saw God in the burning bush, he feared.
6. When Isaiah saw God in his temple in heaven, he feared.
7. Our God is a sovereign and severe God. He is pure and holy and demands the same from us.
8. On the Sea of Galilee the disciples recognized Jesus as God when he calmed the waves, and they were very fearful. At this miracle, they no longer feared the elements of weather but rather feared Jesus as God – Mark 4:41 *And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?*
9. We are to serve God with reverence and godly fear, because, as verse 29 tells us, *For our God is a consuming fire.*

Studies In Hebrews

Practical Issues #6

Hebrews 13:1-17 – December 23, 2018

Lesson Thirty-Six

Love Working Among Us

Hebrews 13:1-17 *1 Let brotherly love continue. 2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. 3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. 4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. 5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. 6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. 7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. 8 Jesus Christ the same yesterday, and to day, and for ever. 9 Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. 10 We have an altar, whereof they have no right to eat which serve the tabernacle. 11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. 12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. 13 Let us go forth therefore unto him without the camp, bearing his reproach. 14 For here have we no continuing city, but we seek one to come. 15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. 16 But to do good and to communicate forget not: for with such sacrifices God is well pleased. 17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.*

I. CHRISTIAN COMPASSION, 13:1-3

A. Shown To Saints, 1

1. 1 John 3:14 *We know that we have passed from death unto life, because we love the brethren.*
2. To dwell above, with saints in love That will indeed be glory.
3. To dwell below, with saints we know—Well, that’s another story!

B. Shown To Strangers, 2

1. Abraham entertained angels unaware when angels visited him to tell him about Sodom and Gomorrah.
2. Jesus said, “Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.”
3. So, when we entertain strangers, or show our love for them, we are actually loving Jesus.

C. Shown To Sufferers, 3

1. Verse 3 says “Remember them that are in bonds, as bound with them . . .”
2. Some of these believers were in bondage, suffering for the cause of Christ.
3. They were not to be forgotten.

II. CHRISTIAN CHASTITY, 13:4

A. Permissiveness pervades our culture today – do what you want to do at any cost.

B. Marriage is considered by many to be old fashioned and out of style.

C. Pornography is rampant.

D. Films with flaming lusts are shown all the time.

E. Unrestrained sexual activity is promoted and encouraged by many leaders.

F. But God’s word has not changed.

1. God’s law says, “Thou shalt not commit adultery.”
2. Paul says in 1 Corinthians 7:2 *Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.*
3. King David committed adultery and was forgiven, but David paid the consequence for that sin, along with the sin of murder, for the rest of his

life. His family was in constant turmoil, and the sword never left his house.

III. CHRISTIAN CONTENTMENT, 13:5

A. This verse tells us to be content with such things as we have.

1. Proverbs 30:8 *Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me:*
2. Philippians 4:11 *Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.*
3. The Lord will be with us, and that is all we need; because he will supply our need according to his riches in glory (Phil. 4:19).

IV. CHRISTIAN COURAGE, 13:6

- A. We need to have courage, good courage, for “the Lord is our helper.”
- B. Courage is brought about by a dynamic faith in Christ.
- C. But we do not need false courage, which comes from too much confidence in ourselves and other people.

V. CHRISTIAN CONSIDERATION, 13:7

- A. We are to “remember” or consider those who have rule over us in the church of the Lord Jesus Christ.
- B. Prayer is needed for pastors and others who are in leadership in the churches.
- C. Encouragement is needed for these same people.
 1. 1 Chronicles 16:22 *Saying, Touch not mine anointed, and do my prophets no harm.*
 2. Psalms 105:15 *Saying, Touch not mine anointed, and do my prophets no harm.*

VI. CHRISTIAN CONSISTENCY, 13:8

- A. We see in verse 8 the immutability of Christ; he is unchanging.
- B. This, then, shows us the character of God but also gives us a divine example of our own lives, how we should live consistent lives for the Lord.

1. Hebrews 10:23 *Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)*
2. James 1:6 *But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.*

VII. CHRISTIAN CONVICTION, 13:9

- A. Our conviction should be firm, not being carried about with different doctrines, going from this doctrine to that doctrine.
- B. Our hearts should be established with grace, not by every emotion and opinion that comes around the corner.
- C. In this we manifest the love of God and love for God in our lives.

VIII. CHRISTIAN COMMUNION, 13:10-14

- A. Our communion as believers is not with the ceremonial law, but it is with Christ.
- B. Our communion's foundation is the cross of Calvary where Jesus paid the price of our redemption.
- C. Let us not, then go back to Judaism and slaughter lambs and bullocks, but let us survey the wondrous cross of Christ and lay our affections upon the one who died for our sins.
- D. This is our communion with God.
- E. Jesus died "outside the camp." This was outside the Jewish system of worship, the ceremonial, shadowy, typical law.
- F. So, those who were tempted to go back into the old law were going back under a system that could not genuinely take away their sins.
- G. Our communion in Christ continues into eternity, for verse 14 says, *For here have we no continuing city, but we seek one to come.*

IX. CHRISTIAN CONSECRATION, 13:15-16

- A. We need to "without the camp" to serve the Lord, not under the old Jewish system, but through the precious blood of the Lamb of God, who came to take away the sin of the world.
- B. We are to be consecrated "offer up a sacrifice of praise" to God, vs 15.

C. But not only are we to bring a sacrifice of praise, but we are to offer up spiritual works also.

D. *But to do good and to communicate forget not.* God is pleased with this, 16

X. CHRISTIAN CONCERN, 13:17

A. Hebrews addresses the church leaders here.

B. Their Rule

1. It is God's form of church government that leaders rule over other believers, not that he is better, but that he is in a position to rule over church members by teaching the truths of the word of God without compromise, both positive and negative aspects of truth.

C. Their Responsibility

1. *They watch for your souls.* That is, they watch over your souls, that your souls may receive the truth of God's word and that every member will be edified as well as challenged and chastened.
2. They watch out for false doctrine and for false prophets and teachers.
3. Even pastors and leaders can go astray. Remember Jeremiah 2:8 . . . *the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit.*
4. But then – 1 Timothy 5:17 *Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.*
 - a. They are to be honored according to the way they rule.
 - b. If they teach truth and edify the people from the Bible, then they rule well.
 - c. If they go the way of Cain or start worshipping Baal, then they do not rule well.
 - d. Love is the concern here. Hebrews is speaking of love in this chapter.
 - e. Pastors and leaders should love the flock, and the flock is to love the leaders.
5. Romans 12:9 *Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.*

Studies In Hebrews

Practical Issues #7

Hebrews 13:18-25 – December 30, 2018

Lesson Thirty-Seven

God And His Expectation

Heb 13:18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly. 19 But I beseech you the rather to do this, that I may be restored to you the sooner. 20 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, 21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. 22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words. 23 Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you. 24 Salute all them that have the rule over you, and all the saints. They of Italy salute you. 25 Grace be with you all. Amen.

I. THE EXPLANATION OF GOD, 13:18-20

A. The God of Peace

1. Romans 15:33 *Now the God of peace be with you all. Amen.*
2. 1 Corinthians 14:33 *For God is not the author of confusion, but of peace, as in all churches of the saints.*
3. Philippians 4:7 *And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.*

B. The Glory Of A Resurrected Lord

1. 1 Peter 1:3 *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,*

2. 1 Peter 3:21 *The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:*

C. A Great Shepherd

1. John 10:11 *I am the good shepherd: the good shepherd giveth his life for the sheep. . . .* vs. 14 *I am the good shepherd, and know my sheep, and am known of mine.*

D. A Giving Of Blood

1. Ephesians 2:13 *But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.*
2. Hebrews 9:14 *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?*
3. Hebrews 10:19 *Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,*

E. A Glorious Covenant

1. New Covenant

- a. Jeremiah 31:31 *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:*
- b. Jeremiah 31:31 is quoted in Hebrews 8:8 *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:*
- c. Hebrews 8:13 *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.*

2. New Testament

- a. Hebrews 12:24 *And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.*
- b. Matthew 26:28 *For this is my blood of the new testament, which is shed for many for the remission of sins.*
- c. 2 Corinthians 3:6 *Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.*

- d. Hebrews 9:15 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.

II. THE EXPECTATION OF GOD, 13:21-25

A. The Obedience Of Paul's Followers, 21

1. Make you Perfect

- a. The God described in verse 20 is encouraged in verse 21 to make the believers perfect, grown-up, mature, or, as one said "fit" or equipped for the work of God.
- b. Every work of God is a good work.
- c. Every work of God is doing the will of God.
- d. The word "perfect" is translated "prepared" in Hebrews 10:54.
- e. The word "perfect" looks to the future in the believers, that they will continue to grow in the grace and knowledge of the Lord and will be obedient to Paul's words to them and be effective works in God's vineyard.

2. Working in You

- a. We can work good unto God only as he works in us.
 - (1) Philippians 2:13 *For it is God which worketh in you both to will and to do of his good pleasure.*
- b. The word "working" is present tense, which means that God is always working in us to produce that which is well-pleasing in God's sight.
- c. He does this through Jesus Christ, who is with us always and never leaves us (Heb. 13:5).

B. Suffering the word of exhortation, 22

- 1. In verse 21 God is doing a work in the believer through Jesus Christ.
- 2. In verse 22 the believer is to suffer (endure, bear, or put up with) God's word, especially to them this word of exhortation that the Hebrew writer has given to them.
- 3. Some of the things that God says to us are hard to endure. That is the reason that many who say they believe will turn back to their old lives, to

the things of the world, and to the old Jewish traditions; because they can better endure them than God's ultimate commandments to them.

- a. Mark 4:17 *And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.*
- b. 2 Timothy 2:3 *Thou therefore endure hardness, as a good soldier of Jesus Christ.*
- c. 2 Timothy 4:3 *For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;*
- d. 1 Peter 2:19 *For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.*

C. Saluting The Brethren, 23-24

1. Salute the leaders

- a. Those that have rule over you, the minsters and deacons in the churches.
- b. These were dear to the Hebrews writer. He loved them and desired to be with them to instruct them further in the things of the Lord.

2. Salute the saints

- a. The saints include both the leaders and all followers of the word of exhortation.
- b. John says in 3 John 1:4 *I have no greater joy than to hear that my children walk in truth.*
- c. There is no greater joy in all of church work than to know that people who profess to believe are actually obeying the words of exhortation from the Bible and are working out their own salvation with fear and trembling, know that it is God who is working in them to will and to do of his good pleasure.

3. So thus is the book of Hebrews finished. The salutation to all believers, who are saints of God, and the instruction to carry out what God has said for all believers to do.

4. Also, that every believer *endure* to the end.

5. For there are those who will not endure unto the end but will turn back from their profession to the old Jewish ways, believing more in the shadow than in the very image of things.
6. The very image is Jesus Christ.
7. We might end with this verse from Hebrews 12:2 *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.*

T H E E N D