

Supplemental Notes:

*The Book
of
Hebrews*

*compiled
by
Chuck Missler*

Acknowledgments

These notes have been assembled from speaking notes and related materials which had been compiled from a number of classic and contemporary commentaries and other sources detailed in the bibliography, as well as other articles and publications of Koinonia House. While we have attempted to include relevant endnotes and other references, we apologize for any errors or oversights.

The complete recordings of the sessions, as well as supporting diagrams, maps, etc., are also available in various audiovisual formats from the publisher.

Audio Listing

Hebrews Introduction and 1:1 - 3

Introduction. Authorship.

Hebrews Chapters 1:4 - 14

Greater Than the Angels.

Hebrews Chapter 2

The Role of Christ in Salvation. Warning #1: The Danger of Drifting.

Hebrews Chapter 3

Greater Than Moses. The Disobedient Generation—Warning #2: The Danger of Disobedience.

Hebrews Chapter 4 (and the rest of Chapter 3)

The Promise of Rest. Christ, The Way to God.

Hebrews Chapter 5

Warning Against Apostasy. Priesthood of Melchisedec. Warning #3: Failing to Mature.

Hebrews Chapter 6

Eternal Salvation Question. Call to Maturity. God's Oath Unchanging.

Hebrews Chapter 7

Jesus fulfills the Levitical Priesthood.

Audio Listing

Hebrews Chapter 8

Jesus as the Perfect Priest. The New Covenant.

Hebrews Chapter 9

The Tabernacle. The Structure. Christ, the ultimate High Priest.

Hebrews Chapter 10

The Significance of the Details. The Camp. “Let us.” The Only Way. The Substance. Warning #4: The Danger of Willful Sin.

Hebrews Chapter 11

By Faith Abel, Enoch, Noah, Isaac, Joseph.... Law versus Grace.

Hebrews Chapter 12

Warning #5: The Danger of Indifference.

Addendum: The Messianic (Millennial) Kingdom

The Paradigm of Salvation—Past, Present, and Future Tenses. Sanctification and Inheritance; Paul’s paranoia. Thy Kingdom Come—The Davidic Covenant and The Kingdom Events. Overcomers.

Hebrews Chapter 13

Exhortations. Christian Hospitality. Parting Words.

Addendum: Luke 21

A review of Luke 21, often confused with the Olivet Discourse (Matthew 24 & Mark 13) and the Siege and Fall of Jerusalem in A.D. 70.

The Epistle to the Hebrews Session 1 Hebrews 1:1- 3

The Hebrew Christian Epistles

Not one of the last eight epistles (Hebrews, James, 1 and 2 Peter, 1, 2, and 3 John, and Jude) are addressed to a *church*. These disturbing warnings seem to contrast with the assurances of the church epistles: Romans 8 vs. Hebrews 6 and 10; Ephesians 2 and Philippians 1 vs. 2 Peter 1. These epistles are widely misunderstood—they are not retrograde, but a reach beyond...

These books also feature a conspicuous Jewish cast:

- Hebrews: “fathers” and “us.”
- James: “12 tribes scattered abroad”;
- Peter: “the sojourners of the dispersion”; etc.

There is no mention of the Mystery of the Body of Christ; members who have died and risen with Christ; etc; Jews and Gentiles being one new spiritual organism; nothing of sitting together “in the heavenlies with Christ.”

The Epistle to the Hebrews

This will be a *tour de force* in Christology and our inheritance as believers (and the risks of forfeiture). It will challenge our soteriology as well as our eschatology—there is more prophecy about the Millennium than any other period in the Scriptures!

One of the two greatest theological treatises in the New Testament: Israel is *not* a subset of “nations,” but a contrast and a focus. Hebrews stands as the “Leviticus” of the New Testament and attends even higher ground: the distinctives of the Priesthood of Christ vs. the priesthood of the covenant. The Lord’s priesthood began *after* He offered Himself on the cross.

In Leviticus the priest only offered what had already been sacrificed (Lev 1:2-5). Aaron did not wear his high-priestly garments until the already-slain, burnt offering was on the altar (Lev 16:23, 24). The Passover Lamb was *before* Aaron was appointed and was offered by the head of the household, not a Levitical offering! (Ex 24:5, et al.).

“Blood of the new covenant”: a once-and-for-all never-to-be-repeated redemption sacrifice. The Problem: the Temple was still standing in the way.

The Jewish Dilemma

They had a divinely appointed religion, with divinely appointed priests officiating in a divinely appointed Temple accomplishing a divinely ordered service, ennobled through the ages...How could *believing* priests and Pharisees remain “zealous of the Law”? It was the Jewish religious world that crucified Jesus and was repudiating Him.

Facing Persecution

The church in Jerusalem had already had lost Stephen (Acts 7:59,60), James the Apostle (Acts 12:2), and others (Acts 8:1-3, 26:10). Churches in Galatia (Gal 1:22) were being tempted to resort to (temporary?) apostasy to avoid persecution.

Author’s Objectives

The author of Hebrews had three main objectives: 1) Combat possible apostasy (Heb 2:1-4; 10:19-25); 2) Encourage them to press on to spiritual maturity (Heb 5:11-14; 10:32-39); and, 3) Comfort them in their persecutions (Heb 11:1-12:3).

Author’s Method

The author’s method was the highlight the superiority of the Messiah to the three pillars of Judaism: Angels; Moses; and, the Levitical Priesthood. The contrasts were not between bad and good (both are from God); but between good and better. He deviates from his logical arguments to include five major warnings.

Outline of Hebrews

- | | |
|--|--------------------|
| • Jesus: The New and Better Deliverer | Hebrews 1-7 |
| – The God-man: better than the Angels | Ch. 1, 2 |
| – Warning #1 (of 5) | Ch. 2:1-4 |
| – An Apostle better than Moses | Ch. 3 |
| – A Leader better than Joshua | Ch. 4 |
| – Warning #2 (of 5) | Ch. 3:17-4:13 |
| – A Priest better than Aaron | Ch. 5 - 7 |
| – Warning #3 (of 5) | Ch. 5:11-6:20 |

- | | |
|---------------------------------|--------------------------|
| • A Better Covenant | Hebrews 8 - 10 |
| – A Better Sanctuary | Ch. 9 |
| – A Better Sacrifice | Ch. 10 |
| • Practical Applications | Hebrews 10:18 -13 |
| – Warning #4 (of 5) | Ch. 10:26-31 |
| – Hall of Faith | Ch. 11 |
| – Exhortation to Endurance | Ch. 12 - 13 |
| – Warning #5 (of 5) | Ch. 12:25-29 |

(This traditional fabric of the Epistle misses some of the key points of the author. These also tend to be missed by those who fail to see the Pauline authorship... The readers knew who he was: Heb 13:19, 23)

Christ: The New and Living Way

- | | |
|--|----------------------|
| • Jesus: The New and Better Deliverer | Hebrews 1-7 |
| – The God-man: better than the Angels | Ch. 1, 2 |
| – An Apostle better than Moses | Ch. 3 |
| – A Leader better than Joshua | Ch. 4:1-13 |
| – A Priest better than Aaron | Ch. 4:14-17 |
| • Calvary: A New and Better Covenant | Hebrews 8-9 |
| – Offers better Promises | |
| – Opens a better Sanctuary | |
| – Sealed by a better Sacrifice | |
| – Achieves far better Results | |
| • Faith: The True and Better Response | Hebrews 10-12 |
| – Parting words | Ch. 13 |

Hebrews: the “Riddle” of the NT

- Authorship “anonymous”: Paul? Apollos? Barnabas?
- Author had vast knowledge of the OT and was a Hellenistic Jew writing to Jewish believers who were under much persecution.
- Issues: The nature of the warnings; To whom written; The dangers presented for not persevering

[Zane C. Hodges, *The Bible Knowledge Commentary*, Chariot Victor Publishing, Colorado Springs CO 1983, p. 778. FF Bruce, *the Epistle to the Hebrews*, Wm. B. Eerdmans Publishing Co., Grand Rapids MI 1990, pp. 17-20.]

Authorship

Who wrote the book of Hebrews? Hebrews is an unsigned book. Why? While there are many theories, I do have some strong beliefs, although I cannot prove who wrote it.

Apollos?

Some people feel that Apollos may have written the book of Hebrews. The problem is that there is not much evidence to support the theory. Furthermore, Apollos was from Alexandria, and yet even in Alexandria in the earliest times, the book was associated with Paul. So, if Apollos was the author, somehow he didn't even convince his hometown.

Priscilla?

Others have suggested that it was written by Priscilla, the wife of Aquila, but here again there is no evidence. Timothy is recorded as Paul's amanuensis: Where is the evidence that he was the assistant to any of these others?

Paul

There are many style reasons that make the epistle "Pauline" in its style. Also, Peter almost states it as a fact:

*And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written **unto you**; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.*

2 Peter 3:15-16

"...unto you": Written to Hebrews (1 Peter 1:1; 2 Peter 3:1). Furthermore, Peter calls Paul's letter Scripture: if Paul wrote an inspired letter to the Jews scattered abroad, and that letter has been lost, then a part of God's inspired, eternal Word has been destroyed; and this is impossible.

Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

2 Peter 3:17

What does that mean? Fall from what? To where?

Paul's Personal Mark

When one understands that there were apparently forgeries of Thessalonian letters being circulated, then several passages start to make more sense (2 Thess 2:2). Thus at the end of that letter, Paul includes a sort of private mark, a personal token.

The salutation of Paul with mine own hand, which is the token in every epistle: so I write: The grace of our Lord Jesus Christ be with you all. Amen.

2 Thessalonians 3:17,18

So what is this signature or style item that is included in every letter (Rom 16:24; 1 Cor 16:23-24; 2 Cor 13:14; Gal 6:18; Eph 6:24; Phil 4:23; Col 4:18; 1 Thess 5:28; 2 Thess 3:18; 1 Tim 6:21; 2 Tim 4:22; Titus 3:15; Philemon 25)?

Paul's Personal Mark

So how does Hebrews end? "**Grace be with you all. Amen.**" (Hebrews 13:25) Why is this so impressive of Paul's style? *Because the word "Grace" does not even appear in any of the other epistles!* (Except by Peter, where it is used as an instruction or exhortation and not as a salutation or blessing as here: 2 Peter 3:18)

The Love of Christ

People who have studied the style have determined that, within the structure of the letters Romans, Hebrews, and Galatians, there is a similar style:

- In Romans 8:35-39, Paul lists a number of things that cannot separate you from the love of Christ. He lists seven things and then 10 more for a total of 17.
- In Hebrews 12:18-24 we find a similar list. Again there are seven things and then 10 more for a total of 17.
- In Galatians 5:19-21, there is a list of 17 things.

Other Style Identities

- Paul also uses the Greek word υἱός *huios* "sons" rather than a similar Greek word τέκνον *teknon* which other writers use, which means "children."
- The doctrine discussed in Rom 8:16 and Heb 10:15 are colinear.
- The doctrines discussed in 1 Cor 3:13 and Heb 5:12-14 are colinear.
- The writer says "Pray for us" (Heb 13:18). There is *only one epistle writer* that makes that statement—none other than Paul.

Habakkuk 2:4: “The Just Shall Live by Faith”

This verse led to a Trilogy of epistles in NT:

The Just...	Romans	Rom 1:17
...Shall live...	Galatians	Gal 3:11
...By Faith!	Hebrews	Heb 10:39

This implies that Paul wrote *all three!* Each uses Hab 2:4 as a cornerstone, which became the battle cry of the Reformation.

Timothy

In Chapter 13 of Hebrews, there is a reference that the writer of the epistle to the Hebrews was accompanied by Timothy. We know from Scripture that Timothy accompanied Paul (2 Cor 1:1; Col. 1:1 and 1 Thess 1:1), and we do not have any record of him accompanying anyone else. While that does not mean that Timothy exclusively accompanied Paul, we do not have any evidence of him accompanying any other writer.

Why Anonymous?

So if Paul *did* write the book, why would he keep it anonymous? Paul’s primary mission was as the apostle to the Gentiles (Acts 9:15); yet, he also had a deep burden for his brethren. Looking at Paul’s life, we can expect that he would sooner or later write an epistle to the Hebrews. They were on continually on his heart; yet, when he would try to address them, there were always riots.

The Jews were violently prejudiced against his ministry. He was hated by the Jews because he converted to Christianity, and they reputed his apostleship and led riots over him (Acts 21:27-28; 22:17-22). They also feared his attack against their ancient rituals and ceremonies. He never recovered the confidence of the Jewish side; yet was also distrusted by the Christians because, as Saul, he had persecuted them.

Unlike his other epistles, nowhere in the book of Hebrews does Paul assert or defend his apostleship, but instead he builds his entire thesis uniquely from Jewish arguments from Old Testament passages.

He exalts Christ, not his own apostleship. It is based entirely on OT (LXX) Scriptures. *It was unsigned to eclipse the anti-Pauline prejudices of Judaizers (even today!).* (“Those who say they are Jews and are not,” Rev 2:9; 3:9.)

There are reasons in the text that we could infer that the book was probably written after Paul’s first imprisonment, but before his second arrest (Cf Hebrews 13:23). It was clearly written prior to the destruction of the Temple in A.D. 70.

In fact, the impending destruction of the Temple of Judaism may have been one of the reasons that God had Paul show them how they needed, as Christian believers, not only to accept Christ, but to come out of Judaism.

And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel’s sake, that I might be partaker thereof with you.

1 Corinthians 9:20-23

But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

Acts 9:15

Of Paul, to Ananias, after the Damascus Road experience...

Early Church Fathers

- Clement of Rome, at the end of the first century A.D., copiously uses the book of Hebrews, adopting its words just as those of the other books of the New Testament.
- As our Epistle claims *authority* on the part of the writer, Clement’s adoption of it extracts from it is sanctioning its authority in this apostolic age.
- Clement of Alexandria refers it expressly to Paul, on the authority of Pantaenus, chief of the Catechetical school in Alexandria, in the middle of the second century, saying, that as Jesus is termed in it the “apostle” sent to the Hebrews, Paul, through humility, does not call himself apostle of the Hebrews, being apostle to the Gentiles.

[Jamieson, Robert ; Fausset, A. R. ; Brown, David.; *A Commentary, Critical and Explanatory, on the Old and New Testaments*. Oak Harbor, WA : Logos Research Systems, Inc., 1997, S. Heb 1:1.]

Eusebius, on the “Hypotypes” of Clement

And as to the Epistle to the Hebrews, he says that it is Paul's, but that it was written to the Hebrews in the Hebrew language, and that Luke translated it carefully and published it to the Greeks; that consequently there is found the same color, with regard to style, in this Epistle and in the Acts; but that it is not prefaced by “Paul the apostle” with good reason; “for” (says he) as he was sending it to the Hebrews, who had conceived a prejudice against him and suspected him, he very wisely did not repel them at the beginning by appending his name.

Eusebius, *Hist. Eccl.*, 6:14

Then he goes on to say, “But,” as the blessed presbyter before now used to say, “since the Lord was sent to the Hebrews, as being the Apostle of the Almighty, Paul, out of modesty, as having been sent to the Gentiles, does not inscribe himself apostle of the Hebrews, both because of the honor due to the Lord, and because of its being a work of supererogation that he wrote also to the Hebrews, being herald and apostle of the Gentiles.”

Eusebius, *Hist. Eccl.*, 6:14

But in the fourth century, Hilary of Poitiers (A.D. 368), Lucifer of Cagliari (A.D. 371), Ambrose of Milan (A.D. 397) and other Latins, quote it as Paul's; and the fifth Council of Carthage (A.D. 419) formally reckons it among his fourteen Epistles.

The Readers

They were Jewish. The quotations from the Old Testament settles an argument for a Jewish audience. They were Jewish *believers*. The main danger the author warns against is that of going back into Judaism. The author clearly treats them as believers:

- He calls them *brethren* (Heb 3:1, 12);
- He calls them *beloved* (Heb 6:9);
- They are *partakers of the heavenly calling* (Heb 3:1);
- They are *partakers of Christ* or the Messiah (Heb 3:14);
- Certain warnings, such as falling away due to an evil heart of unbelief and a hardening by the deceitfulness of sin (Heb 3:12 - 13) are only applicable if the readers are believers;
- They, like the author, were 2nd generation believers: united by the *us* and distinguished from those who were eyewitnesses (Heb 2:3,4);
- They have been believers for a long time and should now be teachers of the Word (Heb 5:11 - 14);

- Although they have been believers for a long time, they have remained spiritually immature and have not progressed in the faith (Heb 5:11–14);
- The readers are wavering in their faith because of persecution (Heb 10:32 - 38);
- They are readers who know the author (Heb 13:19, 23).

[Fruchtenbaum, Arnold G.: *The Messianic Jewish Epistles: Hebrews, James, First Peter, Second Peter, Jude*. 1st ed. Tustin, CA : Ariel Ministries, 2005.]

The Occasion

It is addressed to a Christian community of considerable size (Heb 13:34); therefore, we assume it was first delivered to Jerusalem (Acts 11:23) or the churches of Judea (Acts 9:31). It was written by someone who had been in bonds (Heb 10:34) and who had been separated from the Jewish believers (Heb 13:19). That is why most scholars believe it was written by Paul when he was in the hired house in Rome (Acts 28:30).

Five Major Warnings

- | | |
|-----------------------------------|-------------------|
| • The Danger of Drifting | Hebrews 2:1-4 |
| • The Danger of Disobedience | Hebrews 3:7-4:13 |
| • Progress toward Maturity | Hebrews 5:11-6:20 |
| (16 different views of Heb 6:4-8) | |
| • The Danger of Willful Sin | Hebrews 10:26-39 |
| • Warning against Indifference | Hebrews 12:25-29 |

The Unity of the Five Warnings

All five warnings are a unit: they go together and complement each other. Each builds upon the other and each intensifies until the 5th capstone. The writer relies heavily on Israel's Exodus as an example (type) of individual Christians. The Exodus generation, a redeemed people, failed to heed God's instruction and was judged for its disobedience.

The five warnings of Hebrews were written to *believers* and do not represent any chance of loss to the past aspect of salvation (justification); hence, the eternal security of the Believer. The warnings admonish believers to press on and obtain all God has promised to the faithful Overcomer. The warnings represent the very real possibility of the loss of privileges or rewards offered to the believer, which will be revealed at the Judgment Seat of Christ. Hence, the warnings concern the possible negative consequences for the unfaithful, apostatizing believer.

To Whom Written?

The original recipients were Christians—each warning will substantiate that fact. The correct interpretation of the book hinges on the answer to one question: “Were the people addressed believers or unbelievers? Saved, unsaved or half-saved?” Two dozen times the author includes *himself* in the warnings and admonitions! Does God urge an unconverted, half-saved professor to hold fast his false profession (Heb 10:23)? [M.R. DeHaan, *Hebrews*, Zondervan Publishing House, Grand Rapids MI 1978, pp.17-19.] *The entire book is written to Christians in danger of falling away.*

Why the Warnings?

- 1) God, in His love and mercy, saw fit to move the author of Hebrews to warn his readers.
- 2) The author loved the recipients enough to warn them of impending danger.
- 3) God wanted future readers also to understand that grave danger accompanies apostasy.

What Is at Stake?

What are these believers going to lose, forfeit, or suffer?
– Not “salvation” (Jn 10:28,29; et al.)
– *Rewards* at the Judgment Seat of Christ.

We cannot escape this by applying it to others. The burden of Hebrews is *not* the rescuing sinners from hell: it is the bringing of sons to glory! [R.T. Kendall, *Are You Stone Deaf To The Spirit or Rediscovering God?* Christian focus Publications, Scotland, GB, 1999, p.21; G.H. Lang, *The Epistle to the Hebrews*, Paternoster Press, London, 1951, p.58.]

“Salvation”?

Individuals “shall be heirs of salvation” (Heb 1:140; a future “salvation” is in view. Justification with respect to everlasting life is not applicable, for it is a past event (Jn 3:18; 5:24; Eph 2:5,8). Those justified *already possess everlasting life: as a gift*, not a conditional inheritance.

This “salvation” is eschatological (in the future): As “companions,” the readers will participate in the millennial kingdom (Heb 1:9). Soteriological salvation (justification, or deliverance from hell) is never

alluded to in Hebrews. [Thomas Kem Oberholtzer, “The Eschatological Salvations of Hebrews 1:5-2:5,” *Bibliotheca Sacra*, Volume 145:577 (Jan 1988), pp.84,93.]

The Paradigm of Salvation

“I have been saved;
I am being saved;
and I will be saved.”

—Earl D. Rachmacher

Justification (Past tense)

The gift from God of everlasting life received by faith alone in Christ alone.

Sanctification (Present tense)

A progressive work that involves the faith and the works of the believer.

Glorification (Future tense)

A result of the previous aspects. All believers will be glorified (resurrected and given a body like Christ), but some will have more glory (i.e. reward) than others. This is what Hebrews speaks of.

Past Tense: Separation from the *Penalty* of Sin
Justification

Present Tense: Separation from the *Power* of Sin
Sanctification

Future Tense: Separation from the *Presence* of Sin
Glorification

Justification is *for* us;
Sanctification is *in* us.

Justification *declares* the sinner righteous;
Sanctification *makes* the sinner righteous.

Justification removes the *guilt* and *penalty* of sin;
Sanctification removes the *growth* and the *power* of sin.

The readers already possess justification: it is a future aspect of salvation, attached to Christ’s coming kingdom, and the *inheritance* afforded to the believer that is in view. In order to attain this future, faith and works are required. Those who “are about to inherit” *are Christians!*

Three Principal Views

- The Calvinistic View
- The Arminian View
- The Partaker View

Calvinism

- Total Depravity
- Unconditional Election
- Limited Atonement
- Irresistible Grace
- Perseverance of the Saints

“T-U-L-I-P” Calvinism (5-point Calvinism)

- 1) Total Depravity – (well established).
- 2) Unconditional Election – denies human volition.
- 3) Limited Atonement – denies legitimacy of availability; not Scriptural.
- 4) Irresistible Grace – denies human volition.
- 5) Perseverance of the Saints – the topic of this inquiry...All “true believers” will persevere to the end. Perseverance is thus a final test of reality. This effectively denies the assurance of salvation: proof is always in the future. This is sometimes called the “Experimental Predestinarian” view. Many variations; this is just a brief summary. [Cf. Joseph C. Dillow, *The Reign of the Servant Kings*, Shoettle Publishing Co., 1993, p.14-20.]

The Arminian

- Their justification can be lost: believers are in danger of losing their salvation as a result of sinful behavior.
- The believer’s eternal security rests in Christ’s work *and* the individual’s decision to continue in the faith and not fall away. Works play a key role in retaining salvation.

Similarities

Both views acknowledge that Christ’s completed work is absolutely essential. Both acknowledge the importance of works in the life of the believer. Although direct opposition between the two views has endured for centuries, they both are dangerously close to the Roman Catholic

system of salvation which emphasizes works as its means. For centuries these two views have divided the denominational churches... Both are correct in (some of what) they assert; wrong in what they deny (Cf. “Experimental Predestinarians”: awaiting perseverance to determine their status of salvation).

The Partaker (*Metachoi*) View

- Eternal Security
- Distinction between “Entering” and “Inheritance”
- Variation of *Rewards*

Source of Difficulties

Hebrews Chapter 1 emphasizes the Coming Rule of Christ. It begins and centers on the coming glory of Christ from the OT Scriptures (there are seven quotations from the Septuagint). The Kingdom is the grand central theme of all Scripture (1 Cor 15:20-28). This is denied by the denominational church!

“Amillennialism” is *not* a peripheral issue. *There is more prophecy about the Millennium than any other period in the Bible!*

The Millennium is the fulfillment of the Davidic covenant (Lk 1:32; Amos 9:11). Our inheritance—not our justification—is in view, and will be a result of faithfulness and obedience

Integrity of the Word

Where there are quotes from the Psalms, II Samuel, and Deuteronomy, in every case it ascribes them to God, not to the Psalmist—but to God Himself. So clearly the Scripture here is authenticated itself as the Word of God.

Hebrews 1:5-9: “He saith” meaning the quotes from these Old Testament passages are written or attributed to God Himself. (Quoting from Psalms 2:7; 2 Samuel 7:14; Psalm 97:7; Psalm 104:4; Psalm 45:6-7.)

Hebrews 2:8 and 4:2-11: Psalm 95 is quoted and the word “today” and “I have sworn in my wrath” are used to build a whole position hanging on those particular words occurring in Psalm 95.

Hebrews 3:2-6 is quoted from Numbers 11:7. The words “servant” and “My House” are the key words that an issue is built on.

Hebrews 8: is built on one word from Jeremiah 3:31 - the word “new” and the relevance of that word.

Hebrews 12:5-9: is quoted from Proverbs 3:11, which speaks of “My Son.”

Hebrews 12:26-27: connects with Haggai 2:11 building an argument on the phrase “once more.”

This whole interconnectedness of these words, phrases and arguments clearly shows that these 66 books are inspired by the Holy Spirit to create the Word of God (not a paraphrase or summary, but the actual WORD).

Christological Emphasis

“The testimony of Jesus is the Spirit of prophecy” (Rev 19:10). The writer uses types or models from the Old Testament: by studying Hebrews we will be looking at all aspects of Judaism. The letter was clearly aimed at the people who were Christians but came out of Judaism. It focuses on the background that they came from, and demonstrates how Jesus was a fulfillment and, in fact, supersedes those things. Jesus is the fulfillment of the Old Testament.

The Heavenlies

- | | |
|--------------------------------|-----------|
| 1) Christ in the Heavenlies | Heb 1:3 |
| 2) The Heavenly Calling | Heb 3:1 |
| 3) The Heavenly Gift | Heb 6:4 |
| 4) Heavenly Things | Heb 8:5 |
| 5) Heavenly Country | Heb 11:16 |
| 6) Heavenly Jerusalem | Heb 12:22 |
| 7) Our Names written in Heaven | Heb 12:23 |

Hebrews 1

- 1] God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

“God” (cf. Paul’s opening in Rom 1:1-3).

“Sundry times”: “ many parts.” “Divers manners”: similes, et al.

Therefore the Seal of Authority on the Old Testament. “Spoke by” and “in.”

- 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;

The woman of Samaria understood the supremacy of Messiah (Jn 4:25). “He will tell us all.”

Prophet vs. Son

The first contrast the writer makes. There were many prophets and they dealt in successive periods, in contrast to the Son who came one time with a complete thing. The prophets spoke “in diverse manners”—in visions, with similitudes, and symbols. Jesus Christ Himself not only spoke but WAS that message.

The prophets were sinful men; we find that from Isaiah 6:5, Daniel 10:8. The prophets were burdened with the fact that they were sinful; they were conscious of their sin, in contrast to Jesus Christ who was free of sin.

Nor did the prophets possess the Spirit continually; it would come upon them for a message, but not necessarily abide. They did not “possess” the Spirit. It attended them for certain periods; but David could plead in Psalm 51, “Take not thy Holy Spirit from me.” The idea that the Holy Spirit could be a permanent gift was a miracle that was hard for people (including Paul) to really grasp. Even at best in the Old Testament, it was something that came and went like the wind.

The Prophets did not understand the depths of their message. We know that from 1 Peter 1:10. They also did not comprehend the whole of the revelation. Jesus Christ, of course, was an exception to both of these. Like John the Baptist, all the prophets would have to say, “I am not the light; I have simply come to give testimony of the light.” Jesus was the complete message.

So the prophets were fragmented, partial, and incomplete. All of these are eclipsed by Jesus Christ as an alternative.

We can see this same idea not only here in the Epistle to the Hebrews, but also in Matthew 17:1-8. Moses and Elijah represent the Law and the prophets, and here Jesus is superseding them.

Heir to All Things

Heir to all things (Gal 4:1-7). The Son is the Father's heir, and we know that an heir means he is a successor to ALL that the Father has (Gen 21; Acts 2:23, 36). The guarantee of God is absolute (Isa 14:27; 46:10). And who is heir with Christ? (Rom 8:14-17) ...*if* we suffer with Him (1 Pet 1:11-20).

“Worlds”: the Greek word *αἰῶνας* *aionas* (plural) means “time domains.” Some Bibles may say “ages.” It is generally regarded by scholars to mean the entire creation. Jesus is the Creator (Jn 1:3; Col 1:16).

- 3] Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

“...brightness of His glory”: Whose glory? God's! Jesus is the brightness of all of God's glory! The rays of the sun are the same stuff that the sun is made of, one can't separate them. The true *Shekinah*...

His Being

“...express image” is the Greek *χαρακτήρ* *charakter*, the impressed character, like a steel engraving. All the prophets, and all the writings up til now, have all been but shadows and hints at the aspects of Jesus Christ (cf. 1 Tim 6:16; Col 1:15). The opposite of this is also true: Without Jesus Christ man is in the dark about God.

His Administration

“...upholding all things”: Col 1:15,17,20 (which enumerates the three facts in the same order as here). The word for upholding is the very same word in the LXX as used in where it speaks of the Spirit of God “moving” on the face of the waters (Gen 1:2).

His Expiation

“...when he had by himself purged our sins”: The Greek aorist participle there is completed: it is done. Cf. Tetelestai “it's finished” (Jn 19:30). This anticipates the argument of 2:14-18 and later passages, which speak about the need for the Son to share fully in our humanity, to suffer and die, so that he might fulfill the high-priestly role of making atonement for our sins.

His Exaltation

“...sat down on the right hand”: Sitting is a position of honor (Job 29:7-8; Dan 7:9,10; Rev 5:13). Sitting is something that seniors do in front of juniors. It isn't temporary; it implies abiding; continuance (Gen 49:24; Lev 8:35). There was no chair in the Tabernacle, because the priest's work was never done. But today, Jesus Christ is sitting. Right hand = a position of power and honor (Ex 15:6; 1 Kgs 2).

“The Majesty on high”: this is a compound word which appears no other place in the New Testament.

The Son is the Final Revealer (Hebrews 1:1-3)

- He is the heir of all things.
- Through the Son the ages were made.
- He is brightness of God's glory.
- He is the image of the Father.
- He upholds all things by His power.
- He made purification of sin.
- He sat down on Majesty on High.

Jesus' Three Offices

These first three verses are a basic summary of the book: Christ's Prophetic Office; Christ's Kingly Office; and, Christ's Priestly Office. This chapter will continue to show that Jesus is superior to the prophets, superior to the angels, superior to Moses, to Joshua, to the Priesthood, and to the fundamental ideas which were the underpinnings of Judaism.

- 4] Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

[For next time: What do we know about angels?]

Son Superior to the Angels

- | | |
|--------------------------------------|-------------|
| • By Virtue of His Deity | Heb 1:4-14 |
| • By Virtue of His Humanity | Heb 2:5-9 |
| • By Virtue of Salvation He provided | Heb 2:10-18 |
| —Warning #1 (of 5) | Heb 2:1-5 |

This will include the first of five “warnings” (exhortations) that *will apply to the (“saved”) believer*...

Son's Superiority: His Deity (Hebrews 1:4-14)

- Son's position unique Psalm 2:7
- Son head of Davidic Covenant 2 Samuel 7:14
- Angels worship the Son Psalm 97:7
- Angels serve the Son Psalm 104:4
- Son to rule the Kingdom Psalm 45:7-8
- Son is the Creator Psalm 102:25-27
- Son enthroned at the right hand of God Psalm 110:1

Son's Superiority: His Humanity (Hebrews 2:5-9)

- Sovereignty over Earth promised to man, not angels (Gen 1:26, 27).
- God gave man dominion over earth (Psalm 8:5-7).
- Man lost it through sin to Satan and his angels.
- Messiah regained dominion for Man. Man will be associated with Him in rule. Promised to man, created a little lower than angels and given dominion. But (today) ruled by angels...

Son's Superiority: His Salvation (Hebrews 2:10-18)

- To manifest divine grace (Heb 2:10-13; citing Psalm 22:22; Isaiah 8:17-18)
- To overcome the Prince of Death (Heb 2:14).
- To free the believer from fear of death (Heb 2:15).
- To help man (Heb 2:16-18).

The Son's superiority over angels is by virtue of the kind of salvation He provided! He chose to bypass fallen angels. He gives four reasons for the incarnation and the cross:

- 1) The Messiah became a man so that the sanctifier and the sanctified could be united and He could call them brethren. Cited are Psalm 22:22 and Isa 8:17-18 to show the Messiah's identification with man.
- 2) By means of death He rendered Satan's power inoperative as far as believers are concerned.
- 3) The fear of death enslaves. For the believer, death is no longer a punishment, but a means to enter heaven.
- 4) The sphere of the Messiah's work was man, not angels.

Note the Basis

- Authority of the Holy Spirit's WORD;
- Not Paul's apostolic authority or authorship...

Next Session

Study carefully Chapter 1 and outline its major *Christological* implications. Study Chapter 2: What do we know about *Angels*? What are lessons from Warning #1 (Heb 2:1-5)?

The Epistle to the Hebrews Session 2 Hebrews 1:4-14

This study will be a *tour de force* in Christology and our inheritance as believers (and the risks of forfeiture). It will challenge our soteriology as well as our eschatology: there are more prophecies describing the Millennium than any other period in the Scriptures.

Hebrews: the "Riddle" of the NT

The authorship of Hebrews is "anonymous": Candidates include Paul, Apollos, and Barnabas, among others. The author had a vast knowledge of the Old Testament, a Hellenistic Jew writing to Jewish believers who were under much persecution. There are many style reasons that make the epistle "Pauline" in its style. Also, Peter almost states it as a fact in 2 Peter 3:15-16

Divinely Authorized

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

2 Timothy 3:16

"All Scripture is...profitable" in four ways: for *doctrine*—that's what's right; for *reproof*—that's what's not right; for *correction*—that's how to get right; and for *instruction in righteousness*—that's how to stay right.

Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

2 Peter 3:17

What does that mean? Fall from what? To where? Paul, also, had an intense sense of urgency (1 Cor 9:24; Phil 3:13-14; 2 Tim 4:7; Heb 12:1).

Author's Method

The author compares the superiority of the Messiah to the three pillars of Judaism: Angels, Moses, and the Levitical Priesthood. The contrasts are not between bad and good (both are from God); but between good and better. He deviates from his logical arguments to include five major warnings.

Five Major Warnings

The five warnings of Hebrews were written to *believers* and do not represent any chance of loss to the past aspect of salvation (justification); hence, the eternal security of the Believer. The warnings admonish believers to press on and obtain all God has promised to the faithful Overcomer. The warnings represent the very real possibility of the loss of privileges or rewards offered to the believer, which will be revealed at the Judgment Seat of Christ. Hence, the warnings concern the possible negative consequences for the unfaithful, apostatizing believer.

- The Danger of Drifting Hebrews 2:1-4
- The Danger of Disobedience Hebrews 3:7-4:13
- Progress toward Maturity Hebrews 5:11-6:20
(16 different views of Heb 6:4-8)
- The Danger of Willful Sin Hebrews 10:26-39
- Warning against Indifference Hebrews 12:25-29

The Unity of the Five Warnings

All five warnings are a unit: they go together and complement each other. Each builds upon the other and each intensifies until the 5th capstone. The writer relies heavily on Israel's Exodus as an example (type) of individual Christians. The Exodus generation, a redeemed people, failed to heed God's instruction and was judged for its disobedience. Recognizing (1) the *unity* of the warnings and (2) the *typology* of the Exodus generation will alleviate the difficulties encountered in understanding the epistle.

Why the Warnings?

God, in His love and mercy, saw fit to move the author of Hebrews to warn his readers; the author loved the recipients enough to warn them

of impending danger. God wanted future readers also to understand that grave danger accompanies apostasy. Remember, the original recipients were Christians—each warning will substantiate that fact. The correct interpretation of the book hinges on the answer to one question: “Were the people addressed believers or unbelievers? Saved, unsaved or half-saved?” Two dozen times the author includes himself in the warnings and admonitions. Does God urge an unconverted, half-saved professor to hold fast his false profession (Heb 10:23)?

What Is at Stake?

What are these believers going to lose, forfeit, or suffer? Not “salvation” (Jn 10:28,29; et al.), but rewards at the Judgment Seat of Christ. We cannot escape this by applying it to others: The burden of Hebrews is not the rescuing sinners from hell—it is the bringing of sons to glory.

The Rule of Christ and His Coming Kingdom

The Chapter 1 emphasis is on the coming Rule of Christ. It begins and centers on the coming glory of Christ from the OT Scriptures (seven quotations from LXX). The Kingdom is the grand central theme of all Scripture (1 Cor 15:20-28). Yet, it is denied by the denominational church. “Amillennialism” is not a peripheral issue. The Millennium is the fulfillment of the Davidic covenant. Our inheritance—not our justification—is in view, and is a result of faithfulness and obedience.

This chapter will continue to show that Jesus is superior to the prophets, superior to the angels, superior to Moses, to Joshua, to the Priesthood, and to the fundamental ideas which were the underpinnings of Judaism.

Outline of Hebrews

- | | |
|--|--------------------------|
| • Jesus: The New and Better Deliverer | Hebrews 1-7 |
| – The God-man: better than the Angels | Ch. 1, 2 |
| – Warning #1 (of 5) | Ch. 2:1-4 |
| – An Apostle better than Moses | Ch. 3 |
| – A Leader better than Joshua | Ch. 4 |
| – Warning #2 (of 5) | Ch. 3:17-4:13 |
| – A Priest better than Aaron | Ch. 5 - 7 |
| – Warning #3 (of 5) | Ch. 5:11-6:20 |
| • A Better Covenant | Hebrews 8 - 10 |
| – A Better Sanctuary | Ch. 9 |
| – A Better Sacrifice | Ch. 10 |
| • Practical Applications | Hebrews 10:18 -13 |

- | | |
|----------------------------|--------------|
| – Warning #4 (of 5) | Ch. 10:26-31 |
| – Hall of Faith | Ch. 11 |
| – Exhortation to Endurance | Ch. 12 - 13 |
| – Warning #5 (of 5) | Ch. 12:25-29 |

The Son is the Final Revealer: Hebrews 1:1-3

- He is the heir of all things
- Through the Son the ages were made
- He is brightness of God's glory
- He is the image of the Father
- He upholds all things by His power
- He made purification of sin
- He sat down on Majesty on High

Son Superior to the Angels

- | | |
|--------------------------------------|-----------------------|
| • By Virtue of His Deity | Hebrews 1:4-14 |
| — Warning #1 (of 5) | Hebrews 2:1-5 |
| • By Virtue of His Humanity | Hebrews 2:5-9 |
| • By Virtue of Salvation He provided | Hebrews 2:10-18 |

- 4] Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

Inheritance will be a key issue...

Angels

Our perception of angels is largely influenced by a composite of Biblical insight and also misconceptions from English literature, and German literature. The Bible speaks also of fallen angels and of demons. These two might be one in the same, however, we cannot clearly link them as one.

The Jews regarded angels as the most exalted of all God's creatures. The Law was given to Moses by angels (Deut 33:2; Ps 68:17; Acts 7:53; Gal 3:19). God came from Sinai with ten thousand "holy ones" (Deut 33:2). "Holy ones" (KJV uses "saints") should actually be "the holy ones" which was an Old Testament term in the Hebrew for angels (Ps 68:17).

If you were brought up in with an Old Testament background you would have a very high view of angels (Gal 3:19).

Theophanies

Possibly a pre-incarnate appearance of Jesus Christ in the Old Testament:

- The angel of the covenant (Mal 3:1; Ex 3:2);
- The angel who delivered Hagar (Gen 16:7);
- The angel that delivered Lot while the other two went and took care of Sodom and Gomorrah (Gen 19:1);
- The Passover night describes an angel (Num 20:16).

Characteristics of Angels

The angels are created beings; they were present at the Creation of the world and they were *made*. The Scripture highlights that they were made, created, fashioned—but they appear to be immortal: they don't die. Heaven is their home (Mt 24:36); they excel in strength (Ps 103:20); they are capable of choices, because some of them followed Lucifer. Some "kept not their first estate, but left their own habitation" (2 Pet 2:4; Jude 1:6). They can be good or bad: Jesus speaks of the "angels in heaven" (Mt 22:30) and of "the devil and his angels" (Mt 25:41).

They are capable of assuming all kinds of forms (Gen 6:1-4). Angels can appear like men and accept material food (Gen 18:19); we may entertain angels unaware (Heb 13:2). They never dwell in men's bodies as the demons, who, naked and homeless, seek human bodies as their habitation.

However, they take on some pretty wild appearances: "Countenance like lightning and his raiment as white as snow" (Mt 28:3). So Biblically, angels can take forms that are quite inconspicuous socially. [The conception of angels as winged beings, so familiar in Christian art, finds no support in Scripture (except, perhaps Dan 9:21; Rev 14:6, where angels are represented as "flying").]

You don't mess with angels: two of them destroyed Sodom and Gomorrah; one of them one evening destroyed 185,000 Syrian soldiers (2 Kgs 19:35). At the Egyptian Passover, the firstborn of the cattle and everything else was slain (Ex 12:23).

Angels as Ministering Spirits

They are God's ministers (Ps 104:4) and they also minister to God (Dan 7:10). They are holy (Mt 25:21) and they surround God's Throne (Rev 5:11). Angels are seen doing battle on our behalf (2 Kgs 6:15-17;

Cf. Ps 68:17; Hab 1:7; Ps 34:7): An angel stopped the Lion’s mouth for Daniel (Dan 6:22) and angels sprang people out of prison (Acts 5:17-19; 12:6-9). Guardian angels are specially interested in God’s little ones (Mt 18:10). Note the writer’s reliance on the authority of OT Scriptures—the writer picks seven Old Testament verses to support that Christ is superior to angels.

Ranks of Angels: Rom 8:38; Eph 6:12; Col 1:15; 2:15 et al.

There are various ranks, thrones, principalities, powers in the angelic kingdom of light, as there are also in Satan’s kingdom of darkness (Eph 1:22; 6:12; Col 1:16; Dan 10:13; 12:1; Rom 8:38):

• ἀρχή	<i>archai</i>	“principalities”
• ἐξουσία	<i>exousiai</i>	“powers”
• θρόνοι	<i>thronoi</i>	“thrones”
• κυριότητες	<i>kuriotetes</i>	“dominions”
• δυνάμεις	<i>dunameis</i>	“powers”

In two passages *archaggelos*, “archangel” or chief angel, occurs: “the voice of the archangel” (1 Thess 4:16) and “Michael the archangel” (Jude 1:9).

- 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?

“...Thou art my Son”: It is Paul’s style to ask a question to make a point (1 Cor 9:4-10; Gal 3:1-5); quoting from Ps 2:7 and **2 Sam 7:14**.

When did the Father say, “Thou art my son, this day have I begotten thee”? Here it is prophesied in Psalm 2, but twice the Father declared Jesus as His Son publicly. At His baptism and at the Transfiguration. Two times as two is the number of witness.

“This day” - implies the that the event occurs in time, that is within the physical universe, not in eternity beforehand (Acts 13:33).

“...And again, I will be to him a Father, and he shall be to me a Son”: A reference to the promise that God gave David (2 Sam 7:14), which we see celebrated (Ps 89: 20, 26-29, 30-33) that the Messiah will be a son of David.

- 6] And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

In the King James it says, “worship him, all ye gods” which is an unfortunate translation. LXX is more precise: “Worship him, all ye angels.” ***And this is where the writer to the Hebrews is quoting from*** (LXX Ps 97:7). The point is that the angels are commanded to worship Him. Thus, Christ is above the angels.

First Begotten

The concept of the firstborn comes up in several places, but in Genesis 49:3, it refers to Reuben. The concept of the firstborn involved excellency of dignity, honor, and position of excellency, which Reuben forfeited. Part of the rights, the dominion aspect was then given to Judah and the double-portion aspect was given to Joseph, who had two sons, Ephraim and Manasseh, who were adopted by Jacob.

In Exodus 4:22, Israel is spoken of as God’s firstborn. The word “first-born” really means position of honor. In this verse it is putting Israel as God’s chosen.

The word firstborn also means “that which surpasses.” There is the firstborn of the poor in Isaiah 14, meaning the extreme poor. There is also the firstborn of death, meaning that which surpasses death in Job 18:13. In Jeremiah 31:9, the word firstborn simply means the most beloved; it is used of Ephraim, who is not firstborn.

Now the word in the Greek in the New Testament appears nine times: Mt 1:25; Lk 2:7; Rom 8:29; Col 1:15, 18; Heb 11:28, 12:23. Eight of the nine times, it refers to Jesus Christ. It is in effect a title, one of the 300 titles of Jesus Christ.

Ministers a Flame of Fire

- 7] And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

Quoted from Psalm 104:4 (Cf. Col 2:10). *Ruach*: winds, invisible. *Power* in 2 Kings 19:35; *speed* in Daniel 10:21,23.

“His ministers a flame of fire,” reminds us of Sodom and Gomorrah in Genesis 19:13, and also the fire over Egypt (Ex 9:23, 24).

The Son’s Throne Forever

- 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.

This is from Psalm 45:6-7 and probably the most insightful due to the enormous amount of information in Psalm 45. The Father is saying to the Son, “Unto thy throne, O God.” *This is a statement about the Son’s deity, the deity of Jesus Christ.*

How long is “thy throne”? *For ever and ever.* Isaiah 9:6-7 speaks of His eternal reign. In Daniel 7:13-14, we see the throne of God, again “His Throne forever.” The promise to Mary in Luke 1:33, “His throne shall be established for ever.” In the Davidic Covenant (Acts 15:16 ; Amos 9:11) and also in Revelation 22:1, we have the same image.

The Sceptre of Thy Kingdom

- 9] Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

“The sceptre of thy kingdom is a right sceptre”: Continuing with Psalm 45:7, we know that it is a righteous reign. There are two sides to this reign:

- 1) Lovest righteousness;
- 2) and Hatest Wickedness.

We need to hate sin more than we do. In John 14:21, God sends the Comforter to help us hate sin. See also Amos 5:5; Rev 2:15; and John 15:26.

Messianic Overtones

There are eight things in these last two verses (seven is the number of completeness, but eight is the number of New Beginnings):

- 1) He announces His deity;
 - 2) It presents His position, His throne;
 - 3) His Kingship, the reference to the sceptre;
 - 4) The excellency or impartiality of His reign;
 - 5) The perfection of His character on earth;
 - 6) The place of His subjection;
 - 7) His reward in terms of being anointed;
 - 8) His preeminence.
- 10] And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

Verses 10-12 are from Psalm 102:25-27.

“Foundations of the Earth”

This phrase appears 10 times in the Scripture (Job 8:4; Ps 82:5; 104:5; Prov 8:29; Isa 24:18; 40:21; 51:13,16; Jer 31:37; Micah 6:2). The earth was already present (Gen 1:2ff); the sun and stars appear in the 4th Day (Gen 1:14-19).

Ptolemaic cosmology had the earth as the center of the universe, with the sun going around the earth. Then Copernicus figured that the planets, including the earth, revolved around the sun. God told us so in Psalm 19....

Jesus said that he went to the belly of the earth. The bottomless pit has to be where there can be no bottom, the only place where there is no bottom is at the very center (Cf. 1 Tim 6:20; Prov 8:22,23).

- 11] They shall perish; but thou remainest; and they all shall wax old as doth a garment;

An expression of the 2nd Law of Thermodynamics, and the ultimate “heat death” of the universe. The key discovery of 20th century physics is that the universe is *finite*, not infinite (1 Tim 6:20; Prov 8:22,23).

- 12] And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

The Boundaries of “Reality”

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.

1 John 3:2

What Angel Asked to Sit?

- 13] But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

God never said that to any of His angels, but He did of course, say that to His Son in Psalm 110:1. This is quoted 25X in NT; 10X in Hebrews alone! This was the very verse that Jesus used to confound the lawyers, using just a *yod* ! (Mt 22:42-46).

What are the Angels?

- 14] Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

“Heirs of Salvation”: A *future* “salvation” is in view (“shall be”). Justification with respect to everlasting life is not applicable for it is a past event (Jn 3:18; 5:24; Eph 2:5,8). Those justified *already possess everlasting life: it is a gift*, not a conditional inheritance. Those who “are about to inherit” are Christians.

Summary on the Son: Hebrews 1:4-14

- | | |
|--|--------------|
| • Son’s position unique | Psalm 2:7 |
| • Son head of Davidic Covenant | 2 Sam 7:14 |
| • Angels worship the Son | Psalm 97:7 |
| • Angels serve the Son | Psalm 104:4 |
| • Son to rule the Kingdom | Psalm 45:7-8 |
| • Son is the Creator | Ps 102:25-27 |
| • Son enthroned at the right hand of God | Psalm 110:1 |

Seven citations from OT; note the reliance on OT authority...

The Paradigm of Salvation: Review

Justification (Past tense)

The gift from God of everlasting life received by faith alone in Christ alone.

Sanctification (Present tense)

A progressive work that involves the faith and the works of the believer.

Glorification (Future tense)

A result of the previous aspects. All believers will be glorified (resurrected and given a body like Christ), but some will have more glory (i.e. reward) than others. This is what Hebrews speaks of.

Past Tense: Separation from the *Penalty* of Sin

Justification

Present Tense: Separation from the *Power* of Sin

Sanctification

Future Tense: Separation from the *Presence* of Sin

Glorification

Justification is *for* us;
Sanctification is *in* us.

Justification *declares* the sinner righteous;
Sanctification *makes* the sinner righteous.

Justification removes the *guilt* and *penalty* of sin;
Sanctification removes the *growth* and the *power* of sin.

Which “Salvation” Is Used Here?

Soteriological salvation (justification, or deliverance from hell) is never alluded to in Hebrews. This “salvation” is eschatological (in the future). It is the future aspect of salvation, attached to Christ’s coming kingdom, and the inheritance afforded to the believer that is in view here. In order to attain this future, faith and works are required.

[Thomas Kem Oberholtzer, “The Eschatological Salvations of Hebrews 1:5-2:5, *Bibliotheca Sacra*, Volume 145:577 (Jan 1988), 84,93.]

Three Principal Views

- The Calvinistic View
- The Arminian View
- The Partaker View

The Calvinist

All “true believers” will persevere to the end. Perseverance is thus a final test of reality. This is sometimes called the “Experimental Predestinarian” approach. This effectively denies the assurance of salvation: proof is always in the future.

The Arminian

Their justification can be lost: believers are in danger of losing their salvation as a result of sinful behavior. The believer’s eternal security rests in Christ’s work *and* the individual’s decision to continue in the faith and not fall away. Works play a key role in retaining salvation.

The Partaker (*Metachoi*)

- Eternal Security
- Distinction between “Entering” and “Inheritance”
- Variation of *Rewards*

Christological Summary: Hebrews 1

God has spoken: Revelation is complete and final through the person of His Son (vv. 1-2). The deity of the Son emphasized (vv. 2-4). There

are seven Messianic quotations (vv. 5-14). Heirship and inheritance are mentioned 3X in 14 verses. Son is Heir of all things (v. 2) and is superior to angels by means of inheritance (v. 4). Christ has supremacy in the present (vv. 2-4) and eschatological future (vv. 5-14).

Next Session

Read Hebrews Chapter 2. The writer anticipates two objections: If Christ is above the angels, yet He became a man, which is lower than the angels, how can He still be higher than the angels, while in the form of a man? Problem two is that Christ died. How can that make Him better than the immortal angels?

The Epistle to the Hebrews Session 3 Hebrews 2

We're going to find out two things about Christ in the Epistle to the Hebrews: 1) He *reveals* God to man; and 2) He *represents* man before God. [I'm glad He represents me there. I don't feel represented relevantly in my country's capital!...]

The Purpose of All History

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings...

Matthew 23:37

The purpose of all history: that God might gather His children together. (Jerusalem is a synecdoche for all of Israel). The image of the mother bird gathering and covering her brood is a familiar one. Moses used it in his farewell sermon (Deut 32:11). It is a picture of love, tender care, and a willingness to die to protect others. Jesus did die for the sins of the world, including the nation of Israel: but "His own received Him not" (Jn 1:11).

The Tragedy of All History

...and ye would not! Behold, your house is left unto you desolate.

Matthew 23:37b, 38

The Triumph of All History

For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Matthew 23:39

"til": Logical linkage: Jesus left the nation with a promise: He would one day return, the nation would see Him and say, "Blessed be He that cometh in the name of the Lord!" This is a quotation from Psalm 118:26, that great messianic psalm that was quoted so many times in His last week of ministry. The crowds had used those very words (Mt 21:9).

I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me earnestly.

Hosea 5:15

Source of Difficulties

The Kingdom is the grand central theme of all Scripture (1 Cor 15:20-28). This is denied by the denominational church!

"Amillennialism" is *not* a peripheral issue. *There is more prophecy about the Millennium than any other period in the Bible!*

The Millennium is the fulfillment of the Davidic covenant (Lk 1:32; Amos 9:11). Our inheritance—not our justification—is in view, and will be a result of faithfulness and obedience.

Hebrews Overview

- Major pillars of Judaism—not the answer...
- Five Warnings
- Issue: Inheritance (not justification)
- New Priesthood, New Covenant
- Heroes of Faith
- Becoming an Overcomer: a *Metachoi*

Jesus' Three Offices

The first three verses of Hebrews Chapter 1 are a basic summary of the book: Christ's Prophetic Office; Christ's Kingly Office; and Christ's Priestly Office. Chapter 2 will continue to show that Jesus is superior to the prophets, superior to the angels, superior to Moses, to Joshua, to the Priesthood, and to the fundamental ideas which were the underpinnings of Judaism.

Review: Son Superior to the Angels

- By Virtue of His Deity Hebrews 1:4-14
- By Virtue of His Humanity Hebrews 2:5-9
- By Virtue of Salvation He provided Hebrews 2:10-18

Angels as Ministering Spirits

...sent forth to do service for the sake of them that shall inherit salvation.
Hebrews 1:14

They are assigned specifically to care for us, and this care begins at infancy (Mt 18:10) and continues throughout our lives (Ps 91:11). The existence of guardian angels does not mean they make sure nothing bad happens to believers. They are guarding in the sense that nothing will happen to believers outside the will of God.

One angelic role is to observe us: angels observe what we say (Eccl 5:6); angels observe our sufferings (I Cor 4:9); they even observe what we wear (I Cor 11:10). When a believer dies, his soul is escorted to Heaven by angels (Lk 16:22). The writer then picked seven Old Testament verses to support that Christ is superior to angels.

Christological Summary: Hebrews 1

- 1) He has a more excellent Name vv. 4,5
- 2) He is worshiped by angels v. 6
- 3) He made the angels v. 7
- 4) He is sitting on the Throne vv. 8,9
- 5) He is anointed above them vv. 9
- 6) He Himself is the immutable vv. 10-12
and eternal creator
- 7) He has the higher place of honor vv. 13-14

Hebrews Chapter 2: The First Warning

- 1) **The Danger of Drifting** Hebrews 2:1-4
- 2) The Danger of Disobedience Hebrews 3:7-4:13
- 3) Progress toward Maturity Hebrews 5:11-6:20
 - Peril of being dull of hearing Hebrews 5:11-14
 - 16 different views Hebrews 6:4-8
- 4) The Danger of Willful Sin Hebrews 10:26-39
- 5) Warning against Indifference Hebrews 12:25-29

Give the More Earnest Heed

- 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.

This points us back to the millennial glory of Christ and the believer's inheritance.

“...let them slip”: The Greek word for “slip” here is *περισσοτέρως* *peris-soteros*, used of a boat that has been untied from its mooring and is now drifting; it means “to flow beside or past,” “to slip, to glide by or pass by”; slip away (from us): thus, the *loss of our inheritance*.

Proverbs 3:21 (LXX): “that a father's counsel should not ‘slip away’...” That which the recipients have learned, they must not let slip away, or disappear from memory.

- 2] For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;

The Law was given by angels (Deut 3:32; Ps 68:17; Acts 7:53; Gal 3:19). This is a Greek first-class condition, which in this case, and according to the context, means the statement is true: if the Law through angels proved steadfast, and it *did* prove steadfast.

“...just recompense of *reward*”: the issue at hand.

Physical Punishment

The two sons of Aaron, Nadab and Abihu, disobeyed the Mosaic Law by burning the incense improperly and they were smitten physically dead (Lev 10). Three rebels, Korah, Dathan, and Abiram, led a revolt against the supremacy of Aaron as being the High Priest, and God judged them by having the earth open up and swallow them and their families (Num 16). Achin disobeyed the Law and he was stoned to death (Josh 7).

- 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;

The author includes himself: “we”... (Note: Readers and the author were not first person witnesses). The “great salvation” refers to its future aspect, not past justification (cf. Heb 1:14). The “*things that were heard*” refers to the body of doctrinal truths to which these believers have been exposed. They must pay special attention to the new revelation given by means of the Son.

The Cost of Neglect

The word ἀμελέω *ameleo* means “to become apathetic,” “to have an attitude of indifference,” “to have no care or concern for it.” These are people who have *salvation*; *salvation* is in their possession, but they are becoming indifferent to it. The Law was given by God to Moses through angels but, although it came through angels, anyone who disobeyed it received a just punishment. *How much more will this be true if they neglect a salvation mediated through the Son!*

A great Welsh preacher challenged: “*I have a question to ask: I can’t answer it. You can’t answer it. Even God can’t answer it. Thus, this challenge: “How shall we escape, If we neglect so great salvation?”*”

- 4] God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

The point of the application is that revelation that comes through the Son carries far more solemn obligations for the recipients than revelation mediated through angels or men.

Authentication in Three Ways

- 1) First, in its original announcement, it was *spoken through the Lord*. This was initially declared by the Son Himself, not an angel, but the Son.
- 2) Second, it had a continuous convincing proclamation in that it was authenticated by those who heard Him speak the Word, meaning the Apostles. The author excludes himself from that group: *was confirmed unto us* [that would include the author] *by them that heard*. The author, unlike the other Apostles, was not an eyewitness to what Jesus had said
- 3) Third, it was further authenticated through *signs, wonders, power, and gifts*. These were four divine authentications of the Apostles truths:
 - *Signs* refer to miracles that reveal and have a divine purpose and bear witness of a person’s claims.
 - *Wonders* emphasize the fact that they attract attention and cause amazement.
 - *Powers* show that these miracles came through the source of divine power.
 - *Gifts* are divine enablements.

Signs and Wonders

A common misconception is that in the Book of Acts *all the believers* were doing all kinds of miracles, signs, and wonders. The only ones who performed miracles were the Apostles or apostolic legates (those who were appointed to do so by the Apostles by the laying on of the Apostles’ hands). In this passage, it indicates that these signs, wonders, etc., were done by the eyewitnesses, not by the next generation of believers. These spiritual gifts were *according to his own will* because God decides who gets which gifts (1 Cor 12:7–11).

Warning #1

Get with it! Don’t be negligent! Paul had an intense sense of urgency. He had the mentality that we are in a race: 1 Cor 9:24-27; Phil 3:13,14; 2 Tim 4:7,8; Heb 12:1.

Paul’s Sense of Urgency

Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

1 Corinthians 9:24-27

What was Paul afraid of?

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, I press toward the mark for the prize of the high calling of God in Christ Jesus.

Philippians 3:13, 14

I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

2 Timothy 4:7, 8

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

Hebrews 12:1

No Authority Given to Angels

- 5] For unto the angels hath he not put in subjection the world to come, whereof we speak.

This “world to come” is not the κόσμος *Kosmos*, which John uses in Jn 3:16. It’s not αἰών *aion*, or the “age” which is used in Mt 13:29. But it is the word οἰκουμένη *oikoumene*, which is “the habitable place.” It occurs 15 times in the New Testament; 13 times it refers to the earth. Matthew 19:28-30 shows us that it is the earth in the Millennial Kingdom. The Bible speaks of four different phases of the earth: Pre-Adamic, present, Millennial, and the New Earth.

“But unto the angels hath he not put in subjection the world”: Areas where angels presently minister (Dan 7:9; Eph 6:12; Rev 4:4; 12:7-9) will be superseded by Christ and His companions. Those deemed worthy at the judgment seat of Christ will reign (Rev 3:21; 21:7); angels to be judged (1 Cor 6:3). In other words, the angels never had authority over the world (one usurped, but will be dealt with!) They ran errands for the Lord; the spirits ministered to Him; but they never had authority to rule.

*And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the **reward of the inheritance**: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.*

Colossians 3:23-25

Judgment begins with believers (1 Pet 4:17; Heb 12:30). Reward is an inheritance; and those who do wrong (described later in Col 3) lose their inheritance: that is the principal warning of Hebrews!

Son’s Superiority: His Humanity (Hebrews 2:5-9)

- Sovereignty over the Earth was promised to man, not angels (Gen 1:26, 27).
- God gave man dominion over earth (Ps 8:5-7).
- Man lost it through sin to Satan and his angels.
- Messiah regained dominion for Man. Man will be associated with Him in rule.

Objections Anticipated

Paul now addresses two objections to the fact that Christ is above the angels. One is that if Christ is above the angels, yet He became a man, which is lower than the angels, so how can He still be higher than the

angels, while in the form of a man? Problem two is that Christ died. How can that make Him better than the immortal angels?

Now Paul will demonstrate that it is His humiliation and suffering which is the cause for His exaltation and glory. His inheritance came about because of His willingness to lower Himself, become a man, and subject Himself voluntarily even unto death on man’s behalf. And that His glory goes beyond all these things.

- 6] But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

This is a quote from Psalm 8:4-6. The reference to “man or the son of man” is not talking about Adam, because Adam was not the son of a man, he was the son of God (Lk 3:38). Paul uses “the last Adam” as a title to Jesus Christ. The last Adam gained more than the first Adam lost. Adam through sin forfeited his dominion. Did he ever have dominion over the angels? No. The last Adam, however, gained dominion over everything.

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

Cf. Psalm 8:5-9. “...a little”: βραχύς *brachus*, short, small, little a) of place: a short distance, a little; b) of time: a short time, for a little while. Unfinished business remains...Eventually: joint-heirs with Him? (Cf. Rev 21:7; Rom 8:17).

Non-Constancy of Constants?

Three-dimensional “shadow of a larger reality”...

Scientific American, June 2005, p.57-63.

This is what the Bible has said all along (Cf. Heb 11:3; 1 Cor 15:44-49).

*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.***

1 John 3:2

- 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.

[This would seem to deny the “limited atonement” of Calvinism.] Death was anticipated: Mt 16:21; Jn 2:4, 3:16.

“Glory”: Jn 17:22; Col 3:4.

- 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.

He came down to earth and took upon Himself our humanity. Because He suffered and died upon the cross, I am prepared to trust in Him. I am prepared to love Him because of what He has done for me and all lost mankind.

McGee, J. Vernon: *Thru the Bible Commentary*

- 11] For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

“Perfect”: *τελειόω teleiō*, to carry to the goal; consummate; complete. A completion *beyond* mere justification...finishing well—in contrast to Saul, Solomon, Demas, etc.

“Sanctification”: Jn 17:19. Not “purification”: it is not a *condition* but a *position* that we have in Christ.

“Brethren” [Cf. Sheep and Goat Judgment?]

- 12] Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

Psalm 22:1-21...alone, yet v. 22 with saved ones.

- 13] And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

Jesus trusted the Father. The walk of faith is what this is all about (Isa 8:17,18). Paul points out that this is why the Son had to become a man. To become our Kinsman and walk the walk that we needed to but couldn’t. The walk of faith, in the power of the Holy Spirit.

Hermeneutical Insight

Isa 8:17–18: It seems that the writer’s talking about the sons of Isaiah.

Heb 2:13: But here the Holy Spirit of God interprets that reference in Isaiah in a way that it refers to the Lord Jesus Christ. Therefore, *anyone today who attempts to eliminate the Lord Jesus from the prophets Is*

contradicting the interpretation that the Holy Spirit has given in the New Testament.

Note the Basis: Authority of the Holy Spirit’s WORD; not (any) apostolic authority or authorship...

- 14] Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

He didn’t come the way they had expected (though they should have known from the prophets): He came as flesh and blood to take our place...

“Destroy” in the sense of “nullify, to put to naught; equalize; render ineffective.”

- 15] And deliver them who through fear of death were all their lifetime subject to bondage.

The Law of God demands death for sin: “The soul that sinneth, it shall die” (Ezek 18:4); “The wages of sin is death” (Rom 6:23).

The Bondage of Death

Satan was the cause of man’s sin in the first place and, even though he is a usurper, he can claim that the sinner must die. He had the power, the authority to demand that every sinner should pay sin’s penalty. And on account of this all men, because all are sinners, were fearful of death and subject to bondage, because of sin, to serve it and thus serve Satan.

—E. Schuyler English

- 16] For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

“Seed of Abraham,” then: Isaac, Jacob, Judah, David. The throne—but not the line—through Solomon. The blood curse on Jeconiah (Jer 22:30): Line through 2nd surviving son of Bathsheba.

Flesh and blood, detailed throughout the OT: Gen 38; Ruth 4; Micah 5:2; Isaiah 9:6, et al.

Bypassing the Angels

He chose to bypass fallen angels. He gives four reasons for the incarnation and the cross:

- 1) The Messiah became a man so that the sanctifier and the sanctified could be united and He could call them brethren (Ps 22:22; Isa 8:17-18).
 - 2) By means of death He rendered Satan's power inoperative as far as believers are concerned. The fear of death enslaves. For the believer, death is no longer a punishment, but a means to enter heaven.
 - 4) The sphere of the Messiah's work was man not angels.
- 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, to make reconciliation for the sins of the people.

“...high priest”: A major topic to be expanded in later chapters (Hebrews 5 - 8). “...reconciliation”: “Propitiation” would be more accurate.

- 18] For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

The word *succour* means, “*to come to the aid of, help, assist.*” Because He suffered being *tested*, He is able to help others who are tested. As we get further along in Hebrews we’ll be studying the priesthood of God: we’ll see that the Lord Jesus Christ is *able* to help those who are tested. “Tempted” in the verse above should be “tested.” If He had yielded, it would simply have proven that He was not the Messiah...

Temptation

Could Jesus have succumbed to the temptation? Could He have fallen?” The answer is *no*. When we speak of being tempted to do something wrong, what we actually mean is that we have the *opportunity* to do wrong, and we want to do it. Now the opportunity was the testing, but the desire to do wrong was sin, and a sinful *desire* is itself sin. The Lord Jesus never had that sinful desire.

Son's Superiority: His Salvation (Hebrews 2:10-18)

The Son's superiority over angels: by virtue of the kind of salvation He provided.

- | | |
|---|-----------------|
| • To manifest divine grace | Hebrews 2:10-13 |
| (Citing Psalm 22:22; Isaiah 8:17-18) | |
| • To overcome the Prince of Death | Hebrews 2:14 |
| • To free the believer from fear of death | Hebrews 2:15 |
| • To help man | Hebrews 2:16-18 |

Next Session

Chapter 3: The author now goes on to the 2nd pillar of Judaism: Moses (Num 12:5-8). What lessons from Israel's failure in the wilderness are there for *us*? (Rom 15:4). Can inheritance be forfeited? How? Study the 2nd Warning (of 5) in Heb 3:7-4:13.

The Epistle to the Hebrews Session 4 Hebrews 3

- | | |
|--|--------------------------|
| • Jesus: The New and Better Deliverer | Hebrews 1-7 |
| – The God-man: better than the Angels | Ch. 1, 2 |
| – Warning #1 (of 5) | Ch. 2:1-4 |
| – An Apostle better than Moses | Ch. 3 |
| – A Leader better than Joshua | Ch. 4 |
| – Warning #2 (of 5) | Ch. 3:17-4:13 |
| – A Priest better than Aaron | Ch. 5 - 7 |
| – Warning #3 (of 5) | Ch. 5:11-6:20 |
| • A Better Covenant | Hebrews 8 - 10 |
| – A Better Sanctuary | Ch. 9 |
| – A Better Sacrifice | Ch. 10 |
| • Practical Applications | Hebrews 10:18 -13 |
| – Warning #4 (of 5) | Ch. 10:26-31 |
| – Hall of Faith | Ch. 11 |
| – Exhortation to Endurance | Ch. 12 - 13 |
| – Warning #5 (of 5) | Ch. 12:25-29 |

Son Superior to the Angels

- | | |
|--------------------------------------|-------------|
| • By Virtue of His Deity | Heb 1:4-14 |
| • By Virtue of His Humanity | Heb 2:5-9 |
| • By Virtue of Salvation He provided | Heb 2:10-18 |

*And again, when he bringeth in the firstbegotten into the world, he saith,
And let all the angels of God worship him.*

Hebrews 1:6

In the King James it says, “worship him, all ye gods,” which is an unfortunate translation. LXX is more precise: “Worship him, all ye angels.” ***And this is where the writer to the Hebrews is quoting from*** (LXX Ps 97:7). The point is that the angels are commanded to worship Him. Thus, Christ is above the angels.

The Son's Throne Forever

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.

Hebrews 1:8

This is from Psalm 45:6-7 and probably the most insightful due to the enormous amount of information in Psalm 45. The Father is saying to the Son, "Unto thy throne, O God." *This is a statement about the Son's deity, the deity of Jesus Christ.*

How long is "thy throne"? *For ever and ever.* Isaiah 9:6-7 speaks of His eternal reign. In Daniel 7:13-14, we see the throne of God, again "His Throne forever." The promise to Mary in Luke 1:33, "His throne shall be established for ever." In the Davidic Covenant (Acts 15:16 ; Amos 9:11) and also in Revelation 22:1, we have the same image.

Messianic Overtones

- 1) He announces His deity;
- 2) It presents His position, His throne;
- 3) His Kingship, the reference to the sceptre;
- 4) The Excellency or impartiality of His reign;
- 5) The Perfection of His character on earth;
- 6) The Place of His subjection;
- 7) His Reward in terms of being anointed;
- 8) His Preeminence.

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Hebrews 1:14

A future "salvation" is in view ("shall be"): Justification with respect to everlasting life is not applicable for it is a past event (Jn 3:18; 5:24; Eph 2:5,8). Those justified already possess everlasting life: it is a gift, not a conditional inheritance. Those who "are about to inherit" are Christians.

Salvation?

Soteriological salvation (justification, or deliverance from hell) is never alluded to in Hebrews. This "salvation" is eschatological (in the future). It is the future aspect of salvation, attached to Christ's coming kingdom, and the inheritance afforded to the believer that is in view. In order to attain this future, faith and works are required.

Christological Summary

- | | |
|--|-----------|
| 1) He has a more excellent Name | Heb 4-5 |
| 2) He is worshiped by angels | Heb 6 |
| 3) He made the angels | Heb 7 |
| 4) He is sitting on the Throne | Heb 8,9 |
| 5) He is anointed above them | Heb 9 |
| 6) He Himself is the immutable and eternal creator | Heb 10-12 |
| 7) He has the higher place of honor | Heb 13-14 |

Warning #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.

Hebrews 2:1

This points us back to the Millennial glory of Christ and the believer's inheritance.

"...let them slip": the Greek word for "slip" here is περισσotέρως *peris-soteros*, used of a boat that has been untied from its mooring and is now drifting; it means "to flow beside or past," "to slip, to glide by or pass by"; slip away (from us): thus, the *loss of our inheritance*.

Proverbs 3:21 (LXX): "...that a father's counsel should not 'slip away.'" That which the recipients have learned, they must not let slip away, or disappear from memory.

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

Hebrews 2:3

The author includes himself: "we"... (Note: Readers and the author were not first person witnesses.) The "great salvation" refers to its future aspect, not past justification (Heb 1:14).

"...spoken by the Lord": The "*things that were heard*", refers to the body of doctrinal truths to which these believers have been exposed. They must pay special attention to the new revelation given by means of the Son.

The Cost of Neglect

The word ἀμελέω *ameleo* means "to become apathetic," "to have an attitude of indifference," "to have no care or concern for it." These are

people who have *salvation*; *salvation* is in their possession, but they are becoming indifferent to it. The Law was given by God to Moses through angels but, although it came through angels, anyone who disobeyed it received a just punishment. (Every sin under the Law mediated by angels received a just punishment, meaning a physical punishment.)

How much more will this be true if they neglect a salvation mediated through the Son!

Warning #1: *Get with it! Don't be negligent!* Paul had an intense sense of urgency. Paul had the mentality that we are in a race: 1 Cor 9:24-27; Phil 3:13,14; 2 Tim 4:7,8; Heb 12:1.

Hebrews 3: Christ is Superior to Moses

There is probably no man, other than Jesus Christ Himself, that God has honored more than Moses. The name of Moses appears more times in the Bible than any other proper name (except for Jesus and David): 847: 762 in the OT; 85 in the NT.

From God's Hand upon him as a babe, miraculously preserving him from his enemies, to God personally digging his grave and burying him.

Moses also honors God greater than any other man (Jn 8:28,29). In each case there is a parallel, and obviously a substantial superseding.

Moses

- Man of God
- Descendant of Abraham
- Prophet of God's Truth
- Priest (Ex 24:6; 32:11)
- King in Jeshurun (Deut 33:5)
- Delivered Israel from Egypt
- Built Earthly Tabernacle
- Led thru Wilderness

Christ

- God Himself
- (sin) Sinless
- Embodiment of Truth
- High Priest
- King of Kings
- From Eternity
- Place on High
- Leads to Glory

- 1] Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

“Wherefore”: A Pauline pointer to all that went on before (particularly end of Chapter 2), had the entire destiny and mission aspect of Jesus Christ in focus.

“Holy brethren”: the readers are saved. Here he speaks of a “heavenly calling” which brings a heavenly inheritance.

“Partakers”: μέτοχοι *metochoi* (Heb 3:14; 6:4; 12:8). *The writer regards Jesus as the Apostle to the readers.* This is the only place where these two titles are used of Jesus. [Heb 4:14-7:8 will fully explore His Priesthood...]

Apostleship of Jesus Christ

The writer calls Jesus “The Apostle.” While we do not think of Jesus as an Apostle, remember that “apostle” means “a sent one.” Of course, Jesus was sent by the Father, and therefore, can be called an Apostle (and would obviously be the preeminent one; cf. Jn 3:34-35; 5:36, 39). Every story, every anecdote, every passage in the Old Testament speaks of Jesus (Jn 5:45-46; 20:21).

Prophet vs. Priest

The difference between a prophet and a priest is in the direction of the communication.

- A **prophet** is God's representative to the people. He proclaims, he forthtells, he exhorts, he presents God to the people.
- A **priest** presents the people to God. He is a people's representative before the Father. Today our priest is Jesus Christ (Heb 5).

“Profession” - to consent, subscribe to, declare, identify with.

“Holy brethren” - If one is born again of the Spirit than one would have the same Father, and therefore, be declared “brethren” by Jesus.

- 2] Who was faithful to him that appointed him, as also Moses was faithful in all his house.

“...it is required in stewards, that a man be found faithful.” (1 Cor 4:2).

Moses was faithful in that he never withheld God's Word from either Israel nor Pharaoh. He was faithful in erecting the Tabernacle (Ex 40:16). Although there are places one can find that Moses made serious mistakes (Ex 2, 3, 4; Num 20), Moses was a faithful apostle (Num 12:7). Jesus Himself notes that Moses wrote of Him (Jn 5:46): *This validates Moses as author and also that Moses was speaking by the Spirit of God of none other than the Meschiach, our Lord and Savior.*

- 3] For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

“House” = Israel, Moses participated in the founding of the nation. Jesus built the House, and Moses was a faithful servant in it. He is arguing here that the builder has more honor than the occupant, and more honor than the house itself. Since he was tempted as we might, he is in a position to help us.

- 4] For every house is builded by some man; but he that built all things is God.
5] And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

The writer is playing with some puns. A “pun” is a deliberate connotative transfer. (An *illegitimate* connotative transfer produces an illogical error.)

- 6] But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Three houses (mentioned seven times):

- House of Israel; a *redeemed* people (Ex 14:31; 15:13).
- Household (or family) of God; and
- House of God (as the Spirit indwells you).

“Christ as a son over His own house”: This “house” implies much more than the house of Israel as it includes us. We also speak of “House of David,” “House of Aaron” and we really mean the family line in the tribal sense.

“If”: Can we leave this house? Must we do something? Be faithful? The role of an apostle is faithfulness. Christ was faithful to testify of His Father’s glory, not His own. Even as a child we see that He was about “His Father’s business” (Jn 9:4, Mt 26).

Seven Proofs of Superiority

Moses

- An Apostle
- Member of a House Built
- Involved a single house
- Just a Man
- A Servant
- Testimony of things
- Just a servant in his house

Jesus

- The Apostle
- The House
- All Houses
- Was God
- A Son
- The Substance spoken after and fulfillment
- Son *over* house

Review: Five Major Warnings

The five warnings of Hebrews were written to *believers* and do not represent any chance of loss to the past aspect of salvation (justification); hence, the eternal security of the Believer. The warnings admonish believers to press on and obtain all God has promised to the faithful Overcomer.

The warnings represent the very real possibility of the loss of privileges or rewards offered to the believer, which will be revealed at the Judgment Seat of Christ. Hence, the warnings concern the possible negative consequences for the unfaithful, apostatizing believer.

- | | |
|-----------------------------------|-------------------|
| • The Danger of Drifting | Hebrews 2:1-4 |
| • The Danger of Disobedience | Hebrews 3:7-4:13 |
| • Progress toward Maturity | Hebrews 5:11-6:20 |
| (16 different views of Heb 6:4-8) | |
| • The Danger of Willful Sin | Hebrews 10:26-39 |
| • Warning against Indifference | Hebrews 12:25-29 |

The Unity of the Five Warnings

All five warnings are a unit: they go together and complement each other. Each builds upon the other and each intensifies until the 5th capstone. The writer relies heavily on Israel’s Exodus as an example (type) of individual Christians. The Exodus generation, a redeemed people, failed to heed God’s instruction and was judged for its disobedience. Recognizing (1) the *unity* of the warnings and (2) the *typology* of the Exodus generation will alleviate the difficulties encountered in understanding the epistle.

Why the Warnings?

God, in His love and mercy, saw fit to move the author of Hebrews to warn his readers; the author loved the recipients enough to warn them of impending danger. God wanted future readers also to understand that grave danger accompanies apostasy. Remember, the original recipients were Christians—each warning will substantiate that fact. The correct interpretation of the book hinges on the answer to one question: “Were the people addressed believers or unbelievers? Saved, unsaved or half-saved?” Two dozen times the author includes himself in the warnings and admonitions. Does God urge an unconverted, half-saved professor to hold fast his false profession (Heb 10:23)?

What Is at Stake?

What are these believers going to lose, forfeit, or suffer? Not “salvation” (Jn 10:28,29; et al.), but rewards at the Judgment Seat of Christ. We cannot escape this by applying it to others: The burden of Hebrews is not the rescuing sinners from hell—it is the bringing of sons to glory.

- 7] Wherefore (as the Holy Ghost saith, Today if ye will hear his voice,
8] Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways:

Unto whom I swear in my wrath that they should not enter into my rest.

Psalm 95:8-11

Psalm 95 makes reference to two earlier situations: Ex 17:1-7 and Num 20:1-13. This marked the beginning and toward the end of the wilderness journey.

“...as the Holy Ghost saith...”: Note that the writer ascribes the Psalm to the Holy Spirit, not to David the penman. Trinity attributed: Heb 1:1 to the Father; Heb 2:3 to the Lord; Heb 3:7 to the Spirit.

The Provocation

The Greek word for *the provocation*, παραπικρασμός *parapikrasmos* is used only three times in the entire New Testament and, all three times, it is used in this chapter (Heb 3:8, 15, 16). Altogether the children of Israel provoked God ten times (Num 14:22-23), but the turning point was at Kadesh-Barnea.

- 9] When your fathers tempted me, proved me, and saw my works forty years.
10] Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways.

“Wherefore”: Another Pauline double-ended linkage.

- “My Ways” seen Ps 68:4; 145:17
- Duty Ps 143:5
- His precepts Ps 119:27, 32, 33, 35...

“They do alway err in their heart”: “Ye have been rebellious against the LORD from the day that I knew you” (Deut 9:24).

- 11] So I swear in my wrath, They shall not enter into my rest.)

In the historical sense they were wandering in the wilderness, 40-year spiritual detour...

God to took an oath (!) Over a million were saved out of Egypt. Only two that were adults at the time of the oath “inherited” the land. (Moses wasn’t one of them!) When Israel ultimately crosses the Jordan, they do anything but “rest”: they had wars, and failures... (Note: Don’t allegorize crossing the Jordan, as death or entering heaven...)

“Rest” = ? (to be explored in Hebrews chapter 4). There are at least a dozen references, in this chapter and the next, to the word *rest*, but it does not always mean the same kind of rest.

- 12] Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

Unbelief is sin (Deut 9:7, 24).

“...departing”: ἀφίστημι *aphistemi*: to cause to withdraw, to remove; to stand off, to stand aloof; to desert, withdraw from one; to fall away, to become faithless (2 Thess 2:3).

“Living God”: Father (Mt 16:16); Son (1 Tim 4:10); Holy Spirit (2 Cor 6:16). The “Living God” dwells in you (1 Cor 3:16).

Jewish Exegetical Principles

The author’s pattern of using extended expositions of Old Testament passages in a fashion surprisingly rare among other New Testament writers. The author also sought to reorient Old Testament texts to the situation of his readers by using common rabbinical practices without violating or altering their actual sense to their original audience.

Hillel’s exegetical rule known as *Gezera Shawa* (“verbal analogy”) is shown by appealing to the “rest” in Genesis 2:2 in order to explain the “rest” in Psalm 95.

The author followed the Midrashic practice of selective editing in his citation of Psalm 95:10: by changing the demonstrative pronoun from “that [*ereine*] generation,” as found in the LXX, to “this [*taute*] generation” (Heb 3:10), he was able to apply more forcefully the warning of Psalm 95 to his readers’ situation.

This minor modification produces a rhetorical effect without altering the meaning of the original verse

Another example is the author's repeated use of "today" (*semeron*) from Psalm 95:7 in order to modernize the Old Testament text as well as stress the urgency of its warning to his audience (Heb 3:7, 13, 15; 4:7).

[Sources: Gleason, Randall C., "The Old Testament Background of Rest in Hebrews 3:7-4:11" in *Bibliotheca Sacra*, July–September, 2000, p. 283. Fruchtenbaum, Arnold G.: *The Messianic Jewish Epistles: Hebrews, James, First Peter, Second Peter, Jude*. 1st ed. Tustin, CA : Ariel Ministries, 2005.]

- 13] But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

"...deceitfulness of sin": There is another dimension to sin: the operative aspect of it. Sin deceives. Sin leads us to appetites that we shouldn't have. Cravings. Goals. Ambitions. Because they compete with our affection for Jesus Christ. Sin deceives. The completed work of Jesus Christ on the cross is not a license to sin.

The Greek word for exhorting παρακαλέω *parakaleo* means "to come alongside in order to help." The Holy Spirit is given the term "Paraclete" or *Comforter* (Jn 14:16). There the word is used as a noun; here as a verb. The Holy Spirit comes alongside and helps. Believers are also to come alongside each other and help, especially if they see another believer in trouble or drifting spiritually.

Does this mean that any of us could fall away? Are we vulnerable? "To-day" means right now: while you still have opportunity...

Calvinism

All "true believers" will persevere to the end—perseverance is thus a final test of reality. This is sometimes called the "Experimental Predestinarian" approach and it effectively denies the assurance of salvation: proof is always in the future.

The Arminian

Their justification can be lost: believers are in danger of losing their salvation as a result of sinful behavior. The believer's eternal security rests in Christ's work *and* the individual's decision to continue in the faith and not fall away. Works play a key role in retaining salvation.

Similarities

Both views acknowledge that Christ's completed work is absolutely essential. Both acknowledge the importance of works in the life of the believer. Although direct opposition between the two views has endured for centuries, they both are dangerously close to the Roman Catholic system of salvation which emphasizes works as its means.

A Third Viewpoint: Overcomers

Believer can be assured of Eternal Security. There is a distinction between: Entering and Inheritance, and Variation of Rewards.

Sin Deceives

"Deceitfulness of sin" (Eph 4:22; Mt 13:22; 2 Thess 2:10; Col 2:8; 2 Pet 2:13). One of the aspects of sin, the judicial aspect, has been taken care of for you at the cross at Calvary. Sin was judged there. Your sins were nailed to the cross. No longer do your sins stand between you and God. You have been "justified."

There are two sides to the cross. You have the privilege of access to Him, and He has the benefit of fellowship with you. He benefited too, it gives Him a way to be able to deal with you without being encumbered by your unrighteousness: "God's Riches At Christ's Expense" = GRACE.

- 14] For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;

"...partakers": μέτοχοι *Metochoi*.

"...if": A critically important conditional! *What* must we hold "steadfast unto the end"?

- 15] While it is said, Today if ye will hear his voice, harden not your hearts, as in the provocation.

The penalty for hardening your heart can be seen in the example of the wilderness wanderings, a 40-year spiritual detour. At Kadesh-Barnea, upon the report of the spies, Israel failed due to unbelief (Num 13). The entire generation (except for Joshua and Caleb) passed away before they could enter the land (Num 14).

But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. And they brought up an evil report

of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

Numbers 13:31-33

“...giants”: נפילים = *Nephilim*

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the Sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

Genesis 6:1,2

Daughters of Adam, *not just Cain*. (Adam had daughters; cf. Gen 5:4): that’s where Cain got his wife! “took...of all they chose”: doesn’t sound like the girls had much choice in the matter...

“Sons of God”

בְּנֵי־הָאֱלֹהִים *Bene HaElohim* = angels.

- OT: Job 1:6, 2:1, 38:7
- NT: Luke 20:36
- Book of Enoch
- Septuagint (LXX)

There were Nephilim in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

Genesis 6:4

The Nephilim

נפילים	<i>Nephilim</i> : “the fallen ones.”
נפל	<i>Nephal</i> : “to fall, be cast down to fall away, desert.”
הגברים	<i>HaGibborim</i> : “the mighty ones.”

Septuagint (Greek) LXX:

γίγαντες	<i>gigantes</i> (~ “giants?”)
γίγας	<i>gigas</i> = “earth-born”

Geneges is the same word used in Greek mythology for “Titans,” creatures emerging from interbreeding of the Greek gods with human beings. *Genea*, means “breed,” or “kind.” The English words “genes” and “genetics” come from the same root.

And the LORD spake unto Moses and unto Aaron, saying, How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you: Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number; from twenty years old and upward, which have murmured against me, Doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcasses, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness.

Numbers 14:26-33

After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise. I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die. And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, Even those men that did bring up the evil report upon the land, died by the plague before the LORD.

Numbers 14:34-37

“40 Years”?

The lesson intended to the Hebrew Christians: their “today” was between the first preaching of the Gospel and Jerusalem’s impending overthrow, namely, forty years; the number of years of Israel’s sojourn in the wilderness (actually, precisely 38 years; cf. Deut 2:14). Cf. Jesus’ “this generation” (Lk 21:32): 32 A.D. to 70 A.D. = 38 years.

16] For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

A blood-redeemed people (Ex 14:31; 15:13) lost their inheritance due to unbelief; only 2 adults (out of over a million) inherited the land, and Moses wasn’t one of them! The people repented and God forgave their sin. But the *physical* consequences of their sin had to be paid (Num 14:20).

Water From the Rock

They murmured out of distrust. At Rephidim, God responded through Moses (Ex 17:1-7). At Meribah: The second time, Moses misrepresented

God and then was not allowed into the Promised land! (Num 20:7-12). “The Rock was Christ” (1 Cor 10:1-5; Ps 104:41; Deut 32:15; 2 Sam 22:2; Ps 95:1; Isa 32:2; Mt 16:18; 21:24). The Rock was to be smitten once (and only once!) Ex 17:6.

- 17] But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?
 18] And to whom swore he that they should not enter into his rest, but to them that believed not?

“...believed not”: The Greek word ἀπειθεῖν *apeitheo* [not to allow one’s self to be persuaded; to refuse or withhold belief and obedience; not to comply with] is translated as “obey not” in Rom 2:8 & 10:21. The concept of believing and obeying is the same Greek word in several of Paul’s letters.

Summary

They were a redeemed people (Ex 14:31; 15:13): saved by the blood of the Passover Lamb; delivered out of Egypt; crossed the Red Sea; saw Pharaoh’s army drown; fed on quail and manna from heaven daily... and denied their inheritance due to unbelief.

- 19] So we see that they could not enter in because of unbelief.

Their inheritance was conditioned upon faithfulness. Notice that Israel did not lose their status as a redeemed people: they did not go back to become slaves of Egypt again. They were still the redeemed, the chosen people of God (Cf. Moses at the Transfiguration in Mt 17:3; Lk 9:30). Nevertheless, they did lose the blessing of their inheritance in the Promised Land.

Next Session

Hebrews Chapter 4: What is meant by “entering His rest”? Creation Rest? Canaan Rest? Sabbath Rest?

The Epistle to the Hebrews Session 5 Hebrews 4 (A Continuation of Hebrews 3)

- | | |
|--|--------------------|
| • Jesus: The New and Better Deliverer | Hebrews 1-7 |
| – The God-man: better than the Angels | Ch. 1, 2 |
| – Warning #1 (of 5) | Ch. 2:1-4 |
| – An Apostle better than Moses | Ch. 3 |

- | | |
|--------------------------------------|--------------------------|
| – A Leader better than Joshua | Ch. 4 |
| – Warning #2 (of 5) | Ch. 3:17-4:13 |
| – A Priest better than Aaron | Ch. 5 - 7 |
| – Warning #3 (of 5) | Ch. 5:11-6:20 |
| • A Better Covenant | Hebrews 8 - 10 |
| – A Better Sanctuary | Ch. 9 |
| – A Better Sacrifice | Ch. 10 |
| • Practical Applications | Hebrews 10:18 -13 |
| – Warning #4 (of 5) | Ch. 10:26-31 |
| – Hall of Faith | Ch. 11 |
| – Exhortation to Endurance | Ch. 12 - 13 |
| – Warning #5 (of 5) | Ch. 12:25-29 |

Review of Chapter 3

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

Hebrews 3:1

This is the only place where these two titles (Apostle and High Priest) are used of Jesus (Heb 4:14-7:8 will fully explore His Priesthood).

Wherefore (as the Holy Ghost saith, Today if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest.)

Hebrews 3:7-11

This Session: Hebrews Chapters 3 & 4

What is meant by “rest”? Creation Rest? Canaan Rest? or Sabbath Rest?

Summary of “Rests”

- | | |
|----------------------------|-----------|
| Canaan Rest | |
| Failure at Kadesh-Barnea | Num 13,14 |
| Davidic Allusion & Renewal | Ps 95 |
| Offer still open | |
| Hebrew Christians | Heb 3,4 |

Hebrews 3:7,8 is a quote from Psalm 95:7-10. Note that the writer ascribes the Psalm to the Holy Spirit, not to David the penman!

The Provocation

The Greek word for the provocation παραπικρασμός *parapikrasmos* is used only three times in the entire New Testament and, all three times, it is used in chapter 3 (Heb 3:8, 15, 16). (Altogether the children of Israel provoked God ten times, the turning point was at Kadesh-Barnea.)

Our Immutable God

The Israelites angered God so thoroughly He swore on His own name they would not enter the Promised Land. God made up His mind, and He would not repent. Let's reexamine Numbers 14:

Numbers 14

- 1] And all the congregation lifted up their voice, and cried; and the people wept that night.
- 2] And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!
- 3] And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?
- 4] And they said one to another, Let us make a captain, and let us return into Egypt.
- 5] Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.
- 6] And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes:
- 7] And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land.
- 8] If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.
- 9] Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the LORD is with us: fear them not.
- 10] But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.
- 11] And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?
- 12] I will smite them with the pestilence, and **disinherit** them, and will make of thee a greater nation and mightier than they.

But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom swore he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief.

Hebrews 3:17-19

- 13] And Moses said unto the LORD, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;)
- 14] And they will tell it to the inhabitants of this land: for they have heard that thou LORD art among this people, that thou LORD art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.
- 15] Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying,
- 16] Because the LORD was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness.
- 17] And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,
- 18] The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.
- 19] Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.
- 20] And the LORD said, I have **pardoned** according to thy word:
- 21] **But** as truly as I live, all the earth shall be filled with the glory of the LORD.
- 22] Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;
- 23] **Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it:**

The Two-Part Oath

- 1) The first is the declaration that God “pardoned them according to [Moses’] word” (Num 14:20). This can only mean that the people were forgiven of the iniquity of the sin they had just committed (Num 14:19).
 - 2) In the same breath the Lord uttered the second part of His oath, denying them entrance into the land (Num 14:23).
- 24] But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.
 - 25] (Now the Amalekites and the Canaanites dwelt in the valley.) To morrow turn you, and get you into the wilderness by the way of the Red sea.
 - 26] And the LORD spake unto Moses and unto Aaron, saying,
 - 27] How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.
 - 28] Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:
 - 29] Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

- 30] Doubtless ye shall not come into the land, concerning which **Isware** to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.
- 31] But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.
- 32] But as for you, your carcases, they shall fall in this wilderness.
- 33] And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness.
- 34] After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.
- 35] I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

The Two-Part Oath

As if to reinforce his oath (“as I live”), the Lord then stated three times in five verses that their “corpses shall fall in this wilderness” (Num 14:28-35). Thus, neither their failure to enter Canaan nor their untimely death can be equated with damnation.

- 36] And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,
- 37] Even those men that did bring up the evil report upon the land, died by the plague before the LORD.
- 38] But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still.
- 39] And Moses told these sayings unto all the children of Israel: and the people mourned greatly.
- 40] And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the LORD hath promised: for we have sinned.

They changed their mind—repented—but too late. But God did not change His mind. Therefore they suffered defeat when they subsequently attempted to enter.

Lesson: God is jealous about sharing His glory. Those to whom He shows great and mighty works and His glory should take heed. (The impossibility of repentance in Heb 6:6 may be on God’s part, not the individual’s!)

They are believers; their justification is not at issue (Cf 1 Cor 3:15). Judgment, not mercy, will emanate from the Bema seat with a just recompense of reward—positive and negative as appropriate. (Cf Mt 18:23-35; 24:42-51; 25:14-30; Mk 8:34-38; Lk 12:1-12; 41-48; 19:11-27.)

When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest.)

Hebrews 3:9-11

Forty years: it was about that long since the crucifixion...! In the historical sense they were wandering in the wilderness, 40-year spiritual detour...

God to took an oath (!). Over a million adults were “saved” out of Egypt. Only two “inherited” the land. (Moses wasn’t one of them!)

“...enter into my rest”: There are at least a dozen references, in this chapter and the next, to the word *rest*, but it does not always mean the same kind of rest.

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

Hebrews 3:12

Unbelief is sin (Deut 9:7, 24).

But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

Hebrews 3:13

“Today”: Does this mean that any of us could fall away? Are we vulnerable? Tomorrow is the day when idle men work, and fools repent. Tomorrow is Satan’s to-day; he cares not what good resolutions you form, if only you schedule them for tomorrow. “Today” - means right now: while you still have opportunity...

For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

Hebrews 3:14

“...partakers”: μέτοχοι *Metochoi*.

“If”: A critically important conditional! What must we hold “steadfast unto the end”?

While it is said, Today if ye will hear his voice, harden not your hearts, as in the provocation.

Hebrews 3:15

The penalty for hardening your heart is seen in the example of the wilderness wanderings, a 40-year spiritual detour. At Kadesh-Barnea, upon the report of the spies, Israel failed due to unbelief (Num 13). The

entire generation (except for Joshua and Caleb) passed away before they could enter the land (Num 14).

“40 Years”?

The lesson intended to the Hebrew Christians: their “today” was between the first preaching of the Gospel and Jerusalem’s impending overthrow, namely, forty years; the number of years of Israel’s sojourn in the wilderness (actually, precisely 38 years; cf. Deut 2:14). Cf. Jesus’ “this generation” (Lk 21:32): 32 A.D. to 70 A.D. = 38 years.

Summary of “Rests”

Canaan Rest

Failure at Kadesh-Barnea Num 13,14

“Today” = 38 years

Davidic Allusion & Renewal Ps 95

Offer still open

Hebrew Christians Heb 4

“Today” = 32 – 70 AD = 38 years Luke 21

*For some, when they had heard, did provoke: howbeit **not all that came out of Egypt** by Moses.*

Hebrews 3:16

A blood-redeemed people (Ex 14:31; 15:13) lost their inheritance due to unbelief; only two adults (out of over a million) inherited the land, and Moses wasn’t one of them! (Those under 20 were exempted: 58 year-olds and under entered 38 years later.) The people repented and God forgave their sin. But the *physical* consequences of their sin had to be paid (Num 14:20).

But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief.

Hebrews 3:17-19

Their inheritance was conditioned upon faithfulness. Notice that Israel did not lose their status as a redeemed people: they did not go back to become slaves of Egypt again. They were still the redeemed, the chosen people of God (Cf. Moses at the Transfiguration in Mt 17:3; Lk 9:30). Nevertheless, they did lose the blessing of their inheritance in the Promised Land.

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.

A continuation of Warning #2, which started in Hebrews 3:17. This is the first of many “Let us” in Hebrews...

“...therefore”: [re: Heb 3:17-19], in light of Israel’s failure to enter into Canaan Rest, there is now a danger for these believers

“...fear”: “The fear of the Lord is the beginning of knowledge.” (Prov 1:7).

What is “His rest”?

“Rest” = ?

- Cessation of movement or action.
- Cessation of labor; a state of freedom from exertion.
- Freedom from anxiety; freedom from mental or emotional anxiety.
- Repose of sleep; refreshing to body marked by a reduction in metabolic activity.
- Repose of death (death perceived as freedom from earthly toil).

The “Rest” Being Offered

It is possible that the faith of these Jewish believers will be tried because of the persecution they are experiencing at the time this epistle is written to them. Because of their present situation, they, too, might fall short of attaining all God wants them to attain in this life.

The promise of rest is still available because it was never totally fulfilled. The promise of rest in the Old Testament was unfulfilled, but it was not withdrawn; it is available to those who want it now.

The entire purpose of this letter to the Hebrews is to get the Jewish believers to enter the fullness of “rest.”

The writer uses two different words for rest in this chapter. The one he uses the most is κατάπαυσις *katapausis*, which is used eight times in Chapters 3 and 4 (Heb 3:11, 18; 4:1, 3—twice, 5, 10, 11). Outside of the Book of Hebrews, this word is used only once in the entire New Testament (Acts 14:18). The word means “a cessation of activity.” It means rest in the sense of ceasing.

The LXX includes notable passages where the word for rest, *κατάπαυσις* *katapausis*, in connection with Israel's possession of the land, is clearly paralleled with the word for inheritance *κληρονομία* *kleronomia*. Moses showed clearly that for Israel their "rest" was their inheritance (Deut 3:18-20; 12:9-11).

In the same way the term "rest" was the writer's functional equivalent for a Christian's inheritance. That Christians are "heirs" was already affirmed (Heb 1:14) and will shortly be so again (Heb 6:12, 17; cf. 9:15). This inheritance will unfold as his argument proceeds: his presentation of Messiah's kingdom and His "partners" share in that. This will be confirmed in Heb 12:28.

These Jewish believers had severed their relationship to the established systems by identifying with Christ in baptism (Heb 10:22-23). Their renunciation of established Judaism had incurred the wrath of the religious community. They were undergoing intense persecution (Heb 10:32-34) but had not yet been martyred, even though they faced that possibility (Heb 12:4).

Yet, if they were to mingle with the observers of established rituals in the temple, those persecuting them might forget the fact that they had previously renounced it by their baptism. After all, Paul had observed Jewish rituals as memorials to Christ during his ministry (Acts 20:16; 1 Cor. 5:7). Thus many were not assembling with the believers, but were seeking to re-identify themselves with established Judaism in order to escape persecution (Heb 10:25).

Like their ancestors at Kadesh, the recipients of the epistle had a promise from God "of entering into his rest" (Heb 4:1). This is not the rest of salvation, for they are recognized as believers already (Heb 3:1). Nor is it the future millennial rest in which all persecution will cease. Thus we conclude that the rest is that faith/life rest which a believer enters by faith, and which he enjoys the inheritance that God gives to those are faithful.

- 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.

These readers are without excuse because they have had the gospel preached to them. Again he draws a parallel with Num 13-14: Twelve men came back from the Promised Land and gave a report. The children of Israel made a wrong decision as a result of that report. These Jewish believers have received a message from the Twelve Apostles. The

emphasis is on the necessity of faith to attain the spiritual blessings of their inheritance.

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

Because He says my rest, it is referring to God's Creation rest (Ps 95:11). The statement, "we who have believed," uses the past tense and it refers to the writer and the readers. Then the author switches to the present tense we...do [now] enter into that rest; we are presently entering into the spiritual rest.

The Paradigm of "Rest"

The author will point out that the final facet of the rest is *still future* (Heb 4:11). The point is that because they have believed, they have begun to enter this Creation Rest, though the final facet of it is still future. These Jewish believers *must continue* to exercise faith to enjoy what this rest has to offer.

The writer again points out that the Wilderness Generation did not enter that rest even though God has possessed it since Creation (Ps 95:11). God, through the psalmist David, announced the continued existence of this future rest.

- 4] For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day **from all his works**.

A reference to Gen 2:2: שָׁבַת *shabath* = to cease, desist, rest.

- 5] And in this place again, **If they** shall enter into my rest.

The author thus linked God's Sabbath-rest at the time of Creation with the rest that the Israelites missed in the desert (Ps 95:11). The typology of salvation rest is used to show that Israel failed to enter into the rest *by divine decree*.

- 6] Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

Israel failed to enter this rest because of unbelief. Nevertheless, the invitation to enter into God's rest *remains open*: "it remaineth that some must enter therein." (Cf. Heb 4:10).

Summary

Through an exposition the Old Testament concept of rest, the author exhorted them to “hold fast” to their confidence in Christ (Heb 3:6, 14). This was meant to “encourage” them to face hardships boldly as “the day” approached (Heb 3:13; cf. 10:25) when the land would be burned (Heb 6:7-8) and temple worship would “disappear” (Heb 8:13). (This is one of the reasons that the epistle is dated prior to A.D. 70.)

Using Psalm 95 the author warned that their lack of faith and confidence in Christ could jeopardize their rest, similar to what happened to the Exodus generation, potentially resulting in their loss of physical life (Heb 3:17-19).

God’s rest refers to Israel’s worship before the personal presence of YHWH (Ps 95:2, 6), which could be forfeited by hardened, rebellious hearts like those of the Exodus generation (Ps 95:2 8-10). The readers could still “enter His rest” by continuing to place their faith in the life-sustaining presence of God (Heb 4:1,3,4).

The offer of rest was not limited to the Exodus generation, because it was first experienced by Adam and Eve in the Garden of Eden after God “rested” (Gen 2:7-9; 15-22; cf. Heb 4:4, 10). Neither was it limited to the occupation of the land under Joshua because David offered the same rest in his day (Heb 4:7-8).

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

The failure of the Israelites did not nullify the truth that some will enter that rest, and accordingly God **renewed the offer as late as the time of David** (Ps 95:7,8). At that time God again set a certain day, calling it Today, presenting this opportunity to all readers of the psalm for whom the “Today” becomes their own “Today.” Already the writer had applied that “Today” to his readers (Heb 3:14-15). For Israel back then, “today” was Kadesh-Barnea. For these Jewish believers, it is A.D. 70.

- 8] For if Jesus had given them rest, then would he not afterward have spoken of another day.

The Old Testament might have been quoted to show that the rest had already been entered via the conquest of the land in Joshua’s time (Josh 21:44; 22:4; 23:1). But the writer’s rebuttal was simple and sufficient: if this had been so, *God would not have spoken later about another day.*

The psalm which forms his text (Ps 95) disproves any notion that the rest had already been entered and was no longer open.

- 9] There remaineth therefore a rest to the people of God.

“...rest”: The author now turns away from Canaan Rest to Sabbath Rest. The second Greek word found in this chapter for rest: σαββατισμός *sabbatismos* is only use here in the entire New Testament. Although found nowhere in Greek literature before Hebrews, this term occurs several times in other early Christian literature. In each case, it refers not to the Sabbath Day but rather “to the Sabbath observance, or celebration.”

σαββατισμός *Sabbatismos*

The emphasis was not on the cessation of daily activities but rather on an unhindered opportunity for the people of Israel to celebrate God’s life-sustaining presence among them (Ex 31:12-16; cf. 2 Macc 8:27). As such, Sabbath celebration was meant to be a time of festive praise including special sacrifices commemorating God’s provisions (Lev 23:27-32; 24:5-8; Num 28:9-10; 1 Chr 9:32; 23:30-31; 2 Chr 2:4; 8:12-13; 31:3).

Its origin in Creation suggests that this Sabbath celebration transcends the rest forfeited by the Exodus generation and enjoyed under David and Joshua. So this “rest” remains available “today” to everyone who believes (Heb 4:4).

- 10] For he that is entered into his rest, he also hath **ceased from his own works**, as God did from his.

The readers need to model their lives after Jesus Christ who “was faithful to the One who appointed Him” (Heb 3:2) and must be careful to “hold firmly till the end the confidence we had at first” (Heb 3:14; 3:6). Only thus would they be able to rest from their works in the joyful possession of their *inheritance in the Messianic Kingdom.*

Summary of “Rests”

Creation Rest	Gen 2:2
Canaan Rest	
Failure at Kadesh-Barnea	Num 13,14
• “Today” = 38 years	
Davidic Allusion & Renewal	Ps 95
• Offer still open	

Hebrew Christians Heb 4
 • “Today” = 32-70 AD = 38 years Luke 21
Millennial Rest

Application of “Rests”

- Past Tense: Justification Rest
- Present Tense: Spiritual Maturity
- Future Tense: Kingdom Inheritance

11] **Let us labour therefore to enter into that rest**, lest any man fall after the same example of unbelief.

Unlike the assurance which all Christians have that they possess eternal life and will be raised up to enjoy it in the presence of God (Jn 6:39-40), their partaking as *metachoi* of Messiah in His dominion over creation is attained by *doing His will to the end* (Rev 2:26-27).

12] For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;

What must we hold “steadfast unto the end”? How do become a *Meta-choi*?

Overcomer’s Promises (Rev 2 & 3)

- Ephesus Eat of Tree of Life.
- Smyrna Not hurt of 2nd death.
- Pergamos Hidden manna, white stone, new name.
- Thyatira Power over nations.
- Sardis White raiment; name not blotted out.
- Philadelphia Pillar in temple, name of God, name of His city, new name.
- Laodicea Sit with Him on His throne.

The Overcomers

They will:

- Be clothed in white Rev 3:5
- “Pillars” in the Lord’s temple Rev 3:12
- Granted power over the nations Rev 2:26
- Enjoy the tree of life Rev 2:7
- Not be subject to spiritual death Rev 2:11
- Have their names be acknowledged by Christ Rev 3:5

- Be fed out of the hidden manna Rev 2:17
- Have a white stone with their name Rev 2:17
- Write His own Name upon them Rev 3:12
- Sit with Christ on His throne Rev 3:21

How?

- They remained loyal to God Rev 2:1-3
- They overcame tribulation and remained faithful Rev 2:8-11
- They were spiritually zealous Rev 2:19
- They did not deny Christ Rev 3:8, 10
- They did not defile their garments Rev 3:4
- They kept the word of His patience Rev 3:10

[See *The Kingdom, the Power, & the Glory*, by Nancy Missler.]

The Chain of Inheritance

Sanctification

which leads to

Partaking

which leads to

Overcoming

which leads to

Inheriting.

12] For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Having completed his exposition of Ps 95 and Israel’s failure to enter rest, the writer brought this warning to a conclusion that is both sobering and comforting.

“...quick”: Ζῶν *zoan*, alive.

“...powerful”: ἐνεργής *energes*, active, effectual, powerful.

“...sharper”: τομώτερος *tomoteros*, precise, decisive.

“...soul”: ψυχή, *psuche*, psyche, soul

“...spirit”: πνεῦμα *pneuma*, breath, spirit

The word “thoughts” points to the objective aspect of the thought process. The word “intents” points to the subjective aspect of the thinking process. The Word of God can discern between the two: what a man is thinking and why he is thinking it. Because the Word of God is all

these things, and because the Word will call believers into account some day, these Jewish believers need to give diligence to press on to spiritual maturity.

So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

Isaiah 55:11

Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?

Jeremiah 23:29

Let the high praises of God be in their mouth, and a twoedged sword in their hand; To execute vengeance upon the heathen, and punishments upon the people; To bind their kings with chains, and their nobles with fetters of iron; To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.

Psalms 149:6-9

And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

Isaiah 49:2

And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

Ephesians 6:17

And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

Revelation 1:16

Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

Revelation 2:16

And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

Revelation 19:13-15

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into

a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

Revelation 9:20, 21

- 13] Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

All Christians will someday stand before the judgment seat of Christ where they must give account to God for their lives (Rom 14:10-12; 2 Cor 5:10). If, at that time, their lives are seen to be marked by the kind of failure they have been warned against, they will suffer loss of reward/inheritance (1 Cor 3:11-15).

- 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.

Thus, there is every reason to hold firmly to the faith we profess. Jesus' priesthood has been already been alluded to twice (Heb 2:17; 3:1). We will next be moving into the definitive passages about Jesus as our High Priest (Heb 5 - 10).

- 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.

Only one who fully resists temptation can know the extent of its force; thus, the Sinless One has a greater capacity for compassion than any sinner could have for a fellow sinner.

- 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.

The "Throne of Grace," indeed!

Next Session

Hebrews Chapter 5. We now turn to the third pillar of Judaism, the Levitical priesthood.

And we will explore the definitive presentations of the Ultimate Priesthood (Hebrews 5 - 10).

We will also encounter the most troublesome passage (for many): Warning #3 (of 5).

The Epistle to the Hebrews Session 6

Hebrews 5

Review: The Paradigm of “Salvation”

Past Tense:

Separation from the *Penalty* of Sin

Justification Salvation

Present Tense:

Separation from the *Power* of Sin

Sanctification Salvation

Future Tense:

Separation from the *Presence* of Sin

Glorification Salvation

Overview

- **Jesus: The New and Better Deliverer** **Hebrews 1-7**
 - The God-man: better than the Angels Ch. 1, 2
 - *Warning #1 (of 5)* Ch. 2:1-4
 - An Apostle better than Moses Ch. 3
 - A Leader better than Joshua Ch. 4
 - *Warning #2 (of 5)* Ch. 3:17-4:13
 - **A Priest better than Aaron** **Ch. 5 - 7**
 - *Warning #3 (of 5)* **Ch. 5:11-6:20**
- **A Better Covenant** **Hebrews 8 - 10**
 - A Better Sanctuary Ch. 9
 - A Better Sacrifice Ch. 10
- **Practical Applications** **Hebrews 10:18 -13**
 - *Warning #4 (of 5)* Ch. 10:26-31
 - Hall of Faith Ch. 11
 - Exhortation to Endurance Ch. 12 - 13
 - *Warning #5 (of 5)* Ch. 12:25-29

Review of Session 5: Summary of “Rests”

- **Creation Rest** **Gen 2:2**
- **Canaan Rest**
 - Failure at Kadesh-Barnea (Num 13,14); “Today” = 38 years
 - Davidic Allusion & Renewal (Ps 95); Offer still open
 - Hebrew Christians (Heb 4); “Today” = 32 – 70 AD = 38 years
- **Millennial Rest**

Paradigm of “Rests”

- Past Tense: Justification Rest
- Present Tense: Spiritual Maturity
- Future Tense: Kingdom Inheritance

Hebrews 5

The Next Major Pillar of Judaism—The Levitical Priesthood

The Priesthood

Some people would structure this 13-chapter epistle with Chapters 5-10 being a major section that deals with the subject of the Priesthood (not just the Aaronic Priesthood but the whole concept of priesthood).

The Sacrifices

They are easier to read about than they should be. They were bloody and shocking. But God ordained these practices. Why? Sin (Ex 34:7; Eph 4:18; 2:1). He is trying to teach us that there is no compromising with sin. Because of sin there would be death, there would be shedding of blood. Every day, from morning to night, these Levitical practices were just an object lesson, that sin carries a cost, a price. **Lessons for us:** How to wear our nature: complete and unquestioning subjection to God. Extent: unto death. Cost: 2 Tim 3:12. Love does not exempt us from suffering.

Prophet vs. Priest

- The difference between a prophet and a priest is in the direction of the communication.
- A **prophet** is God’s representative to the people. He proclaims, he forthtells, he exhorts, he presents God to the people.
- A **priest** presents the people to God. He is a people’s representative before the Father. Today our priest is Jesus Christ (Heb 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:

“High priest taken from among men”: The one we are interested in is indeed from men, but also far beyond that, as He is God that became man.

“Ordained for men in things pertaining to God”: Remember the distinction between prophet and priest (prophet represents God to man, and

priest represents man to God). Jesus' three offices: Prophet, Priest and King. Ezekiel was trained as a priest but was called to be a prophet.

“That he may offer both gifts and sacrifices for sins”: That is the causation, the reason that God created the priesthood. It was because of sin.

- 2] Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.
- 3] And by reason hereof he ought, as for the people, so also for himself, to offer for sins.
- 4] And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

Aaron, the first high priest, was called of God to this office. He did not seek it nor did he merit it. He was appointed by God

The Aaronic Priesthood

- *Aaron* was singled out by God (Ex 16:33).
 - He was officially called into the priesthood (Ex 28:1).
 - He was reconfirmed in that office in (Num 17:8).
 - Korah led a rebellion against Aaron. God had the earth swallow him up (Num 16:1-15).
 - King Saul's attempt to take the role of the priest and perform his own sacrifice, led to God's rejection of Saul as king and to the anointing of David (1 Sam 13:5-14).
 - When King Uzziah tried to burn the incense, which he had no right to burn because he was not a priest, God struck him with leprosy (2 Chr 26:16-23).
- 5] So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

“...Thou are my Son...”: A quote from Psalm 2:7. Jesus as our High Priest was mentioned earlier (Heb 2:17; 3:1).

- 6] As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

This is a quote from Psalm 110:4.

Melchizedek Priesthood (Hebrews 7:1-10:18)

The heart of the epistle: a unique section, having few if any parallels in the NT, it develops a comparative estimate of the priestly mediators of the two covenants (Ps 110:4 and Gen 14:17-20).

Psalm 110:1-4

- Verse 1: quoted 25 times in the NT (incl. Acts 2:34, 35; Heb 1:13; 5:6; 6:20; 7:21; 10:12, 13)
- Verse 4: quoted four times in the NT.
- In Hebrews there are 10 quotes/allusions from this psalm.

The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Psalm 110:1

לְדָוִד מְזִמּוֹר נְאֻם יְהוָה קְאֻדָּה שֶׁב לְיָמִינִי
עַד-אַשִׁית אֹיְבֶיךָ הָרִם לְרִגְלֶיךָ:

“YHWH said unto Adonai...” The grammar of the possessive hangs on a single *yot*! (Cf. Mt 5:18).

*The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The LORD hath sworn, and will not repent, **Thou art a priest for ever after the order of Melchizedek.***

Psalm 110:2-4

The Battle of the Nine Kings (Genesis 14:5-20)

First mention of Melchizedek...

- 5] And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,
- 6] And the Horites in their mount Seir, unto Elparan, which is by the wilderness.
- 7] And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezontamar.
- 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;
- 9] With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.
- 10] And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.
- 11] And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.
- 12] And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

The Battle of 9 Kings: Genesis 14

Shemites

Amraphel, king of Shinar
Arioch, king of Ellasar
Chedorlaomer, king of Elam
Tidal, king of nations;

Hamites

Bera, king of Sodom
Birsha, king of Gomorrah
Shinab, king of Admah
Shemeber, king of Zeboiim
King of Bela (Zoar)

Served Chedorlaomer 12 years; 13th year, rebellion. Chedorlaomer defeated and spoiled the rebels. Took Lot, Abram's nephew, captive from Sodom. Note that the King of Shinar (not the leader, Chedorlaomer) is listed first. (Babylon ultimately proves more significant.)

- 13] And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.
- 14] And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.
- 15] And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.
- 16] And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.
- 17] And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.
- 18] And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.
- 19] And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:
- 20] And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

Abraham gives Melchizedek tithes. Used by the writer of Hebrews to indicate that the Priestly order of Melchizedek higher (earlier) than that of Levi... (Heb 6:20).

Bread and Wine

Bread and wine is also associated with the Lord's supper. Also Joseph, when he interpreted the dreams of the baker and wine steward. In a priestly sense it first shows up in Genesis 14.

Note also that Melchisedec brings forth the bread and wine. He blessed Abraham. In the Old Testament, the son never blessed the father, the

father blessed the son. The blessing went from the more authoritative to the junior. The concept of giving a blessing had to do with rank. Melchisedec blesses Abram. The writer of Hebrews makes a point of this, that Melchisedec in a sense is senior to Abraham.

Note also that Abraham gave tithes TO Melchisedec (Ps 110:1-4; Mt 22:44; Heb 7:21). Tithes: Num 18:24; 1 Cor 9:9,10.

Melchizedek

- "King of Righteousness."
- King of Salem (Jerusalem) & Priest of the Most High God.
 - Received tithes of Abraham (Heb 6:20).
- Only mentions in OT (Gen 14:17-20; Ps 110:4).
 - vs. Levitical Priesthood.
 - Separation of Priesthood (Levi) and Kingship (Judah) Heb 7:1
- Two elements *provided by* Melchizedek: Bread & Wine (Cf. Lord's Supper).
- Even Abraham paid him tithes.
- He blessed Abraham.
- He is the type of a Priest who lives for ever.
- Levi, yet unborn, paid him tithes in the person of Abraham.
- The permanence of his priesthood in Christ implied the abrogation of the Levitical system.
- He was made priest not without an oath.
- His priesthood can neither be transmitted nor interrupted by death: "this man, because he continueth ever, hath an unchangeable priesthood."

Speculations

- No recorded birth or death (Heb 5:7; Cf. Isa 32:17; Col 1:20; Rom 3; Ps 110).
- Was Melchizedek Shem? No: we know *his* genealogy (Heb 7:3).
- Was Melchizedek Christ? No: His priesthood was "after the order of" (the similitude of) Melchizedek (Heb 7:3,15).
- Was Melchizedek a celestial being? No: a *man* (Heb 7:4).

"Type" of Christ

- Emphasized by the writer to the Hebrews (Heb 7:11).
- King of Righteousness and Peace (Rom 3-5:1; 14:17; Isa 32:17).
The work of righteousness shall be peace (Rom 14:17); righteous-

ness, peace, and joy (Col 1:20); made peace through blood of Jesus (Rom 5:1); and justified by faith we have peace with God.

- [vs. *Adonizedek*, (“Lord of Righteousness”), Joshua 10:1-3.]

Five Contrasts

- Jesus has a better position (Heb 4:14).
- Jesus is a better priest .
- The New Priesthood is based on a better covenant.
- The New Priesthood functions in a better sanctuary.
- The New Priesthood is based on a better sacrifice.

Jesus Suffers

- 7] Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

His request for deliverance was granted fully in the Resurrection, with its proclamation of death defeated.

- 8] Though he were a Son, yet learned he obedience by the things which he suffered;

He learned from the things which he suffered, which is a play on words caught up in the Greek proverb: ἔμαθεν ἀφ’ ὧν ἔπαθεν *emathen-epathen*..

- 9] And being made perfect, he became the author of **eternal salvation** unto all them that obey him;

- 10] Called of God an high priest after the order of Melchisedec.

“It is finished” (Jn 19:30). The obedience addressed here is not the obedience of works because salvation is never by works: This obedience is the obedience of faith (Jn 6:29; Acts 6:7; Rom 1:5; 6:17; 10:16; 16:25–27; 2 Thess 1:8).

The rebuke that follows: As the Author develops the topic of the Priesthood, he now interrupts his argument to give us a preamble to his Warning #3: Stagnation: the failure to progress to spiritual maturity (Heb 5:11-14).

The Unity of the Five Warnings

All five warnings are a unit: they go together and complement each other. Each builds upon the other and intensifies until the 5th capstone. The writer relies heavily on Israel’s Exodus as an example (type) of

individual Christians. The Exodus generation, a redeemed people, failed to heed God’s instruction and was judged for its disobedience.

Five Warnings of Hebrews

All were written to believers, thus they do not represent any chance of loss to the past aspect of salvation: justification. Hence, the eternal security of the Believer is not in view here. The warnings admonish believers to press on and obtain all God has promised to the faithful Overcomer. The warnings represent the very real possibility of the loss of privileges or rewards offered to the believer, which will be revealed at the Judgment Seat of Christ

What Is at Stake?

What are these believers going to lose, forfeit, or suffer? Not “salvation” (Jn 10:28,29; et al.) but *rewards* at the Judgment Seat of Christ. We cannot escape this by applying it to others. The burden of Hebrews is *not* the rescuing sinners from hell: it is the bringing of sons to glory!

Five Major Warnings

- | | |
|---|----------------------|
| • The Danger of Drifting | Heb 2:1-4 |
| • The Danger of Disobedience | Heb 3:7-4:13 |
| • Progress toward Maturity | Heb 5:11-6:20 |
| – The peril of being dull of hearing | Heb 5:11-14 |
| – (16 different views) | Heb 6:4-8 |
| • The Danger of Willful Sin | Heb 10:26-39 |
| • Warning against Indifference | Heb 12:25-29 |

- 11] Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

The *whom* is Melchizedek and the Order of Melchizedek (Heb 5:10). The writer plainly states that his readers are in no condition to receive the subsequent teaching he feels obligated to give them. He calls them immature, backward, untaught, and dull of hearing. The Greek word for *dull* νωθρός *nothros* means “to have no push;” to be lazy or sluggish in hearing.

Every believer must develop a sensitive hearing of things which are hard of interpretation. Every believer must mature in order to handle the deeper things of Biblical doctrine.

- 12] For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

He accuses them of regression; failing to advance. The problem is that these topics belong to the category of strong food, not milk (to be developed in Heb 7). They need to develop spiritually in order to show ability in teaching instead of being re-taught the same things over and over again (Cf. 1 Cor 3:1,2, 1 Pet 2:1,2). These are not new believers. If they were new, baby believers, their inability to understand would be excusable.

The “Stronger” Food

The “milk” of the Word refers to what Jesus Christ did on earth—His birth, His life, His teaching, His death, His burial, and His resurrection. The “meat” of the Word refers to what Jesus Christ is now doing in heaven. This will be further developed in Heb 7ff

- 13] For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

You can only grow by using stronger food. As long as a believer fails to go beyond the basics, he will remain a baby. How about *you*?

- 14] But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

τέλειος *teleos*: complete, mature. All believers are to make proper use of what they know: “Use it or lose it.”

Hebrews 6

- 1] 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,

They must *leave* babyhood and milk, and press on to meat and maturity. The danger is that if they do not, they will make an irreversible decision that will permanently keep them in a state of spiritual immaturity. These foundational truths are fundamental to the Jewish faith as well...

- 2] Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
3] And this will we do, if God permit.

This, “going on to perfection (completion)” (as referenced in v.1), the mere basics, is the primary imperative of the Warning #3.

Foundational Beliefs

- Conversion: Repentance from dead works; Faith toward God.
- Ceremonial Elements: Baptisms; Laying on of hands.
- Eschatology: Resurrection of the Dead; Eternal judgment.

A Primary Riddle

So now comes one of the primary challenges in the entire New Testament.

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

Hebrews 6:4-6

The Major Riddle of Hebrews: Hebrews 6:4-6

Weren’t these believers? They were once enlightened; they have tasted of the heavenly gift; they were made partakers of the Holy Ghost; and, they have tasted the good word of God, and powers of the coming age. *Can these readers lose their salvation?* How does this passage impact your views of Eternal Security?

Next Session

Reexamine Numbers 14. Study carefully Hebrews 6. *And formulate your own analysis of this passage and how it impacts your perspective of Eternal Security.* (There are 16 different views of this passage by various commentators!)

The Epistle to the Hebrews Session 7 Hebrews 6

Overview

- **Jesus: The New and Better Deliverer**
 - The God-man: better than the Angels
 - *Warning #1 (of 5)*

Hebrews 1-7
Ch. 1, 2
Ch. 2:1-4

- An Apostle better than Moses Ch. 3
- A Leader better than Joshua Ch. 4
- *Warning #2 (of 5)* Ch. 3:17-4:13
- **A Priest better than Aaron** Ch. 5 - 7
- *Warning #3 (of 5)* Ch. 5:11-6:20
- **A Better Covenant** Hebrews 8 - 10
 - A Better Sanctuary Ch. 9
 - A Better Sacrifice Ch. 10
- **Practical Applications** Hebrews 10:18 -13
 - *Warning #4 (of 5)* Ch. 10:26-31
 - Hall of Faith Ch. 11
 - Exhortation to Endurance Ch. 12 - 13
 - *Warning #5 (of 5)* Ch. 12:25-29

Review: Chapter 5

- Defining the Priest Heb 5:1-10
 - (This will be taken up in Chapter 7)
- A rebuke for stagnation Heb 5:11-14
 - Setting the stage for the Warning in Heb 6:1-20

Five Contrasts

- Jesus has a better position (Heb 4:14).
- Jesus is a better priest .
- The New Priesthood is based on a better covenant.
- The New Priesthood functions in a better sanctuary.
- The New Priesthood is based on a better sacrifice.

The Rebuke That Follows (Review of Heb 5:11-14)

As the Author develops the topic of the Priesthood, he interrupted his argument to give us Warning #3: Stagnation: the failure to progress to spiritual maturity (Heb 5:11-14). The hazard in attempting to return to Judaism (Heb 6:1-6).

- 11] Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

The *whom* is Melchizedek and the Order of Melchizedek (Heb 5:10). The writer plainly states that his readers are in no condition to receive the subsequent teaching he feels obligated to give them. He calls them

immature, backward, untaught, and dull of hearing. The Greek word for *dull* νωθρός *nothros* means “to have no push”; to be lazy or sluggish in hearing.

- 12] For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

He accuses them of regression; failing to advance. The problem is that these topics belong to the category of strong food, not milk (to be developed in Heb 7). They need to develop spiritually in order to show ability in teaching instead of being re-taught the same things over and over again.

The “Stronger” Food

The “milk” of the Word refers to what Jesus Christ did on earth—His birth, His life, His teaching, His death, His burial, and His resurrection. The “meat” of the Word refers to what Jesus Christ is now doing in heaven. This will be further developed in Heb 7ff.

- 13] For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

Failing to make practical use of the knowledge they possess makes them unskillful. As long as a believer fails to apply what he learns, he will remain a baby. How about *you*? The principle is “use it or lose it.”

- 14] But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

“...full age”: τέλειος *teleos*: complete, mature. All believers are to make proper use of what they know: “Use it or lose it!”

Hebrews 6

- 1] 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,

They must *leave* babyhood and milk, and press on to meat and maturity. The danger is that if they do not, they will make an irreversible decision that will permanently keep them in a state of spiritual immaturity. These foundational truths are fundamental to the Jewish faith as well...

- 2] Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
- 3] And this will we do, if God permit.

This “going on to perfection (completion)” as referenced in v.1, beyond the mere basics, is the primary imperative of the Warning #3.

Foundational Beliefs

- **Conversion:**
 - Repentance from dead works: A reference to the to Levitical system, which was temporary, and came to an end with the death of the Messiah.
 - Faith toward God: A once-and-for all turning to the Messiah, the positive commitment of conversion.
- **Ceremonial Elements:**
 - Baptisms: The ceremonial cleansings of the Levitical systems (Cf. Heb 9:10) Among Jewish believers baptism marked the final point of separation from Judaism.
 - Laying on of hands: OT: for imparting blessings; appointment to office or work; NT: Mt 19:13; Acts 6:6; 8:17; I Tim 4:14; 5:25.
- **Eschatology:**
 - Resurrection of the Dead: OT doctrine (Job 19:25; Isa 26:19; Dan 12:2).
 - Eternal judgment: The Great White Throne Judgment and the Lake of Fire.

The first pair deals with conversion; the second pair with ceremonial elements; and the third pair with eschatology.

The Major Riddle of Hebrews (Heb 6:4-6)

So now comes one of the primary challenges in the entire New Testament (Heb 6:4-6). The danger of a relapse and forfeiting their inheritance

- 4] For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,
- 5] And have tasted the good word of God, and the powers of the world to come,
- 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.

Weren’t these believers? They were once enlightened; they have tasted of the heavenly gift; they were made partakers of the Holy Ghost; they

have tasted the good word of God, and powers of the coming age. *Can these readers lose their salvation?* How does this passage impact your views of Eternal Security?

Preparation for this Session

Reexamine Numbers 14. Then study carefully Hebrews 6 *and formulate your own analysis of this passage and how it impacts your perspective of Eternal Security.* (There are 16 different views of this passage by various commentators!)

Alternative views

- Professing, but not real, believers.
 - Truly saved, then permanently lost.
 - “Impossible” means “difficult.”
 - Repetitive lost and resaved, to a limit.
 - Refers to OT sacrifices.
 - Purely hypothetical...
...and variations of each of the above.
- 4] For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

This is the beginning of one long sentence (Heb 6:4-6). It identifies the first three of five qualifiers: 1) Once enlightened 2) Tasted the heavenly gift 3) Partakers of the Holy Ghost.
 - 5] And have tasted the good word of God, and the powers of the world to come,

The two remaining qualifying participles: 3) Tasted the good word of God 4) Have seen miracles and signs (Heb 2:4)

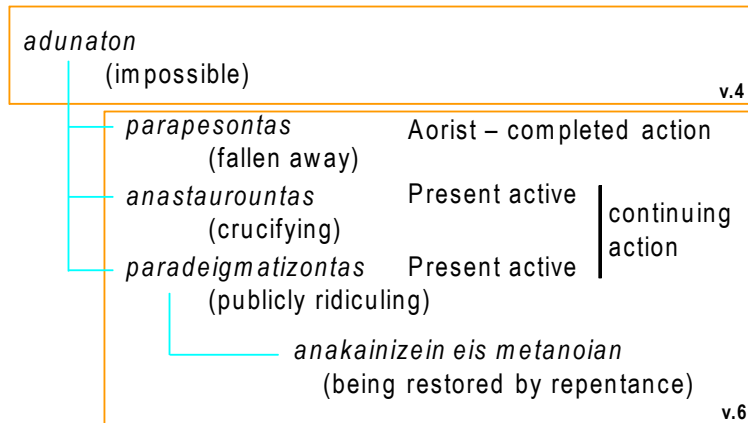
“...world to come: αἰών *aion* : singular, (not plural: “ages,” or “world”) specifically: the Messianic Age. They have understood the glory that awaits Christ and his *Metachoi* in the coming Millennial Kingdom, but they have turned their away to go back to the world. They are in the same position as the Exodus generation at Kadesh-Barnea, refusing to go forward to fight for their inheritance.

Qualifying Participles

- 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.

Participle Dependencies

Verses 4 through 6 form one long sentence, modified by tenses of a series of participles. A participle is a form of a verb that is used to form complex tenses, such as “was loving” and “has loved” in English, and may also be used as an adjective.



The string of participles that modify the adjective “impossible,” *adunaton*, are described as leading to an impossibility of being renewed (or restored) to repentance (*anakainizein eis metanoian*).

Grammatical Analysis

The impossibility continues during the present state of crucifying and the present state of ridiculing.

The grammar of the passage connotes that the main verb of the sentence (i.e., the verb “to be”), and its descriptive aorist participles that modify it in vv.4-5, are all limited and defined by the present tense of the participles in v.6.

That is, the actions described by the aorist participles *occur during the time* of the crucifying to themselves and the public ridiculing.

After the person stops these two actions, at which time these behaviors become past tense activities as soon as they are ceased, the impossibility of renewal or restoration no longer applies, since they no longer are present tense activities relating to the word “impossible.”

Once these two present actions cease, the impossibility is removed. *If the impossibility were described by the author as being permanent, the two present tense participles would have to have been described with aorist participles.*

However, the author uses the present tense, thus giving hope to those who might otherwise be hopeless. If the author had used aorist participles, for the verbs “crucify” and “ridicule,” anybody who fell away for a season could never be renewed to repentance.

In any case, the impossibility referred to is an impossibility to being restored to repentance, not to restore “salvation” (justification); and the restoration to repentance is connoted by the verbs as occurring only during the time described by the two present tense participles.

Our Immutable God: Numbers 14

The Israelites had angered God so thoroughly that *He swore on His name* they would not enter the Promised Land. God made up His mind, and He would not repent. Let's *reexamine* Numbers 13 & 14: All were “saved by the blood,” yet only two entered into their inheritance!

Numbers 13

- 16] These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.
- 17] And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain:
- 18] And see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many;
- 19] And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds;
- 20] And what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the firstripe grapes.
- 21] So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.
- 22] And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmi, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.)
- 23] And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. {brook: or, valley}
- 24] The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.
- 25] And they returned from searching of the land after forty days.

- 26] And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.
- 27] And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it.
- 28] Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there.
- 29] The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.
- 30] And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.
- 31] But the men that went up with him said, We be not able to go up against the people; for they are stronger than we.
- 32] And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature.
- 33] And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

Numbers 14

- 1] And all the congregation lifted up their voice, and cried; and the people wept that night.
- 2] And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!
- 3] And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?
- 4] And they said one to another, Let us make a captain, and let us return into Egypt.
- 5] Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.
- 6] And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes:
- 7] And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land.
- 8] If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.
- 9] Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the LORD is with us: fear them not.
- 10] But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.
- 11] And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?

- 12] I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.
- 13] And Moses said unto the LORD, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;)
- 14] And they will tell it to the inhabitants of this land: for they have heard that thou LORD art among this people, that thou LORD art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.
- 15] Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying,
- 16] Because the LORD was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness.
- 17] And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,
- 18] The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.
- 19] Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.
- 20] And the LORD said, I have pardoned according to thy word:
- 21] But as truly as I live, all the earth shall be filled with the glory of the LORD.
- 22] Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;
- 23] Surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it:
- 24] But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.
- 25] (Now the Amalekites and the Canaanites dwelt in the valley.) To morrow turn you, and get you into the wilderness by the way of the Red sea.
- 26] And the LORD spake unto Moses and unto Aaron, saying,
- 27] How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.
- 28] Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:
- 29] Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,
- 30] Doubtless ye shall not come into the land, concerning which I swore to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.
- 31] But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.
- 32] But as for you, your carcases, they shall fall in this wilderness.
- 33] And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness.
- 34] After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.

- 35] I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief.

Hebrews 3:17-19

- 36] And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,
37] Even those men that did bring up the evil report upon the land, died by the plague before the LORD.
38] But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still.
39] And Moses told these sayings unto all the children of Israel: and the people mourned greatly.
40] And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the LORD hath promised: for we have sinned.

They changed their mind—repented—but too late. But God did not. Therefore they suffered defeat when they subsequently attempted to enter. **Lesson: God is jealous about sharing His glory!** Those to whom He shows great and mighty works and His glory should take heed. The impossibility of repentance in Heb 6:6 might be on God's part, not the individual's!

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

Hebrews 12:16-17

μετάνοια *metanoia* a change of mind, as it appears to one who repents, of a purpose he has formed or of something he has done.

And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau. And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. 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. And he said, Thy brother came with subtilty, and hath taken away thy blessing. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright;

and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son? And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. 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; 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.

Genesis 27:32-40

Hebrews 6

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

People expect rain to produce and bring forth herbs but the result for fruitlessness will be rejection or disapproval. The timing for this approval or rewarding will come at the Judgment Seat of Christ:

According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones; wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

1 Corinthians 3:10-15

They are believers; their justification is not at issue (Cf. 1 Cor 3:15). Judgment, not mercy, will emanate from the Bema seat, with a just recompense of reward for works—positive and negative as appropriate (Cf. Mt 18:23-35; 24:42-51; 25:14-30; Mk 8:34-38; Lk 12:1-12; 41-48; 19:11-27).

God's Oath Unchanging

- 9] But, beloved, we are persuaded better things of you, and things that **accompany salvation**, though we thus speak.
10] For God is not unrighteous to forget your work and labour of love, which ye

have shewed toward his name, in that ye have ministered **to** the saints, and do minister.

Believers who press on to maturity receive God's blessing of rewards for the Messianic Kingdom because they have lived a useful life for the Lord.

- 11] And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:
12] That ye be not slothful, but followers of them who through faith and patience inherit the promises.

“...inherit the promises”: Which promises were optional?

- 13] For when God made promise to Abraham, because he could swear by no greater, he sware by himself,
14] Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.
15] And so, after he had patiently endured, he obtained the promise.

Abraham exercised twenty-five years of patient endurance to obtain the promise of Isaac.

- 16] For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.
17] Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

The oath renders it immutable—unchangeable: not open to “repentance.”

- 18] That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:
19] Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;
1) When Abraham was 75 years old, God promised him a son. The promise contained the content of the covenant (Gen 12).
2) The promise with *an oath* was given when Abraham was 99 years old (Gen 17). The promise and the oath were the unconditional guarantees of the covenant.
20] Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

By mentioning *the order of Melchizedek*, the author picks up where he left off (Heb 5:10). Earlier he told his readers why they might not be able to understand these difficult truths (Heb 5:11-14). Having again encouraged them to press on to maturity, he is now ready to expound on the Melchizedekian Order:

(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)

Hebrews 7:21

Contrasting the Aaronic priests with the Kingdom everlasting Priest. Again, swearing an oath forecloses any opportunity to “repent”—to change His mind...

Next Session

The development of the ultimate Priesthood... Chapters 7-10... the very material that was “too strong” to nourish babes (Heb 5:12-14).

The Epistle to the Hebrews Session 8 Hebrews 7

Overview

- | | |
|--|---|
| <ul style="list-style-type: none">• Jesus: The New and Better Deliverer<ul style="list-style-type: none">– The God-man: better than the Angels<ul style="list-style-type: none">– <i>Warning #1 (of 5)</i>– An Apostle better than Moses– A Leader better than Joshua<ul style="list-style-type: none">– <i>Warning #2 (of 5)</i>– A Priest better than Aaron<ul style="list-style-type: none">– <i>Warning #3 (of 5)</i> | Hebrews 1-7
Ch. 1, 2
Ch. 2:1-4
Ch. 3
Ch. 4
Ch. 3:17-4:13
Ch. 5 - 7
Ch. 5:11-6:20 |
| <ul style="list-style-type: none">• A Better Covenant<ul style="list-style-type: none">– A Better Sanctuary– A Better Sacrifice | Hebrews 8 - 10
Ch. 9
Ch. 10 |
| <ul style="list-style-type: none">• Practical Applications<ul style="list-style-type: none">– <i>Warning #4 (of 5)</i>– Hall of Faith– Exhortation to Endurance<ul style="list-style-type: none">– <i>Warning #5 (of 5)</i> | Hebrews 10:18 -13
Ch. 10:26-31
Ch. 11
Ch. 12 - 13
Ch. 12:25-29 |

Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchizedek.

Hebrews 6:20

By mentioning *the order of Melchizedek*, the author continued where he left off (Heb 5:10). Earlier he told his readers why they might not be able to understand these difficult truths (Heb 5:11-14). Having again encouraged them to press on to maturity (Heb 6:4-20), he is now ready to expound on the Melchizedekian Order:

Hebrews 7

- 1] For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, And the Horites in their mount Seir; unto Elparan, which is by the wilderness. And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezontamar. 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; With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

Genesis 14:5-12

The Battle of 9 Kings: Genesis 14

Shemites

Amraphel, king of Shinar
Arioch, king of Ellasar
Chedorlaomer, king of Elam
Tidal, king of nations;

Hamites

Bera, king of Sodom
Birsha, king of Gomorrah
Shinab, king of Admah
Shemeber, king of Zeboiim
King of Bela (Zoar)

Served Chedorlaomer 12 years; 13th year, rebellion. Chedorlaomer defeated and spoiled the rebels. Took Lot, Abram's nephew, captive from Sodom. Note that the King of Shinar (not the leader, Chedorlaomer) is listed first. (Babylon ultimately proves more significant.)

And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale. And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

Genesis 14:13-20

Abraham gives Melchizedek tithes. Used by the writer of the Epistle of Hebrews to indicate that the Priestly order of Melchizedek higher (earlier) than that of Levi... (Heb 6:20).

Melchizedek Priesthood: Hebrews 7:1-10:18

The heart of the epistle: This is a unique section, having few if any parallels in the New Testament. It develops a comparative estimate of the priestly mediators of the two covenants (Ps 110:4 and Gen 14:17-20).

The Slaughter of the Kings

Abram's army (318 trained servants) rescues Lot, and the people of Sodom. Melchizedek, king and priest of Salem (Ps 76:2), receives Abram's tithes (Heb 6:20) and administers bread and wine. Allusions in Ps 110; Heb 5, 6, 7).

Melchizedek

- "King of Righteousness"
- King of Salem (Jerusalem) and Priest of the Most High God (Ps 76:2) received tithes of Abraham.
- These two passages are the only mentions in OT (Gen 14:17-20; Ps 110:4) vs. Levitical Priesthood
 - Separation of Priesthood (Levi) and Kingship (Judah) Heb 7:1
- Two elements *provided* by Melchizedek: Bread & Wine (Cf. Lord's Supper).

- 2] To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

Abraham gave Him tithes! (More on this later.) Note the order: King of Righteousness; then King of Peace (Isa 9:6,7). Righteousness is always first, then follows peace (vs. Adonizedek in Josh 10:1).

- 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.

“Without Father, without mother” = no genealogy recorded. It is not saying he did not have parents; but not in terms of record, not in terms of types, not in terms of his role here. He had no predecessor; he had no successor in the Scriptural record.

Six Similarities

#1) Melchizedek was both a priest and a king (Heb 7:1).

He was the *King of Salem*, which is also known as Jerusalem (Ps 76:2). The last part of his name, *zedek*, was a Jebusite dynastic name. Many years later, when Joshua came into the Land, he fought against the King of Jerusalem whose name was Adoni-*zedek* (Josh 10:1). He was also the *Priest of God Most High*; therefore, he was both king and priest.

His name and title characterized two things about his reign: 1) He ruled in *righteousness*, which is what his name means; and 2) He ruled in *peace*, which is what *Salem* means. These two characteristics are also mentioned of the future reign of the Messiah (Isa 9:6-7).

#2) The Melchizedekian Priesthood issued in blessing in that Melchizedek blessed Abraham (Heb 7:1).

How the Messiah's priesthood issues in blessing is revealed later in this chapter

#3) The giving of tithes was a recognition of superiority (Heb 7:2).

Abraham, by tithing to Melchizedek, was recognizing Melchizedek's positional superiority. It is at this point that the writer defines the meaning of *Melchizedek* and the meaning of *Salem*. *Melchizedek* means the *King of righteousness*, and *Salem* means *peace*. The fact that Jesus

functions as a Melchizedekian priest shows his superiority over any other priesthood.

#4) Melchizedek was an independent high priest *as is Jesus* (Heb 7:3).

Melchizedek's priesthood was individual in that, when he appeared on the scene, the text states only that he was the priest of the Most High God. There is no mention of a mother, no mention of a father, and no mention of his genealogy.

This does not mean that he did not have a mother, a father, or a genealogical record. Insofar as the Melchizedekian Order of Priesthood was concerned, ancestry was not important in establishing his claim to priesthood.

The appointment to Melchizedek's Priesthood was independent of human relations. Not true of the Aaronic Order (the Levitical Order): unless a person could prove he was a descendent of Aaron, he was disqualified from the priesthood (Num 16-17). When the Jews returned from the Babylonian Captivity, many claimed the office of priesthood, but some could not prove they were direct descendants of Aaron and were disqualified (Ezra 2:61-63; Neh. 7:63-65).

Genealogy was not important for the Melchizedekian Priesthood. There is no record of the birth or the death of Melchizedek. Both events occurred, but there is no record of them.

#5) The Melchizedekian Priesthood was timeless (Heb 7:3).

The Levitical priest could only serve from age 25 to age 50 (Num 8:24-25). The Levitical Priesthood had a definite beginning and a definite end. There is no mention of the beginning or the end of his priesthood. There is no record of Melchizedek being succeeded by another priest in his office. Thus Melchizedek was *made like unto the Son of God*. As far as the biblical record is concerned, his priesthood was timeless; there is no record of it ending.

#6) The Melchizedekian Priesthood was all inclusive in that it ministered to all (Heb 7:3).

The Levitical Priesthood had a limited ministry, only to the nation of Israel. The Melchizedekian Priesthood was universal, not national. *Jesus also has a universal priesthood*.

Speculations

- No recorded birth or death (Heb 5:7; Cf. Isa 32:17; Col 1:20; Rom 3; Ps 110).
- Was Melchizedek Shem? No: we know *his* genealogy (Heb 7:3).
- Was Melchizedek Christ? Was He a theophany? (Cf. Josh 5; Dan 3). No: His priesthood was “after the order of” (the similitude of) Melchizedek (Heb 7:3,15).
- Was Melchizedek a celestial being? No: a *man* (Heb 7:4).

Pre-incarnate Christ?

1) In this text he does *not* use an adjective that would describe Melchizedek in his being and essence to be like the Son of God; instead, he uses a participle, meaning that Jesus was similar to Melchizedek only in the likeness of the Biblical statement.

The word for *being made*, ἀφομοιόω *aphomoioo*: to cause a model to pass off into an image or shape like it; to express itself in it, to copy; to produce a facsimile—found only here in the Greek New Testament.

2) He states that Melchizedek was *like* the Son of God; it does not say that he “was” the Son of God in the Old Testament.

3) The second passage where he is mentioned, Psalm 110:4, distinguishes Melchizedek from the Messiah.

4) One of the prerequisites for priesthood was that the priest had to be human (Heb 5:1). Jesus did not become a man until the Incarnation when He was conceived by the Holy Spirit in the womb of Mary. Before that time, Jesus appeared in the form of a man, but He was not an actual man.

5) Another reason why Melchizedek could not have been a theophany is that theophanies appeared and disappeared; they held no long-term office. The Melchizedek of Genesis 14 was a king of the city-state of Jerusalem, which required a position and a permanent residency. Theophanies never held a position; they were always short and temporary ad hoc manifestations.

A Living Historic Personage

- Not as Origen thought, an angel;
- Nor as the Jews thought, Shem, a son of Noah;
- He was probably of Shemitic, not Canaanite origin: the last inde-

pendent representative of the original Shemitic population, which had been vanquished by the Canaanites, Ham’s descendants.

- The greatness of Abraham then lay in hopes; of Melchizedek, the highest and last representative of the Noahic covenant, as Christ was the highest, and ever enduring, representative of the Abrahamic.
- The Holy Spirit is using that as a way of communicating about Jesus Christ (Ps 110:4). That Jesus Christ would be after the order of Melchizedek (not Aaron) in that His reign would be forever. Jesus Christ supersedes the Aaronic Priesthood
- “Beginning of days, nor end of life”: The Levitical priesthood had a limit; in contrast, after the order of Melchizedek, Jesus will reign forever. Melchizedek is definitely a type, a hint or a model, a foreshadowing of Jesus Christ

I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.

Hosea 12:10

Gentile Brides (as Types)

- | | |
|-----------|----------|
| 1) Adam | Eve |
| 2) Isaac | Rebekah |
| 3) Joseph | Asenath |
| 4) Moses | Zipporah |
| 5) Salmon | Rahab |
| 6) Boaz | Ruth |

...all have no death recorded! [The church is the 7th...]

- 4] Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

This is emphasized to show that there were priesthoods greater than Aaron’s before Aaron even existed. The writer is trying to get the Jewish mind to recognize that there are boundaries and limitations to Judaism (other priesthoods):

- Jacob’s tithes at Bethel? Gen 28:22
- Jethro, priest of Midian? Gen 18:1

- 5] And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

Levi was subordinate to Abraham because he was still in his loins, genealogically speaking.

- 6] But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.
 7] And without all contradiction the less is blessed of the better.

Abraham had the promises, yet Melchizedek blessed him. That makes Abraham subordinate to Melchizedek, as the lesser always gives tithes to the greater, who in turn blesses the lesser.

- 8] And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

“He that liveth” means Jesus Christ.

“Men that die receive tithes” means Levi. He died and so did his descendants who also served in that office. (This also implies that Melchizedek himself also died.)

- 9] And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.
 10] For he was yet in the loins of his father, when Melchizedek met him.

“Father” may be grandfather, or even great grandfather as there is no exact word for them. The use of “father” does not mean direct son.

- 11] If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchizedek, and not be called after the order of Aaron?

“...law”: He is referring to the *Torah*, the five books of Moses. He is saying that if perfection were possible by the Levitical Priesthood, what further need should there be for a priest after this earlier order, the order of Melchizedek.

Superseded Priesthood

This is a delicate subject as he runs the risk of offending the Jewish believers. He is going to highlight and point out that the Levitical Priesthood was imperfect, incomplete, temporary, and destined to be superseded. It *never* gave redemption and acceptance before God to the people. And that is exactly what Jesus Christ did: He not only fulfilled but He also superseded the Levitical Priesthood.

- 12] For the priesthood being changed, there is made of necessity a change also of the law.

The Mosaic Law belonged to the Aaronic priesthood where they offered bloody sacrifices. The Mosaic Law and the Aaronic priesthood go together. We are not under the Mosaic Law.

- 13] For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

Levi was the only tribe that represented the people before the Altar of God. Kings and priests were separate under the Levitical tribal system. Melchizedek was not of a specific tribe.

“He of whom these things are spoken” - refers to Jesus Christ. Jesus was of the Tribe of Judah, the royal line. To the Jewish mind there is a contradiction: royal versus priesthood.

- 14] For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood.

Aaronic priesthood required (Num 16,17). The priests served from 25 to 55 years of age (Num 8:24,25). Many were disqualified for lack of proof (Ezra 2:61-63; Neh 7:63-65).

- 15] And it is yet far more evident: for that after the similitude of Melchizedek there ariseth another priest,

“Similitude”: This indicates a model, an analogy, a type (Hos 12:10). He is saying that after the model of Melchizedek there arises *another* priest

- ἕτερος *heteros*: another of a different kind.
- not ἄλλος *allos*: another of the same kind.

It shows that the old Levitical Priesthood was temporary: this is *evident* by what is spelled out in the preceding verses.

- 16] Who is made, not after the law of a carnal commandment, but after the power of an endless life.

“Law of carnal commandment” is his way of speaking of the Law that God gave after the flesh, which ordained the Levitical Priesthood and its succession by genealogy.

Old vs. New

- The old was based on the Law, and it was outward;
- The new is based upon inward power, and it is inward.
- The old system meant that a man was a *priest* only because his father was a priest; (this resulted in some very unholy priests in Jewish history!)
- This One had *been made*: the Greek perfect tense emphasizes the abiding nature; He has been made a priest and continues to be a priest.

- In the case of Jesus, the basis was according to *the power of an endless life*. Jesus became a priest after His Resurrection and, by virtue of His Resurrection, He lives forever.

17] For he testifieth, Thou art a priest for ever after the order of Melchizedek.

Quote from Psalm 110:4 emphasizing two things: 1) the eternality of this priesthood: *You are a priest for ever*; and 2) the character of this New Priesthood: *After the order of Melchizedek*. This was a prophecy given under the Mosaic Law.

18] For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

“..disannulling”: ἀθετησις *athetesis* means “to abolish.” [same as “putting away sin” (Heb 9:26).] His death put away the Law for two reasons: 1) Weakness: it could not impart strength nor justification; and 2) Unprofitableness: it could not impart life. Thus, the priesthood that is after the law can only be temporary.

The Law Has Been “Disannulled”

This is a clear statement that the Law has been put away. This was essential for Jesus to function in His New Priesthood: If the Law were still in effect, He could not be priest; He could be priest only because the Law has been put away. He is again making the point that the Law itself didn’t perfect anything; it simply shows us our need for a Savior.

19] For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

The Law of Moses is a terrifying picture of a God that requires righteousness; *it does not draw you to (“near to”) a holy God*. Only God can fulfill the Law and provide you with righteousness which allows you to be in the presence of a Holy God.

Jesus “draws us near unto God.” Through His love we draw near, and by His righteousness we can be near God (Cf. Heb 4:14-16). One of the purposes of the Law was to be a tutor; to lead people to the Messiah. This is the same point that Paul makes in Galatians 3:23-25.

20] And inasmuch as not without an oath he was made priest:

21] (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchizedek:)

“...sware and will not repent”: The Levitical priesthood was *not* set up with an oath: it was genealogical. But the Melchizedek Priesthood was unique in that it was by divine oath (Ps 110:4). The things that God establishes by an oath become permanent and unchangeable.

22] By so much was Jesus made a surety of a better testament.

“Surety” is like a bondsman, or sponsor, someone who gives himself as security.

The Law of First Mention

This concept of a “surety” first emerges when Judah proposes that he be made a surety for the return of his brothers (Gen 43:8,9).

- A surety is a security deposit.
- The tribe which is thus represented is Judah.
- Our security is in the Lion of the Tribe of Judah.

This is not a coincidence. Every detail in Scripture is there by design (Cf. Paul for Onesimus in Philemon 18,19). The covenant with Adam did not have a surety, but the covenant with Israel did.

“... testament”: διαθήκη *diatheke* covenant, testament. This is the first of a total of 17 times that he uses this word in this epistle. This word is used a total of 33 times in the entire New Testament, and half occur in Hebrews alone. The security of this new covenant is Jesus Christ Himself. He ministers in a superior sanctuary, by a better covenant, and built upon better promises (Heb 8-10).

23] And they truly were many priests, because they were not suffered to continue by reason of death:

24] But this man, because he continueth ever, hath an unchangeable priesthood.

Since they were mortal and died, they had to be continually replaced. This is in contrast to our High Priest who lives forever.

“...unchangeable”: ἀπαράβατος *aparabatos* which passeth not from one to another.

Aaronic vs. Melchizedekian

- Law vs. Power (*law restrains—power enables*)
- Commandment (*external*) vs. Life (*internal*)
- Carnal (*flesh*) vs. Endless (*eternal life*)
- Changing vs. Unchanging

- Weakness and unprofitableness vs. Nigh unto God
- Nothing perfect vs. Better hope

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.

“...uttermost”: παντελής *panteles* completely, perfectly, utterly. “Save them to the uttermost”—these words are intended to exclude nothing. *There is no condition nor situation which is not included.*

“That come unto God by him”: Here is the condition—that they come unto God by Jesus. He is able to bring them to God by making intercession for them (Rom 5:10; 1 Jn 1:21). The basis of our eternal security is that He can save forever because His Priesthood is forever.

26] For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

A Spotless Priest

- 1) This One is *holy*: He has personal purity, He is not capable of sinning; His relationship is Godward.
 - 2) He is *guileless*; He was without evil in His thought life. He was innocent and harmless in His relationship manward. (The word *guileless* appears only twice in the Greek New Testament, here and in Romans 16:18.)
 - 3) This One was *undefiled*; He was unstained; this is His relationship sinward and it refers to His moral purity in contrast to ritual purity of the Levitical priests.
 - 4) He is *separated from sinners*.
 - 5) He was *made higher than the heavens*.
- 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.

Sequence of Sacrifices

One of the tasks of the Levitical priests was to offer up sacrifices (Lev 9). First they had to offer a sacrifice for their own sins, and when they were Levitically cleansed, then they could represent the people before the throne and offer up sacrifices for the people.

They were men, sinners, still in need of sacrifice for their sins.

The writer is contrasting the Levitical Priests with our High Priest who didn't have to offer a sacrifice for Himself because He was free from sin. He also offered *Himself* as a sacrifice for our sins.

Our High Priest

Jesus is able to provide for us because at this moment He is at the right hand of the Father making intercession for us.

There were seven pieces of furniture or fixtures in the Tabernacle, but not one place to sit down (Heb 10:11-14). The priests in the Tabernacle always stood because they were working.

28] For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

The writer is trying to show that Jesus was above and superseded the Levitical Priesthood (Cf. Lev 8 & 9).

The Priesthood

In order to be a priest, one had to be born into it. The Aaronic Priesthood points to Jesus. Even though Jesus was not a High Priest after the Levitical system, the Levitical system all points to His priesthood in another sense. The concept of genealogy reveals that you have to be an heir to be a priest (must be an ancestor of Aaron).

The High Priest

The High Priests were washed and anointed. The concept of water and the Word are linked up here in a repetitive washing. We are washed in His blood once judicially; but we are washed practically daily, continually, by the water of the Word.

All the details of the priests are symbolic: They were clothed in white garments (righteousness). They made a sin offering and took of the blood to put on the right ear (what they heard), the right thumb (what they did) and the right foot (where they went). They were anointed with sacred oil (Holy Spirit). The oil which was used was incredibly expensive (Lev 8,9).

The Offerings

However, the Levitical sacrifices did not start with the Law of Moses. We always assume that they did because they were ceremonialized

under the Law of Moses in the Torah (Cf. Gen 3:21). When Abraham was told to offer Isaac (Gen 22), this is before Exodus! Even the story of Cain and Able is really about sacrifices

These animal sacrifices don't really *pay* for sin, they are a model or foreshadowing of Jesus Christ, the only one who could *pay* for sin (Lev 9:15; 6:26; Isa 53).

Levitical Offerings

- **Voluntary – “Sweet Saviour” (to God)**
 - Burnt Offering
 - Meal Offering
 - Peace Offering
- **Compulsory – “Non-Sweet Saviour” (for us)**
 - Sin Offering
 - Trespass Offering

Burnt Offering: The burnt offering had a special name “the holocaust” and it was totally consumed. This all points to Jesus Christ, where God makes Jesus’ soul an offering for sin (Isa 53:10-12).

Meal (“Meat”) Offering: This was followed by the meat offering (really grain) or oblation, a form of thanksgiving

Peace Offering: The peace offering was really like a banquet of celebration.

Sin & Trespass Offerings: The sin and trespass offerings were specific.

The Passover—perhaps the most interesting offering—which the High Priest did *not* administer

Summary

The Levitical Priests were taken from among men, they were public officials. They gave gifts and sacrifices before the throne. They were not exempt from their own infirmities. They were not self-appointed; they were chosen and approved of by God.

Christ is our High Priest and He is one of exceptional circumstances. He is there as the Son of God, not just as the son of man. He is without sin, unique in that respect, in contrast to the Levitical priest. The eminency of His order (Melchizedek) is higher than that of Levitical order. He has the most solemn form of ordination possible, the Oath of God Himself.

The Excellency of His Sacrifice

Jesus offered Himself, without spot or blemish, as a sacrifice. In every dimension of the priesthood, He is the ultimate expression of the perfection of His administration. He accomplished what others could only hint at. His office is perpetual, it isn't transferable, and it will never expire!

Next Session

Review Chapter 8: “A Better Covenant,” which is where the “New Testament” gets its name!

The Epistle to the Hebrews Session 9 Hebrews 8

Overview

- | | |
|--|--------------------------|
| • Jesus: The New and Better Deliverer | Hebrews 1-7 |
| – The God-man: better than the Angels | Ch. 1, 2 |
| – <i>Warning #1 (of 5)</i> | Ch. 2:1-4 |
| – An Apostle better than Moses | Ch. 3 |
| – A Leader better than Joshua | Ch. 4 |
| – <i>Warning #2 (of 5)</i> | Ch. 3:17-4:13 |
| – A Priest better than Aaron | Ch. 5 - 7 |
| – <i>Warning #3 (of 5)</i> | Ch. 5:11-6:20 |
| • A Better Covenant | Hebrews 8 - 10 |
| – A Better Sanctuary | Ch. 9 |
| – A Better Sacrifice | Ch. 10 |
| • Practical Applications | Hebrews 10:18 -13 |
| – <i>Warning #4 (of 5)</i> | Ch. 10:26-31 |
| – Hall of Faith | Ch. 11 |
| – Exhortation to Endurance | Ch. 12 - 13 |
| – <i>Warning #5 (of 5)</i> | Ch. 12:25-29 |

Melchizedek Priesthood: Hebrews 7:1-10:18

The heart of the epistle: This is a unique section, having few if any parallels in the New Testament. It develops a comparative estimate of the priestly mediators of the two covenants (Ps 110:4 and Gen 14:17-20).

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Hebrews 7:25

This verse is regarded by some commentators (J. Vernon McGee and others) as the “High Water Mark” of the New Testament. Jesus is not dead: He is not on a cross; He is not lying in a grave; He arose from the dead, and the emphasis is upon Our *Living Christ*.

“...uttermost”: παντελής *panteles* completely, perfectly, utterly. This describes a condition, not a locality.

“Save them to the uttermost”: These words are intended to exclude nothing. *There is no condition nor situation which is not included.*

“That come unto God by him”: *Here* is the condition: that they come unto God by Jesus. He is able to bring them to God by making intercession for them (Rom 5:10; 1 Jn 1:21). The basis of our eternal security is that He can save forever because His Priesthood is forever.

For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

Hebrews 7:26

This One is *holy*: He has personal purity, He is not capable of sinning; This describes His relationship *Godward*..

He is *guileless*; He was without evil in His thought life. He was innocent and harmless in His relationship *manward*.

He was *unstained*; this is His relationship *sinward* and it refers to His moral purity in contrast to ritual purity of the Levitical priests. In His life and character, although He is right down here among us and wants us to come to Him...He is now in the very presence of God, sitting on the Father's Throne! This is probably the most awesome fact of all; and the next verse is the “high watermark” of the New Testament...

Our High Priest

Jesus is able to provide for us because at this moment He is at the right hand of the Father making intercession for us. There were seven pieces of furniture or fixtures in the Tabernacle, but not one place to sit down (Heb 10:11-14). The priests in the Tabernacle always stood because they were working.

The Excellency of His Sacrifice

Jesus offered Himself, without spot or blemish, as a sacrifice. In every dimension of the priesthood, He is the ultimate expression of the perfection of His administration. He accomplished what others could only hint at. His office is perpetual—it isn't transferable, and it will never expire!

- 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;

“...who is set...”: Christ, our High Priest, has sat down, since His work of redemption is finished. No priest of Aaron's line ever sat down. Neither did any Levitical priest ever sit down on a throne. Christ is our King-Priest in heaven. At the present time, Jesus sits on the Throne of God the Father *not* upon the Throne of David. He now rules from the Third Heaven not from Jerusalem.

Hebrews 8: The New Covenant

This is where the “New Testament” gets its name! Introducing a “New Covenant” proves that the old Levitical priesthood has been done away with by the cross. To prevent his readers from going back to Aaron and the Old Covenant, the writer proves the superiority of the New Covenant in Hebrews 8.

- 2] A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Since Jesus came from the tribe of Judah, not Levi, He would not have been considered to minister as a priest. We find Christ in the courts of the temple while on earth, *but never in the holy place or in the holy of holies*. But this only proves the superiority of the New Covenant: it is ministered from heaven and not from earth.

The True Tabernacle

The writer is making a contrast: The wilderness Tabernacle was a replica, a shadow of the real reality. The *real* Tabernacle is in Heaven. This True Tabernacle was pitched by the Lord, not man. Moses received the instructions from the Lord on how to build this replica. [The Tabernacle will be discussed in Chapter 9.]

- 3] For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

He presents the proof of the Messiah's exalted ministry with two syllogisms: The 1st syllogism is in verse 3 (A syllogism has a major premise followed by a minor premise, which is then followed by a conclusion):

- The major premise: the priest's office is to offer sacrifices.
- The minor premise: Jesus is a priest.
- Conclusion: therefore, Jesus must have something to offer (Heb 9:11-10:18).

- 4] For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

(This verse makes it clear that at the time the Epistle to the Hebrews was written the temple in Jerusalem was still in existence and that in it priests were still going about their duties.)

The second syllogism is in verse 4: The Heavenly Tabernacle (Heb 9:1-10). Since Jesus came from the tribe of Judah, not Levi, He would not have been considered to minister as a priest. We find Christ in the courts of the temple while on earth, but never in the Holy Place or in the Holy of Holies. But this only proves the superiority of the New Covenant: it is ministered from heaven and not from earth.

- 5] Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

"...pattern shewed to thee": When God instructed Moses to build the tabernacle in the wilderness, God gave him a pattern of the original in heaven, the *true* tabernacle (v.2), meaning genuine (Ex 25:9, 40).

Contrast of Priesthoods

- Aaron was a man; Jesus was the Son of God.
- Aaron was of the Tribe of Levi; Jesus was of the royal Tribe, priest and king.
- Aaron was established after the Law of Carnal Commandments; Jesus was by the power of endless life.
- The Aaronic Priesthood made nothing perfect; Jesus made everything perfect.
- The Aaronic Priesthood was unable to bring a single sinner nigh unto God; Jesus did. Only Christ was inducted by Divine Oath.
- Aaron had many successors; Christ had none.
- Aaron died; Jesus everliveth to make intercession for us.

- Aaron was a sinner; Christ was separate from sin.
- Aaron had to sacrifice daily; Christ died once for all.

- 6] But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

The Aaronic Priesthood mediated the Sinaitic Covenant. Jesus is mediating the New Covenant. This was introduced in Jeremiah (Jer 31:31-34; Cf. 2 Cor 3; Gal 3,4; Heb 8,9, 12). The word Mediator is used of Jesus by the author three times (Heb 8:6; 9:15; 12:24).

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

Jeremiah 31:31-34

He quotes these verses to prove that the prophets anticipated an abandonment of the old covenant upon which the old priesthood rested and the introduction of a New Covenant upon which a New Priesthood would rest. If God intended the Mosaic Covenant to be permanent, then there would have been no room for another. If the old one were *faultless*, then there would have been no need to look for another; however, it was faulty because of its failure to produce righteousness.

Conclusion

Jesus serves in Heaven in a *more excellent* or better ministry. This ministry is based upon a *better covenant*, which is the theme for the rest of this chapter. Jesus has a superior priesthood because of the superior basis on which it rests. The superior basis are the *better promises* which are found in the *better covenant*, the New Covenant.

- 7] 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:

Note that God does not find fault with the Old Covenant, but with the people themselves. The Law is spiritual, but men are carnal, “sold under sin” (Rom 7:14). The Law was “weak through the flesh” (Rom 8:3).

In other words, the failure of Israel could not be blamed on any weakness in the Old Covenant, but on the weakness of human nature. It is here, then, that grace steps in; what the Law could not do because of man’s weakness, God accomplished through the Cross.

- 9] Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.
- 10] For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

The Old Covenant was written with the finger of God on tablets of stone, but the New Covenant is written by the Spirit on the human heart and mind (Jer 31:31; Cf. 2 Cor 3). An external law can never change a person; it must become a part of the inner life if it is to change our behavior (Cf. Deut 6:6-9). “That the righteousness of the law might be fulfilled in us” (Rom 8:4). This is accomplished by the Holy Spirit, who enables us to obey God’s Word. [Read 2 Cor 3 for additional light on this wonderful topic.]

- 11] And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

The day will come when there will be no need for personal witnessing, for all people will know the Lord. “All shall know Me” parallels the repeated promise of the OT that “the earth shall be filled with the knowledge of God” (Isa 11:9). The ultimate fulfillment of this promise awaits the establishing of the Kingdom.

- 12] For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

The Old Covenant was a yoke of bondage, demanding perfect obedience. But the New Covenant emphasizes what God will do for His people, not what they must do for Him. It is here, that grace steps in; what the Law could not do because of man’s weakness, God accomplished through the Cross.

“...remember no more”: Under the Old Covenant, there was a remembrance made of sins but no remission of sins (Heb 10). The blood of

bulls and of goats could cover sins, but only the blood of the Lamb of God could “take away the sins of the world” (Jn 1:29). What a wonderful promise the New Covenant gives to the burdened sinner: his sins will be forgiven and forgotten forever!

“Old” Covenant

There are two different Greek words for *old*: the first is ἀρχαῖος *archaios*, which is the origin of the English word “archaeology.” This word means “old in point of time.” If something is only old in the point of time, it may still be usable. This is *not* the word used here.

The word used here, the second Greek word, is παλαιός *paleios*, which is the origin of the English word “paleontology.” It means “old in the point of use,” it is “worn out,” “useless,” “obsolete.” It is in the Greek perfect tense meaning it has been made old in the sense of uselessness and *continues to be so*.

The New Covenant permanently antiquated the old covenant. It is obsolete, it is aged, and it has been rendered inoperative.

- 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.

The point is that to those that are in Judaism, the old Covenant is not only too old but it is to vanish, to be put away. Again, we see the call to these Jewish believers to come out of Judaism.

The phrase “ready to vanish away” indicates that but a brief time would elapse before the temple would be leveled and the priestly activities cease. Israel rose or fell depending upon how God accepted the high priest. At times the high priest got it together and Israel would prosper. When the high priest was corrupt or not proper, they fell. And you can trace the spiritual history of Israel by the way God responded; they are linked together.

We are not under the Mosaic system. God says that it is an old model and He has brought in a new model—that New Covenant He has made through the Lord Jesus Christ who is our Savior. He did it, not because there was something wrong with the old covenant, but because there is something wrong with us. I feel sorry for folk today who have come back to the old covenant.

The Veil Stripped Away

The high priest was not to tear his garments (Lev 10:6). Caiaphas, the high priest at Jesus' trial, tore his clothes. That took away the priesthood from Israel! The Romans came in a few years later and leveled the city and destroyed the Temple, which has not yet been rebuilt. The priesthood was taken away!

Was it taken away because he tore his garment? In a symbolic sense, perhaps: it was superseded by none other than our Lord and the veil of the temple was rent from top to bottom, signifying the removal of that barrier between the Holy and Most Holy.

Covenants

- | | |
|---------------------------|---------------------------------|
| 1) Edenic Covenant | Gen 2:16 |
| 2) Adamic Covenant | Gen 3:15 |
| 3) Noahic Covenant | Gen 9:16 |
| 4) Abrahamic Covenant | Gen 12:2,3 |
| 5) Mosaic Covenant | Ex 19:5 |
| 6) Land Covenant | Deut 30:3 |
| 7) Davidic Covenant | 2 Sam 7:8-17 |
| 8) New Covenant | Jer 31:31-34 (Hebrews 8) |

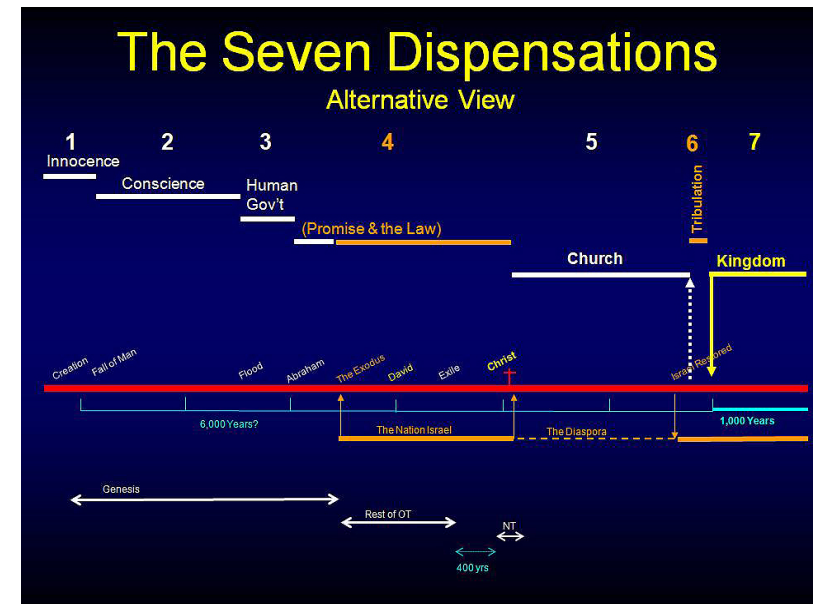
“Dispensations” (Traditional View)

- | | |
|---------------------|----------|
| 1) Innocence | Gen 1:28 |
| 2) Conscience | Gen 3:7 |
| 3) Human Government | Gen 8:15 |
| 4) Promise | Gen 12:1 |
| 5) Law | Ex 19:1 |
| 6) Church (“Grace”) | Acts 2:1 |
| 7) Kingdom | Rev 20:4 |

“Dispensations” (Alternative View; see next page)

Three Major Promises

- God's Covenant with Abraham: In his seed all nations shall be blessed.
- God's Covenant with the Nation Israel: If they faithfully served Him they'd prosper; if they forsook Him they would be destroyed.
- God's Covenant with David: His family would produce the Messiah who would reign over God's people forever.



The Covenants

God's first Covenant *nationally* with Israel was at Sinai (Ex 19:5; 34:27-28; Deut 4:13). Prior to the Mosaic Covenant, the Covenant that they were operating under was the Abrahamic Covenant (Ex 2:24; 6:3,4).

Israel's response to that Covenant is described in Ex 19:8; 24:3: It was ratified by blood (Ex 24:4-8) and they entered the Promise Land under the Sinatic Covenant (Josh 7:11,15; Judg 2:19-21; 1 Kgs 11:11; and Jer 34:18,19).

The New Covenant started with John the Baptist (Lk 16:16) and the beginning of the Gospel (Mk 1:1; Cf. Mt 3:8-10).

[Source: Commentary on *Leviticus* by J.A. Seiss, published in 1850.]

When?

When did this New Covenant come into being? The New Covenant was established by the shedding of Christ's blood on the cross (Lk 22:20ff; 1 Cor 11:23-26). Christ is today the Mediator of the New Covenant (Heb 12:24).

The Dispensational Issue

What right do we have to apply Jer 31:31ff to the church? God's offer of the kingdom to the Jews still open (Acts 1-7)!

When the Holy Spirit came to the believers at Pentecost, the New Covenant was in force. Had the nation repented and received Christ as Messiah, all of the blessings and promises of the New Covenant would have followed. But Israel refused the message and resisted the Spirit, and thus the nation was set aside (Rom 11:25; Cf. Hos 5:15).

It is at this point that God brought the Gentiles into the New Covenant and formed the church out of believing Jews and Gentiles. So, we today the body of Christ share in the New Covenant. The nation of Israel at some future date will enjoy these same blessings when it "looks upon Him whom they have pierced" and the kingdom is established (Hos 5:15; Zech 12:10).

It is clear that Christians of the present time also stand under its blessings (Cf. Lk 22:20; 1 Cor 11:25; 2 Cor 3:6). The Abrahamic Covenant also promised universal blessing, so the New Covenant as well becomes God's vehicle of salvation for all believers since the Cross. This perception should not lead to an inappropriate confusion between Israel and the church.

Jesus as the Perfect Priest

- 1) Called of God after the Order of Melchisedek (Superiority, Prophetic—Ps 110:4—and the setting aside of the Levitical order).
- 2) Divine Oath (Heb 7:20-22).
- 3) Perpetual Permanency (Heb 7:23, 24; Jn 12:24).
- 4) Saving Efficacy of Priestly Work (Heb 7:25).
- 5) Personal Qualifications (Heb 7:26-28).
- 6) Heavenly Sanctuary (Heb 8:1-5).
- 7) New Covenant with which it is associated (Heb 8:6-13).

Next Session

A Better Sanctuary: Study Hebrews 9; Cf. Exodus 25-31 and 35-40.

The Epistle to the Hebrews Session 10 Hebrews 9

Overview

- | | |
|--|--------------------------|
| • Jesus: The New and Better Deliverer | Hebrews 1-7 |
| – The God-man: better than the Angels | Ch. 1, 2 |
| – <i>Warning #1 (of 5)</i> | Ch. 2:1-4 |
| – An Apostle better than Moses | Ch. 3 |
| – A Leader better than Joshua | Ch. 4 |
| – <i>Warning #2 (of 5)</i> | Ch. 3:17-4:13 |
| – A Priest better than Aaron | Ch. 5 - 7 |
| – <i>Warning #3 (of 5)</i> | Ch. 5:11-6:20 |
| • A Better Covenant | Hebrews 8 - 10 |
| – A Better Sanctuary | Ch. 9 |
| – A Better Sacrifice | Ch. 10 |
| • Practical Applications | Hebrews 10:18 -13 |
| – <i>Warning #4 (of 5)</i> | Ch. 10:26-31 |
| – Hall of Faith | Ch. 11 |
| – Exhortation to Endurance | Ch. 12 - 13 |
| – <i>Warning #5 (of 5)</i> | Ch. 12:25-29 |

Melchizedek Priesthood: Hebrews 7:1-10:18

The heart of the epistle: This is a unique section, having few if any parallels in the New Testament. It develops a comparative estimate of the priestly mediators of the two covenants (Ps 110:4 and Gen 14:17-20).

For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

Hebrews 7:18

The Law has been "Disannulled"

This is a clear statement that the Law has been put away. This was essential for Jesus to function in His New Priesthood: If the Law were still in effect, He could not be priest; He could be priest only because the Law has been put away. He is again making the point that the Law itself didn't perfect anything; it simply shows us our need for a Savior.

By so much was Jesus made a surety of a better testament.

Hebrews 7:22

"...testament": διαθήκη *diatheke* covenant, testament.

This is the first of a total of 17 times that he uses this word in this epistle. This word is used a total of 33 times in the entire New Testament, and half occur in Hebrews alone. The security of this new covenant is Jesus Christ Himself: He ministers in a *better sanctuary*, by a *better covenant*, and built upon *better promises* (Heb 8-10).

Christ is our High Priest and He is one of exceptional circumstances. He is there as the Son of God, not just as the son of man. He is without sin, unique in that respect, in contrast to the Levitical priest. The eminency of His order (Melchizedek) is higher than that of Levitical order. He has the most solemn form of ordination possible, the Oath of God Himself.

Hebrews 8 Review: The New Covenant

Introducing a “New Covenant” proves that the old Levitical priesthood has been done away with by the cross. To prevent his readers from going back to Aaron and the Old Covenant, the writer proves the superiority of the New Covenant.

Covenants

- | | |
|----------------------|--------------|
| • Edenic Covenant | Gen 2:16 |
| • Adamic Covenant | Gen 3:15 |
| • Noahic Covenant | Gen 9:16 |
| • Abrahamic Covenant | Gen 12:2,3 |
| • Mosaic Covenant | Ex 19:5 |
| • Land Covenant | Deut 30:3 |
| • Davidic Covenant | 2 Sam 7:8-17 |
| • New Covenant | Jer 31:31-34 |

The True Tabernacle

The writer is making a contrast: The wilderness Tabernacle was a replica, a shadow of the real reality. The real Tabernacle is in Heaven. This True Tabernacle was pitched by the Lord, not man. Moses received the instructions from the Lord on how to build the replica on earth. This is discussed in Hebrews Chapter 9.

Hebrews 9: The Tabernacle—“The House of Blood”

In addition to the famed Two Tablets of the Law, Moses also received a set of engineering specifications for a portable sanctuary.

The Scriptures devote more space to the description of the Tabernacle than any other single subject (Exodus 25-31 and 35-40).

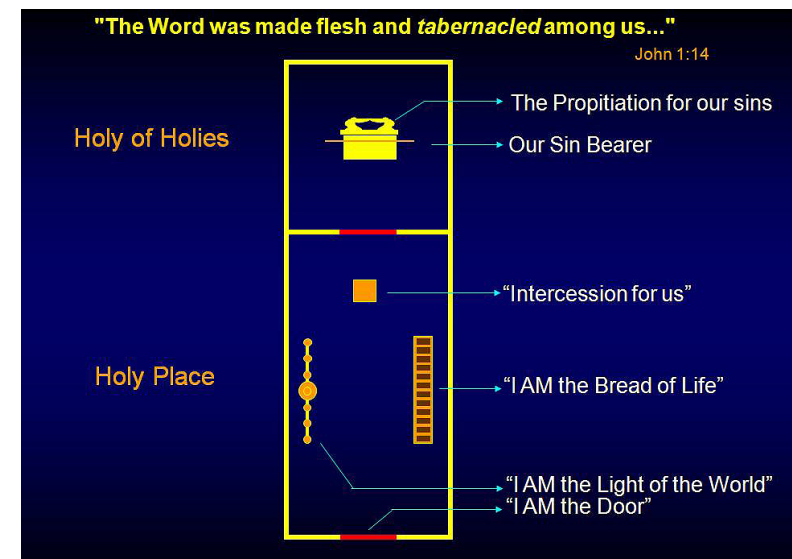
Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

Hebrews 8:5

When God instructed Moses to build the tabernacle in the wilderness, God gave him a pattern of the original in heaven, the *true* tabernacle (v.2), meaning genuine (Ex 25:9,40).

Material Symbolism

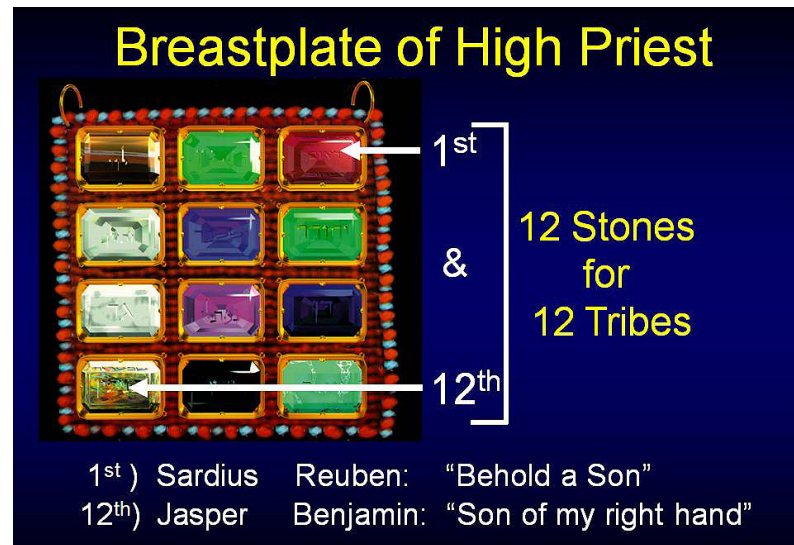
- | | |
|----------|------------------------------|
| • Brass | Fire, Judgment |
| • Gold | Deity |
| • Silver | Blood |
| | Silver Redemption Shekel |
| | 30 pieces of betrayal silver |



The Coverings

- Porpoise Skins
- **Ram's Skins** (dyed red)
- Goat's Hair (Sin Bearer)
- Embroidered Linen —Cherubim (**gold**, **purple**, **blue**, **scarlet**)

Breastplate of the High Priest



Jasper will also later appear as first in both the wall and foundation of the New Jerusalem (Rev 21:11, 18-19).

- 1] Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

A great many people consider the Law from the standpoint of the Ten Commandments, but the Epistle to the Hebrews approaches the Law from the viewpoint of its place of worship and its priesthood. This puts the emphasis on the settling of sins, and, as the writer will later point out, the Law never really settled the sin question.

For it is not possible that the blood of bulls and of goats should take away sins.

Hebrews 10:4

- 2] For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

"...candlestick": λυχνία *luchnia* a lamp stand, candelabrum.

- 1) The *Menorah*, the seven-branched lampstand (Ex 25:31-39; 37:17-24).
- 2) The table of showbread (Ex 25:23-30; 37:10-16).
 (Only two items listed here: a 3rd is associated with the Holy of Holies.)

- 3] And after the second veil, the tabernacle which is called the Holiest of all;

The *second veil* separated the Holy Place from the Holy of Holies (Ex 26:36-37; 36:37). This *second veil* was the veil in the Temple that was torn from top to bottom when Jesus died (Mt 27:51).

- 4] Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;
- 5] And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

"...golden censer": θυμιατήριον *thumiasterion*: a utensil for burning incense; The Greek text (so *Vulgate* and *Syriac*), does not use the word "altar," but "censer" (2 Chr 26:19; Ezek 8:11).

The Ark of the Covenant and its contents (Ex 25:10-18; 26:33):

- The golden pot of manna Ex 16:33-34
- Aaron's rod that budded Num 17:8-11
- The two tables of the covenant Ex 25:16-21; 40:20

Finally, The Mercyseat was overshadowed by the *cherubim*, one on each side (Ex 25:18-22).

It is said there was nothing in the ark of Solomon's temple save the two stone tables of the law put in by Moses (1 Kgs 8:9; 2 Chr 5:10). But the expression that there was nothing therein save the two tables, suggests that formerly there were the other things mentioned by the Rabbis and by Paul: the pot of manna (the memorial of God's providential care of Israel); and, the rod of Aaron, (the memorial of the lawful priesthood); cf. Num 17:3, 5, 7, 10. These may refer to things *attached to* the ark as the book of the law was put "*in the side of the ark*," and so the golden jewels offered by the Philistines (1 Sam 6:8).

Distinctives

- Ark of the Covenant: Made of wood, covered with gold.
- Mercy Seat: Made of hammered gold. "He that dwelleth between the Cherubim" (12 times...)

The Holy of Holies is described as the location of the *Mercy Seat* (Lev 16:2; 1 Chr 28:1; Cf. Lev 16:15; Ezek 43:6,7). ["Soles of His feet?" *pictures God sitting there!*] See *The Seat of Mercy* Briefing Pack for some provocative speculations concerning its whereabouts and destiny...

6] Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

- Every day, twice a day, the priest had to enter the Holy Place and burn the incense (Ex 30:7-8).
- Every day, twice a day, the priest had to tend the *Menorah* (Ex 27:20-21).
- Weekly, the showbread had to be changed (Lev 24:5-8).
- The emphasis here is upon repetition: every day, over and over again, the same thing took place... the Levitical priest's work was never finished...

7] But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

The emphasis is on a very limited access to God: *only* the High Priest; *only* once a year; and *only* with a basin of blood.

The ritual of the tabernacle never brought the people into the presence of God. The high priest alone went into the Holy of Holies.

- 8] The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:
- 9] 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;

παράβολή *parabole* a placing of one thing by the side of another, juxtaposition, as of ships in battle; a comparing, comparison of one thing with another: a likeness, a similitude.

- 10] Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

The author's intent is not to speak of these things point-by-point, individually, but to simply highlight the contrast between the old and the new.

He is not passing an ethical judgment: he is saying the old system was dependant upon the strength of the flesh. It was external only and that is why it was temporary.

“...reformation”: διόρθωσις *diorthosis* a making straight, to correct, make right; restoring to its natural and normal condition. (This is the only use in the New Testament).

Summary: Sanctuary

1. It was on earth: It was a worldly sanctuary: it was made of earthly things, material things.

2. It was but a shadow of things to come: It never was the reality. At best it was just a shadow, a picture of the real one that is in heaven.

3. It was inaccessible to the people: You would have been stopped at the first entrance. You would have needed a sacrifice there, and you couldn't have gone any further—the priest served for you. Today we are a priesthood of believers, and each one of us has access to God. That is one of the great privileges we have because Christ has rent the veil in twain.

4. It was temporary: But the Lord Jesus Christ is going to keep the way open for eternity.

5. It was ineffective changing the hearts of the people: The earthly sanctuary had little to do with changing people's lives. But today you can come to Christ, and He can change your life. He alone can enable you to worship God in spirit and in truth and make Him a reality in your life. You can never serve Him until you have worshiped Him. [Dr. Warren W. Wiersbe (*Be Confident*).]

Contrasts Continue

Next Contrast:

– Better Priesthood	Hebrews 7
– Better Covenant	Hebrews 8
– Better Sanctuary	Hebrews 9:1-10
– Better Sacrifice	Hebrews 9:11 - 10:18

The Old Priesthood was based on animal blood, which only provided a temporary atonement; The New Priesthood is based on Messiah's blood, which provides for an eternal redemption.

- 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;
- 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.

“...building”: κτίσις *ktisis*: creation.

“...entered in once”: Not contrasting with the five offerings (Lev 1-7) but *Yom Kippur* (Lev 16).

Messiah's Unique Access

In these two verses (Heb 9:11,12) there are three features concerning the Messiah's entrance into the Heavenly Tabernacle:

1) It was *through His own blood*; 2) It was *once for all*; 3) It resulted in His obtaining *eternal redemption*.

13] For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

- The blood of *bulls* cleansed the ceremonial uncleanness of the priests.
- The blood of *goats* cleansed the ceremonial uncleanness of the people.
- The *ashes* of the *red heifer* were used for the cleansing of corpse uncleanness (meaning someone who has touched a corpse) and other elements (Num 19:1-22).
- The *sprinkling* of the water was for the unclean, the waters of separation (Num 19:9).
- These sacrifices only cleansed outward ceremonial uncleanness purification of *the flesh* (Lev 16; Num 19; Cf. 1 Jn 1:7,9).

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?

This is an example of Rabbinic logic called *kal ve-chomer*: an argument from the lesser to the greater: If animal blood could do this much, *how much more* could the Messiah's blood do. If animal blood, through an earthly ritual, can cleanse the flesh, *how much more* can the blood of Jesus cleanse? (Cf. 1 Jn 1:7,9). [Fruchtenbaum, Arnold G.: *The Messianic Jewish Epistles : Hebrews, James, First Peter, Second Peter, Jude*. 1st ed. Tustin, CA : Ariel Ministries, 2005.]

Summary: Hebrews 9:13,14

- 1) The **means** of cleansing was the blood of Jesus;
- 2) The **basis** of cleansing was the voluntary death of Jesus;
- 3) It was without spot or blemish since there was no moral failure on His part (Peter makes the same point; cf. 1 Pet 1:19).
- 4) The **object** was to purge the conscience *from dead works* of the Levitical system which are now dead because they have come to an end as far as God is concerned

5) The **goal** of Jesus' death was for the believers to serve *the living God*; they are not to return to the *dead works* but to *serve the living God*.

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.

"...they which are called": Those who came under the old covenant, were saved, when they brought their sacrifices, by looking forward to His coming: The Lord Jesus said, "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (Jn 8:56).

Ratifying the New Covenant in contrast with the Mosaic Covenant: While the Mosaic Covenant was able to point out transgressions, it could never bring in the inheritance of the promised blessing. That is why a New Covenant was needed and He is the *mediator* of this covenant.

The death of Jesus made atonement for the redemption of the transgressions that were under the first covenant: The Old Testament sacrifices did not remove the sins of the Old Testament saints. The Hebrew word כִּפּוּר *kippur* for *atonement* simply means "to cover:" Animal blood could not remove the sins of the Old Testament saints; it only covered them. That is why, when an Old Testament saint died, he could not go directly to Heaven.

- 16] For where a testament is, there must also of necessity be the death of the testator.
17] For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

It is the *death* of Christ which saves you. A will provides for an inheritance. Until the testator dies, the contents of the will, with its benefits and provisions, are only promises. The Crucifixion wasn't a "tragedy": *it was an achievement*, planned before the foundation of the world (Eph 1:4; Acts 2:23,24).

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

The first covenant was ratified by blood (Ex 24:3-8).

21] Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

- 22] And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Blood is mentioned six times in five verses (Heb 9:18-22).

“...almost...” because some things were cleansed by water and some things were not cleansed at all.

“The Blood of the Lamb”: Rev 1:5; 5:9; 7:14; 12:11.

Both Josephus and the New Testament confirm that Moses did sprinkle the Tabernacle and the vessels with blood. (In Exodus there is no statement that says Moses sprinkled the Tabernacle with blood, but it is mentioned by Josephus in his *Antiquities of the Jews*).

- 23] It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.
24] For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

“...heavens should be purified”: These heavenly things needed cleansing because sin originated in heaven (Cf. v.11; Isa 14:12-14; Ezek 28:11-19; Job 4:18; 15:15; 25:5; Col 1:20).

- 25] Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;
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.

“...the world”: κόσμος *kosmos*: the universe.

“...the world”: αἰών *aión*: end of the age.

“...put away”: ἀθέτησις *athetesis* means “to abolish” (Cf. 7:18). (Jesus never entered the Holy of Holies of the Temple...)

Covenants:

<u>Old</u>	vs.	<u>New</u>
Repeated sacrifices		One sacrifice
The blood of animals		His own blood
Covering sin		Putting away sin
For Israel only		For all sinners
Left the holy of holies		Entered heaven and ministers there
Came out to bless the people		Will come to take His people to heaven

[Wiersbe, Warren W., *The Bible Exposition Commentary*, Wheaton, Ill, Victor Books, 1996, c1989, S. Heb 9:11.]

- 27] And as it is appointed unto men once to die, but after this the judgment:

Exceptions:

- Never died: Enoch (Gen 5:24; Heb 11:5); Elijah (2 Kgs 2:11).
- Died twice: Lazarus (Jn 12:10); Jairus’ daughter (Lk 8:55); the widow of Nain’s son (Lk 7:15); Jonah? (Jonah 2:6).

This is a rebuttal of reincarnation and a general rule: no recourse after death.

Physical Death

- Consequence of Sin (Gen 3:19); Universality of sin (Rom 5:12-14).
- Affects the body only, not the cessation consciousness (Hab 2:5; Lk 16:23; Rev 6:9,10).
- Ends at the Resurrection of the body (Job 19:25; 1 Cor 15:52).
- Is not inevitable to the Redeemed (Gen 5:24; 1 Cor 15:51,52; 1 Thess 4:15-17).
- Called “sleep” for the Christian because the body may be awakened at any moment (Phil 3:20,21; 1 Thess 4:14-18).
- Soul and Spirit live independent of the death of the “tabernacle” of the body (2 Cor 5:1-8; 1 Cor 15:42-44; 2 Pet 1:13-15).
- At Christian’s death he is at once “with the Lord,” awaiting resurrection at the return of Christ (2 Cor 5:1-8; Phil 1:23; 1 Thess 4:13-17).

- 28] So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

This “salvation” is future tense.

The Paradigm of Salvation

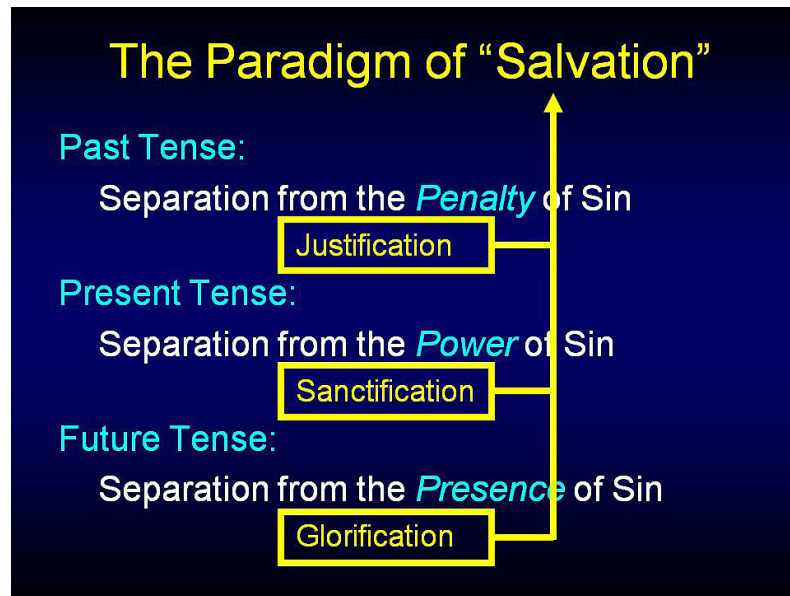
“I have been saved; I am being saved; and I will be saved.”

—Earl D. Radmacher

- Justification (Past tense): The gift from God of everlasting life received by faith alone in Christ alone.
- Sanctification (Present tense): A progressive work that involves the faith and the works of the believer.
- Glorification (Future tense): A result of the previous aspects.

All believers will be glorified (resurrected and given a body like Christ), but some will have more glory (i.e., reward) than others. This is what Hebrews speaks of.

- Justification is *for* us; Sanctification is *in* us.
- Justification *declares* the sinner righteous; Sanctification *makes* the sinner righteous.
- Justification removes the *guilt* and *penalty* of sin; Sanctification removes the *growth* and the *power* of sin.



Reincarnation

"What is reincarnation?"
a cowboy asked his friend.
It starts, his old pal told him,
when your life comes to an end.

They comb your hair, wash your neck,
and clean your fingernails,
and put you in a padded box
away from life's travails.

Now the box and you goes in the hole
that's been dug in the ground.

Reincarnation starts in when
you're planted 'neath that mound.

Them clods melt down just like the box
and you who is inside.
And that is when you begin
your transformation ride.

And in awhile the grass will grow
upon your render'd mound
Till someday upon that spot,
a lonely flower is found.

And then a horse may wander by
and graze upon that flower
That once was you and now has become
your vegetated bower.

And now the flower the horse done eat
along with his other feed
'Makes bone and fat and muscle,
essential to the steed.

But there's a part that he can't use
and so it just passes through
And there it lies upon the ground,
this thing that once was you.

And if, perchance, I should pass by
and see this on the ground
I'll stop awhile and ponder at
this object that I've found.

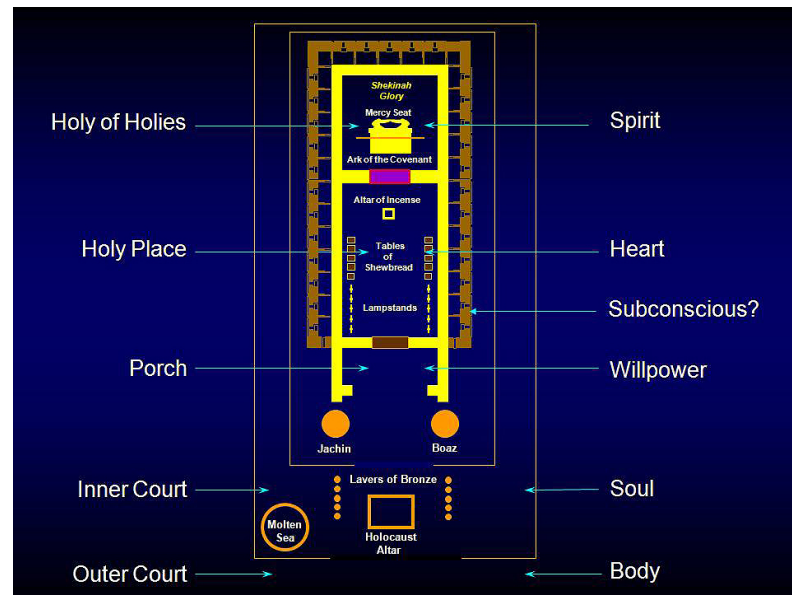
And I'll think about reincarnation
and life and death and such
But I'll come away concludin'
—why, you ain't changed all that much.

—Wallace McRea

Next Session

Read Chapter 10. Are all sins equal? Are some judgments distinctive?...
Review Numbers 15:29–31. Is there a distinction between judgments
in this life and the next?

An Addendum—A Study in Architecture



Architecture

- | | |
|--|---|
| <ul style="list-style-type: none"> • Hardware – Microcircuits – Memory – Wires, resistors, etc. | <ul style="list-style-type: none"> • Physical Body – Flesh – Bones – Circulatory System etc. |
| <ul style="list-style-type: none"> • Software – User Interface – Internal Interfaces – Machine Language – Algorithms, etc. | <ul style="list-style-type: none"> • Our Selves – “Soul” – “Spirit” – “Mind” – Thoughts, etc. |

For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Hebrews 4:12

“...sharper...twoedged sword”: *טרומוטו* *tomotos*, precise, decisive.
 “...soul and spirit”: *ψυχή* *psuche* psyche, soul; *πνεῦμα* *pneuma* breath, spirit. [...why psychology is doomed: they are trying to map the internal architecture of an infinite state machine from its external behavior...]

The Epistle to the Hebrews Session 11 Hebrews 10

The Epistle to the Hebrews

- | | |
|--|--|
| <ul style="list-style-type: none"> • Jesus: The New and Better Deliverer <ul style="list-style-type: none"> – The God-man: better than the Angels – <i>Warning #1 (of 5)</i> – An Apostle better than Moses – A Leader better than Joshua – <i>Warning #2 (of 5)</i> – A Priest better than Aaron – <i>Warning #3 (of 5)</i> | Hebrews 1-7
Ch. 1, 2
Ch. 2:1-4
Ch. 3
Ch. 4
Ch. 3:17-4:13
Ch. 5 - 7
Ch. 5:11-6:20 |
| <ul style="list-style-type: none"> • A Better Covenant <ul style="list-style-type: none"> – A Better Sanctuary – A Better Sacrifice | Hebrews 8 - 10
Ch. 9
Ch. 10 |
| <ul style="list-style-type: none"> • Practical Applications <ul style="list-style-type: none"> – <i>Warning #4 (of 5)</i> – Hall of Faith – Exhortation to Endurance – <i>Warning #5 (of 5)</i> | Hebrews 10:18 -13
Ch. 10:26-31
Ch. 11
Ch. 12 - 13
Ch. 12:25-29 |

Review

Remember the difficult passage in Hebrews 6; there is another tough passage in Hebrews 10. However, between these two tough passages, we have Chapters 7, 8, and 9, all emphasizing the priestly work of Jesus Christ. The priestly work avails for you and me.

So as we get into the heavy apostasy verses, let us not lose sight why He ever liveth to make intercession for you and me. One could almost say that if you are worried about the verses in Chapter 10, then it demonstrates that you probably have nothing to worry about.

Remember also that this book was written to Christian believers who have come out of Judaism. The author continually demonstrates that Christ fulfilled and set aside the things of the past: the sacrifices have been paid; the rituals fulfilled. The old things were only emblematic pointing to the shedding of the blood of our Lord and Savior once and for all for sin.

- 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.

With hardly a chapter break, the writer of this epistle continues with the subject of the superior sacrifice. The nature of the Law was merely a rough outline—a mere indication—of the reality of what really existed in Heaven, and only a rough outline *of the good things to come*: the finished work of Jesus the Messiah.

“For...”: With the word *For*, he begins the explanation of what he has been saying in 9:11-28.

“...shadow”: “There are two different Greek words for *shadow*: this one, σκία *skia*, means “a pale shadow” in contrast to a sharp, distinct one.

“...image”: The Greek word image, εἰκών *eikon*, means “a true representation,” which it is *not*. The Law was not a true representation; it could not be the true replica of what God was going to do about sin once-and-for-all.

“...perfect”: This verse also notes that the Law cannot make one perfect, and the next verse points out that if the Law could make one perfect, then the sacrifices would NOT have to be repeated.

- 2] For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

The very repetition of the sacrifices shows their insufficiency: *If the sacrifices had been sufficient, they would have ceased to be offered.* (The author used a tense that shows the Levitical sacrifices were still continuing at this point. This indicates that this epistle was written before 70 A.D. at which time these sacrifices were stopped.)

- 3] But in those sacrifices there is a remembrance again made of sins every year.

It emphasizes the *Yom Kippur* yearly sacrifice and they did this continually year after year. Yet they still never accomplished the ultimate. There remained something the Law and the sacrifices could never do: *make perfect*, which in the context of the Book of Hebrews means to bring to spiritual maturity. But under the New Covenant God would remember their sins no more (Heb 8:12).

- 4] For it is not possible that the blood of bulls and of goats should take away sins.

The Old Testament saints’ sins were only *covered*. כָּפַר *Kafar* is the regular word for “covering.” The same word was used when Noah was told to build his ark; he was told to cover the ark with bitumen. The gopher wood was not taken away; it was only *covered* by the bitumen.

- 5] Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

Because animals did not offer their blood with perfect obedience and faith, it was necessary for Messiah to come: *Wherefore*; it is for that reason the Messiah had to come into the world by way of the Incarnation. He quotes Psalm 40:6-8 to show that only obedience brings perfection:

Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart.

Psalm 40:6-8

The Bondslave

“Mine ears hast thou opened” (Psalm 40:6). The word “opened” is actually “digged,” which is referring to the concept of becoming a bondslave by choice. Old Testament procedure: an indentured servant, at the end of his term, could choose to stay with his master as a perpetual servant to the house: a bondslave. To symbolize that commitment, they would take an awl and pierce his ear to the door post of the house. An earring would often symbolize the choice of serving for the rest of his life.

Paul and John talk of being a bondslave of Jesus Christ. This means more than just a servant, rather they are talking of being committed without reservation forever to their master. This model is what is being alluded to in this verse and Psalm 40: “Mine ears hast thou digged,” or “Mine ears hast thou pierced.”

“Then said I, Lo, I come.” Jesus Christ is talking here (Heb 10:7). How exciting, *He is coming!*

Hermeneutical Insights (from LXX)

Authors attribute unqualified divine authority to the OT, sometimes basing their argument on a single word (Mt 1:23; 22:43-45; Jn 10:34; 19:36,37; Rom 4:3; etc.). LXX usually employed as English is today (Mt 1:23; cp. Isa 7:14 in LXX). Some variations attempt more accuracy than LXX (1 Cor 14:21; cp. Isa 28:11,12 LXX vs MT); some paraphrases to highlight

a specific application (Gal 4:30; cp. Gen 21:10). Some summarize several passages (Rom 11:26,27; cp. Isa 59:20,21 & 27:9). Some cases are only an allusion and not intended to be an exact quotation (Rom 9:27; cp. Isa 10:22,23). And sometimes the Holy Spirit rewords a restatement as a human author might (Mt 2:6; cp. Mic 5:2).

Sacrifice

- 1st intimation: coats of skins (Gen 3:21).
- 1st instance: Abel (Gen 4:4; Heb 11:4). His sacrifice, not his character
- Before the Law: Head of household = family priest.
- After: Priests alone offered sacrifices.

Sacrifices as Types of Christ

- Penal Gal 3:13; 2 Cor 5:21
- Substitutional Lev 1:4; Isa 53:5,6; 2 Cor 5:21; 1 Pet 2:24
- Voluntary Gen 22:9; John 10:18
- Redemptive Gal 3:13; Eph 1:7; 1 Cor 6:20
- Propitiatory Rom 3:25;
- Reconciling 2 Cor 5:18,19; Col 1:21,22
- Efficacious Jn 12:32,33; Rom 5:9,10; 2 Cor 5:21; Eph 2:13; Heb 9:11,12,26; 10:10-17; 1 Jn 1:7; Rev 1:5
- Revelatory Jn 3:16; Rom 3:25,26; 1 Jn 4:9,10

This is not the only passage that clearly implies the animal sacrifices were temporary or is it the only passage that emphasizes the sacrifices are useless without faith (Isa 1:11; Jer 6:20; Hos 6:6; Amos 5:21,2). It was God's will to arrange the final sacrifice in this manner by preparing *a body* with which He could die for man. To go through a sacrifice today is to trod underfoot the blood of Jesus (Heb 10:29).

- 6] In burnt offerings and sacrifices for sin thou hast had no pleasure.

The author contrasts what the animal sacrifices could not do to what the blood of Jesus could and did do. In verses 5-7, he points out what God considered the once-and-for-all acceptable sacrifice: The only acceptable sacrifice before God is one that comes through perfect obedience and faith (1 Sam 15:22).

- 7] Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

This is quoted from Psalm 40:6-8.

- 8] Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

“Sacrifice and offering thou didst not desire”: Quoted from Psalm 40:6. One-third of the Torah is spent discussing which types of offerings and sacrifices were to be made!

Contrast with the OT

In verses 8-9, he draws a contrast with the Old Testament sacrifices. The sacrifice of Jesus was a voluntary sacrifice, and it came with obedience. The Old Testament sacrifices are contrasted with obedience.

The animals did not obey, but Jesus did. Because the animals did not go to their death as an act of personal obedience on their own, these sacrifices did not please God: No obedience was involved on the part of the animals. These were offered on the basis of the Law of Moses.

When the Messiah, God the Son, said to God the Father: *Lo I am come to do your will*, He stated that He was coming, willingly and obediently, to be the final sacrifice for sin.

- 9] Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

The ***greatest division in the Word of God***: It is like a Grand Canyon which is placed between the old covenant and the new covenant, the Old Testament and the New Testament.

Again, quoted from Psalm 40:8. By His death, the sacrifices of the Mosaic Covenant were taken away, and *the second* was brought in—the one sacrifice upon which the New Covenant is established. Here again, this is a clear statement that the Law had been done away with.

- 10] By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

In the Greek text, the author uses a perfect participle with a finite verb that grammatically emphasizes that believers are in a permanent, continuous state of sanctification. They have been permanently made holy in the sight of God. His blood saves them and sanctifies them. Why? Because of *the offering [up] of the body of Jesus Christ once for all*.

- 11] And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

This time the focus is not on the *Yom Kippur* ritual but on the daily sacrifices and rituals. The emphasis is on repetition: they stand *day by day*, which is a further emphasis of the unfinished state of their work. The same sacrifices, which, no matter how many times they were offered, could never take away sins.

- 12] But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

Jesus is the opposite: the One in contrast to the many Levitical priests. The Greek word here is an aorist and emphasizes a one-time offering in contrast to the repeated offerings of the Levitical priest. This shows His work is effective *forever*. Because He has finished His work, Jesus is now seated at *the right hand of God*. He can sit down because His work is finished (Ps 110:1).

- 13] From henceforth expecting till his enemies be made his footstool.

His present position is that He is now in Heaven: *henceforth expecting* [waiting until all] *his enemies* [are] *made the footstool under his feet* in the fulfillment of Psalm 110:1. The reason Jesus can sit and wait for His enemies to become His footstool is because His work is finished.

Seven Contrasts (vv. 11-13)

- The many priests in contrast to the one Priest;
- They are standing but He *sat down*;
- They have to sacrifice daily but He sacrificed on one single day;
- They sacrificed many times but He sacrificed only once;
- They had to offer many sacrifices but He had to offer only *one sacrifice*;
- They accomplished a temporary atonement but He, a permanent, eternal one;
- Their sacrifices only covered sins but His sacrifice actually took them away.

- 14] For by one offering he hath perfected for ever them that are sanctified.

This is a verse that is good for showing the contrast between position and practice. Earlier, he dealt with positional sanctification: *justification*: They are not perfect because of what they really are but because of what they are *in Christ*. There is a work going on called practical *sanctification*. The Holy Spirit is within believers slowly conforming them more and more to the image of the Son of God.

Our “Certificate of Debt”

There is another model hinted at here, that of the acknowledgment of a debt for sin. The debt is not paid by the sacrifices, as each year on Yom Kippur sacrifices are made for their sins, which only extends the penalty for another year. Paul speaks of “the handwriting of the ordinances was against us,” or, “a certificate of debt was against us” (Col 2:14).

In those days a certificate of debt was a penal, legal, or criminal term. (Even today, we say that a criminal must “pay his debt to society.”)

In those days, the jailer would keep the certificate of debt and mark off the years the criminal was in jail. If the criminal escaped, the jailer was then responsible for the years left of the certificate of debt!

When a criminal’s debt was fully paid (the sentence fully carried out) then they would write *tetelestai* on the certificate of debt, translated “paid in full.” The certificate of debt was the proof that the debt had been paid.

Paul talks of our certificate of debt having been paid for us. Our debt cost more than our lives, as the “wages of sin is death.” Jesus Christ paid our debt in full! When Jesus was on the cross, his last words were *Tetelestai*, which in the King James is translated “It is finished,” but could also be translated “Paid in Full” (John 19:30). Contrast our “paid in full” debt to the debt discussed here where the debt is acknowledged and rolled over *each year*!

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

Jeremiah 31:33,34.

- 18] Now where remission of these is, there is no more offering for sin.

Verse 18 presents the conclusion of the entire discussion: Since Jesus brought perfection and brought complete forgiveness, sin, as far as God is concerned, cannot even be remembered; what further need is there for Levitical sacrifices? With that statement, the author concludes the first major part of the book.

The Practical Application in the Walk of the Believer

The first major division: the author of Hebrews dealt with the theological issue (Heb 1:1- 10:18). He showed the superiority, the preeminence, of the Son to the three pillars of Judaism.

The second part of the book: he is going to deal with the practical application of the preeminence of the Son in the walk of the believer (Heb 10:18-13:25).

- 19] Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

In view of the theological section (Heb 1:1-10:18), showing them to be fellow-believers, they now have the privilege of access into the Holy of Holies in Heaven through the Melchizedekian High Priest. Believers today are on a similar plane of privilege as that of the Old Testament high priest!

- 20] By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

“...new and living way”: Based on the new covenant; πρόσφατος *pros-phatos* lately slaughtered, freshly killed; recently made; based on a living fellowship with a living Person.

- 21] And having an high priest over the house of God;

- 22] Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

“...draw near”: A ritual term that refers to worship; Greek present imperative tense: *continue* drawing near.

“...a true heart”: ἀληθινός *alethinos* a real devotion; to have sincerity without superficiality.

“...sprinkled”: Levitical imagery: blood was sprinkled in that system; (Same word in LXX for the induction of a priest into his office); Ex 29:21; Lev 8:24.

“...washed”: Practical sanctification: λούω *louo* to bathe; cleansing as a result of having been regenerated (Titus 3:5; Eph 5:26). (Same word in LXX for the bathing of a priest for consecration purposes in preparation for his priestly work; cf. Ex 29:4; Lev 8:6).

“Let Us”

Three “let us” phrases in the following three verses:

Having established that Jesus Christ has fulfilled these sacrifices and entered into a whole new covenant, he is suggesting in verse 19 that we should have boldness to enter into the holiest by the blood of Jesus, and by a new and living way, which He has consecrated for us through the veil, that is to say, His flesh.

And having a High Priest over the House of God, we then have three “let us” phrases.

Now, note that these verses are not just for “those guys” but they are also “for us,” the writer is even including himself. Also, note that the Holy Spirit is making it clear that a believer should not be in isolation. We should not forsake the assembling together. “Let us.”

- Draw near in faith (toward God)
- Draw near in hope (for ourselves)
- Draw near in love (for others)

- 23] Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

- 24] And let us consider one another to provoke unto love and to good works:

“...let us consider”: κατανοέω *katanoeo* to perceive, observe, understand; to consider attentively, to make a very careful investigation or a careful study. The way to show the love of the brethren is by doing *good works* for them

- 25] Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

It is interesting that the writer is emphasizing that our need for fellowship is going to *increase as the day approaches*. The end times is when we need to stick together, abandoning our divisions over non-essentials.

They were approaching the coming 70 AD judgment when Jerusalem and the Temple will be destroyed because of the national rejection of the Messiahship of Jesus.

Jesus had warned them of its coming (Lk 19:41-44; 21:20-24).

Warning #4 (of 5): Hebrews 10:26-31

- The intensity of the 4th warning is greater than all previous: willful sin; fiery judgment; sorer punishment.
- Reference to end time events: Judgment Seat of Christ, Kingdom, etc. (Subjects at the forefront of the Epistle)
- Author includes himself: “We...”

26] For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

“For...”: Anticipating the apostasy just warned of; a conditional, circumstantial participle in the present tense: a continuing action. The writer is not dealing with one simple, isolated act of sin but a specific sin habitually committed. It is not a sin committed out of ignorance or weakness but is a sin planned out, determined, and committed with forethought.

Context: *turning away from knowledge*: In this context, the sin is to willfully and permanently *return to Judaism*. In the Greek text, the word *wilfully* comes before *if we sin* and is in the emphatic position.

“...knowledge of the truth”: The readers already have *the knowledge*: ἐπίγνωσις *epignosis*: precise and correct knowledge. After reading this letter, the readers will have *full knowledge* of the truth, of the issues involved, of the circumstances involved, and of the results of their actions. If they insist upon going back *wilfully* after reading this letter, it will show the enormity and severity of their defection. To turn back is a slap in the face of God!

“...no more sacrifice for sins”: Since Jesus was rejected, they have no other sacrifice for their sins. He was their final sacrifice. This result is based on the Old Testament principle that there were no sacrifices for certain sins including adultery, murder, and blasphemy: For these kinds of sins, the people could not offer a sacrifice (Num 15:29-31); instead, they were subject to the penalty of physical death

Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them. But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger; the same reproacheth the LORD; and that soul shall be cut off from among his people. Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him.

Numbers 15:29-31

The Cost of Separation

Comparing verses 23-25 with verses 26-29, the sin involves separating themselves from other believers *permanently*. It refers to their return to Judaism, the Temple, and all that entails in order to escape persecution. Even worse, this sin involves a denunciation of the three elements of verse 29 that includes the work of the Son, the work of the Father, and the work of the Holy Spirit. For this kind of sin, there is no further sacrifice and the individual is therefore subject to judgment.

The judgment is physical not spiritual. The nature of the judgment in this context means three things:

- 1) It means physical death (vv. 28, 29).
- 2) It means physical death in the 70 A.D. judgment (vv. 25, 27).
- 3) It means the loss of rewards in the next life (vv. 35, 36).

Here again, the background is that for some sins there was no sacrifice (Num 15:29-31). The principle is that while, for the believer, all sins are forgivable for eternity, not all sins can be rectified in this life.

27] But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

There are no extra sacrifices for willful apostasy. Instead, they will receive the judgment, which is *a fierceness of fire* that will *devour the adversaries*. This will be the physical judgment of 70 A.D. when the city and the Temple will both be destroyed by fire. Judgment will be the sole result of rejecting the only way.

28] He that despised Moses' law died without mercy under two or three witnesses:

With what kind of judgment was a man judged at the mouth of two or three witnesses? (Deut 19:15). He was judged with physical death. As in the three previous warnings, so also in the fourth warning, the issue is physical death. Now, those who turn their backs on the One greater than Moses will also suffer physical death in 70 A.D.

29] Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

If these Jewish believers go back to Judaism it is the rejection of the work of the Trinity: Flagrant contempt of the Son of God; counting the

blood of the covenant as unholy; assault of insolence against the Holy Spirit. (Verse 29 ends with “the Spirit of grace.” It may sound very familiar to you, but it only appears twice in Scripture: once in the NT here, and once in Zechariah 12:10.)

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.

2 Peter 2:21

30] For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31] It is a fearful thing to fall into the hands of the living God.

God’s character is at issue: 1) Vengeance is His sole prerogative (Deut 32:35); 2) He will judge His people (Deut 32:36).

Fingerprints of Paul?

Verses 30-31 use two quotes from Deuteronomy: Deut 32:35 and 32:36. Verse 36 is quoted exactly from the Hebrew. However, verse 35 is not quoted exactly from the Hebrew, *nor* from the Greek Septuagint. This particular quote happens to be from *neither*. The author is using his own rendering of the text. This is really not a big deal, except that this occurs only in one other place: the exact same phrase occurs in Romans 12:19.

The author of Romans quotes it the same way as the writer to Hebrews. It is another one of those suggestions that Paul’s fingerprint is on the Epistle to the Hebrews.

Wherefore we labour; that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

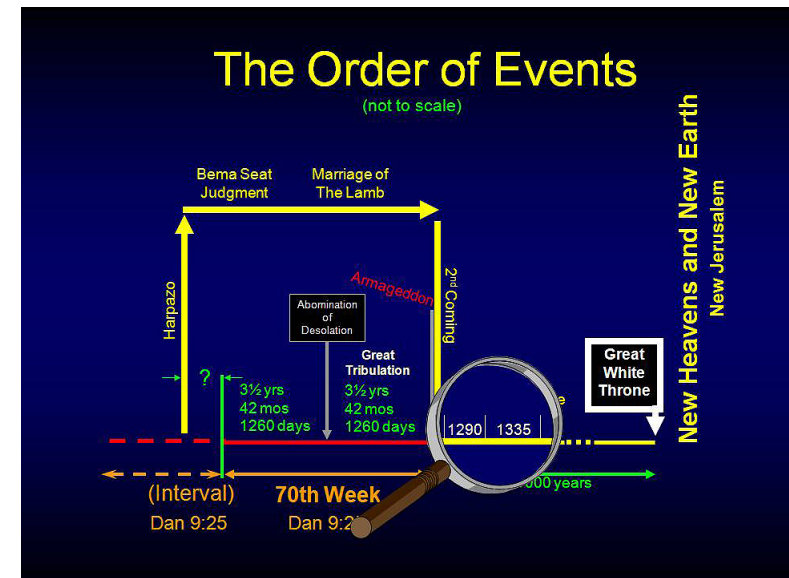
2 Corinthians 5:9-11

From verse 25, the end times are in view... *for us, too!*

Events Following the Harpazo

- **On the Earth:**
 - The Emergence of the World Leader(s)
 - The Great Tribulation
 - Campaign of Armageddon

- **In Heaven:**
 - The Judgment Seat of Christ (*Bema*)
 - The Marriage of the Lamb
- **The Second Coming of Christ**
 - The Davidic Kingdom Established



But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

1 Corinthians 9:27

For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

1 Peter 4:17-18

His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

Matthew 25:26-28

“The Darkness Outside”

“...outer darkness...”: τὸ σκότος τὸ ἐξώτερον, “the darkness outside.”

Unfaithful servants are saved by grace, but are not positively rewarded for unfaithfulness. Those in “the darkness outside” have lost their reward of inheritance in the Millennial Kingdom (to presume that this refers to *Hades* is an illegitimate connotative transfer; cf. J. Dillow, G.H. Ladd, Erwin Lutzer, A.E. Wilson, et al.). See also Nancy Missler’s *The Kingdom, Power, and Glory*, King’s Highway Ministry, 2007.

- 32] But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;
33] Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

“...call to remembrance...”: The first deterrent to apostasy is to remember one’s earlier days in the faith.

“...gazingstock”: θεατρίζω *theatrizo* (from which we get the term “theater”).

“...afflictions”: Implies persecutions and loss of property...

- 34] For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

“...compassion”: συμπάθειω *sumpatheo*, inner agony.

- 35] Cast not away therefore your confidence, which hath great recompence of reward.
36] For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

“...reward”: much of what the writer is talking about here has to do with rewards, *not* salvation. Finishing well is the name of the game!

- 37] For yet a little while, and he that shall come will come, and will not tarry.

It is quite conceivable that the writer also was confronting the problem of the delay in the Second Advent, which Paul himself had also already encountered at Thessalonica.

- 38] Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

“The Just Shall Live by Faith” (Habakkuk 2:4)

The Just...	Romans	Rom 1:17
...Shall live...	Galatians	Gal 3:11
...By Faith!	Hebrews	Heb 10:39

- 39] But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Patient endurance so as not to lose their crowns at the Judgment Seat of Christ. Again, there is nothing in these warnings that talks about losing their salvation. They would lose their physical lives and their rewards but not their salvation.

And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

Luke 9:62

When you come to Christ, don’t look back, keep going forward!

While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

John 17:12

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand.

John 10:28-29

Next Session

The Hall of Faith—Hebrews 11—climaxing the Trilogy on Hab 2:4.

The Epistle to the Hebrews Session 12 Hebrews 11

The Epistle to the Hebrews

• Jesus: The New and Better Deliverer	Hebrews 1-7
– The God-man: better than the Angels	Ch. 1, 2
– Warning #1 (of 5)	Ch. 2:1-4
– An Apostle better than Moses	Ch. 3

- A Leader better than Joshua Ch. 4
– Warning #2 (of 5) Ch. 3:17-4:13
- A Priest better than Aaron Ch. 5 - 7
– Warning #3 (of 5) Ch. 5:11-6:20
- **A Better Covenant** **Hebrews 8 - 10**
 - A Better Sanctuary Ch. 9
 - A Better Sacrifice Ch. 10
- **Practical Applications** **Hebrews 10:18 -13**
 - Warning #4 (of 5) Ch. 10:26-31
 - **Hall of Faith** **Ch. 11**
 - Exhortation to Endurance Ch. 12 - 13
 - Warning #5 (of 5) Ch. 12:25-29

The key word in this chapter is *faith*. It is used 24 times. Unbelief is the worst sin anyone can commit. God has a remedy for every sin but the *state* of unbelief.

It is not thy hold on Christ that saves thee; it is Christ. It is not thy joy in Christ that saves thee; it is Christ. It is not even thy faith in Christ that saves thee, though that be the instrument. It is Christ's blood and merit.
—Charles Haddon Spurgeon

Faith enables the believing soul to treat the future as present and the invisible as seen.
—Dr. J. Oswald Sanders

- 1] Now faith is the substance of things hoped for, the evidence of things not seen.

“...substance”: ὑπόστασις *hupostasis*, “an exact reproduction” (Heb 1:3); “assurance” (Heb 3:14; 2 Cor 9:4; 11:17). The meaning is *substance*: that which gives real existence: it was used in ancient documents as evidence of title deeds and gave guarantee of ownership. It refers to the real essence, the real content, the reality; faith is the essence of a future reality. As a scientific term, the opposite of hypothesis or theory.

“...evidence”: ἐλεγχος *elegchos*, is a legal term meaning “evidence that is accepted for conviction.” It is the commitment to a certainty. As a noun, it is used only here and 2 Tim 3:16. (This word is used about 23 times in Plato’s account of the trial of Socrates.) The person of faith lives out his belief; what his mind and spirit are convinced is true. The entire business world rests upon faith: Credit cards, checks, et al.

This hope is not a mere wish, or dream, or fantasy. It is a reality. Faith is *substance* for a scientific mind, and *evidence* for a legal mind. All of these things he has spoken of, however, are still future and unseen. Hope must have a foundation and that foundation is Scripture; therefore, they must wait patiently until it comes to pass.

The basic teaching of this verse is that faith gives substance to things hoped for and demonstrates provable reality to things unseen. Faith gives assurance that the other world, the unseen world, does exist. The life of the believer today is lived in the assurance of another reality; a reality outside the realm of the believer’s experience. Although these future things are unseen, the person with faith is convinced of the reality of them: “Abraham believed God and it was counted to him for righteousness” (Gen 15:6). The forthcoming list is intended to motivate equivalent behavior...

- 2] For by it the elders obtained a good report.

These elders are the Old Testament saints to be listed shortly. Since the OT saints exercised faith, to depart from faith is to depart from the OT saints. These OT saints won the battle through patient endurance; therefore, *these believers must win the battle the same way* (Heb 10:35-39). Previously: “That you be not sluggish, but imitators of them who through faith and patience inherit the promises” (Heb 6:12).

- 3] Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

“...word of God”: ῥῆμα *rhema* the spoken word. “God said...” (10 times: Gen 1:3,6,9,11,14,20,24,26,28,29).

Dimensions of “Reality”

Nachmonides, Rabbi Moses Ben Nachman (“RaMBaN”) 1194-1270, discerned that there are 10 dimensions but only four are “knowable” (*Commentary on Genesis*, 1263).

Particle Physicists (20th Century) has determined that our reality exists in 10 dimensions; four are directly measurable: (3 spatial + time); six are “curled” into less than 10⁻³³ cm, and thus inferable only by indirect means. (We have spent billions of dollars building elaborate particle accelerators to learn what Nachmonides discovered by doing his homework on Genesis One!)

Four Dimensions: Ephesians 3:18

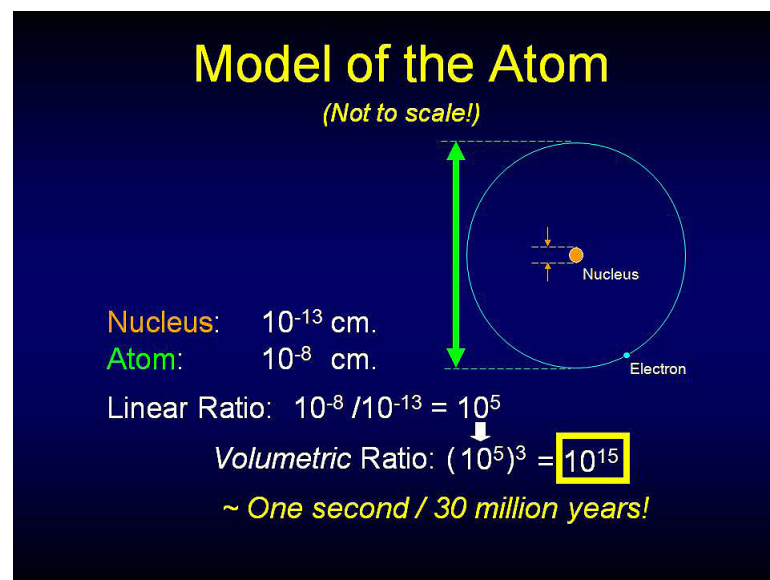
“...breadth, and length, and depth, and height...”

- Breadth: πλάτος *platos* breadth; great extent
 - Length: μήκος *mekos* length
 - Depth: βάθος *bathos* depth
 - Height: ὕψος *hupsos* height
- } spatial dimensions

- 3] Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Model of the Atom

The nucleus of an atom is 100,000 times smaller than the electron's orbit, which gives us the size of the atom: a pinhead vs. 100 meters: *a pinhead in a football field!* Golf ball vs. 55 football fields: over a mile (2 inches vs. 5500 yards). Volumetrically, an atom is mostly empty space.



Indivisible Units (“Quanta”)

If we take any length, we can divide it in half. We could retain the half, and divide it again, discarding the remainder. We take the remaining half, and divide it again, discarding the remainder. We naturally assume that

we could—at least conceptually—do this forever, dividing ever smaller remainders, etc. However, we would discover that when we reach a defining minimum—the “Planck length”—any attempts to divide the remainder results in “non-locality”: being everywhere at once!

It has been proven that all “non-local” particles throughout our apparent universe are somehow intimately connected simultaneously: negligible “travel time” is involved!

Everything we encounter: length, mass, time, energy—are all composed of *indivisible* units, commonly called “quanta.” This field of study is called “Quantum Physics” and its philosophical implications can be shattering to our presuppositions about our “reality.” We now discover that the reality that surrounds us is a virtual reality—in fact, a *digital electrical simulation!*

- 4] By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

Abel is the example of one who chooses God's way to approach Him (Gen 3:21). Cain is an example of one who thinks he can choose his own way to God. The blood sacrifice did not make Abel righteous: What made Abel righteous was his faith, and the evidence of his faith was that he offered the type of sacrifice God required. How did they know their offering(s) were accepted? Fire came down and consumed them!

Fire from Heaven?

- | | |
|--------------------|-------------|
| • Moses & Aaron | Lev 9:24 |
| • Gideon | Judg 6:21 |
| • Samson's parents | Judg 13:20 |
| • Elijah | 1 Kgs 18:38 |
| • David | 1 Chr 21:26 |
| • Solomon | 2 Chr 7:1 |

A flame seems to have issued from the Shekinah, or flaming cherubim, east of Eden (“the presence of the Lord,” Gen 4:16), where the first sacrifices were offered.

- 5] By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

The Hebrew of Genesis that simply reads, “He was there and then he was not there any more.” Enoch was *well-pleasing unto God* before his translation. The fact that he pleased God was evidence of Enoch’s faith (Gen 5:22-24).

- 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.

Two *essential* prerequisites...believe He IS and believe that he is a REWARDER of them who diligently seek Him.

- 7] By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

Until the time of Noah, it had never rained upon the earth and there had never been a flood. He showed his faith by building the ark, which accomplished two things:

- 8] By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

Most of this section, verses 8-19, deals with the life of Abraham. The very act of departing from his country showed Abraham’s faith. Abraham obeyed immediately: the Greek text has a present participle, which means the action occurred at the same time as the main verb: while God was still speaking, Abraham was getting up to obey immediately thus demonstrating his faith. By faith he obeyed and went to a place he would afterward receive as a future *inheritance*.

- 9] By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:
10] For he looked for a city which hath foundations, whose builder and maker is God.

The Greek word for *dwelling* means “to live as a stranger in temporary dwellings.” *Isaac and Jacob* were fellow-heirs of the Abrahamic Covenant; it was not sustained through the other sons.

“...tabernacles”: For the rest of his life, from the time he entered the Land until he died, he lived in tents.

“...a city”: The Heavenly Jerusalem: it is mentioned three more times (Heb 11:16; 12:22; 13:14, and also in Rev 21:1-22:5).

- 11] Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.
12] Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

“...to conceive seed”: The Greek literally: “the depositing of sperm.”

“Therefore sprang...” many nations: Arabs as well as Jews... It was after the giving of Hagar in Gen 16, that the Theophany appeared in Gen 18, with a twofold message: 1) Sarah would have a son (*Sarah laughed* [in unbelief] *within herself* when she heard this); 2) Sodom and Gomorrah would be destroyed.

“...and him as good as dead...”: He is referring not Sarah’s faith, but to Abraham’s faith.

- 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.

The writer points out that the Patriarchs eventually died and the promises were not fulfilled in their lifetime but they were willing to embrace them *from afar*.

- 14] For they that say such things declare plainly that they seek a country.
15] And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

But they were willing to receive it in another lifetime. In the Millennium, this promise will be fulfilled when Abraham, Isaac, and Jacob will own the Promised Land. Jesus said that many will come from the north, south, east, and west to recline with Abraham, Isaac, and Jacob in the Land (Mt 8:11).

- 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.

They have a superior home, the New Jerusalem.

Summary

- The Patriarchs lived according to faith;
- They did not receive the totality of the promise in their lifetime;
- They saw the future fulfillment by faith;
- They believed that God would bring the promises to pass;

- They embraced the promises;
- They confessed that they were earthly strangers and pilgrims;
- They were seeking a heavenly country;
- They had *no desire to return to Ur or Haran*.

17] By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

“...only begotten son”: The phrase emphasizes uniqueness; not origin. He knew by this time that the promise would only be transmitted through Isaac (At that time, there was another son, Ishmael. Later, Abraham had six more sons). Now, he was asked by God to kill the one son who was understood to be the inheritor of the promises. The Greek structure again points out that Abraham obeyed immediately: “While being tried, he offered up.”

18] Of whom it was said, That in Isaac shall thy seed be called:

19] Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

Abraham firmly believed that if he had to kill Isaac before Isaac had children, then Isaac would be resurrected to have children and fulfill the promise. Abraham knew he was acting out a prophecy: he named the place, “In the mount of the Lord, it will be seen.” (Gen 22:14). Two thousand years later, on that very spot, another Father would sacrifice His “only begotten” Son... Isaac was “dead” to Abraham from the time the commandment came: *three days in total*.

A Key Principle

The Sadducees did not believe in a physical resurrection from the dead as did the Pharisees. The Sadducees liked to ask the Pharisees tricky questions to make them look stupid, and one day the Sadducees tried one of those tricky questions on Jesus: A woman was married successively to seven brothers: in the resurrection, whose wife will she be? (Mt 22:23-32).

Jesus answered that the Sadducees did not understand God’s power and they did not understand the nature of the resurrection. Then to prove the resurrection, Jesus quoted where God said: *I am the God of Abraham, the God of Isaac, and the God of Jacob* (Ex 3:6). That one statement was enough to prove the resurrection. How did it prove the resurrection? The phrase “I am the God of Abraham, Isaac, and Jacob” was the Old Testament formula for the Abrahamic Covenant. In that

covenant, God made specific promises to Abraham, Isaac, and Jacob, but they all died without the fulfillment of those promises. Because God is a covenant-keeping God, His covenant with them *obligates God to resurrect* Abraham, Isaac, and Jacob to fulfill His promises. (*And so David, in like manner: in the Millennial Kingdom!*)

20] By faith Isaac blessed Jacob and Esau concerning things to come.

Although Isaac blessed the son he did not want to bless and vice versa, nevertheless, by faith he knew that what was prophesied in those blessings would come to pass.

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

Like his father Isaac, Jacob also issued prophetic blessings concerning the two sons of Joseph. The fact that Jacob was *dying* shows he knew he would die before God’s promises would be fulfilled. Yet, Jacob believed God was able to keep His promises, and he did not hesitate to give prophetic blessings to the two sons of Joseph.

22] By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

Joseph knew from his father, Jacob, that the sojourning of Israel in Egypt was temporal. He knew God intended to bring the Jews back into the Land of Canaan (Gen 15:13-16). As he grew older and was dying, Joseph also realized the promise would not be fulfilled in his lifetime. Nevertheless, he believed it would be fulfilled; in his will, when the Jews left Egypt, he wanted *his bones* carried with them (Gen 50:25). [Strange event to select from such a rich repertoire of alternatives...]

23] 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.

This section, vv. 23-31, primarily deals with Moses and shows various examples of the decisions of faith

“...a proper child”: Greek word *ἁστεῖος* *asteios* means much more than what the English “proper or elegant” implies: *It means she and her husband both recognized that God had a special plan for their son*. This word is only used twice: both times it refers to the same individual, Moses (Heb 11:23; Acts 7:20).

- 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;

When he was *grown* (at the age of 40), Moses made the decision that he would no longer be identified with the Egyptians but with his own, the Jewish people. Had he retained his royal position, he would have committed the sin of disobedience: the covenantal promise could only be fulfilled by leaving the royal court.

- 26] Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

Moses as a type of the Messiah who had to bear the same reproach (Ps 69:9; Isa 53:9). Note the focus on *rewards*. He desired spiritual treasures rather than physical ones. Faith sometimes requires the rejection of the world's riches.

- 27] By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

Moses did not originally flee Egypt due to a fear of Pharaoh. Rather, he left Egypt because he was rejected by his own people when they said to him, "Who made you a ruler and judge over us?" (Ex 2:14). Moses showed his faith publicly when he kept the Passover in verse 28...

- 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.

He went through all the details of killing the lamb and applying the blood of the lamb upon the lintels and the door-posts because faith also obeys the details of God's Word

- 30] By faith the walls of Jericho fell down, after they were compassed about seven days.
- 31] By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

The author uses the first act of faith, passing through the Red Sea, and the last act of faith, encircling and marching around Jericho until the walls of Jericho fell, to cover the whole period of the Wilderness Wanderings.

- 32] And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets:

The point he is making in this chapter is that faith is associated with trials; it is natural for faith to be tested (this is the major point of the Epistle of James). Since it is natural for faith to be tested, trials should not nullify faith: trials should strengthen faith, for trials bring more faith.

Gideon

Gideon's 300 put the terror-stricken Midianites into dire confusion, and who, in the darkness, slew one another, so that only 15,000 out of the great army of 120,000 escaped alive. The memory of this great deliverance impressed itself deeply on the mind of the nation (1 Sam 12:11; Ps 83:11; Isa 9:4; 10:26).

Barak

Barak was summoned by the prophetess Deborah to lead his countrymen to war against the host of Jabin under the leadership of Sisera. He attacked from Mt. Tabor as Jabin's 900 chariots bogged down on the alluvial plain of Jezreel

Samson

With supernatural strength linked to his Nazarite vow, Samson wreaked havoc on the Philistines. His colorful pranks were overshadowed by a lustful lapse with Delilah that resulted in his undoing. In a final repentance, he brought down the house, killing more Philistines than in his lifetime.

Jephthah

Jephthah was a Gileadite who delivered Israel from Ammonite domination. He sacrificed his daughter to fulfill a vow, suppressed an Ephraimite force in Gilead, and judged Israel six years (Judg 10:6-12:7).

David

David was a victorious warrior and a clever general. He subdued Philistines to the West (Saul's nemesis); Syrians and Hadadezer in the North; Ammonites and Moabites on the East; and Edomites and Amalekites in the South. He was a constructive administrator: "*Judgment and justice*

to all the people.” He organized the priesthood into 24 courses. David was a major Poet and song writer, composing 73 Psalms.

David’s Kingdom

- Unconditional covenant (2 Sam 7:8-17).
- Reconfirmed by Gabriel to Mary (Lk 1:32) and by James (Acts 15:16; qv. Amos 9:11).
- Keys of Kingdom (Isa 22:22); Church of Philadelphia (Rev 3:7).

Samuel

Samuel was equaled only by Moses. He ended the period of the Judges. He headed the order of the prophets and founded the schools of the prophets. He placed Israel’s first king on the throne and later anointed David.

...and of the Prophets

A topical summary follows...

- 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.

Three Triplets

1. National Victories:

- They *subdued kingdoms* as did Joshua, the Judges, and David;
- They *wrought righteousness* as did David and Samuel;
- They *obtained promises* as did Gideon, Barak, and David.

2. Personal Deliverance:

- They *stopped the mouths of lions* as did Daniel, Samson, Benaiah, and David;
- They *quenched the power of fire* as did the three friends of Daniel;
- They *escaped the edge of the sword* as did Moses, Elijah, Elisha, Jephthah, and David.

3. Personal Gifts and Attainments:

- Those who *from weakness were made strong* as were Gideon, Samson, and David;
- They *waxed mighty in war* as did Joshua, Barak, and David;
- They *turned to flight* [the] *armies of aliens* as did David and Jehoshaphat.

[Source: Fruchtenbaum, Arnold G.: *The Messianic Jewish Epistles : Hebrews, James, First Peter, Second Peter, Jude*. 1st ed. Tustin, CA : Ariel Ministries, 2005.]

- 35] Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

Why *women*?

Triumphs over Death (vv. 35-38)

In both Testaments, most resurrection miracles were on behalf of women. Some examples include:

- The Widow of Zarephath, whose son was raised by Elijah (1 Kgs 17:17-24).
- The Shunamite woman, whose son was raised by Elisha (2 Kgs 4:32-35).
- The Widow of Nain, whose son was raised by Jesus (Lk 7:15)
- Lazarus, the brother of Martha and Mary, who was also raised by Jesus (Jn 11:43,44).

On the other hand, there were others to whom God promised a better resurrection because these resurrections were merely restorations back to natural life. Those who were raised from the dead died again later. The people God chose not to raise from the dead knew they would receive a better resurrection, an immortal one, as will *others* [who] *were tortured* [to the point of death],

“...not accepting deliverance”: meaning they did not take the easy way out. They could have renounced their faith such as the three friends of Daniel could have done. They were given an option, but they did not seek the easy way out. They chose to die a physical death for the following reason: that they might obtain a better resurrection.

- 36] And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:

- Some endured mockings and scourgings as did Jeremiah;
- Some endured bonds and imprisonment as did Joseph;

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;

- Some were stoned as was Zechariah;
- Some were sawn asunder as was perhaps Isaiah
- Some were tempted as was Joseph;
- Some were slain with the sword as was Uriah;
- Some wandered in sheepskins [and] in goatskins as did Elijah;
- Some were destitute, afflicted, and tormented as were the prophets;

(Jewish tradition claims that Isaiah was sawed in half by Manasseh with a wooden saw...). The inclusion of Uriah's name in the list of the "mighty men" in 2 Sam 23:39 parallels Ch 11:41; the name is found also in 2 Sam 12:9,10,15; 1 Kgs 15:5; and Mt 1:6.

38] (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

- Some wandered in deserts and mountains and caves, and the caves of the earth as did Obadiah, the friend of Elijah.

All of these people had points of similarity with the readers: they, too, had forfeited employment and were ostracized from society, reduced to poverty, mocked, imprisoned, and so on. (Nevertheless, no one as yet had given his life for the faith.)

Triumphs over Death (vv.35-38)

This shows it was not God's will to save everyone physically. God does not work the same way in every case. There were some people He resurrected from the dead, but there were others He did not resurrect from the dead. There were some He rescued alive, while there were others He allowed to be tortured to death. All of these had faith, although the results of their faith varied as God willed.

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.

Since the Messianic Kingdom promises have not yet been fulfilled, both OT and NT believers can anticipate the same thing: the Messianic Kingdom. The author will refer to the Old Testament saints as just men made perfect (Heb 12:23), but the ultimate perfection will come with the Messianic Kingdom.

The Sum of the Matter:

That ye be not slothful, but followers of them who, through faith and patience, inherit the promises.

Hebrews 6:12

God wants us today not only to be saved by faith...**but to walk by faith.**

Next Session

Read Chapter 12 and review your notes on the Messianic (Millennial) Kingdom.

The Epistle to the Hebrews Session 13 Hebrews 12

The Epistle to the Hebrews

- | | |
|--|--|
| <ul style="list-style-type: none"> • Jesus: The New and Better Deliverer <ul style="list-style-type: none"> – The God-man: better than the Angels <ul style="list-style-type: none"> – <i>Warning #1 (of 5)</i> – An Apostle better than Moses – A Leader better than Joshua <ul style="list-style-type: none"> – <i>Warning #2 (of 5)</i> – A Priest better than Aaron <ul style="list-style-type: none"> – <i>Warning #3 (of 5)</i> | Hebrews 1-7
Ch. 1, 2
Ch. 2:1-4
Ch. 3
Ch. 4
Ch. 3:17-4:13
Ch. 5 - 7
Ch. 5:11-6:20 |
| <ul style="list-style-type: none"> • A Better Covenant <ul style="list-style-type: none"> – A Better Sanctuary – A Better Sacrifice | Hebrews 8 - 10
Ch. 9
Ch. 10 |
| <ul style="list-style-type: none"> • Practical Applications <ul style="list-style-type: none"> – <i>Warning #4 (of 5)</i> – Hall of Faith – Exhortation to Endurance <ul style="list-style-type: none"> – <i>Warning #5 (of 5)</i> | Hebrews 10:18 -13
Ch. 10:26-31
Ch. 11
Ch. 12 - 13
Ch. 12:25-29 |

The Sum of the Matter

That ye be not slothful, but followers of them who, through faith and patience, inherit the promises.

Hebrews 6:12

The peril of remaining stationary: God wants us today not only to be saved by faith...**but to walk by faith.**

- 1] Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

Following Hebrews 11, believers are now seen as contestants, striving to win a prize: ἀγών *agon* an assembly met to see games; hence the contest for a prize at their games; any struggle or contest. How long is the “race”? From the day of salvation until the day of death.

Three participles:

- Seeing (the witnesses): Heb 11.
 - Laying aside the baggage of Judaism and **the** sin (of apostasy): Heb 10:38,39.
 - Looking: Heb 12:2.
- 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.
- “Looking unto”: ἀφοράω *aphorao* to look away from all distractions; the perfect example of obedience and patient endurance (1 Pet 2:21–23).
- “...finisher”: τελειωτής *teleiotesone*, who carries it through to completion.
- 3] For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.
- 4] Ye have not yet resisted unto blood, striving against sin.

“For consider him”: ἀναλογίζομαι *analogizomai* to think over, consider, ponder (Eng., “analogy”)/ The Word will keep you from being “wearied.”

“...striving...”: ἀνταγωνίζομαι *antagonizomai* to struggle, fight (Eng., “agony; antagonism”)

Now and then, believers need to review, point by point, in detail, every part of the sufferings that led up to His death (including his young years: Ps 69).

- 5] And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:
- 6] For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

The author quotes Proverbs 3:11-12 to prove two things: 1) God disciplines those whom He loves; and 2) he proves that discipline is a sign of *sonship*. The progression is from a lesser degree to a greater degree, even death (1 Cor 11:30). *Son* and *sons* are used six times in verse 5-8. The Greek word for “son” is *huios*, and it means “full-grown son.”

God’s Children Do Suffer

Many are the afflictions of the righteous: but the Lord delivereth him out of them all...

Psalms 34:19

Yet man is born unto trouble, as the sparks fly upward...

Job 5:7

... In the world ye shall have tribulation: but be of good cheer; I have overcome the world...

John 16:33

Yea, and all that will live godly in Christ Jesus shall suffer persecution...

2 Timothy 3:12

Why?

- Because of our own *stupidity* and our own sin (1 Pet 2:20).
- For *taking a stand* for truth and righteousness (1 Pet 3:14).
- We suffer for *sin* in our lives (1 Cor 11:31).
- For our *past sins* (Gal 6:7).
- Some lofty *purpose of God* (Job).
- For their *faith* (Heb 11).
- For *discipline* (Heb 12:6).

[Source: McGee, J. Vernon: *Thru the Bible Commentary*. electronic ed. Nashville : Thomas Nelson, 1997, ©1981.]

Why Do Christians Have Trials?

1. To glorify God (Dan 3:16-18, 24-25).
2. Discipline for known sin (Heb 12:5-11; James 4:17; Rom 14:23; 1 Jn 1:9).
3. To prevent us from falling into sin (1 Pet 4:1-2).

4. To keep us from Pride. Paul kept from pride by his “thorn in the flesh.” (2 Cor 12:7-10). His eyes? (Gal 4:15; 6:11).
 5. To build faith (1 Pet 1:6-7).
 6. To cause growth (Rom 5:3-5).
 7. To teach obedience and discipline (Acts 9:15-16; Phil 4:11-13).
 8. To equip us to comfort others (2 Cor 1:3-4).
 9. To prove the reality of Christ in us (2 Cor 4:7-11).
 10. For testimony to the angels (Job 1:8; Eph 3:8-11; 1 Pet 1:12).
- Thus: James 1:2-4

[Source: Hal Lindsey, *Combat Faith*; #3, 4, & 6: Nancy Missler, *Faith in the Night Seasons...*]

- 7] If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?
- 8] But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

“...chastening”: παιδεία *paideia*: 1) the moral training and education of children ; 2) whatever in adults also cultivates the soul, esp. by correcting mistakes and curbing passions. However, they have all become *partakers* of sonship as evidenced by this chastisement. This is evidence that they are sons.

- 9] Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

A contrast between two fathers: 1) Human: temporary; sometimes makes mistakes; 2) Father of Spirits: never makes mistakes; it always is for our personal profit.

This is again a *kal ve-chomer*, a less-to-greater argument: if they learned to respect human fathers when they disciplined them, how much more should they subject themselves to the *Father of spirits, and live?*

- 10] For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

The ultimate goal: spiritual maturity and to be partakers of His holiness!

- 11] Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.
- 12] Wherefore lift up the hands which hang down, and the feeble knees;
- 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.

The stronger members should assist the weaker ones (Ex 17:10-12). The path should be made straight so they don't keep going in circles

- 14] Follow peace with all men, and holiness, without which no man shall see the Lord:
- 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;

“Looking diligently”: ἐπισκοπέω *episkopeo* to look upon, inspect, oversee, look after, care for.

“...root of bitterness”: Source of divisions: murmuring, et al gall, wormwood (Deut 29:18). *The most dangerous hurts are the justified ones!*

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

He not only sold it cheaply, he **despised** it (Gen 25:34)

πόρνος *pornos* prostitute: Fornication here is spiritual fornication: turning from God to the things of the flesh. The word *profane* comes from two Latin words: *pro*, meaning either “before” or “against,” and *fanum*, meaning “temple.”

βέβηλος *bebelos* lawful to be trodden; he demeaned spiritual things (Gen 25:27-34). These readers are also likely to be victims of their own irreversible decision which will cut off blessings. Firstborn status gave one headship of the family; priesthood of the family; and, double-portion of the inheritance. Esau's blessings were forfeited (Gen 27:30-40).

By-Pass of Firstborn

Cain	→	Seth
Japheth	→	Shem
Ishmael	→	Isaac
Esau	→	Jacob
Reuben	→	Judah, Joseph
Aaron	→	Moses
Jesse's sons	→	David

Succession?

- Reuben: natural heir, disavowed because of illicit relation with father's concubine.
- Simeon and Levi: because of their crime at Shechem.

- Judah; next in line, yet
- Joseph received the double portion: favored as firstborn from Rachel, Jacob's favorite.

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.

Esau later *desired to inherit the blessing*, but then it was too late. *Whose "repentance" was lacking?* It was Isaac's inability to respond...

"...repentance": μετάνοια *metanoia* a change of mind; a reversibility of a purpose or of something to be done

Summary of Contrasts

If these Jewish believers go back to the old system, they are returning to a place that was inaugurated by utter terror (Heb 12:18-21). In contrast, they would leave a place of privilege and grace as exemplified by the heavenly city (Heb 12:22-24).

The verse below (v.19) will be the fulcrum for the Major Warning in verses 25-29.

- 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,
 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:

The readers have not (yet) come to a place of terror. They have not come to a mountain which cannot *be touched* as had the Israelites (Ex 19:12-25).

- They have not come to a mountain burning with fire (Ex 19:18).
- They have not come to a place of *darkness, blackness, and tempest* (Ex 19:16-18; Deut 4:11; 5:22).
- They have not heard *the sound of a trumpet* (Ex 19:16-19; 20:18).
- They have not heard *the voice of Words* of God, which were such that the Israelites begged not to hear *the voice* of God again (Ex 19:19,20; Deut 4:12).

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:

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

Moses felt the terror more than anyone else. Even Moses was repelled by the scene on Mount Sinai and was not attracted to it (Deut 9:19).

The Mosaic Law was inaugurated in the context of terror. To go back to the Law was to go back to a place of terror. Paul teaches that going back to the Law is returning to a ministry of death and condemnation (2 Cor 3:2-18).

Positively (vv. 22–24)

As believers, they are *not* at Mount Sinai under the system of Law. They have come to a system of grace: *but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem*. This is the city in Heaven that is destined to be the abode of all the redeemed.

22] But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

Three names for this City: Mount Zion, City of the Living God, and the Heavenly Jerusalem.

"...angels": Deut 33:2; Dan 7:10.

Pervasive Mention

Jesus spoke about this city where He is now preparing a place for us (Jn 14:2-3). Paul spoke of this Jerusalem of God as being a city that is free and not in bondage (Gal 4:26). This is the city that Abraham sought (Heb 11:10). The writer will mention it again in (Heb 13:4). John describes this city as the abode of all the redeemed of all time who enter it either by resurrection or translation (Rev 21:1-22:5).

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,

"...general assembly": πανήγυρις *paneguris* a festive gathering.

"...first fruits": Jewish believers are called *firstfruits* (James 1:18).

"...spirits": The author calls them *spirits*, which points out that they are not yet united with their bodies because the resurrection of the Old Testament saints has not yet taken place. It should be noted that the author makes a clear distinction between Old Testament saints and Church saints.

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

Jesus is the mediator of the New Covenant (Heb 8). There are two words for “new”: *καλινός kainos*: new in quality or new in nature; and the word used here, *νέος neos*: recently born, new in point of time. The New Covenant was recently made because Jesus had recently died. It emphasizes the fresh and recent revelation that came through the Messiah. Jesus’ is the only blood that can bring one into God’s presence (Heb 9:11,12,23,24).

“...Abel”: Abel was the first person to offer a blood sacrifice.

Warning #5 (of 5) Heb 12:25-29

The Background reference is Exodus 19 & 20. The people did not want to speak to God directly (Ex 20:19). This was not what God wanted: He wanted a nation of kings and priests (Ex 19:5,6). This final climactic warning compares the shortcomings of the Exodus generation with the shortcomings of Christians. Paul elsewhere referenced those things as written for the benefit of Christians (1 Cor 10).

- 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:

The word *See* is in the emphatic position and the Greek is stronger than the English: “Beware, lest.” It emphasizes an obligation they have in light of what he previously said (Heb 12:18-24). The readers were in danger, like their forebearers under Moses, of stopping their ears to the voice of God (Cf. Heb 12:19). This voice shook the heavens as well as the earth!

- 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.

There was a shaking in history *whose voice then shook the earth* (Ex 19:18; Judg 5:4-5; Ps 68:8-9; 77:18; 114:7). He then quoted Haggai 2:6, referring to the shaking that will occur before the Second Coming and the judgments of the Great Tribulation that precede the establishment of the Messianic Kingdom.

- 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.

He re-quotes a phrase from Haggai to draw the application that those things which are unshakable are eternal. The writer implies the shaking has already begun, but the current shaking is merely the prelude to the shaking that will bring an end to the present system. He anticipated a very imminent destruction of Jerusalem.

- 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:

The Millennial Messianic Kingdom will give way and usher in the Eternal Order (Rev 20-22).

“...let us have grace”: Again, he reemphasizes a point he made more than once—the need to appropriate grace (Heb 4:16). Incidentally, Grace is Paul’s primary imprint in all his epistles...

Five Major Warnings

- | | |
|---------------------|-------------------|
| • Drifting | Hebrews 2:1-4 |
| • Disobedience | Hebrews 3:7-4:13 |
| • Failing to Mature | Hebrews 5:11-6:20 |
| • Willful Sin | Hebrews 10:26-39 |
| • Indifference | Hebrews 12:25-29 |

Great loss awaits those who fail to persevere: loss of reward and honor in Christ’s coming Millennial Kingdom. [There are at least 16 views of Warning #3 (Heb 6:4-8): we focused on the main three...]

Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

Revelation 3:11

- 29] For our God is a consuming fire.

He quotes Deuteronomy 4:24. This phrase points out that, while God is a God of grace, He is also a God of judgment for those who fail to appropriate grace.

Next Session

Read Chapter 13 and review your notes on The Messianic (Millennial) Kingdom (Heb 1:9,13,14; 4:1-11; 6:9; 10:25,37,38; 12:28).

The Epistle to the Hebrews Session 14 Kingdom Addendum

But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

Hebrews 12:22

The Messianic (Millennial) Kingdom

The author of Hebrews mentions the Messianic Kingdom many times: Heb 1:9,13,14; 4:1-11; 6:9; 10:25,37,38; 12:28. What—and where—is it?

Jesus spoke about this city where He is now preparing a place for us (Jn 14:2-3). Paul spoke of this Jerusalem of God as being a city that is free and not in bondage (Gal 4:26). This is the city that Abraham sought (Heb 11:10). The writer will mention it again in (Heb 13:4). John describes this city as the abode of all the redeemed of all time who enter it either by resurrection or translation (Rev 21:1-22:5).

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,

Hebrews 12:23

Jewish believers are called firstfruits: James 1:18/ The author calls them spirits, which points out that they are not yet united with their bodies because the resurrection of the Old Testament saints has not yet taken place. It should be noted that the author makes a clear distinction between Old Testament saints and Church saints.

Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

Hebrews 12:28

The Millennial Messianic Kingdom will give way and usher in the Eternal Order (Rev 20-22). Again, he reemphasizes a point he made more than once—the need to appropriate grace (Heb 4:16).

Five Major Warnings

- | | |
|---------------------|-------------------|
| • Drifting | Hebrews 2:1-4 |
| • Disobedience | Hebrews 3:7-4:13 |
| • Failing to Mature | Hebrews 5:11-6:20 |
| • Willful Sin | Hebrews 10:26-39 |
| • Indifference | Hebrews 12:25-29 |

[There are at least 16 views of Warning #3 (Heb 6:4-8): we focused on the main three...] Great loss awaits those who fail to persevere: loss of reward and honor in Christ's coming Millennial Kingdom.

Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

Revelation 3:11

Agenda

- **The Paradigm of Salvation**
 - Past, Present, and Future Tenses
 - Eternal Security
 - Sanctification: Inheritance; Paul's paranoia
- **Thy Kingdom Come**
 - The Davidic Covenant
 - The Kingdom Events
- **Overcomers**

The Paradigm of Salvation: Review

This is a misused term: "Salvation" and "being saved" can often refer to other things besides theological redemption.

- **Justification Salvation (Past tense)**

The gift from God of everlasting life received by faith alone in Christ alone.

- **Sanctification Salvation (Present tense)**

A progressive work that involves the faith and the works of the believer.

- **Glorification Salvation (Future tense)**

A result of the previous aspects. All believers will be glorified (resurrected and given a body like Christ), but some will have more glory (i.e. reward) than others. This is what Hebrews speaks of.

Past Tense: Separation from the *Penalty* of Sin
Justification

Present Tense: Separation from the *Power* of Sin
Sanctification

Future Tense: Separation from the *Presence* of Sin
Glorification

Justification is *for* us;
 Sanctification is *in* us.
 Justification *declares* the sinner righteous;
 Sanctification *makes* the sinner righteous.
 Justification removes the *guilt* and *penalty* of sin;
 Sanctification removes the *growth* and the *power* of sin.

Calvinism

- Total Depravity
 - Unconditional Election
 - Limited Atonement
 - Irresistible Grace
 - Perseverance of the Saints
- = “TULIP”

Calvinists believe that all “true believers” will persevere to the end: perseverance is thus a final test of reality. This is sometimes called the “Experimental Predestinarian” approach. This effectively denies the assurance of salvation: proof is always in the future

“Five Point” Calvinism

- Total Depravity: true—well established
- Unconditional Election: denies human volition
- Limited Atonement: denies legitimacy of availability; non-Scriptural
- Irresistible Grace: denies human volition
- Perseverance of the Saints: the topic of this inquiry...

The Arminian

Arminians believe their justification can be lost: believers are in danger of losing their salvation as a result of sinful behavior. The believer’s eternal security rests in Christ’s work and the individual’s decision to continue in the faith and not fall away. Works play a key role in retaining salvation.

Similarities

Both views acknowledge that Christ’s completed work is absolutely essential. Both acknowledge the importance of works in the life of the believer. Although direct opposition between the two views has endured for centuries, they both are dangerously close to the Roman Catholic system of salvation which emphasizes works as its means.

Basic Doctrinal Division

Calvinism: Eternal Security; Perseverance of the saints; “Experimental Predestinarians.”

Arminianism: Only those that persevere to the end are saved.

Both correct in (some of what) they assert; wrong in what they deny. Cf. “Experimental Predestinarians”: awaiting perseverance to determine their status of salvation. But there is a third option...

Overcomers: Eternal Security, with a distinction between entering and inheritance—a variation of *Rewards*.

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand.

John 10:28, 29

I have searched the original texts; I cannot find, “Oops!”

But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

1 Corinthians 9:27

For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;

Hebrews 3:14

“...partakers”: μέτοχοι *metochoi*, one who shares in, companion, comrade; partner (in a work, office, or dignity). All Christians will be in the kingdom, but not all will be co-heirs there.

“Entering” vs. “Inheriting”

An invitation to my home allows you to enter it, but not to rearrange the furniture. You can “enter” a hotel, but that doesn’t mean you “inherit” it. Inheritances (privileges) will be widely variable; as rewards... *And many, when they “get to heaven,” will be disappointed!* (Glad to be there, of course, but upset because they will realize the opportunities that they have missed...)

Thy kingdom come. Thy will be done in earth, as it is in heaven .

Matthew 6:10

Rightly Dividing the Word of Truth



There are 739 references to “heaven”: 583 “heaven”; 133 “heavens”; “heavenly” 23. Similar words, but, in over 100 examples, differences appear *deliberate!*

“Kingdom of God”: Beyond visibility, angels and cherubim, et al. This Kingdom began prior to the Earth’s creation and is inclusive of all Creation.

“Kingdom of Heaven”: Physical, it has locality. Mankind only; earthly. A political institution (Dan 2:44). It has a capital: Jerusalem. It was usurped, but destined to be regained (Mt 11:12).

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Daniel 2:44

Psalm 2

- The Voice of the Nations Psalm 2:1-3
- The Voice of the Father Psalm 2:4-6
- The Voice of the Son Psalm 2:7-9
- The Voice of the Spirit Psalm 2:10-12

The Voice of the Nations (Psalm 2:1-3)

- 1] Why do the heathen rage, and the people imagine a vain thing?

- 2] The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,
- 3] “Let us break their bands asunder, and cast away their cords from us.”

Rage and vain imaginations against the Lord and His Anointed. When did this all begin?

And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together; For to do whatsoever thy hand and thy counsel determined before to be done.

Acts 4:25-28

The Voice of the Father (Psalm 2:4-6)

- 4] He that sitteth in the heavens shall laugh: the Lord shall have them in derision.
- 5] Then shall He speak unto them in his wrath, and vex them in his sore displeasure.
- 6] Yet have I set my king upon my holy hill of Zion.

The derision of the Lord supposing the setting aside of His Covenant (2 Sam 7:8-17) and oath (Ps 89:34-37).

Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel: And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. 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: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

2 Samuel 7:8-16

The Davidic Covenant (2 Sam 7:8-17)

The promise of posterity in the Davidic house; a throne of royal authority; a kingdom (rule) on the earth and the certainty that it will be “established forever.” The Throne of David will be reestablished (Amos 9:11) in Jerusalem; this cannot be applied to the Church (Ezek 37:21-28).

And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

Ezekiel 37:21-28

My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever; and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.

Psalm 89:34-37

The Voice of the Son (Psalm 2:7-9)

- 7] I will declare the decree: the LORD hath said unto me, “Thou art my Son; this day have I begotten thee.
- 8] Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.
- 9] Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.”

Order of Establishment

- 1) Rage and vain imaginations against the Lord and His Anointed (Ps 2:1-3; Acts 4:25-28).
- 2) The derision of the Lord (Ps 2:4), supposing the setting aside of His Covenant (2 Sam 7:8-17) and oath (Ps 89:34-37).
- 3) The vexation from 70 A.D. (Ps 2:5) thru the Great Tribulation (Hos 5:15; Mt 24:29).
- 4) The Establishment of the rejected king on Mt. Zion (Ps 2:6).
- 5) The subjection of the earth to His rule (Ps 2:7-9)

The Voice of the Spirit (Psalm 2:10-12)

- 10] Be wise now therefore, O ye kings: be instructed, ye judges of the earth.
- 11] Serve the LORD with fear, and rejoice with trembling.
- 12] Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

The Davidic Covenant

- The Scepter of Judah was promised to Tribe of Judah (Gen 49:10).
- David's promised kingdom = a political kingdom. David's House = a dynasty; a royal line (Isa 7:13). This was also emphasized to Abraham (Gen 17:2-8). Prophesied in advance (Gen 38; Ruth 4). It was also confirmed by oath (Ps 132:11; 89:3, 4, 33, 34).
- Solomon's sons fail: Jeconiah was the last of David's line to sit on the throne. The blood curse on his line (Jer 22:30).

Jesus has legal claim to David's kingdom through Joseph. Jesus also had a claim through Mary, because of the exception granted in the Torah for the daughters of Zelophehad (cf. Num 27; Josh 17:3). Mary was of the line of David, but through Nathan, not Solomon (Lk 3:31; 2 Sam 5:14; 1 Chr 14:4). Yet, David's throne didn't exist during Jesus' time on the earth!

- Declared to be everlasting (2 Sam 7:13, 16, 19; 1 Chr 17:12; 22:10; Isa 55:3; Ezek 37:21-28).
- Confirmed to Mary by Gabriel (Lk 1:30-33).
- It was recognized by the First Church Council (Acts 15:16-18, quoting Amos 9:11-12).
- Note: We pray “Thy Kingdom Come” (Mt 6:10). What are we praying for? (Cf. Daniel 9:1-22).
- “Root of David” (Rev 5:5; 22:16). David to rule in the Millennium? (Ezek 34:23,24; 37:24,25; Hos 3:5).

Twelves

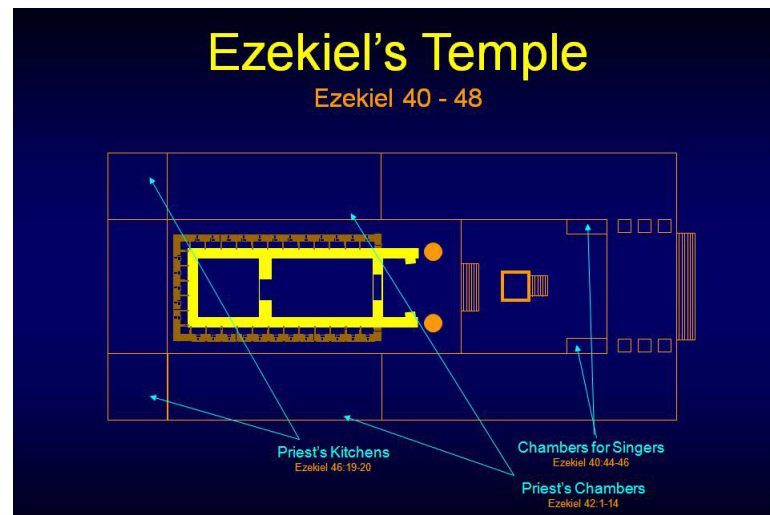
- 12 Tribes
- 12 Apostles (ruling over the 12 Tribes); Mt 19:28; Lk 22:30.
- 12 Kingdom Parables/12 Kingdom Mysteries
- 12,000 sealed from each of 12 Tribes
- New Jerusalem: 12 gates, 12 foundation stones, 12,000 furlongs.

12 Kingdom Parables

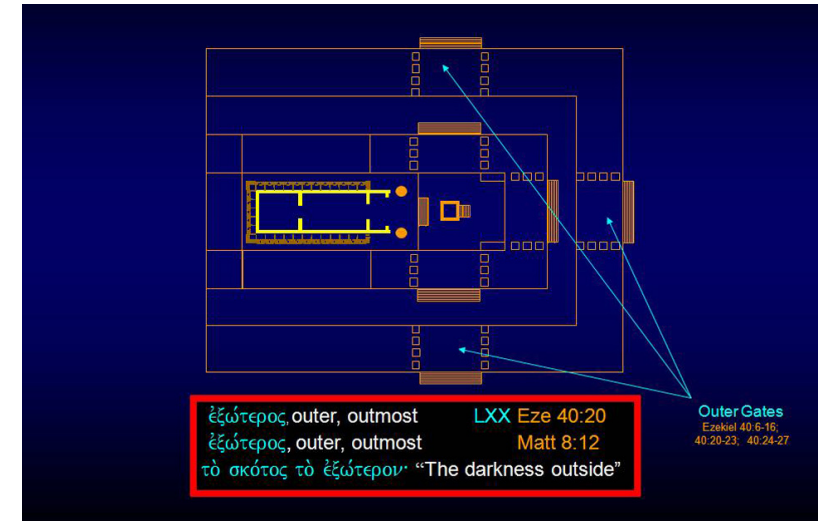
- | | |
|----------------------------|--------------|
| • Sower and the Seed | Mt 13:18-23 |
| • Tares and Wheat | Mt 13:24-30 |
| • Mustard Seed | Mt 13:31-32 |
| • Woman and Leaven | Mt 13:33 |
| • Treasure in the Field | Mt 13:34 |
| • Pearl of Great Price | Mt 13:45-46 |
| • Dragnet | Mt 13:47-50 |
| • Forgiveness of Debts | Mt 18:23-35 |
| • Latecomers equally paid | Mt 20:1-16 |
| • Guests at Marriage Feast | Mt 22:1-14* |
| • Ten Virgins | Mt 25:1-13 |
| • Stewardship of Talents | Mt 25:14-30* |
- * “the darkness outside”?

Sheep & Goats (Mt 25:31-46) is *not* a parable!

The Millennial Temple: Ezekiel 40 - 48



This description of Millennial Temple is highly detailed (not simply symbolic). All nations to worship there; offerings and sacrifices resumed. It is open only on the Sabbath Day and New Moons.



Events following the Harpazo

- **On the Earth:**
 - The Emergence of the World Leader(s)
 - The Great Tribulation
 - Campaign of Armageddon
- **In Heaven:**
 - The Judgment Seat of Christ (Bema)
 - The Marriage of the Lamb
- **The Second Coming of Christ**
 - The Davidic Kingdom Established

Judgments

- Bema Seat of Christ (2 Cor 5:10; 1 Cor 3:11-15)
 - Rewards: crowns, assignments
- Kingdom Parables: Talents, Virgins, Uninvited...
 - Call of the Bride to the Marriage of Lamb
- “Bride” of Messiah (vs Adulterous “wife” of YHVH)
- “Sheep & Goat” judgment (Mt 25:31-46)
 - On the earth: (three separate parties involved)
 - Mortals are judged on the basis of “works”

- Great White Throne (Rev 20:11-15)
 - At the end of the Millennium
 - Then: New Heavens, New Earth, New Jerusalem

Bema Seat

- | | |
|-----------------------------|----------------|
| • Pilate judging Christ | Mt 27:19 |
| • Herod (smitten by worms) | Acts 12:21 |
| • Gallio sentencing Paul | Acts 18:16,17 |
| • Festus: trial, sentencing | Act 25:6,10,17 |
| • Judgment Seat of Christ | Rom 14:10 |

Hardly limited to “athletic rewards.” Mistranslation of 1 Cor 4:1-5: “each man” not “every man”

For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones; wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built there-upon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

1 Corinthians 3:11

Crowns Promised

- Crown of Life (Jas 1:12; Rev 2:10): for those who have suffered for His sake.
- Crown of Righteousness (2 Tim 4:8): for those who loved His appearing.
- Crown of Glory (1 Pet 5:4): for those who fed the flock.
- Crown Incorruptible (1 Cor 9:25): for those who press on steadfastly.
- Crown of Rejoicing (1 Thess 2:19): for those who win souls.

Crowns (stephanos): 1 Cor 9:25; 1 Thess 2:19; 2 Tim 4:8; James 1:12; 1 Pet 5:4. Reward for works (not salvation) James 1:12.

Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. 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. He that hath an ear, let him hear what the Spirit saith unto the churches.

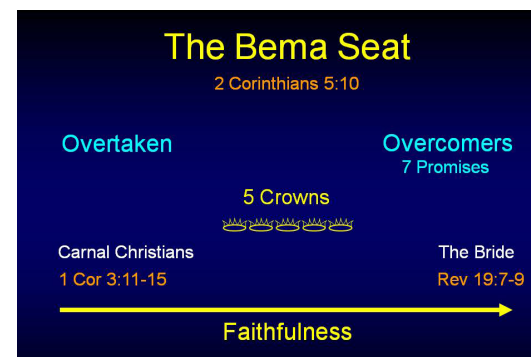
Revelation 23:11-13

Overcomers of the Seven Churches

- | | |
|---|------------------------|
| • To eat of the Tree of Life | Rev 2:7 |
| • Not hurt of the 2 nd death | Rev 2:11 |
| • Hidden manna, white stone, new name | Rev 2:17 |
| • Power over the nations | Rev 2: 26 |
| • White raiment, assured | Rev 3:5 |
| • Pillar, new name | Rev 3:12 |
| • Sit with Christ on His Throne | Rev 3:21 |
| • <i>They Shall inherit all things</i> | <i>Rev 21:7</i> |

12 Areas of Judgment

1. How we treat other believers (Heb 6:10; Mt 10:41-42)
2. How we exercise our authority over others (Heb 13:17; James 3:13)
3. How we employ our God-given abilities (1 Cor 12:4, 11; 2 Tim 1:6; 1 Pet 4:10)
4. How we use our money (1 Cor 16:2; 2 Cor 9:6-7; 1 Tim 6:17-19)
5. How we spend our time (Ps 90:12; Eph 5:16; Col 4:5; 1 Pet 1:17)
6. How much we suffer for Jesus (Mt 5:11-12; Mk 10:29-30; Rom 8:18; 2 Cor 4:17; 1 Pet 4:12-13)
7. How we run that particular race which God has chosen for us (1 Cor 9:24; Phil 2:16; 3:13-14; Heb 12:1)
8. How effectively we control the old nature (1 Cor 9:25-27)
9. How many souls we witness to and win to Christ (Prov 11:30; Dan 12:3; 1 Thess 2:19-20)
10. How we react to temptation (James 1:2-3; Rev 2:10)
11. How much the doctrine of the Rapture means to us (2 Tim 4:8-9)
12. How faithful we are to the Word of God and the flock of God (Acts 20:26-28; 2 Tim 4:1-2; 1 Pet 5:2-4).



The Bride of Christ?

The Bride of Christ may be a selection taken out of His Body (the most intimate subset of the Body): Eve was taken out of Adam (Gen 2:21-23); Eleazar's selection of Isaac's bride from among his own people (Gen 24:4)...she is always seen as arrayed in her own raiment.

Caveats

- Apply the Berean doctrine (Acts 17:11).
- We are not “under the Law”—The Messiah is the fulfillment of the Torah (Mt 5:17; Hebrews).
- Avoid a “Works Trip”: Walk by the Spirit not the flesh (Gal 3:3); Sin “not to reign anymore...” (Rom 6:12).
- Walk: not ahead, nor behind (Heb 4).

Next Session

Read Hebrews 13. Did this letter have a happy ending? (Our final session will elaborate on some surprises...)

The Epistle to the Hebrews Session 15 Hebrews 13

The Epistle to the Hebrews

- **Jesus: The New and Better Deliverer** **Hebrews 1-7**
 - The God-man: better than the Angels Hebrews 1, 2
 - An Apostle better than Moses Hebrews 3
 - A Leader better than Joshua Hebrews 4:1-13
 - A Priest better than Aaron Hebrews 4:14-17
- **Calvary: A New and Better Covenant** **Hebrews 8-9**
 - Offers better Promises
 - Opens a better Sanctuary
 - Sealed by a better Sacrifice
 - Achieves far better Results
- **Faith: The True and Better Response** **Hebrews 10-12**
 - The Kingdom (Overview)
 - Parting words Hebrews 13
 - Addendum: The Fall of Jerusalem (70 AD) Luke 21

A tour de force of Christology and His Kingdom...

Summary: Five Warnings

- The Danger of Drifting Hebrews 2:1-4
- The Danger of Disobedience Hebrews 3:7-4:13
- Progress toward Maturity Hebrews 5:11-6:20
 - Interim apostasy not an option
- The Danger of Willful Sin Hebrews 10:26-31
- Warning against Indifference Hebrews 12:25-29
 - In light of Better Blood in a Better Place

Divinely Authorized

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.
2 Timothy 3:16

- 1] Let brotherly love continue.
- 2] Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

The words in English, “brotherly love,” are comprised of only one word in Greek, φιλαδελφία *philadelphia*.

“...strangers”: Cf. Abraham Gen. 18-19.

- 3] Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

Onesiphorus (2 Tim 1:16-18)—All believers are in the same Body (1 Cor 12:26).

- 4] Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

“...bed”: κοίτη *koite* the marriage bed; sexual intercourse.

- 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.

The character of the person; he must be free from materialism. The basis is God's promise to provide their every need (Phil 4:19)

“...I will never leave thee...”: Cf. Deut 31:6 or Josh 1:5.

“The Lord is my helper...”: Cf. Psalm 118:6.

- 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.

“Remember”: μνημονεύω *mnemoneuo* to observe carefully. In Chapter 11, he encouraged them to imitate the faith and patient endurance of the OT saints. Here, he tells them to imitate the faith of the more recent saints who had been their previous teachers.

“...conversation”: behavior, manner of life.

Characteristics of Good Teachers

There are three characteristics of good teachers: 1) They proclaim Biblical truth; 2) They are men of faith; and 3) They live a spiritual lifestyle worthy of imitation.

- 8] Jesus Christ the same yesterday, and to day, and for ever.

A text apart from its context is a pretext. The context simply teaches that Jesus can give the believers victory in their trials. He brought victory for the distant saints of Chapter 11, and for the more recent saints (verse 7).

He was not always the same: Until the Incarnation (for all eternity past) He existed only in the form of God (Phil 2:5-11). He became a mortal man, subject to hunger and thirst, to fatigue and weakness, and to death. After His Resurrection, His person changed again to immortal man.

- 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.

“Divers” means in contrast to the unity of the doctrine that has been the author’s emphasis in (Hebrews 1:1-10:18).

“Strange”: in contrast to those found in Scripture (Eph 4:19).

Any teaching that is not based on Scripture, no matter how spiritual the movement may appear to be on the outside, is suspect.

Characteristics of False Teachers

Here are three characteristics of false teachers: 1) They promote false, diverse doctrines; 2) They emphasize the external rather than the internal such as eating certain meats, 3) Their teaching fails to produce effective, spiritual results.

- 10] We have an altar, whereof they have no right to eat which serve the tabernacle.

“...altar”: θυσιαστήριον *thusiasterion* the altar of whole burnt offerings which stood in the court of the priests in the temple at Jerusalem; not just the altar, but includes the food that was upon the altar. This food was the means of support for the Levitical priests.

The Altar Replaced

Believers have an altar to which those who are still trusting in the Tabernacle have no right. By virtue of their service in the Tabernacle, they are still bringing blood sacrifices, which shows they have not trusted in Jesus as the final sacrifice:

- There is now only one sacrifice—Jesus on the cross.
- There is only one food—Jesus Himself.

The writer reminds his readers that, while normally the priests could partake and eat of the sin sacrifices, there was one sin sacrifice the High Priest could not eat and that was the Yom Kippur, the Day of Atonement, sacrifice. The High Priest could not eat that sacrifice, but the believer can eat by partaking of the spiritual food—Jesus. Jesus is the final Yom Kippur sacrifice.

The believer has a greater privilege than the most privileged person in the Old Testament. Hence, these Jewish believers have everything Judaism has and more because Jesus is superior to the three Pillars of Judaism.

- 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.

The Yom Kippur sacrifice was not burned on the altar like other sacrifices. The body and the remains were taken *outside the camp* and burned in their entirety (Lev 16:27) The sacrifice could not be consumed for food: Burning the Yom Kippur offering *outside the camp* of Israel portrayed the removal of sin. Neither the High Priest nor the people could partake of the sacrificial offering of Yom Kippur.

- 12] Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

Based upon the previous statement, the author plays with two words: “camp,” meaning the Camp of Judaism, and “gate,” meaning the City-gate of Jerusalem.

The place where Jesus suffered was located outside the gate; Jesus died outside the city walls of Jerusalem. The Yom Kippur sacrifice was burned outside the Camp of Judaism. Those who stayed inside the Camp of Judaism could not eat it. The writer's point is that the adherents of the Temple are excluded from the privileges of the Heavenly Altar. Jesus suffered outside the gate. He suffered and died outside Jerusalem for the purpose that he might sanctify the people. The means was through his own blood, not animal blood.

Since Jesus is outside the camp, He is there to receive His people and they should go outside the camp to receive Him. For now, this entails going outside the camp of Judaism; later it will also entail going outside the City (gate) of Jerusalem.

- 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.

He uses the present tense: "Let us keep on going outside to Him." Jesus is outside the Camp of Judaism. Even now, the readers should be on their way outside the city, out of the camp, abandoning the city. And they should go forth unto him.

The author views this as an immediate need: Jerusalem was destined to be destroyed (Mt 24:1-2; Lk 19:41-44; 21:20-24). Now, they are to go outside the Camp of Judaism bearing his reproach and, later, they will need to go outside the City of Jerusalem.

The readers must identify with His rejection. Since Jesus is outside the camp, He is still out there ready and waiting to receive His people. The Jewish believers need to keep from going back into the Camp of Judaism. They need to go outside the camp and identify with Jesus. For now, Jewish believers need to abandon the religion that rejected the Messiah. As long as they stay inside the camp, they cannot partake of the privileges of the Heavenly Altar.

- 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.

Believers are fellow-priests: the job of a priest is to sacrifice of praise to God; they are to worship God for who He is and for what He does.

"...do good": Performing kindly services and sharing...

- 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.

All of the privileges believers have do not release them from being obligated to spiritual oversight. Whereas they ought to remember their past rulers, they also ought to obey the present ones, to *submit to them*, because submission shows obedience.

Call to Submission

- 1) The leaders are responsible to watch over the moral and doctrinal health of the congregation;
- 2) The leaders will some day have to give an account of their stewardship of leadership at the Judgment Seat of the Messiah;
- 3) The leaders would like to exercise their ministry with joy, and not with grief;
- 4) A lack of submission is *unprofitable* for the rebels because they, too, will be judged at the Judgment Seat of the Messiah.

- 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.

Of the epistle writers, only Paul solicits personal prayer (1 Thess 5:25; 2 Thess 3:1; Heb 13:18). It is very emphatic: The exhortation is a specific prayer request to pray for the release of the writer: "...that I may be restored to you the sooner."

The Benediction

- 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.

In this benediction he reaffirms his own confidence that the *God of peace* can meet their present trials and present needs on the basis of the New Covenant, which gives them a sure standing. He makes nine statements in this benediction:

- 1) "Now the God of peace": This points out that God is a God of peace and will answer their need for peace in the midst of trials and inner turmoil (Phil 4:7).

2. This is the God who “brought [up] again from the dead...our Lord Jesus”: The point of this phrase is that it shows God’s ability to meet their need. The phrase “brought up” signifies the restoration as being made more emphatic by stressing the depths from which Jesus was brought up; it shows that victory was attained after the defeat of death was suffered. The fact that He could restore Jesus from the depths of death itself—clearly shows He can also meet their needs in their lifetime. The name *Lord* emphasizes His deity and the name *Jesus* emphasizes His humanity; therefore, He is the God-Man.
3. He is the “great shepherd of the sheep,” which shows the relationship of the Messiah to the flock (Ps 22, 23, 24). The job of a *shepherd* is to meet the needs of the *sheep*, and he can meet every need created by their trials.

The Shepherd Psalms: Review

- **The Suffering Savior** **Psalm 22**
 – The Good Shepherd John 10:1-18
 - **The Living Shepherd** **Psalm 23**
 – The Great Shepherd Hebrews 13:20,21
 - **The Exalted Sovereign** **Psalm 24**
 – The Chief Shepherd 1 Peter 5:4
4. Their needs are met through the *blood of an “eternal covenant.”* This is the New Covenant which is the basis on which God now deals with believers. He meets their needs on the basis of this 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.
 5. God can “make you perfect in every good work” through the blood of Lord Jesus, which emphasizes the supply of what is lacking and the correction of what is faulty. God can equip them in every good work and make them complete in order to bring them to maturity.
 6. “...working in you”: Specifically, God wants to equip them to do his will. That is His purpose.
 7. “...that which is well-pleasing in his sight”: God is working in us that which is well-pleasing in his sight. This shows that God is working out His own good pleasure in the believers.

8. “...though Jesus Christ”: God does this through Jesus Christ: Jesus is the means through which God works out His own good pleasure. God is working His good pleasure in them but He is doing it through this One.
9. “...to whom be glory...”: The writer gives a word of praise—to whom be the glory for ever and ever. Amen.

Five Features of Maturity (vv. 20–21)

- **Scope:** There must be perfection in every good work.
 - The **Goal** of maturity is to do the will of God.
 - The **Source** is God working in them that which is well-pleasing in His sight.
 - The **Means** is through the Messiah Jesus.
 - The **End Result** is to glorify God.
- 22] And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

“...brethren”: That word again shows them to be believers.

“...in few words”: He is not saying the words are few in number. Rather, he is saying an argument that could be continued at great length is being cut short.

- 23] Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

Another confirmation that the writer is Paul.

Timothy

Timothy was one of the best known of Paul’s companions and fellow-laborers. He was evidently one of Paul’s own converts, as the apostle describes him as his beloved and faithful son in the Lord (1 Cor 4:17; 1 Tim 1:2; 2 Tim 1:2).

It is evident that his mother Eunice was converted to Christ on Paul’s 1st missionary journey to Derbe and Lystra. The Apostle Paul, having formed a high opinion of his “own son in the faith,” arranged that he should become his companion (Acts 16:3) and took and circumcised him, so that he might conciliate the Jews.

Timothy went with Paul in his journey through Phrygia, Galatia, and Mysia; also to Troas and Philippi and Berea (Acts 17:14).

Then he followed Paul to Athens, and was sent by him with Silas on a mission to Thessalonica (Acts 17:15; 1 Thess 3:2). We next find him at Corinth with Paul (1 Thess 1:1; 2 Thess 1:1) He is again noticed as with the apostle at Ephesus (Acts 19:22) whence he is sent on a mission into Macedonia. He accompanied Paul afterwards into Asia, where he was with him for some time (Acts 20:4).

When the apostle was a prisoner at Rome, Timothy joined him (Philemon 1:1), where it appears he also suffered imprisonment (Heb 13:23). The last notice of Timothy is Paul's request that he should "do his diligence to come before winter" and should "bring the cloak" left with Carpus at Troas, which in the winter Paul would so much need in his dungeon: about A.D. 67 (2 Tim 4:13,21).

According to tradition, after the apostle's death, he settled in Ephesus as his sphere of labor, and there found a martyr's grave.

- Eusebius makes him first bishop of Ephesus, if so John's residence and death must have been later (Eccl. Hist. iii. 43).
- Nicephorus reports that he was clubbed to death at Diana's feast, for having denounced its licentiousness (Eccl. Hist. iii. 11).

It was Paul's custom to associate with his own name that of one or more of his companions, in the opening salutations in the Epistles: Timothy's name occurs in 2 Cor 1:1; Phil 1:1; Col 1:1; Philemon 1:1 (along with that of Silvanus), in 1 Thess 1:1 and 2 Thess 1:1.

24] Salute all them that have the rule over you, and all the saints. They of Italy salute you.

"They of Italy...": They are present with the writer either inside or outside the geographical borders of Italy. However, this would suggest an origin during the first imprisonment in Rome, from which, after two years, he was subsequently released: spring of A.D. 63. This would have been the same period in which Paul's "Prison Epistles" were written: Philippians, Colossians, Ephesians, and Philemon.

25] Grace be with you all. Amen.

<Written to the Hebrews from Italy, by Timothy.>

"Grace be with you all": This may communicate more than is generally appreciated...

Paul's Personal Mark

When one understands that there were apparently forgeries of Thessalonian letters being circulated, then several passages start to make more sense (2 Thess 2:2). Thus at the end of that letter, Paul includes a sort of private mark, a personal token:

The salutation of Paul with mine own hand, which is the token in every epistle: so I write. The grace of our Lord Jesus Christ be with you all. Amen.

2 Thessalonians 3:17, 18

Note how Paul is emphasizing that he has signed the letter with his own hand (most were probably drafted by an amanuensis or secretary). He would *also* include his private mark at the end so that they would know that the letter was really from him..."The grace of our Lord Jesus Christ be with you all. Amen."

So what is this signature or style item that is included in every letter from him (Rom 16:24; 1 Cor 16:23-24; 2 Cor 13:14; Gal 6:18; Eph 6:24; Phil 4:23; Col 4:18; 1 Thess 5:28; 2 Thess 3:18; 1 Tim 6:21; 2 Tim 4:22; Titus 3:15; Philemon 25)? "Grace..."

So how does Hebrews end? "Grace be with you all. Amen." (Heb 13:25).

Why is this so impressive of Paul's style? Because the word "Grace" does not even appear in any of the other epistles! (Except once by Peter, where it is used as an exhortation and not as a salutation or blessing as here; cf. 2 Pet 3:18.)

And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you: As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.

2 Peter 3:15, 16

Furthermore, Peter calls Paul's letter "Scripture": if Paul wrote an inspired letter to the Jews scattered abroad, and that letter has been lost, then a part of God's inspired, eternal Word has been destroyed; and this is impossible. [This passage is possibly referring to Heb 6!]

The Author of Hebrews

- Was a Jew acquainted with the details of Mosaic ritualism (Heb 13:13).
- Was acquainted with Greek philosophy,
- Had been in prison in the locality where the ones addressed resided (Heb 10:34).
- Was at that time in prison in Italy (Heb 13:19, 13:24).
- Timothy was his companion and messenger (Heb 13:23).

When Paul was in Rome in prison he used Timothy to carry messages, and he sent him on a trip from the west to the east (Phil 2:19). He hoped to be liberated (Heb 13:19), and this is the same thought that is expressed in Philippians 1:25 and Philemon 22.

[Source: McGee, J. Vernon: *Thru the Bible Commentary*, electronic ed., Nashville: Thomas Nelson, 1997, c1981, S. 5:621.]

Other Style Identities

Paul also uses the Greek word υἱός *huios* “sons,” rather than a similar Greek word τέκνον *teknon*, which other writers use, which means “children.”

- The doctrine discussed in Rom 8:16 and Heb 10:15 are co-linear
- The doctrines discussed in 1 Cor 3:13 and Heb 5:12-14 are colinear
- The writer says “Pray for us” (Heb 13:18). There is only one epistle writer that makes that statement: none other than Paul.

Comparisons

Following is list of representations which are found in Hebrews and in Paul’s other epistles, which are not found in the works of other New Testament writers.

Compare:

- | | | |
|-------------------|------|-------------------------|
| • Heb 1:1, 3 | with | 2 Cor 4:4; Col. 1:15–16 |
| • Heb 1:4; 2:9 | with | Phil 2:8–9 |
| • Heb 2:14 | with | 1 Cor 15:54, 57 |
| • Heb 7:16, 18-19 | with | Rom 2:29; Gal. 3:3, 24 |
| • Heb 7:26 | with | Eph 4:10 |
| • Heb 8:5; 10:1 | with | Col 2:17 |
| • Heb 10:12–13 | with | 1 Cor 15:25 |

The Love of Christ

- In Romans 8:35-39, Paul lists a number of things that cannot separate you from the love of Christ. He lists 7 things, and then 10 more, for a total of 17.
- In Hebrews 12:18-24, we find a similar list: Again there are 7 things, and then 10 more, for a total of 17.
- In Galatians 5:19-21 there is a list of 17 things.

Postscript to the Epistle

Fortunately, there are three ancient writings from which, by pooling their material together, the readers’ response can be documented.

- Josephus, a first century Jewish historian and an unbeliever as far as Jesus was concerned. He was an eyewitness of the events of A.D. 70.
- Heggisippus, a Jewish believer who lived in the second century.
- Eusebius, a Gentile Christian who lived in the fourth century.
- All three wrote concerning these events.

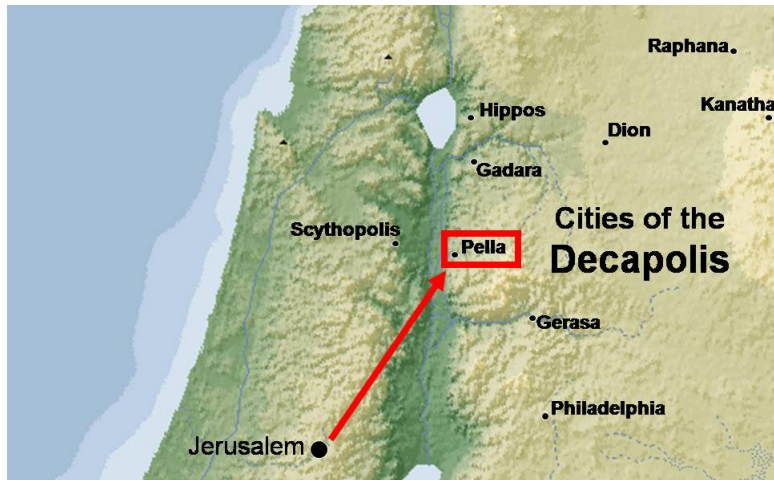
The Decapolis

The Decapolis is the name given to the region occupied by a league of “ten cities” (Mt 4:25; Mk 5:20; 7:31). Such combinations of Greek cities arose as Rome assumed dominion in the East, to promote their common interests in trade and commerce, and for mutual protection against the surrounding peoples. They were independent of the local tetrarchy, and answerable directly to the governor of Syria. They enjoyed the rights of association and asylum; they struck their own coinage, paid imperial taxes and were liable to military service (Ant., XIV, iv, 4; BJ, I, vii, 7; II, xviii, 3; III, ix, 7; Vita, 65, 74).

- Scythopolis (Bethshan), the capital of the league, was on the West side of Jordan;
- Hippos (Susiye);
- Gadara (Umm Qeis);
- Pella (Fahil), (8 mi SE of Bethshan);
- Philadelphia (ʿAmman);
- Gerasa (Jerash);
- Dion (Adun?);
- Canatha (Qanawat);
- Raphana; and,
- Damascus.

Pella

Pella is 8 miles SE of Bethshan (Scythiopolis). When Alexander conquered the Holy Land (332 B.C.), some of his veterans settled the ancient site, which reminded them of the birthplace of Alexander and the capital of Macedonia, so they named it with the Greek name, Pella. It became part of the Roman Empire under Pompey, A.D. 64 (Josephus Antiq XIII xv 4; XIV iv 4.).



Postscript to the Epistle

When these Jewish believers received this letter, they read it and they obeyed. They made their break with Judaism once-and-for-all complete. Within a two-year period of time after the letter was written, the First Jewish Revolt broke out in A.D. 66.

Their Departure

At that point, the entire community of Jewish believers, numbering tens of thousands strong (over twenty thousand alone lived in Jerusalem at that time), left the country, crossed the Jordan River to the East Bank, and went up to the city of Pella, one of the cities of the Decapolis.

The Fall of Jerusalem

Four years later, in A.D. 70, the war ended with the destruction of Jerusalem and the Temple—just as Jesus had predicted (Lk 19, 21). A total of over 1,500,000 Jews were killed in that Roman conflict.

A Happy Ending

These three ancient writers indicate that *not a single Jewish believer lost his life* in that conflict because of their response and their obedience to the Epistle to the Hebrews...and in conformance to the instructions Jesus issued (Lk 21), which is often confused with the Olivet Discourse (Mt 24 & Mk 13). [Source: Fruchtenbaum, Arnold G.: *The Messianic Jewish Epistles : Hebrews, James, First Peter; Second Peter, Jude*. 1st ed. Tustin, CA : Ariel Ministries, 2005.]

Pella remained a strong Christian city after receiving the refugees fleeing Jerusalem A.D. 66-70. It also hosted many monasteries during the prosperous Byzantine period...until invaded by the Persians and the Muslims in 7th century.

Next Session

A Final Addendum: A review of Luke 21—often confused with the Olivet Discourse (Matthew 24 & Mark 13). Read both accounts and identify the differences...Why are they significant? How are they helpful today?

The Epistle to the Hebrews Session 16 Luke 21

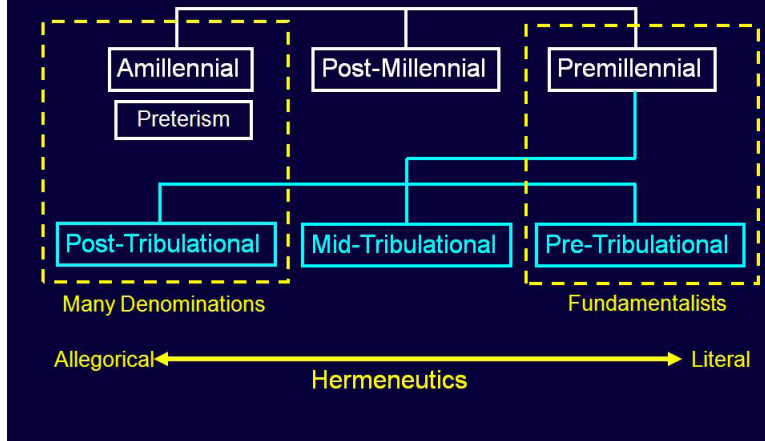
Addendum: The Fall of Jerusalem – 70 AD (Luke 21)

- The Destruction of Jerusalem: in 70 AD? Or is it yet future?
- The “Abomination of Desolation”? What is it? When did it happen? Or has it yet?
- The Great Tribulation
- The Parable of the Fig Tree
- (Which) “Generation shall not pass away”?
- The Doctrine of Imminence—for each of us individually...

Preliminaries: Our Hermeneutics

- Rhetorical devices: Allegorical or Literal?
- Parallel or Separate? Precise or Approximate?
- High view of text (Mt 5:17): The “Whole Counsel” of God
- Integrated, Deliberate Design

Eschatology



And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another; that shall not be thrown down. And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

Mark 13:1-4

And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many.

Matthew 24:4, 5

Command: Be not deceived! Epistemological tools?

And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows.

Matthew 24:6-8

The Hazard of Presuppositions

- **Traditions & “Tangled Tethers”**
 - Mosaic Judaism
 - Pharisaical Judaism
 - Talmudic Judaism
 - Kabbalistic Judaism
 - Hasidic Judaism
- **“Harmonization” vs. Loss of Resolution**
 - The Olivet Discourse: Past or Future?
 - Are they one briefing...or several?

Drift away from
original texts

The Olivet Discourse: Matthew 24/Mark 13

And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another; that shall not be thrown down. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

Matthew 24:1-3

“...Came to him privately”: Only Peter, James, John, and Andrew.

The Beginning of Sorrows

	<u>Matthew</u>	<u>Luke</u>	<u>Revelation</u>
• False Christs	24:4-5	21:4	6:1-2
• Wars	24:6	21:9,10	6:3-4
• Famines	24:7a	21:11	6:5-6
• Pestilences	24:7b-8	21:12	6:7-8
• Earthquakes	24:9	21:24	6:12

***Then** shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.*

Matthew 24:9-14

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Matthew 24:15/Mark 13:14

Quoting Daniel 8:13; 9:27; 11:31; 12:11. This passage authenticates Daniel and highlights Daniel 9 (“the 70 Weeks”) as the key to end time

prophecy. It also explains precisely what the “Abomination of Desolation” is: *stands in the Holy Place*. Thus, (a) Temple is standing.

“...whosoever readeth...”: This is not just for “Pastors”...

Historical Background

Antiochus IV, son of Antiochus the Great, became the successor of his brother, Seleucus IV, who had been murdered by his minister, Heliodorus, as king of Syria (175-164 B.C.) He was a despot; eccentric and unreliable; cruel and tyrannical—“Epiphanes” is an abbreviation of Greek: *theos epiphanes*, a designation he gave himself: “the god who appears or reveals himself.”

Antiochus undertook the total eradication of the Jewish religion and the establishment of Greek polytheism in its stead. The observance of all Jewish laws, especially those relating to the Sabbath and to circumcision, were forbidden under pain of death. All Jewish practices were set aside, and in all cities of Judea, sacrifices must be brought to the pagan deities. Representatives of the crown everywhere enforced the edict. Once a month a search was instituted, and whoever had secreted a copy of the Law or had observed the rite of circumcision was condemned to death.

Antiochus IV (“Epiphanes”)

In Jerusalem on the 15th of Chislev in December 168 B.C., Antiochus IV “broke the league that he had made” and a pagan altar was built on the Great Altar of Burnt Sacrifices. He stripped the Temple of its treasures, pillaged the city of Jerusalem and took 10,000 captives. He compelled them to forsake worship, forbid circumcision, and crucified violators. The Torah was forbidden and destroyed. [Source: Josephus, Antiquities, XII v 4.]

On the 25th of Chislev (his birthday), sacrifice was brought on this altar for the first time (1 Maccabees 1:54,59). He offered a swine in every village and erected an idol to Zeus in the Holy of Holies: “a desolating sacrilege” (1 Maccabees 1:54); “Temple of Jupiter Olympius” (2 Maccabees 6:1-7).

Maccabean Revolt

A spontaneous revolt was to turn into a full-scale war: When officers arrived to carry out Antiochus’ decrees at the village of Modein, they

met an aged priest named Mattathias, who lived with his five sons. When Mattathias killed both the first Jew who approached the pagan altar to offer sacrifice and the royal official who presided, he and his sons were fled to the hills...

Mattathias and his five sons became the nucleus of a growing band of rebels against Antiochus:

- John “Gaddi”;
- Simon “Thassi”;
- Judas “Maccabeus”; (“Hammer”)
- Eleazar “Avaran”;
- Jonathan “Apphus”;

Mattathias died soon after, leaving leadership in the hands of Judas, whose surname “Maccabeus” (“Hammer,” probably from the Aramaic word *Maqqabah*, meaning “hammer”) became the source of the popular name given to the family and its followers. Under Judas’s brilliant leadership, what had begun as a guerrilla war turned into full-scale military engagements in which smaller Jewish forces managed to defeat much more powerful Syrian armies. Judas’s most notable achievements included:

- the recapture of Jerusalem (except for the Akra fortress, where the Syrian garrison continued to hold out)
- the rededication of the Temple, after the defiled altar had been demolished and rebuilt.
- the rededication, on 25 Kislev of 164 B.C., still celebrated as Hanukkah (Jn 10:22); Antiochus’ death also took place in 164.
- Judas continued successfully to press what was now a war for independence. His last great victory was over the forces of Nicanor at Beth-horon, in March of 161 B.C.

Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter; neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.

Matthew 24:16-22

How can “them which be in Judea” see that which “stands in the Holy Place”? On Fox News, of course! (CNN might not survive...)

“Great Tribulation” = Christ’s label, quoting Daniel 12...

“No flesh be saved” = technology statement?

*And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a **time of trouble**, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.*

Daniel 12:1

*Alas! for that day is great, so that none is like it: it is even the **time of Jacob’s trouble**; but he shall be saved out of it.*

Jeremiah 30:7

*Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together. **Immediately after the tribulation of those days** shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.*

Matthew 24:23-30

“Immediately after”... Has this happened yet? Preterists insist that this is just allegorical...

And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the

flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

Matthew 24:31-43

“...goodman”: οἰκοδεσπότης master, head of the house.

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellowservants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Matthew 24:44-51

The Doctrine of Imminency...are YOU ready?

The Olivet Discourse? Luke 21

And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another; that shall not be thrown down. And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

Luke 21:5-11

[According to Luke 21:37-38, this occurred in the Temple during the day...]

The Beginning of Sorrows

	<u>Matthew</u>	<u>Luke</u>	<u>Revelation</u>
• False Christs	24:4-5	21:4	6:1-2
• Wars	24:6	21:9,10	6:3-4
• Famines	24:7a	21:11	6:5-6
• Pestilences	24:7b-8	21:12	6:7-8
• Earthquakes	24:9	21:24	6:12

And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony.

Luke 21:11-13

Verse 12 = Key verse: Luke focuses on that which will occur **prior** to the “Beginning of Sorrows.”

Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. 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. And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled.

Luke 21:14-22

“Not a hair of your head”? (Cf. Daniel 3!) Many escaped by following Jesus’ directions... Eusebius indicates that the Christians escaped to (the mountains in) Pella in Perea. [The mustering of Roman ensigns on the Temple Mount (which some see as the Abomination of Desolation) would be far too late as a triggering “sign”...]

The Siege of Jerusalem

Vespasian was commanded by Nero to attack Jerusalem, so he and his son, Titus, attack cities in the Galilee, et al. Nero dies and Galba, Otho, Vitellius vie for throne. Vespasian succeeds as Emperor and Titus is left to complete the siege (Josephus: *Wars* VI, vi, 1).

Christians escaped to the mountains in Pella in Perea. “And now the Romans brought their ensigns to the temple, and set them against its eastern gate; and there did they offer sacrifices to them...” *Harper’s Bible Dictionary; Nicene & Post-Nicene Fathers, Vol 1: Eusebius Book III, 5.1*

But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

Luke 21:23-28

This seems to focus on the fall of Jerusalem in 70 AD. Notice: no mention of “the Great Tribulation”! Luke skips to the Second Coming...

“...redemption”: ἀπολύτρωσις *apolutrosis*, a releasing effected by payment of ransom. “Redemption” 9X: Lk 21:28; Rom 3:24; Rom 8:23; 1 Cor 1:30; Eph 1:7; Eph 1:14; Eph 4:30; Col 1:14; and, Heb 9:15.

And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Luke 21:29-36

Is “this generation” the generation which saw the fall of Jerusalem in 70 A.D.? **How may they “escape” all these things and “stand before” the Son of Man?** Apparently Luke’s “Olivet Discourse” didn’t occur on the Mount of Olives: these are summaries of teachings in the Temple over several days! [Contrast Mark’s (Peter’s) rendering, which was confined to four insiders.]

The Beginning of Sorrows

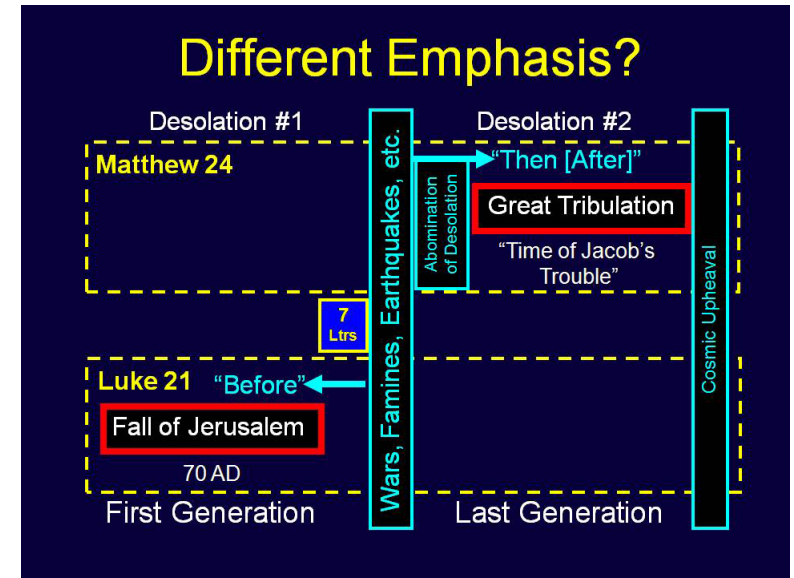
	<u>Matthew</u>	<u>Luke</u>	<u>Revelation</u>
• False Christs	24:4-5	21:4	6:1-2
• Wars	24:6	21:9,10	6:3-4
• Famines	24:7a	21:11	6:5-6
• Pestilences	24:7b-8	21:12	6:7-8
• Earthquakes	24:9	21:24	6:12
• Cosmic Upheaval	24:10-13	21:25	6:12-17

Different Emphasis?

- “But *before* all these...” Luke 21:12
- [False Christs, Wars, Famines, Earthquakes]
- “All these are the beginning of sorrows.”
- “*Then* shall they...” Matthew 24:8,9



[Remember diagramming sentences in grammar classes?...see chart on next page.] Matthew: to the Jew; Luke: to the Gentiles...Acts covers about 30 years. Letters to 7 Churches: the next 1900!



And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. And all the people came early in the morning to him in the temple, for to hear him.

Luke 21:37, 38

Distinctions

- Matthew
 - To the Jews
 - Private Briefing on the Mt. of Olives (Mt 24:3; Mk 13:3).
- Luke
 - To the Gentiles and Jews
 - In the Temple (Lk 21:37,38)

In Conclusion

- Eschatology: the Hiatus of the Siege in 70 A.D. Abomination of Desolation: “stand in the holy place”—Antiochus Epiphanes; Caligula & Petronius
- Additional Implications: Deity of Christ.

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

Matthew 24:44

Luke 12:40

Bibliography

- Bruce, F. F. *The Epistle to the Hebrews: The English Text with Introduction, Exposition and Notes*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964.
- Bruce, FF, *the Epistle to the Hebrews*, Wm. B. Eerdmans Publishing Co., Grand Rapids MI 1990, pp. 17-20.
- Chitwood, Arlen, *So Great Salvation*, The Lamp Broadcast, Inc., Norman OK 1990, p. 2.
- Crawford, Scott, *Hebrews: Five Warnings for Believers*, Wordof truthclass.org.
- Decker, Rodney. "The Warning of Hebrews Six" in *The Journal of Ministry and Theology*, Vol. 5, No. 2, Fall 2001.
- DeHaan, M.R., *Hebrews*, Zondervan Publishing House, Grand Rapids MI 1978,
- Delitzsch, Franz. *Commentary on the Epistle to the Hebrews*, 2 volumes (Minneapolis: Klock & Klock Christian Publishers, 1871, 1978).
- Dillow, Joseph C., *The Reign of the Servant Kings*, Shoettle Publishing Co., 1993, p.14-20.
- Flusser, David, *Jewish Sources in Early Christianity*, MOD Books, Tel Aviv: 1989.
- Fruchtenbaum, Arnold, *Israelology: The Missing Link in Systematic Theology*, Ariel Ministries, Tustin, CA, 1996.
- Fruchtenbaum, Arnold G.: *The Messianic Jewish Epistles : Hebrews, James, First Peter, Second Peter, Jude*. 1st ed. Ariel Ministries, Tustin, CA , 2005.
- Gleason, Randall C., "The Old Testament Background of Rest in Hebrews 3:7-4:11" in *Bibliotheca Sacra*, July-September, 2000, p. 283.
- Gleason, Randall C. "The Old Testament Background of the Warning in Hebrews 6:4-8," *Bibliotheca Sacra*, January-March, 1998.
- Gromacki, Robert G. *Stand Bold in Grace: An Exposition of Hebrews*, Baker Book House, Grand Rapids, 1984.
- Héring, Jean. *The Epistle to the Hebrews*. Translated by A.W. Heathcote and P.J. Allcock, Epworth Press, .London, 1970.
- Hewitt, Thomas. *The Epistle to the Hebrews: An Introduction and Commentary*. The Tyndale New Testament Commentaries, Wm. B. Eerdmans Publishing Co., Grand Rapids, 1961.
- Hodges, Zane C., *Hebrews, The Bible Knowledge Commentary: An Exposition of the Scriptures*, Victor Books, Wheaton, IL 1985.
- Hodges, Zane C., *The Bible Knowledge Commentary*, Chariot Victor Publishing, Colorado Springs CO, 1983, p. 778.
- Hughes, Philip Edgcumbe. *A Commentary on the Epistle to the Hebrews*, Wm. B. Eerdmans Publishing Co., Grand Rapids, 1977.
- Kendall, R.T., *Are You Stone Deaf To The Spirit or Rediscovering God?* Christian Focus Publications, Scotland, GB, 1999, p.21.
- Kent, Homer A., Jr. *The Epistle to the Hebrews: A Commentary*, Baker Book House, Grand Rapids, 1972.
- Lang, G.H., *The Epistle to the Hebrews*, Paternoster Press, London, 1951, p.58.
- Mac Donald, William. *From Ritual to Reality: The Epistle to the Hebrews*, Loizeaux Brothers, Neptune, NJ, 1971.

- McClain, Alva J., *The Greatness of the Kingdom*, Moody Press, Chicago IL, 1968, p. 5.
- McGee, J. Vernon, *Thru the Bible Commentary*, Thomas Nelson 1997, 5:1057.
- Montefiore, Hugh. *A Commentary on the Epistle to the Hebrews*, Adam & Charles Black, London, 1964.
- Morris, Leon. *Hebrews*, Zondervan Publishing House, Grand Rapids, 1983.
- Needham, George C. *Shadow and Substance*, Gospel Publishing House, Springfield, MO, 1958.
- Newell, William R. *Hebrews Verse by Verse*, Moody Press, Chicago, IL 1947.
- Oberholtzer, Kem, "The Eschatological Salvations of Hebrews 1:5-2:5", *Bibliotheca Sacra*, Volume 145:577 (Jan 1988), pp. 84,93.
- Pentecost, J. Dwight. "Kadesh Barnea in the Book of Hebrews" in *Basic Theology: Applied*, Wesley & Elaine Willis and John & Janet Master, eds. Victor Books, Wheaton, IL, 1995; *A Faith That Endures: The Book of Hebrews Applied to the Real Issues of Life*, Discovery House, Grand Rapids, 1992.
- Pfeiffer, Charles F. *The Epistle to the Hebrews*. Everyman's Bible Commentary, Moody Press, Chicago, 1968.
- Phillips, John. *Explaining Hebrews*, Loizeaux Brothers, Neptune, NJ, 1992.
- Rachmacher, Earl D., *Salvation*, Thomas Nelson Inc, Nashville TN, 2000.
- Saphir, Adolph. *The Epistle to the Hebrews* John F. Shaw & Co., London: n.d..
- Scott, Brett R. "Jesus' Superiority Over Moses In Hebrews 3:1-6" in *Bibliotheca Sacra*, April-June, 1998.
- Thomas, Griffith, W.H. *Hebrews: A Devotional Commentary*, Wm. B. Eerdmans Publishing Co., Grand Rapids, n.d.
- Westcott, Brooke Foss. *The Epistle to the Hebrews: The Greek Text with Notes and Essays*. Macmillan & Co., London, 1892. Reprint. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1974.
- Wiersbe, Warren W. *Be Confident*, Scripture Press Publications, Victor Books, Wheaton, IL, 1982.

About The Cover Design

(on the tape cassette volumes)

The “Front” cover:

The Greek border: “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty (Revelation 1:8).” The center design element symbolizes the Word of God Incarnate, illuminated by the Holy Spirit.

The “Back” cover: (the “front” to the Jewish reader)

The Hebrew border: “Hear O Israel: The Lord our God is one Lord: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might (from the Sh’ma, Deut 6:4-5).”

The center design represents the Burning Bush, made up of Hebrew letters which proclaim “the Eternal One cannot lie.”

The Spine:

The spine includes a Menorah from the Old Testament, a Maranatha Dove suggesting the New Testament, and the Koinonia House logo at the base.



Koinonia House

P.O. Box D

Coeur d'Alene Idaho

83816-0347

(208) 773-6310

www.khouse.org

ISBN 1-57821-054-2