HEBREWS: THE PREEMINENCE OF JESUS CHRIST

"He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God"
(Hebrews 10:28-29)

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

I. The **INTRODUCTION TO HEBREWS** Must Consider the Contextual Basis for Such a Book.

A. The WHOM OF HEBREWS Identifies Those Addressed and Helps Reveal Its Purpose.

1. While the title claims the book was written to the Hebrews, for may prove it clearly
   a. The first address identifies "fathers" God addressed by the prophets and His Son.
      (1) God gave His word and sent prophets to the Jews (Romans 3:1-2; Acts 7:52).
      (2) Jesus Christ was sent primarily to the house of Israel (Mat l5:24; Rom 15:8).
   b. The readers are addressed as being intimately familiar with Judaism (Heb 13:10).
2. The Hebrews, or Jews, as a group required special attention under the gospel.
   a. A great part of conversion is unlearning old habits, and Jews especially need it.
   b. A great portion of the early church was comprised of Jews (Acts 5:14; 21:20).
   c. These Hebrew converts were very zealous of the law (Acts 15:5; 21:20; Gal 2:12).
3. The initial object of the letter was the many Jews of Judea that believed on Jesus.
   a. Consider the relationship to Christ that Paul credits them with (1:2; 2:1-4).
   b. These saints were not new converts as Paul expected much of them (5:12-14).
   c. These saints had suffered persecution for their faith (10:32-33 cp Acts 8:1).
   d. Repeated teaching to submission to pastors makes sense (13:7,17,24 cp Gal 2:6-9).
4. It was not addressed to a small congregation but one of considerable size (He 13:24).

B. The **WHO OF HEBREWS** Identifies the Writer of the Book God Chose for this Revelation.

1. We may prove against all disputers that the apostle Paul wrote the book of Hebrews.
   a. Peter states Paul wrote scripture to scattered Jews (Il Pet 3:15-I6 cp. I Pet 1:1).
      (1) Paul's other epistles were written mainly to the Gentiles (Ro 11:13; Ac 9:15).
      (2) Paul admits that the things he wished to write were hard to utter (Heb 5:11).
      (3) Paul exhorts the Jews like Peter to prepare for His coming (Heb 10:25,36-37).
   b. Paul used a plain token in each epistle to prove his authorship (II Thess 3:17-18).
      (1) Consider each epistle written by Paul to see the constant use of this token.
      (2) Others wrote many of his epistles, so he endorsed them this way (Rom 15:22).
      (3) The fact that this token occurs in Hebrews 13:25 does not prove the point.
      (4) The only other author using this closing was John in Revelation (Rev 22:2l).
   c. The author makes specific reference to Timothy as a fellow laborer (Heb 13:23).
      (1) Paul refers to Timothy as his son (Phil 2:19-22) and minister (I Thess 3:1-2).
      (2) We lack evidence that Timothy was the fellow laborer with any other apostle.
   d. The epistle includes a Salutation from those of Italy (Heb 13:24 cp Phil 4:22).
   e. The epistle has reference to the author having been in bonds as Paul was (l0:34).
   f. The writer, claiming honesty, asks prayer to be restored to these Jews (l3:l9).
   g. Consider the following parallelisms with Paul's other epistles (Heb 1:2-3 cp Col 1:15-17; Heb 1:4 cp Phil 2:9-11; Heb 5:12-I4 cp I Cor 3:1-2; Heb 12:1 cp I Cor 9:24; Heb l3:7,17 cp I Thess 5:12-13; Heb 13:9 cp Ep 4:14; Heb 13:18 cp I Thes 5:25; Heb 13:18 cp ll Cor 1:12; Heb 13:20-21 cp Ro 16:25-27).

2. We may easily show that Paul was the most qualified apostle to write this epistle.
   a. Paul had the very finest Jewish pedigree and rabbinical training (Acts 22:3; 23:5; 26:2-5; II Corinthians 11:22; Galatians 1:13-14; Philippians 3:4-5).
   b. Paul had a greater understanding of the New Testament dispensation (Eph 3:1-11).
3. If some ask why Paul's name is not mentioned as usual, there are three good reasons.
   a. Paul was primarily an apostle to the Gentiles (Rom 11:13; Gal 2:7; Acts 22:2l).
   b. Jewish believers were prejudiced against Paul by rumor (Acts 21:20-22,27-28).
   c. With the supreme goal being to glorify Christ, He is the only Apostle (Heb 3:1).
   d. Should we doubt the writer of I John because it lacks a Salutation with a name?

C. The **WHY OF HEBREWS** Identifies the Purpose for this Book and Its Aim and Objective.
1. The primary theme of the book by far is the superiority of Christianity to Judaism.
   a. The treatment here is far more systematic and complete than anywhere else.
   b. The great number of Jewish converts and their O.T. zeal made this issue crucial.
   c. Consider the Divine origin of their nation, religion, priesthood, temple, city, etc.
   d. Obeying Christ meant rejection from the worship of God as God had appointed it
   e. The Jews considered Christianity an extension of Judaism, not a replacement.
2. The doctrinal importance of this book can hardly be overstated. It must be taught.
   a. The errors of Ritualism (Catholicism) are most clearly destroyed in this epistle.
   b. The errors of Legalism (Judaism) are also most clearly destroyed in this epistle.
3. The true "Reformation" occurred between 30 and 70 A.D. (Hebrews 9:10 cp Isaiah 61:1-6; Matthew 17:11; Luke 16:16; John 4:21-24; Acts 15:16; Colossians 2:16-17).
4. Without this book, Moses' law had never been understood. With it, much is clear.

D. The **WHAT OF HEBREWS** Identifies Its Theme and Methodology to Effect Its Purpose.
1. The primary theme of the book by far is the superiority of Christianity to Judaism.
2. Paul systematically compares Christ to all Jewish objects and? shows His superiority.
   a. He is superior to the prophets (1:1-3), the angels (1:4 - 2:18), Moses (3:1-19), Joshua (4:1-13), Aaron and the Levitical priesthood (4:14 - 7:18), the Old Testament (7:19 - 10:39), and the Old Testament saints (11:1 - 12:3).
   b. Consider the frequent use of the comparative adjective "better" in this book (Hebrews 1:4; 7:19; 7:22; 3:5; 9:23; 10:34; 11:16; 11:35; 11:40; 12:24).
   c. Consider the similar use of "more" (1:4; 2:1; 3:3; 8:6; 9:11; 9:14; 10:25; 12:25).
   d. Consider the similar use of "great" (Hebrews 2:3; 4:14; 9:11; 10:35; 12:1; 13:20).
   e. Knowing the importance of the Jewish priesthood, Paul emphasizes Christ as Priest (Heb 2:17; 3:1; 4:14; 4:15; 5:6; 5:10; 6:20; 7:3; 7:24-26; 8:1; 9:11; 10:21).
   f. Knowing the Jewish inheritance, religious things, and hope to be earthly, observe how Paul emphasizes the "heavenly" (Heb 1:3; 3:1; 6:4; 8:5; 11:16; 12:22; 12:23).
3. This book deals with the types and figures of scripture more than any other book.
   a. Observe the frequent use of "example" (8:5), "figure" (9:9,24; 11:19), "pattern" (8:5; 9:23), "shadow" (8:5; 10:1), and "similitude" (7:15).
   b. The Jews needed to see the substance and purpose of their ceremonial religion.
4. Observe the doctrinal - practical division that occurs at 10:19 with "therefore."
   a. Such a division is a Pauline trademark. Consider Romans 12:1 and Ephesians 4:1.
   b. The doctrine is the superiority of Christianity, and the practice is steadfastness.
5. Hebrews warns and exhorts with greater emphasis against apostasy than do others.
   a. Having lost their hope in fleshly Judaism, these poor saints were open to doubt.
   b. With the destruction of Jerusalem coming, these Jews would face great trouble.
   c. Consider the emphasis on warning against apostasy and exhortation to constancy (Heb 2:1-3; 3:6-15; 4:1; 5:11-14; 6:9-12; 10:23-39; 12:1-3; 12:12-17; 12:28-29).

6. Consider the "Hall of Faith" of Hebrews ll. Paul's methodology is plain to see here.
   a. Jews were bred on ceremonial ritual, carnal ordinances, and an emphasis on sight
   b. In great detail, Paul sets forth an analysis and description of the life of faith.
7. Observe the great confirmation of inspiration that Paul makes using the scriptures.
   a. When quoting the Old Testament, he credits the words to God Himself (1:5-9; 3:7).
   b. He builds arguments from single words (2:8; 2:11; 3:2-6; 3:13; 4:9; 8:13; 12:27).
   c. See Paul's use of "here a little, there a little" in teaching doctrine (Is 28:9-13).
      (1) Example: chapter one contains at least seven quotations from seven places.
      (2) Example: chapter two contains at least four quotations from four places.

E. The **WHEN OF HEBREWS** Identifies the Approximate Time of Its Writing By Brother Paul.
1. Paul was writing from Italy (13:24), but appears to be no longer in bonds (10:34).
2. It was written before the destruction of Jerusalem and the temple in 70 A.D.
   a. Paul makes reference to an existing temple and ritual still in place (8:4; 13:10).
   b. After the destruction of Jerusalem, there was little threat? of Jewish attraction.
3. It may have been written when Paul dwelled in his own hired house (Acts 28:30-31).

F. The **WHERE OF HEBREWS** Identifies the General Location of the Writer and Readers.
1. Paul was writing from Italy after appealing to Caesar against the Jews (Heb 13:24).
2. Jewish saints were heavy in Judea (Acts 21:20) but were also scattered (I Peter 1:1).

II. **CHAPTER #1**: Jesus Christ Is Superior to the O.T. Prophets and to Angels in Both Natures.
A. Jesus Christ and His ministry were superior to that of the Old Testament prophets (1-3).
1. Note the lack of a salutation or introduction. Paul immediately begins his argument.
2. While both ministries were of God, other differences between them were very great.
   a. Sincere and converted Jews had a great love for the true God of their fathers.
   b. Paul knew that he must begin any message to them with this fact (Ac 13:14-17).
   c. God's word was a great blessing to the Jews (Ac 7:3S; Ro 2:17-18; 3:1-2; 9:4-5).
3. God spoke to the Jewish fathers at sundry times and by divers manners.
   a. Sundry. Separate, distinct; individually separate; different. A number of several.
   b. Divers. Different; not of the same kind; various, sundry, several; more than one.
   c. God spoke to the fathers at different times and by various means of revelation.
      (1) Consider "sundry times": Gen 3:15; 12:3; 49:10; Ex 3:l14; 6:3; ll Sam 7:12; Job 19:25; Psalm 2:12; 22:1; Isaiah 7:14; 9:6; Daniel 9:25; Micah 5:2; Mal 3:1.
      (2) Consider "divers manners": Gen 15:12; 18:1; 22:15; 28:12; 32:24; 41:25; Ex 3:4; 24:12; 33:9; 33:23; Num 12:6-8; 27:21; I Sam 3:4; I Kgs 19:12; Ps 45:1.
   a. Old Testament revelation was partial and progressive. It; gave a little at a time.
4. God used the ministry of the prophets to reveal His will "in time past" to the Jews.
   a. The law and prophets were until John; after that things changed (Luke 16:16).
   b. The "time past" the Hebrews knew was 4000 years from Adam to Jesus Christ.
5. The prophets were the heroes of the Hebrews: Abraham, Isaac, Jacob, Joseph, Moses, Samuel, David, Elijah, Elisha, Micaiah, Isaiah, Daniel, Haggai, Malachi, etc.
6. But the last days were characterized by the ministry of Jesus Christ to the Jews.
   a. The "last days" may refer to the last days before Israel's destruction, the New Testament age, or the last days of the world's existence, as we now know it.
   b. We shall be faced with similar application in other places (10:25 cp 3:13).
   c. We must emphasize Israel's last days (Dan 9:27) and the last dispensation (12:28).
   d. The superiority of the last days is found in the messenger - the Son of God.

7. Paul gives seven descriptive identifiers of Jesus Christ that prove His preeminence.
   a. Jesus Christ is the appointed heir of all things, in His human nature.
      (1) This status was a reward for His humiliation and sacrificial death (Is 53:12).
      (2) As the Word of God, He created and owns all things so the Son is the heir.
   b. Jesus Christ created the worlds and all things in them, in His divine nature.
      (1) If this proves the Son's eternal preexistence, then Eph 3:9 does so for Jesus.
      (2) The Word created all things (Jn 1:3); the Son is the incarnate Word (Jn 1:14)
      (3) Proper names refer to persons regardless of previous offices or name origins.
         (a) Note how Stephen used "Abraham" even though he was "Abram" in Ur.
         (b) Note how Stephen used "father" even though he had no sons for years.
         (c) We may say Abraham is both dead and alive by dividing body and soul.
      (1) "Worlds" is Jewish usage for various aspects of creation (Cp 11:3; ll Pet 2:5).
   c. Jesus Christ is the brightness of God's glory, in His human nature.
      (1) The Word is God and Has His glory, but the Son reveals it (John 1:14).
      (2) God is neither visible nor perceptible, so Christ's humanity is considered.
      (3) Man can only witness the "brightness" of God's glory in Christ (Ex 33:18).
   d. Jesus Christ is the express image of God's person, in His human nature.
      (1) Jesus Christ is the image of the invisible God (John 1:18; Colossians 1:15).
      (2) Seeing Jesus Christ is the same as seeing God (John 14:9; 15:24; II Cor 4:6).
      (3) The Hebrews well understood the invisible nature of God (Exodus 33:20).
      (4) Jesus Christ contained in His body all the fullness of the Godhead (Col 2:9).
   e. Jesus Christ upholds all things by the word of His power, in His divine nature.
      (1) All things in the creation consist by His almighty power (Colossians 1:17).
      (2) All things are of Him and to Him, but they are also through Him (Rom 11:36)
   f. Jesus Christ purged our sins by Himself, in His human nature.
      (1) He put away our sins by himself alone (John 19:30; Romans 5:l9; Heb 10:12).
      (2) All modern Bible versions have neatly deleted "by himself" from this verse.
   g. Jesus Christ is sitting at the right hand of God, in His human nature.
      (1) Consider Jesus sitting: rest, confidence, finished work, acceptance, etc.
      (2) A seat at the right hand is next in authority and honor (I Kings 2:19).

B. Jesus Christ is superior to the angels, which Paul proves with various arguments (1:4-14).
   1. It is important to remember the importance of angels in the minds of the Hebrews.
      a. Angels gave Israel the law (Acts 7:53), preserved Jacob (Gen 32:1-2), deliverer Elisha (II Kings 5:13-17), destroyed Assyrians (II Kings 19:35), saved Daniel from lions (Dan 6:22), helped Peter escape prison (Acts 5:19-20; 12:1-11, and etc.
      b. A Hebrew mind did not doubt that angels were superior to prophets (ll Pet 2:11).
      c. Since they knew angels were so high, any Being higher than angels must be God.
   2. Jesus was made better than the angels by having a name superior to theirs (1:4-5).
      a. The argument here considers Christ's position at God's right hand (1:3 cp 1:13).
      b. The name superior to the angels which Jesus received by* inheritance is Son (1:5).
      c. The name "Jesus" is above every name and given by inheritance (Phil 2:9-11).
         (1) This name was also given to Christ for His humiliation and sacrificial death.
         (2) This poses no problem, since Jesus is God's Son (Luke 1:31-32 cp Acts 8:37).
      d. "Being made" better than the angels describes His exaltation after the ascension.
      e. Paul quotes two prophecies of Christ to prove his point (Psalm 2:7; II Sam 7:14).
      f. There has never been an angel ("which of the angels") that God called His Son.
         (1) They are called the sons of God only as considered together (Job 1:6; 38:7).
         (2) Otherwise they have names such as Gabriel and titles as servant (Re 22:8-9).
      g. We must also consider His human nature alone during His humiliation (1:14 cp 2:7).

h. The words "this day have I begotten thee" do not prove eternal sonship at all.
(1) Generation is an act of time and cannot be modified with "eternal" (Cp 4:7).
(2) Paul applies them to the resurrection, which fits the context (Acts 13:33).
(3) The only "eternal Father" found in the scriptures is the Son (Isaiah 9:6).
(4) If the first quote proves eternal sonship, what does the second quote do?
i. Observe the force and frequency of Paul's rhetorical questions with these quotes.
(1) Four times in chapter one Paul uses rhetorical questions (1:5; 1:5; 1:13; 1:14).
(2) Consider also Hebrews 2:3-4; 3:17; 3:18; 7:11; 9:13-14; 10:2; 10:28-29; 12:9.

3. Jesus is superior to the angels in that they were commanded to worship Him (1:6).
a. The quotation is taken from Psalm 97:7 where the angels are called gods by God.
b. The angels worshipped Him at His birth (Luke 9:9-14) and? ascension (Rev 5:11-12)
c. The force of Paul's argument is: worshippers are inferior to the worshipped.
d. Modern versions pervert the use of "again" to have Jesus coming to earth again.

4. Jesus is superior to the angels in that they are creatures that He created (1-7).
a. The quotation is from Psalm 104:4 where the creation of all things is considered.
b. The Creator under consideration is obviously Jesus the Son (John 1:3 cp Heb 1:3).

5. Jesus is superior to the angels in that He is God and on a throne above them (1:8-9)
a. The quotation is from Psalm 45:6-7, where the Psalmist describes Christ's glory.
b. This application is one of the strongest arguments for the full Deity of Jesus.
(1) God the Father speaks; the Son is directly addressed; Deity is clearly stated.
(2) Consider how some great enemies of God - the Russellites - corrupt the text
c. The great force of the verse compares the servant role of angels to Christ (1:7).
d. The Son's reign is also described by a righteous scepter, as is meet (II Sam 23:3).
e. Christ's love of righteousness and hatred of iniquity is the grounds of reward.
(1) Jesus Christ always delighted to do the will of God (Psalm 40:8; John 8:29).
(2) He not only loved righteousness, but He also hated iniquity (Rev 2:6,l5).
(3) If you love good, hate evil (Ps 97:10; 119:128; 139:21-22; Am 5:15; Ro 12:9).
f. God rewarded the obedience of Christ with the Holy Spirit above all the angels.
(1) God gave the Spirit to Jesus above measure because He loved Him (Jn 3:34).
(2) God gave the Spirit to Jesus as Victor to distribute as spoil (Acts 2:33).
(3) Both gifts of the Holy Ghost to Christ exceeded any such gift to the angels.
g. Note how Paul moves from Christ's Deity (as God) to Humanity (as under God).
h. This is the great mystery of godliness - God manifest in the flesh (I Tim 3:16).

6. Jesus is superior to the angels in that He is Creator of all things and immutable.
a. The quotation is from Psalm 102:25-27 where Christ's humiliation is described.
b. The word "and" connects this quotation firmly to his argument regarding angels.

7. Jesus is superior to the angels in that He is on His throne with them as servants.
a. The quotation is from Psalm l10:1 where Jesus is prophesied as King and Priest.
b. Sitting describes rest and honor, but the angels are sent forth to minister.
c. Jesus Christ has been exalted high above all angels and powers (I Peter 3:22).
d. We should not neglect the importance of angelic service for us (Ps 34:7; 91:9-12)

III. **CHAPTER #2**: Jesus Christ Is Superior to the Angels In His Human Nature As Our Priest.

A. The ministry of God's Son Is Superior to the Angels and Should Provoke Fear (2:l-4).

1. The conjunction "therefore" connects the two chapters and concludes an argument.
a. **Therefore**. In consequence of that; that being so; as a result or inference from what has been stated; consequently.
b. "Therefore" is used frequently in logical inferences and mathematical reasoning.
c. Because scripture is persuasive in nature, this word is used often to conclude and apply logical reasoning (Pr 20:4; Eccl 3:11; Rom 9:18; 12:1; Eph 4:1; James 4:4).

d. Both chapters one and two deal with the comparison of Jesus Christ and angels.
(1) Since Jesus is superior to angels, we must take more heed (10:28-29; 12:25).
(2) Connecting chapters one and two, Hebrews 2:1 makes the gospel weightier.
(3) Chapter one emphasizes Christ's Deity; chapter two justifies His incarnation.

e. Hearing takes preaching, and take heed how ye hear (Lu 8:18; I Co 15:2; Ja 1:22).
(1) The Galatians had heard the gospel but had fallen from grace (Galatians 5:4).
(2) Letting slip the gospel will cause shipwreck (I Timothy 1:19; II Tim 2:18).
(3) Continuing is what counts with 'God (Heb 3:6,14; John 8:31; Colossians 3:23).

f. "Ought," teaches the duty of man. Instant preaching is the order (II Tim 4:2).

2. While Jesus is superior to angels in person and office, He is also in ministry (2:2-4).
a. a. The "word spoken by angels" is the giving of the law under the Old Testament.
(1) The angels gave the law (Deu 33:2; Psalm 68:17; Acts 7:38,53; Gal 3:19).
(2) Do not confuse the law and angels speaking against God (II Pet 2:4; Jude 6).
(3) The ministry of angels being greater than prophets, Paul now deals with it.

b. The "word spoken by angels" was stedfast and transgressions were judged justly.
(1) There was no compromise under the law (10:28; Leviticus 24:10-16; Numbers 14:20-24,40-45; 15:32-36; 20:12; Deu 4:2; 5:32-33; 13:6-11; 17:12; 27:26).
(2) There was severe judgment under the law (Exodus 21:28-29; 22:1-4; Leviticus 24:17-22; Numbers 16:27; Deu 19:11-13; 25:11-12; 27:16; I Chron 15:13).

c. The "word spoken by angels" is compared to the salvation "spoken by the Lord."

d. God spoke both words as to origin, but the difference is the Minister (1:1-2).

3. If Moses' law did not allow for compromise or escape, what about Christ's gospel?
a. There is no escape from the Son (Matt 21:44; 23:33; I Thess 5:3; Rev 6:15-17).

b. Jesus saved us, not from Egypt, but from hell (Mat 22:1-8; Ac 13:47; I Tim 1:15).
(1) The salvation under consideration is gospel salvation - the practical phase.
(2) The judgment to escape is practical judgment: heeding cannot save from hell.

c. Consider the force of this rhetorical question. Paul bears down (Cp Heb 10:29).
(1) Paul warns of danger (letting it slip) and vengeance (how shall we escape).
(2) The appeal is to the (1) Minister, (2) judgment, (3) worth, (4) confirmation.

d. The gospel was first preached by Jesus Christ then confirmed by the apostles.
(1) Jesus began the gospel to the Jews (Mat 4:12-17; Luke 4:16-21; Ac 10:36-38).
(2) Qualification for an apostle was to have seen and heard Jesus (Acts 1:21-22).
(3) The apostles confirmed Christ (Ma 23:18-20; Lu 1:1-l4; 24:46-48; Ac 10:39-42).

e. God confirmed the apostles with signs and wonders as He had Moses in Egypt.
(1) The Jews required signs to confirm God's ministers (I Cor 1:22 cp Ex 4:1-9).
(2) Jesus promised the apostles power for confirmation (Mark 16:15-18; Acts 128).
(3) Signs and wonders gave great credibility to their word (Mark 16:19-20; Acts 2:6-11,32-33; 3:15-16; 4:10,16,33; 5:12-14,24; 8:6; 9:32-35,36-42; 13:6-12; 14:3,11; 16:25-34; 19:17; 28:6; Romans 15:18-19).

f. The apostles did greater miracles than Christ (John 14:12 cp Ac 4:15; 19:11-12).

g. Once the apostles' word was confirmed there was no further need (II Cor 12:12).

h. God gave wonders for the time Moses used them (Micah 7:14-20; Psalm 78:12,43).

i. These gifts manifest God's message, since they exist by God's will (I Cor 12:11).

j. Fear is useful under the gospel (Matt 3:7-12; 24:50-51; Mark 9:42-50; 16:16; Luke 12:4-5; John 8:24; Acts 24:25; I Cor 16:22; II Cor 5:11: Heb 10:26-31; 12:28-29).

B. The Incarnate Christ Was Made Lower than the Angels and then Exalted Higher (2:5-9).
   1. Christ's incarnation was a problem to Jews (I Co 1:23; Is 53:2; Lu 2:34; I Pet 2:7-8).
      a. Since angels cannot die (Luke 20:36), can the dying Jesus be greater than angels'
      b. Men are inferior to angels by nature can the man Jesus be greater than them?
   2. The "world to Come" is the gospel-Church world as compared to the law-Israel world.
      a. "Whereof we speak" confines it to religious worlds, either under angels or Christ.
      b. The present tense confines it to a world now ruled by Jesus Christ with glory.
      c. The antithesis confines it to what opposes the OT, which eternal glory does not.
      d. The scripture used to establish the true ruler of the world is a present reality.
      e. Consider the heavens and earth shaken and replaced by Jesus Christ (12:25-27).
      f. The Jews were expecting Jesus to bring in a new world by reformative change.
   3. Paul quotes from Psalm 8:41-5 to establish the humiliation and exaltation of Jesus.
      a. This psalm is quoted to show Whom was exalted where the angels were not (2:5).
      b. The inductive reasoning used by Paul here is very powerful and beautiful.
         (1) Man is a lowly being not warranting the thoughts or visitations of God.
         (2) God made man relative to his rank in creation a little lower than the angels.
         (3) God has taken lowly man and exalted him with authority, glory, and honor.
         (4) He has put man over the works of creation and put all things under his feet.
         (5) Since God has put all things under man, there cannot be anything excepted.
         (6) But at the present time we do not see all things put? under man's feet.
         (7) What is God speaking of in the eighth Psalm? What may we rightly conclude?
      c. Jesus Christ is the solution to the puzzle. He fulfills all the requirements.
         (1) Jesus was made lower than the angels in his humiliation (Gal 4:4; Phil 2:5-8).
         (2) Jesus was crowned with glory in his exaltation (Acts 2:33; Philippians 2:9-11).
         (3) Jesus was given power over all (Ma 28:18; Eph 1:20-23; I Pe 3:22; Rev 5:11-13).
         (4) Jesus has all things in subjection under Him except God (I Cor 15:27).
      d. d. Jesus was made lower than angels for the purpose of death (Gal 4:4; Phil 2:5-8).
   4. The grace of God is the basis for Jesus Christ tasting death for every man (2:9).
      a. It was all of grace that chose sinners in Jesus Christ (Rom 11:5-6; II Tim 1:9).
      b. It was all of grace that made Christ's death acceptable (Rom 3:24; Eph 1:6-7).
      c. The "every man" for whom Jesus died is clearly limited by scripture and context.
         (1) He tasted death FOR these men, so none of them shall taste death (Jn 8:52).
         (2) He tasted death for those given Him by covenant (Jn 26:39-39; 17:2; I Pe 1:2).
         (3) He tasted death for "heirs," "sons," "brethren," "the church," and "children."
         (4) Paul warned "every man" (Col 1:23). Consider Luke 16:16; I Cor 4:5; Gal 5:3.

C. The Incarnation of Jesus Christ Was Necessary For Him to Be Our High Priest (2:10-18).
   1. The incarnation becomes Christ when properly viewed - it does not shame Him (2:10).
      a. Remember He was still the Creator God (Rom 11:36; I Cor 8:6; Colossians 1:16).
      b. His victory over death and sin is a greater accomplishment than other divine act.
         (1) God created man and his world to manifest His saving grace (Rom 9:22-24).
         (2) God's wisdom and power are magnified in salvation (I Cor 1:24; Rev 5:12).
      c. Jesus is a perfect Savior by His obedient sufferings (5:8-9 cp Philippians 3:10).
   2. The incarnation made the Sanctifier (Jesus) and the sanctified (us) of one nature.
      a. The sanctification under consideration here is legal sanctification by Christ.
      b. God's nature requires identical natures of sanctifier and sanctified (Romans 3:26).
      c. The relationship of "brother" is created by this equality of nature (Rom 8:29).

3. Paul proves sameness of nature by three quotes from the Old Testament (2:12-13).
   a. Psalm 22:22 shows that the members of the gospel church are Christ's brethren.
      (1) Jesus taught openly in the presences of the Jews and saints (Jn 17:6; 18:20).
      (2) Jesus sang an hymn - a song of praise to God - in the church (Matt 26:30).
   b. Psalm 18:2 shows that Jesus, like his brethren, put His truth in the Lord.
   c. Isaiah 8:18 shows that Jesus will present to God the children He gave Him.
      (1) Consider the similar words of Jacob and Joseph of children (Gen 33:5; 48:9).
      (2) God did not want a single Son, so He predestinated a great many (Rom 8:29).
4. To save flesh and blood children from death, He became flesh and blood (2:14-16).
   a. Satan has the power of death through sin (I Cor 15:56-527; Eph 2:1-3; Rev 12:10)
      (1) It was not God that destroyed Satan, but the Seed the woman (Gen 3:l5).
      (2) Christ now has the keys of hell and death, and He may free men (Rev l:18).
   b. The fear of physical and eternal death is the greatest source of human bondage.
   c. The nature of men (the seed of Abraham) was required over the nature of angel
      (1) He became flesh and blood to save men but did not spare angels (II Pet 2:4).
      (2) We read that the angels desire to look into this great mystery (I Peter 1:12)
      (3) Concluding his arguments about the angels, Paul leaves Christ far superior.
      (4) Christ became the Seed of Abraham by race and prophecy (Ma 1:1; Gal 3:16)
5. The incarnation was necessary to fit Jesus Christ as Our Great High Priest (2:17-18)
   a. The best priests - mediators with the Deity - are those of similar nature (5:1-3).
   b. Being God and man, He is the greatest Priest (4:12-15; I Timothy 2:5; Job 9:33).
   c. Because Jesus suffered many temptations, He is able to succour others that do.
      (1) **Succour**. To help, assist, aid (a person, etc.). To relieve or remedy.
      (2) He was tempted in all points like as we are, yet without any sin (Heb 4:15).
         (a) Temptation to sin includes both internal lust and external opportunity.
         (b) God tempts men only by providing opportunity (James 1:13; Gen 22:1).
         (c) Jesus was a Man; therefore He suffered all the temptations of men.
         (d) However, He was without the evil heart of man (Jer 17:9; Mk 7:21-23).
      (3) Jesus was tempted by His afflictions (Matt 4:2; 26:38-39; Luke 9:58; 22:28).
      (4) Jesus was tempted by the relations He had (Ps 55:12-14; Mk 14:50; Jn 16:32).
      (5) Jesus was tempted by Satan (Matt 4:1; John 14:30; Rev 12:4).
      (6) Jesus was tempted by opportunities to sin (Matt 22:17; 26:53).
      (7) Jesus was tempted by Divine desertion (II Chron 32:31; Matt 27:46).
   d. He is qualified to know and remember our frame and show pity (Ps 103:13-14).
   e. Therefore we should have boldness to go to Him for help in time of need (4:16).

IV. **CHAPTER #3**: Jesus Christ Is Superior to Moses and Israel Is An Example of Rebellion.
   A. Jesus Christ is superior to Moses and is worthy of our careful consideration (3:1-6).
      1. Observe how this chapter begins with a conclusion from the things already taught.
         a. **Wherefore**. Introducing a clause expressing a consequence or inference from what has just been stated: On which account; for which; reason; and therefore.
         b. We are concluding that Jesus Christ in both natures is worthy of all acceptation.
         c. Take heed to Paul's instruction for consideration of these things by the brethren.
            (1) **Consider**. To contemplate mentally, fix the mind upon; to meditate or reflection, think over, bestow attentive thought upon, give heed to, take note of.
            (2) God emphasizes it (Deu 4:39; I Sam 12:24; Job 37:14; Ps 8:3; 48:13; 50:22; 64:9; 143:5; Pr 6:6; Eccl 7:13-14; Is 5:11-16; Hag 1:5,7; II Tim 2:7; Heb l2:3).

2. Paul acknowledges the salvation of his readers by "holy brethren" and "partakers . ."
   a. Holiness, or sanctification, is eternal (Ephesians 1:3-4), legal (Hebrews 10:10-14), vital (Ephesians 4:24), practical (I Thessalonians 4:3), and final (I Thess 5:23).
   b. Our calling is appointment to eternal glory (I Thes 2:12; I Tim 6:12; I Pet 5:10).
   c. This point becomes quite important as we study certain warnings (3:12; 10:26-27).
3. At this stage of the argument, Jesus must be considered as Apostle and High Priest.
   a. Apostles are messengers like prophets, and Jesus is greater than prophets (1:1-3).
      (1) Jesus is more the Apostle of the Jews than of us (Matt 15:24; Romans 15:8).
      (2) The Jews knew the message, but the Messenger was important also (Jn 1:17).
      (3) Peter described Jesus as the Shepherd and Bishop of our souls (I Peter 2:25).
   b. Priests cannot be angels (2:16; 5:1-2), and Jesus is the greatest Priest (1:4 - 2:I8).
      (1) Paul introduced Hebrew's great theme - Christ's priesthood - in chapter two.
      (2) The Jews knew the value of a priest better than most (Job 9:33; I Tim 2:5).
4. Paul compares Jesus and Moses as both having the same reputation of faithfulness.
   a. Moses faithfully served God (Nu 12:7; Heb 11:23-29), and so did Jesus (John 8:29).
   b. "His house" is the house of God - the Church (Ephesians 2:11-22; I Timothy 3:15).
5. Jesus compares favorably to Moses because He is the Creator and Son of "His house.
   a. Peter attempted giving equal glory to Jesus and Moses (Ma 17:1-6; II Pe 1:16-18
   b. God used prophets and apostles, but Jesus is the chief corner stone (Eph 2:20).
      (1) God uses builders to assist Him, but they are nothing (I Corinthians 3:5-11).
      (2) They who labor to build cannot do anything without God's help (Psalm 127:1)
      (3) Angels are servants of the Son (1:7), so are prophets and apostles (Lu 17:10).
      (4) Moses was a servant IN God's house, but Christ is a Son OVER God's house.
   c. Abram, Jacob, or Moses had sons, but God made nations (Ge 12:2; 46:3; Ex 32:10).
   d. Moses' true faithfulness was just a figure of Christ's (Deu 18:15; Acts 3:19-26).
   e. Sons receive houses by inheritance (Pr 19:1-4), and so did Christ (He 1:4 cp 1:14).
6. Evidence and hope of Christ's house is faithful and joyful perseverance to the end.
   a. This text teaches evidence, not conditions: it uses "are," not "shall become."
   b. Continuing is emphasized in Hebrews (2:1; 3:14; 4:1; 4:14; 10:23; 10:35-39; 12:15).
   c. It is also taught elsewhere (Ac 14:22; Ro 2:7; 11:22; Col 1:23; I Tim 2:15; 4:16).
   d. We cannot neglect joy and delight in the service of Cod? (Deu 28:47; Ps 37:3-4).

B. Israel provides an example and warning of judgment to those departing from God (3:7-19)
1. Observe how this natural break in Paul's argument also begins with a "wherefore."
   a. The argument takes up in verse twelve - the intervening verses are parenthetical
   b. The conclusion is based on the Person of Christ and the necessity of continuing.
2. Moses and Israel missing Canaan are a great example to us (Acts 7:37-44; Rom 15:4).
   a. Remember that these rebellious Hebrews were God's children (I Corinth 10:1-5).
      (1) They ate and drank of Christ (10:3-4 cp John 6:31-58; 6:30-35; Deu 32:15-20).
      (2) God chose (Deu 7:6-S), chastened (8:5), begat (14:1), and loved (33:1-3) them.
      (3) Saints (I Cor 1:2) can be carnal (I Cor 3:1-3), which is our warning (10:6,11).
   b. God had done great things for them, but they forgot their God (Deu 32:15-20).
   c. We must also guard against hardening our hearts against §what we have heard.
      (1) Do you harden your heart because of mercy (Ex 8:15; Ps 50:21-22; Ro 2:4-5)?
      (2) Do you harden your heart with some idol you worship (Eze 14:1-11; Phil 3:8)?
      (3) Do you harden your heart with "fools' gold" (Ps 69:22; Pr 1:32; Lu 12:16-21)?
      (4) You can harden your heart with any of the delusions that have been taught.
   d. God tempted them (Gen 22:3; II Ch 32:31) - they tempted Him (Ex 17:7; Nu 14:22)
   e. It is better to prove God's blessings than judgments (De 33:8; Mal 3:10; Ro 12:2).
   f. What is God grieved with in our generation? Are there sins we are subject to?

g. Israel as a nation was very hardhearted (Jer 7:21-28; Eze 3:4-9; Zech 7:8-14).
h. Once God swares against you, all hope is gone (II Ch 36:15-17; Pr 29:1; Re 2:21)

3. The "To day" of Hebrews (3:7,13,15; 4:7) is the time of Jesus Christ and His ministry
   a. Observe that Heb 3:13 requires many days in the limited time period "To day."
   b. It is the acceptable time and day of salvation that Paul taught (II Cor 6:1-2).
   c. Jesus Christ announced God's acceptable time (Is 61:1-3; Luke 4:16-21; 19:42-44).
   d. The Jews had limited time before God's judgment (Is 55:63 Pr 29:1; Ma 24:32-51).
   e. The ministry of Jesus Christ is the last opportunity (Matt 21:33-44; I John 2:18).
   f. Israel in the wilderness did not have forever to believe and obey (Num 14:40-45).
   g. It is synonymous with the "last days" (1:2), "world to come" (2:5).
4. New Testament saints must also guard against an evil heart departing from God.
   a. All evil comes from our hearts (Gen 6:5; 8:21; Pr 28:26; Jer 4:14; Mark 7:18-23).
   b. Backsliding in heart is what we must diligently oppose (Deu 29:19-20; Pr 14:14).
   c. While the evil heart is definitely in us (Jer 17:9), it can be controlled (Pr 4:23).
   d. When did you last pray for God to search and prove your§ heart (Ps 139:23-24)?
5. A solution for an evil and departing heart is frequent exhortation from others (3:13).
   a. Sin is deceitful; deceit means not seeing it ourselves; therefore we need others (Pr 11:14; 12:15; 15:22; 16:25; 18:17; 21:2; 24:6; Ec 4:9-12; Ro 15:14; Ja 5:19-20).
   b. We assemble and spend time together to provoke to godliness (Hebrews 10:23-25).
   c. Great men both take and give strength to others (I Sa 23:16; Job 4:3-4; Ro 1:12)
   d. Emphasize weak and uncomely members (Romans 15:1; I Cor 12:22-24; Gal 6:1).
6. Not all that came out of Egypt provoked God in spite of what modern versions state.
   a. Note the rhetorical questions forcing the Hebrews to draw their own conclusions.
   b. Joshua and Caleb did not provoke God in the wilderness, §and they saw Canaan.
   c. Even faithful Moses missed God's rest because of unbelief, at Meribah (Nu 20:12).

V. **CHAPTER #4**: Jesus Christ Is Superior to Joshua and Left Us a Rest As Our High Priest.

A. New Testament saints have a rest in the gospel that exceeds that of Canaan (4:1-11).
   1. Observe that this chapter draws a conclusion from chapter three with its "therefore"
      a. Israel in the wilderness is an example of a foolish choice against Cod (3:7-19)
      b. It was the sin of unbelief that kept Israel from realizing God's rest (3:18-19).
      c. Paul applies Psalm 95:7-11 and its warning to this New Testament time (3:7,13).
      d. "To day" (3:7,13,15) and "while" (3:13,15) emphasize the short time remaining.
      e. Once God swares against unbelievers, they cannot enter into His rest (3:11,18-19)
      f. God's judgment on those missing His rest is far more than just missing it (3:9,17).
      g. We face an equal temptation to depart from our God through unbelief (3:12-13).
      h. We are made partakers of rest in Christ through faith and perseverance (3:6, 14).
   2. These facts should create fear . . . IF . . . God has given us a promise of rest (4:1)
      a. Lest. May be substituted by "that" when occurring after verbs indicating fear.
      b. God asks us to hear His voice (3:15) and warns against our apostasy (3:12-13).
      c. Paul did not state or prove another rest in chapter three: he does here (4:2-9).
      d. Disbelief causes us to come short of gospel privileges, not eternal life in glory.
      e. The following verses must be read carefully and the inductive reasoning observed.
   3. Fear of ourselves is good (I Sam 2:30; Pro 14:16; 28:14; Rom 11:20-21; I Cor 10:12).
   4. The gospel, or the good news of God's rest, was preached for both them and us (4:2).
      a. a. We cannot think our situation differs from Israel's: we have an equivalent choice.
      b. b. They were not the only ones to hear the gospel of God: we have also heard it.
         (1) God preached Christ to Adam (Ge 3:l5), Abraham (Ga 3:8), Moses (De 18:15).
         (2) "Gospel" is a word meaning good news or glad tidings (Rom 10:15 cp Is 52:7).
         (3) God gave good news to Israel (Ex 3:8; De 6:10-12; 8:1-18; 11:10-15; 32:1-14).

(4) The Hebrews were blessed with the scriptures (Rom 2:17-19; 3:1-2; 9:4).

c. The gospel benefits believers (Rom 3:1-4; 9:6; 10:16; I Thes 2:13; Heb 3:16; 11:6).

d. Faith in the gospel brings knowledge of God (Rom 10:1-4; I Cor 1:21), assurance (I John 5:13), duties (Acts 10:6), fellowship (I John 1:3-4), warnings of judgment (Acts 2:40), hope and peace (Ma 11:28-30; I Cor 15:19), and blessing (Ma 10:39).

e. Faith is the gift of God (I John 5:4); but we may have little faith (Matt 16:8; Luke 17:5), have faith without works (James 2:19), have faith that works (Gal 5:6); have our faith overthrown (II Tim 2:18), and add to our faith (II Pet 1:5).

5. Saints in the New Testament enter into rest by faith according to God's words (4:3).
   a. Our rest is proven by the sense of Psalm 95:7-11. As. For the reason specified.
      (1) Its sense is, "As I have sworn in my wrath, if they shall enter into my rest."
      (2) "If" states, "To day IF ye will hear his voice, harden not your hearts .... "
      (3) Paul, by the Spirit, interprets a positive condition from a negative condition.
      (4) If unbelief keeps one from God's rest, then belief will bring entry into rest.
   b. The rest is God's rest ~ "my rest" - a rest ordained by God for His people (3:11).
      (1) God began resting after creation, but His offer was made much later (4:4,5).
      (2) Paul proves from scripture God began resting after six days (4:51 cp Gen 2:2).
      (3) God gave the Sabbath day for a rest to Israel (Ge 2:3; Ex 23:12; Mark 2:27).
   c. Rest is proven subtilely here by the timing of Ps 95:7-11 relative to creation.
6. There is a rest after creation, but Israel missed that rest duel to their unbelief (4:6).
   a. "Therefore" concludes that the rest will definitely be used by some believers.
   b. This conclusion rests its weight on God's conditional offer of rest - "if" (4:3,5).
   c. Most of Israel's first generation did not believe and missed God's rest (3:16).
   d. Since the first generation missed His rest, does the offer apply to their children?
7. Paul further argues that God's promise of rest was made by David in his time (4:7).
   a. The conditional offer of rest is for a limited time by "to day" (Heb 3:7, 13, 15).
   b. Since the offer of rest was made by David, then it refers to a "day" after David.
   c. Paul adds "after so long a time" to compare David's time to Moses and Joshua.
8. Since David's offer came later, Joshua and his generation didn't fulfill this rest (4:8).
   a. "Jesus" is the Greek translation of the Hebrew name "Joshua." Compare Ac 7:45.
      (1) Consider Isaiah - Esaias, Elijah - Elias, Elisha - Eliseus, Hosea - Osee, etc.
      (2) The English name "John" is "Juan" in Spanish, so the change is not unusual.
      (3) The Hebrew name of God's Son was Joshua - Jehovah is salvation (Mat 1:21).
      (4) Consider Jehoshua (Numbers 13:16). **Jeho** is Jehovah, and **shua** is salvation.
   b. Canaan was a rest offered conditionally to Israel by God (Deu 12:9; Josh 1:15).
   c. Joshua and Canaan did not fulfill God's rest, since Psalm 95 was 500 years later.
9. Given these various but related facts, we conclude that God; has left us a rest (4:9).
   a. "Therefore" draws a conclusion from the inductive reasoning Paul has used here.
   b. The Jews knew full Well there were no other solutions for David's offer of rest.
   c. The rest must be for God's people, since God began His rest long before (4:3-4).
   d. The rest remaining after creation and Canaan is the "world to come" of Christ.
      (1) Christ provides rest from working for righteousness before God (Rom 10:1-5).
      (2) Christ provides rest from the spirit of bondage and fear (Rom 8:15; Heb 2:15).
      (3) Christ provides rest from ceremonial bondage (Gal 4:9-11; Col 2:16-17; Heb 9:10)
      (4) Christ provides rest from change and uncertainty (4:11; 12:27-28; Matt 28:20)
      (5) Christ provides rest from ourselves and others (Isaiah 11:1-10; Titus 3:3).
10. Based on the definition of rest, God's people may cease from their own works (4:10).
   a. Again, the rest under consider is God's rest for His people (3:11, 18; 4:1, 3, 5).
   b. God's rest was defined as His ceasing from His works, so; it is with us (4:3-4).
   c. The gospel of Christ calls on us to rest from our works (Isaiah 11:10; 28:12; Matt 11:28~30; Romans 4:1-8; 10:1-5; 11:6; Galatians 2:16; Eph 2:8-9; Tit 3:5)

11. Since we may conclude we have a rest as did Israel, let us work to enter it (4:11).
    a. "Therefore" connects the arguments from 3:7 to this point as to our obligation.
    b. While our objective is his rest, it does take diligent effort to achieve that rest.
        (1) Diligent effort is necessary to make calling and election sure (II Pe 1:8-12).
        (2) Christ's kingdom requires striving and violence to enter (Ma 11:12; Lu 13:24).
        (3) Following Christ brings pain and opposition (Ma 16:24; Ac 14:22; II Tim 3:12).
    a. If we fail this offer of rest, we are just like Israel's rebellious generation.
        (1) Israel s history is an example of everything we should not do (I Cor 10:6-11).
        (2) God delivered Israel and offered to bless them. Has He done any less for us?
        (3) Disbelief will cause us to come short of His rest, thus missing the benefits.
    b. The entire lesson is of losing gospel privileges not losing eternal life in glory.

B. Jesus Christ in His dual natures is a High Priest that should provoke service (4:12-16).
1. In His divine nature He is the Word of God, thus most fit to be a Priest (4:12-13).
    a. The Word of God under consideration is God the Word, not the scriptures (4:12).
        (1) The Second Person in the Godhead is the Word (Jn 1:1-3; I Jn 5:7; Re 19:13)
        (2) The context is Jesus Christ, not the inspiration of scripture (3:6,14 cp 4:14).
        (3) The Word of quick - or alive (De 32:40; I Tim 12:17; 6:16; Re 1:17-18)
        (4) Word of God is powerful (Psalm 89:19; Is 9:6; Matt 28:18; Eph 1:20-23).
        (5) Word of God is a sharp divider (Rev 1:16; Psalm 139:14-17; l Thes 5:23).
        (6) Word of God is a discerner (I Chr 28:9; Jer 17:10; Jn 2:24-25; Rev 2:23)
    a. All of creation is under the watchful eye of its Creator, Who is a priest (4:13).
        (1) Note carefully the personal pronouns further proving the living Word of God.
        (2) All things are naked before God's omniscience (I Samuel I6:7; II Chron 15:9; Job 26:6; 34:21-22; Pr 5:21; 15:3,11; Jer 16:17; 23:24; 32:19; I Cor 4:5).
        (3) God providentially sees all events (Ma 10:29~31; Lu 12:6-7,22-30; Phil 4:6-7).
    c. Paul argues here that Jesus is fully aware of any disbelief hidden in our hearts.
2. In His human nature He is Jesus the Son of God and a most fit High Priest (14:14-15).
    a. "Seeing then" is equivalent to "therefore": it draws a conclusion (Il Pet 3:11).
        (1) Jesus the Son of God is at God's right hand (Mk l6:1,9; Ep 1:20-23; I Pe 3:22)
        (2) His office in heaven is that of intercessor (Is 53:12; Ro 5:10; 8:34; Heb 9:24).
        (3) If Jesus is the Word of God, He is a great Priest; and we owe Him loyalty.
    a. A further proof for His priesthood is His understanding human nature (4:15).
        (1) Review Heb 2:17-18 and the comments made there of Christ's temptations.
        (2) Priests are chosen from men to be able to relate to their infirmities (5:1-2).
    b. Jesus is on a throne (1:3,8,13; 4:14), but His is a throne of grace (4:15-15).
        (1) 'Therefore" concludes the grace of Christ due to His human temptations.
        (2) "The throne" is more than prayer - it is everything of Christ (Heb 13:13).
        (3) "The throne of grace" subtlety fulfills the "mercy seat? (Ex 25:17-22; Le 16).
        (4) Jesus Christ the great High Priest has opened up access to God (Heb 9:6-10).
        (5) With Jesus the Son of God as our Priest, we have our petitions (Jn 16:23-27)
        (6) Jesus Christ is so great a High Priest, we should come boldly (Heb 10:19-25).
3. We should not depart from the living God, since (1) God has left us a promised rest, the Word of God knows our hearts, and (3) Jesus understands our infirmities.

VI. **CHAPTER 5**: Jesus Christ Is Superior to the Levitical Priesthood and Demands Our Study.
A. Jesus Christ fills and exceeds the requirements for an effective priest with God (5:1-10).
1. Paul's discussion of Christ's priesthood began at 4:12 and continues up to 10:39.
2. Consider the heavy importance placed on priestly intercession in the Old Testament.
    a. Before the Law, men assumed priestly duties directly (Gen 4:3-5; 8:20-22; Job 1:5

b. Melchizedec was directly appointed priest of God before Aaron (Gen 14:18-20).
(1) He was King of Salem - a short name for Jerusalem (Gen 14:18 cp Ps 76:2).
(a) Jerusalem existed long before David by scripture and history (Joshua 10:1).
(b) It had a king, as Adoni-zedek, when Joshua divided the land of Canaan.
(c) Jerusalem is easily on Abraham's route from Damascus back to Hebron.
(d) Consider how Beersheba is shortened to Sheba by the Spirit (Joshua 19:2)
(2) Abraham - the father of the Hebrews - paid tithes to Melchisedec the priest
c. Pagan nations of antiquity understood the need of priests (Gen 47:22; I Sam 6:2)
d. Priests ministered in Israel before God chose Levi and Aaron (Exodus 19:22,24).
e. The priests instructed the people regarding God (Lev 10:11; Deu 33:10; Mai 2:7)
f. The high priest once a year made atonement for the entire nation (Leviticus 16).
g. Aaron interceded and saved the people from immediate judgment (Num l6:46-48).
h. The priests were able to obtain God's will by Urim and Thummim (Numbers 27:21).
i. Consider the Hebrews' obvious love of the Levitical priesthood under the 0.T.

3. A priest must be able to sympathize with the ignorance and weakness of men (5:1-3)
a. "For" at the beginning of this chapter refers us back to the end of chapter four
(1) Jesus is a Divine Priest able to see and discern our very hearts (4:12-l3).
(2) Jesus is a Priest that is now in the presence of God on our behalf (4:14).
(3) Jesus is a Priest that can be touched with the pain of our infirmities (4:15).
(4) Jesus is a Priest that fully warrants our bold confidence and trust (4:16).
b. A priest is a man who makes intercession FOR men TO God regarding their sins.
(1) Because he is a man, he can have compassion on the ignorant and rebellious.
(2) Job fully understood the duties a priest has with man and God (Job 9:32-33).
(3) As a sinner, he must also offer for himself (Lev 4:3; 9:7; 16:6; Heb 7:27; 9:7).
c. Jesus Christ fills and exceeds this requirement for a compassionate priest.
(1) It behooved Him to be made like His brethren to be at merciful priest (2:17).
(2) Because He suffered temptation, He can succour us in our temptations (2:18).
(3) Though Jesus is the Word of God (4:12-13), He can still be touched (4:15).
(4) Since He is the Word of God, He is a great High Priest (4:14 cp I Tim 2:5).

4. A priest is called only by God to His office, not by men or his own choice (5:4-6).
a. God called select men to the office of priest under the law: He did not call all
(1) Aaron and his sons were called (Ex 28:1-3; Num 3:1-3; 17:1-11; I Chr 23:l3).
(2) The Levites and any others were prohibited from being priests (Num 18:1-7).
(3) Attempts by others were severely judged (Numbers 16:1-40; II Chr 26:16-21).
b. It is good to briefly consider a few elements of the proper call to the ministry.
(1) The desire of the office and work of a bishop is good (I Cor 12:31; I Tim 3:1)
(2) Desire is not enough (Nu 16:28; I Tim 3:2-7; I Co 9:16-17; Ac 7:46-47; Heb 5:5).
(3) God's call in the New Testament excludes dreams, visions, voices, or feelings.
(4) God's call is His appointment by ability (I Cor 7:17-24 cp Ex 31:1-6; 36:1-2).
(a) The call is God's appointment (Heb 3:1-2 cp 5:4; Rom 1:1 cp Il Tim 1:1).
(b) Vocational calling includes abilities to improve and desire to apply.
(c) Ordination of a minister is simply the formal ratification of this call.
(5) Ministers are the only ones qualified and authorized to call (Titus 1:5).
(6) Hebrews 5:4 is one of the most exhaustive short statements in all scripture.
c. c. Jesus was called of God to be an High Priest in agreement with this standard.
(1) Psalm 110:4 is as true of Jesus Christ as is Psalm 2:7. He is Son and Priest
(2) God spoke this call in both cases and is the Source Christ's Priesthood.
(3) Jesus did not glorify Himself (Ma 26:39; John 6:38; 7:18; 17:1-5; Phil 2:5-11).

5. A priest's work involves strong intercession with persuasive appeal to God (5:7-10).
   a. The Hebrews naturally wondered about Christ's efficacy with God (Matt 27:45).
   b. Jesus prayed earnestly in Gethsemane, and God sent an angel (Luke 22:42-44).
      (1) This description is limited to the days of His flesh - before glorification.
      (2) He prayed that God in wisdom would find another alternative (Mark 14:32-36)
      (3) Was Paul heard when he prayed thrice for deliverance (II Cor 12:8)? Yes!
      (4) Submissive in obedience, He found sufficient grace from God to suffer death.
      (5) Even in the prophesies of the crucifixion, God heard Jesus (Psalm 22:22-25).
   c. Jesus Christ the Son gives a perfect example of obedience (John 6:38; Phil 2:3).
      (1) Our struggles with sin and opposition do not approach Christ's (Heb 12:1-4).
      (2) He gives a great example of obedience regardless of feelings (I Pet 2:18-24).
      (3) Though we are sons, yet we learn perfection through suffering (James 1:2-4).
   d. By His death He perfected the gift and intercession of eternal life (Heb 2:9-10).
   e. Our obedience is the evidence of salvation, not the condition for it (Rom 5:l9).
      (1) Remember Paul's purpose: to persuade the Hebrews to continue in obedience
      (2) Consider John's similar appeal to seven churches (Rev 2:7,11,17,26; 3:5,12,21).
      (3) If salvation is by obedience, then (1) grace is by works and (2) how much?
6. Jesus is surely a priest, and a great One; but His call is after that of Melchisedec.

B. New Testament saints are expected to study and learn the meat of the gospel (5:11-14).
   1. Paul interrupts his argument of Christ's priesthood to criticize their ignorance (5:11).
      a. He leaves his main line of reasoning until he reaches chapter seven (6:20 cp 7:1).
      b. His interruption here for a rebuke of their slothfulness enhances his argument.
      c. The "whom" that Paul desires to explore more deeply is Christ, not Meichisedec.
      d. He has presented Jesus simply so far - Deity, Sonship, humanity, priesthood, etc.
      e. He desires to go further but fears doing so due to their ignorance (I Cor 3:1-2).
      f. He will go deeper very shortly, and Peter will acknowledge it (6:1-3; II Pet 3:15).
      g. The gospel of Christ is simple (II Cor 11:3) to those with understanding (Pr 3:9).
      h. If Christ's gospel sounds complex, look out (II Co 1:12-14; I Co 2:1-5; Col 2:8,18).
   2. Viewing their spiritual age, he expects teachers, not students; men, not babes (5:12).
      a. Paul introduces Christian maturity - New Testament saints are expected to grow.
      b. Time is a sufficient factor to justify growth (Proverbs 4:7 cp Ephesians 5:16).
      c. Frustration by God and His ministers at immaturity is not rare (Numbers 11:10-15; 14:11-12; Pr 1:22; Mat 16:6-11; 17:17; Luk 24:25; John 16:12; I Cor 3:1-3; 14:20).
      d. The gospel is to bring growth (Job 17:8-10; Pro 4:18; Hosea 6:1-3; I Cor 13:11; Eph 4:11-16; Phil 1:9-11; 2:12-16; Heb 12:11-17; I Pet 2:1-3; II Pet 1:5-9; 3:18).
      e. Saints ought to be trees of life, not herbicide (Pro 11:30; Dan 12:3; James 5:20).
      f. Men teach wives and children, old women young women, and anyone the hopeful.
      g. Immaturity is identified as the need for basic, elementary, repetitious instruction.
      h. Maturity requires the use of God-given means (Ps 1:1-3; Pr 13:1; 23:23; Ma 5:24).
   3. Spiritual growth is made difficult by carnality (I Corinthians 3:1-3), pride (Ps 10:4), stubbornness (II Pet 3:5), evil communications (I Cor 15:33; II Tim 3:7; 4:3-4), a little error (Gal 5:9), lack of study (I Tim 4:7-8,16; II Tim 2:15), and etc.
   4. The first principles are what Paul presents thus far in the book of Hebrews (5:13).
      a. Doctrine and knowledge are available to those that have been weaned (Is 28:9).
      b. Bible doctrine may range from Christ's Deity to the fulfillment of O.T. types,
      c. Bible practice may range from repentance from dead worlds to applying the law.
      d. These two levels are like milk (baby formula) and strong meat (Italian sausage).

5. The deeper principles of scripture are for the mature Christian with exercise (5:14).
   a. Knowledge and judgment lead us to approve more excellent things (Phil 1:9-11).
   b. Appetite for food shows health, and desire for scripture shows health (Job 23:12).
   c. Maturity is defined as improved discernment of good and evil through experience.
      (1) God considers those under twenty as ignorant of good and evil (Deu 1:39).
      (2) Age, or experience, is important in discernment (Job 32:6-7; Pr 1:1-4; 20:29).
      (3) Consider the senses of tuners, tasters, coin graders, quality control checkers.
   d. Spiritual maturity is improved through repeated application of scripture to life.

VII. **CHAPTER 6**: Growth and Fruit Are Necessary Evidence for Sure Hope of God's Promises.

A. Chapter six continues Paul's interruption in teaching of Christ's priesthood (5:10 cp 7:1).
   1. Chapter six is crucial - it provides the critical turning point for each Hebrew reader
      a. If the first five chapters have not convinced you, then sure judgment is at hand.
      b. If the first five chapters have convinced you, then fuller instruction is coming.
   2. Simplicity has been very evident thus far, but chapter six requires deeper thinking.

B. Despite their spiritual immaturity, Paul plans to advance in his defense of Christ (6:1-3).
   1. As so often in Hebrews, the chapter opens with a deduction from earlier teaching.
      a. "Therefore" draws a conclusion from the rebuking interruption just made (5:11-14)
      b. Paul concludes (1) he is finished with first principles and (2) they need the meat.
   2. "First principles" are necessary but should soon be replaced with higher instruction.
      a. Principles of knowledge provide a foundation, but a building requires much more.
      b. Men that are infatuated with or always teaching first principles are simply babes
      c. "Perfection" as used here by Paul has the sense of maturity or full age (5:14).
      d. Consider Paul's ministerial goal of making the saints "perfect" (Eph 4:12; Col 1:28).
      e. Consider Christ's order of teaching, baptism, and further teaching (Mat 28:19-20).
      f. There is a time to teach and a time not to teach - "leaving" the principles.
   3. The principles he leaves are Christ‘s Deity, Sonship, Incarnation, Exaltation; the prophets, the angels, Moses, Israel, Joshua, God's rest, Christ‘s priesthood, etc.
   4. He mentions six other "first principles" to illustrate other foundational doctrines.
      a. Repentance from dead works: Ma 3:2; 4:17; Mk 6:l2; Ac 2:38; 17:30; 26:20; Ga 2:16.
      b. Faith toward God: Acts 20:21; Mk 1215; 16:16; Jn 20:31; Ac 8:37; 10:43; 16:31.
      c. Baptisms: of Moses - I Cor 10:2; Ex 14:31; of John - Matt 3:14; Luke 20:4; Acts 18:25; of the Spirit (Matt 3:11; John 1:33; Acts 1:5; 11:16; of fire - Mal 4:1; Matt 3:10-12; Luke 12:49; of suffering - Matt 20:22-23; Luke 12:50; of Christ - Matt 28:18-20; John 4:2; Rom 6:3-5; I Pet 3:21.
      d. Laying on of hands: Mk 16:18; Ac 6:6; 8:17; 13:3; 19:6; 28:8; I Ti 4:14; II Ti 1:6.
      e. Resurrection of the dead: Acts 4:2; 17:18,32; 24:14-15; 26:6-8; l Cor 15:11-19.
      f. Eternal judgment: Ecc 12:14; Ma 25:31; Ac 17:31; 24:26; II Cor 5:10; Jude 1:14-15
   5. His intent to go on is subordinate to God’s will (Pro 27:1; l Cor 16:7; James 4:l5).
   6. Proper teaching aims for deeper knowledge of all things and emphasizes the effect.

C. Greater obligation requires irremediable and imminent judgment for apostasy (6:4-8).
   1. "For" connects the lesson of 6:4-5 with the plain rebuke already given (5:11 - 5:3).
      a. A fundamental principle of scripture is burden of privilege (Pr 29:1; Lu 12:47-48)
      b. Paul creates an impossible situation of recovering those that fall from Christ.
      c. There is no reason to learn first principles again for either growth or apostasy.
      d. Diligently consider the overall context of the book and the immediate context.
         (1) The overall context is exhortation for believing Jews to hold fast in Christ.
         (2) The immediate context is rebuke for lack of growth in knowledge of Christ.
         (3) The intermediate context compares blessing and curse land faithful patience.

(4) Practical, not eternal or legal or vital or final, salvation is the issue.
(5) Paul already granted that these Hebrews were God's elect by calling (3:1).

e. Note the following verses (7-8) that describe God's blessing or curse upon ground.

f. We cannot allow a contradiction or private interpretations we know preservation (Psalm 37:23-24; Matthew 1:21; John 6:38-39; 10:26-29; 17:2; Romans 5:9-10; I Thessalonians 5:23-24; ll Timothy 4218; Hebrews 7:25; 10:14).

2. There are four basic interpretations and applications made of this difficult passage.

a. This text is easily one of the most difficult and confusing in the New Testament.

b. "Free-willers" assume true professors that lose their salvation through apostasy.
(1) They use it to deny the saints' preservation and the believers' security.
(2) Objection: It proves far more than they desire - there is no recovery here.
(3) Objection: Many do fall from the truth and are recovered (Ga 4:19; Re 2:5).
(4) Objection: It blatantly denies security in Christ (Psa 89:28-37; Rom 8:28-39).
(5) Objection: It misses the division necessary in "falling"§(Rev 2:5 cp Jude 24).
(6) Objection: It ignores the difference God made in the soil of the context.
(7) We fight "easy-believism" by rightly dividing the phases of salvation (Ja 2:19)

c. "Calvinists" assume false professors here that had an external relationship to the gospel but forever lose the opportunity to believe it sincerely by their apostasy.
(1) They use it to defend the doctrine of Perseverance of the Saints by avoiding
(2) Many change the scriptures to remove the possibility of "if they shall fall."
(3) Objection: The five characteristics of these professors prove too much.
(4) Objection. Paul and Peter knew "tasting" to be complete (He 2:9; I Pet 2:3)
(5) Objection. It is impossible for reprobates to crucify, Christ "afresh."
(6) Objection: How does the behavior of reprobates exhort a saint to obedience'
(7) Objection. If they are false professors, from what then do they fall?
(8) Objection: Since the case is hypothetical, what happens if they do not fall?
(9) Objection' What is renew again to repentance, if they did not first repent?
(10) Objection: How do reprobates shame Christ, since they never had Christ?
(11) Objection° The context contrasts patience and faith by true professors (6:9).
(12) Objection: Calvinists deny salvation to unbelievers, so the warning is weak.

d. "Unconditionalists" assume true professors and a hypothetical legal or vital case.
(1) To avoid the passage's Arminian force, legal or vital salvation is entered.
(2) Objection- The context does not justify a legal or vital salvation comparison
(3) Objection: "Though we thus speak" requires contextual criticism not comfort,
(4) Objection. What is the purpose or force of an impossible hypothetical case?
(5) Objection: Paul is defending teaching, not excusing a lack of it by grace.
(6) Objection: "To themselves" requires a practical application not a legal one.

3. The proper application of this passage requires review of the Jewish situation.

a. We first need consider the five-fold description of their spiritual condition.
(1) They were enlightened (John 1:4; II Cor 4:1-4; Ephesians 1:18; Heb 10:32).
(2) They tasted of the heavenly gift (Ac 2:38; Rom 6:23; 8:28-39; Ep 1:3-4; 2:8).
(3) They were partakers of the Holy Ghost (Jn 7:39; Rom 8:9,14; Galatians 4:6).
(4) They tasted the good word of God (John 8:43,47; I Cor 2:13-16; I Thes 2:13).
(5) They tasted the powers of the world to come (He 2:4-5; Matt 13:17; Mk 9:1).
(6) This description and the context require us to assume true regenerate saints.

b. We then need consider the great warning Paul makes regarding Jewish apostasy.
(1) God has spoken to us by His Son instead of by the prophets (He 1:1-3; 2:1-4).
(2) As the Law brought great obligation, Christ brings irremediable fear (2:1-3).
(3) God offered Israel rest, but He then swore in wrath against them (3:7-19).
(4) The Hebrews had a limited period of time called "To Day" (3:7,13,15; 4:7).

(5) They were to diligently pursue the gospel lest God swear against them (4:11).
(6) See his irremediable and imminent warnings (10:26-31,38-39; 12:15-17,25-29).

c. Let us remember the principle of responsibility (Pr 29:1; Lu 12:47-48; John 15:6).
d. Let us also consider the warnings of Jesus Christ to the Jews of His generation.
(1) Rejection of Jesus Christ by Israel was irremediable (Matthew 3:7-12; 12:45; 21:33-44; 22:1-7; 23:34-36; 24:12-13; Luke 19:41-44; 21:20-24).
(2) Judgment for rejection was imminent (Matthew 12:45; 16:28; 23:36; 24:32-34).
e. Let us further consider the warnings of prophets and apostles (Deu 18:15-19; II Chron 36:12-21; Mal 3:1-5; 12:1-6; Acts 2:16-21,40; 3:19-26; 13:38-41; 18:6; 28:23-28; Romans 11:17-22; I Thess 2:14-16; James 5:1-9; II Peter 2:20-22).

4. The lesson is simple: If the believing Hebrews who had received gospel blessings and privileges fell away to Judaism, their practical recovery from judgment was impossible due to the seriousness and timing of their crime.
a. The salvation of 6:9 is practical salvation from judgment (Compare Ac 2:40).
b. This solution fits the overall message of Christ and the apostles to the Jews.
c. This solution fits the overall context of Paul‘s persuasion against apostasy.
d. This solution fits the immediate context of Paul's rebuke for slothfulness.
e. This solution places a most excellent and severe warning land exhortation here.
f. This solution fits Paul's fear of their departing from God (3:12) and fall (4:11).
g. This solution fits Hebrews' wording (2:1-3; 4:1,11; 10:26-31,38-39; 12:15-17,25-29).
h. This solution satisfies the urgency and finality of "nigh unto cursing" (6:8).

5. The Hebrews were under far greater gospel duty than the Gentiles at this time.
a. When the Jews rejected Jesus Christ, Paul left them (Acts 18:6; 13:46; 28:28).
b. But he was sure of renewing Gentile apostates again to repentance (Gal 4:19).
c. The blinding of elect Jews is a great mystery of the gospel (Romans 11:25-28).

6. The presence or lack of growth and fruit shows God's position to the ground (6:7-8).
a. Ground and men are similar - fruit evidences God‘s blessing and thorns His curse.
b. Ground that brings forth thorns is rejected, nigh unto cursing, and to be burned.
(1) God rejects those that reject Him (II Kgs 17:20; Jer 7:29; Hos 4:6; Heb 12:17).
(2) God curses (swares against) His enemies (Ge 4:11-22; Deu 11:26-28; Heb 3:11,18).
(3) God will burn plants without fruit (Ma 3:10; 7:19; Jn 15:6; Heb 10:27; 12:29).
(4) Paul had similarly, though not identically, warned the Gentiles (I Cor 16:22).
c. God burned up the Hebrew nation for rejecting Christ (Malachi 4:1; Matt 22:7)
d. God will burn up the Gentiles that do not obey Christ's gospel (II Thess 1:7-10).

7. The practical burden upon Gentiles is proportionate to their privileges (Lu 12:47-48).

D. Persuasion of salvation needs the observable witness of patience and good works (6:9-12)
1. Paul takes some condemnation out of his warning by remembering their fine evidence
a. "Things" are either (l) thorns and briers or (2) rejection, cursing, and burning.
b. "Though we thus speak" contrasts their conduct to his warning of falling away.
c. The context (6:10) indicates Paul is referring to the evidence of their actions.

2. The simple conjunction "but" often makes delightful contrasts (Eph 2:4; Gal 1:15).
3. Paul is persuaded by their actions that they are giving evidence of true salvation.
a. Paul was persuaded regarding the eternal salvation of others (I Thess 1:2-4).
b. Peter pressed his readers to conduct that would prove election (II Pet 1:5-11).

4. The greatest evidence of both eternal and practical salvation is love that works.
a. By nature we are hateful beings (Tit 3:3), so love is evidence of a great change
(1) Hatred is of Satan (John 8:44; Rom 1:28-32; James 3:14-16; I John 3:11-13).
(2) He who has tried to love scripturally has found it to be most difficult.
b. Salvation is proved by abounding love (II Peter 1:5-11; I John 3:10-14; 4:7-12).
(1) Loving the brethren as God loved us will bring assurance (I John 3:16-19).

(2) Love is the measure of our maturity (John 13:34-35; Col 3:14; I John 4:12).

5. Observe that love is work (6:10). Paul elsewhere describes it as work (Gal 5:6).
   a. The devil has been successful in deceiving many into confusing love and feelings.
      (1) Love demands action regardless of feelings - it is commanded (Rom 12:19-21)
      (2) Love creates feelings with action ~ it is commanded (Rom 12:10; I Pet 1:22).
      (3) Love is a commandment - contrary feelings simply prove your own depravity.
   b. God chooses the objects for our love without consulting our feelings - parents, brethren, pastors, children, neighbors, enemies, relatives; etc.
   c. A quick review of fifteen marks of true love in I Cor 13:4-7 will convince you.
6. Ministering to the saints is a mark of true Christianity (Matt 28:20; Luke 19:8-9; Acts 2:44-45; 4:34-35; 9:36-39; 11:27-30; Rom 12:13; l5:25-27; I Corinthians 16:1-3; II Cor 8:1-l5; 9:1-I5; Philippians 4:15-18; I Tim 6:17-19; Heb 13:16).
7. Ministry to the saints is viewed by God as ministry to Himself. What an opportunity
   a. God will recognize such service (Matt 10:40-42; 25:34-40; Mark 9:41; John 13:20
   b. Therefore, it is important that we do all things the name of Christ (Col 3:17)
8. God remembers our good works, so there is no reason to become weary in well doing
   a. Cornelius gave much alms to the people, and God remembered (Acts 10:1-4,30-31
   b. Jesus had great knowledge of the churches of Asia (Re 32:2-3,9-10,13,19; 3:8-11).
   c. God's memory should encourage us (I Co 15:58; Ga 6:9; ll The 3:13; Heb 10:34-37).
9. We should use diligent effort to assure ourselves of salvation (II Peter 1:5-11).
10. Faith and patience are two plain requirements for obtaining the promises of God.
    a. Faith is confidence in God that acts regardless of sight (II Cor 5:7; Heb 11:1).
       (1) Abraham ignored what he could see (Ro 4:18-21) and could not see (He 11:8)
       (2) If God declares a fact or commands an action, we should do it "blindly."
    b. Patience includes waiting in hope (Rom 8:25) and enduring suffering (Rom 12:12)
       (1) We must quietly wait for God's promises (Ps 27:14; 37:7-9,34; Proverbs 20:22 Lamentations 3:22-36; Luke 21:19; Heb 10:36; James 5:7-9).
       (2) We must endure afflictions while waiting (Job 2:9-10; Psalm 119:75; Pr 24:10; II Cor 12:9-10; Phil 1:29-30; Heb 11:8-19; James 1:2-4; 5:10-11; I Pet 1:6-8).
    c. Consider Noah and 100 years, Abraham and twenty-five years, Moses and forty years, Joshua and Caleb and forty years, many Israelites and seventy years, etc.
11. A good hope of salvation requires (I) God's promise of it and (2) patient endurance.
    a. Paul exhorts to diligence here (6:9-12) and gives God's promise shortly (6:13-20).
    b. Abraham is the immediate example - the father of the Hebrews and most faithful

E. God's promises are sure and stedfast for the patient and faithful; to rest upon (6:13-20).
   1. God promised Abraham blessing and a great seed to bless all nations (Gen 22:15-I9).
      a. God had made promise earlier, but without an oath (Ge 12:1-4; 13:14-l7; 17:7-19)
      b. Due to God's greatness, He swares by Himself (Ex 32:l3; ls 45:23; Jer 22:5; 49:13)
      c. The promises to Abraham are in Christ (Micah 7:14-20; Luke 1:68-75; Ga 3:16,29)
      d. How many times did Christ's promises use the similar words "verily, verily"?
   2. God does not condemn swearing to end strife if the swearing is done righteously.
      a. Men swear by objects greater than themselves to make their word credible (6:16).
      b. Jesus and James spake against swearing very strongly (Matt 5:33-37; James 5:12).
      c. The Jehovah's Witnesses so pervert scripture that they 'Mill not swear in court.
      d. However, scripture is filled with swearing by precept and example (Gen 14:21-24; 31:53; Exodus 22:11; Leviticus 5:1; Deu 6:13; 10:l2O; Joshua 9:15-20; Psalm 95:11; II Chronicles 15:14; II Corinthians 1:23; Matt 26:59-64; Rev 10:6).
      e. Jesus and James were condemning the evil swearing of the Jews (Matt 23:16-22).
      f. Proper swearing requires the (l) proper religion - Hos 4:15; II Tim 2:19; (2) proper object - Deu 6:13; Ex 34:14; (3) proper occasion Eccl 9:2; Heb 6:16; and (4) proper action - Lev 19:12; Deu 23:21-23;

Ps 15:1,4; Eccl 5:4-6.

g. Key verses regarding swearing are Exodus 2O:7; Deu 28:58; and Jeremiah 4:2.

3. Eternal life and heaven is an inheritance granted by promise of God's counsel (Titus 1:2; 3:7; Ephesians 1:11-14; II Timothy 1:9; Hebrews 9:15; I Peter 1:3-5; 3:7).
   a. Our hope is heaven and eternal glory - the inheritance of spiritual Israel.
   b. The promise to Abraham is fulfilled by heaven (Acts 7:5 cp Heb 11:8-10,13-16).
   c. Abraham lived to see the glorious day of Jesus Christ by promise (John 8:52-58).
   d. Our hope of God's promise enters into the veil with Christ (6:20; 1:3; 4:14; 9:24)
4. The counsel of God is sovereign (Numbers 23:19; Psalm 33:10-11; Proverbs 19:21; Isaiah 14:24-27; 46:9-11; Jer 3:17-26; Acts 2:23; 4:28; Rom 11:29; Eph 1:1; Jas 1:17)
5. Consider the sweet comparison of God swearing in wrath and swearing us to hope.
6. The hope of the gospel provides an anchor for our tossing souls (Ephesians 4:14).
   a. Jesus is our Forerunner - we shall surely follow (I Cor 155:20-23; John 14:3).
   b. Jesus entered for us, and He is still there for us (Romans 4:25; 8:34; Heb 9:12).

VIII. **CHAPTER 7**: Jesus Christ Is Evidently Far Superior to the Levitical Priesthood.

A. This chapter returns us to the theme of Christ's priesthood Paul left in chapter five.
   1. There is a definite interruption for rebuke and warning from Hebrews 5:11 to 6:20.
      a. The interruption concludes by transitional reference to Christ's priesthood (6:20).
      b. Following the interrupting rebuke for ignorance, Paul will present stronger meat.
   2. His priesthood so far has been primarily an equivalent comparison to Levitical priests.
   3. The comparisons have thus far included (1) compassion on men due to humanity - Heb 2:10-18; 4:15 - 5:3; (2) a proper call - 5:4-6; and (3) intercessory success - 5:7-10.
   4. The priesthood of Jesus is a theme of Hebrews - no other epistle calls Jesus "priest.
      a. The two great elements of the Old Testament were the priesthood and the Law.
      b. Paul deals extensively in this book with the sacrificial aspects of salvation.

B. The resume of Melchisedec shows him with some unique qualifications for priest (7:1-3).
   1. Melchisedec was both King of righteousness and King of Salem (Jerusalem) - peace.
      a. "King of righteousness" is the interpretation of his Hebrew name: Malkiy-Tsedeq.
      b. "King of Salem" was his title as the ruler of Salem, or Jerusalem (Psalm 76:2).
      c. Melchisedec was King and priest, and so is Jesus Christ (I Tim 6:15; Heb 4:14).
      d. Jesus was King of Righteousness (Jer 23:5-6) and also King of Peace (Isaiah 9:6).
   1. How can Melchisedec properly be without mother, father, descent, beginning, or end?
      a. These descriptions refer to his priesthood. Observe "abideth a priest continually."
      b. God's revelation does not record a mother, father, family, beginning, or end.
      c. Genealogies were essential to priests under the law of Moses (Nehemiah 7:64).
      d. Jesus Christ in His Person is an eternal high priest from either past or future.
      e. Melchisedec, as a dark type, is here presented made like the Son. Compare 8:5.
   2. We may see indirectly in this section that tithes were given before Moses' law.
      a. Tithe. The tenth part of the annual produce of agriculture, etc., being a due or payment for the support of the priesthood, religious establishments, etc.
      b. Abraham and Jacob gave tithes before the law of Moses (Genesis 14:20; 23:22).
      c. If Moses' law required a tithe, "how much more" shall we give under the gospel?

C. The relationship of Melchisedec to Abraham shows the greatness of this priest (7:4-7).
   1. Abraham was a patriarchal priest in his own right, but Melchisedec was his priest.
      a. Note the altars he made and the offerings he offered (Ge 12:7-8; 13:4,18; 22:13).
      b. Note how God appeared to him and answered his prayers (Ge 17:1; 20:17; Ex 6:3)
      c. Yet Melchisedec led worship, blessed Abraham, blessed God, and received tithes.

2. Abraham not only gave tithes of all to Melchisedec but was also blessed by him.
   a. The Levitical commandment to receive tithes is a high honor of one's brethren.
   b. Abraham, who by the law received tithes in Levi, gave tithes to Melchisedec.
   c. Abraham had God's promises, but Melchisedec received tithes and blessed him.
   d. Blessings were a function of God's priests (Num 6:22-27) and prove superiority.
3. Observe that priests received their office - a reference to the call of the ministry.

D. The relationship of Melchisedec to Levi proves the superiority of the former (7:8-10).
1. The comparison has been Melchisedec to Abraham; now it shifts to Levi and Aaron.
2. Observe how Paul makes another subtle reference to the immortality of Melchisedec.
3. It is witnessed that Melchisedec liveth since God recorded no death (Cp Ps 110:4).
4. Levi, the father of the Levitical priesthood, paid tithes to Melchisedec in Abraham.
   a. If Levi paid tithes to Meichisedec, he is obviously greater than any high priest.
   b. God reckoned us all in Adam legally when he stood on trail in Eden (Rom 5:12).

E. The relationship of Melchisedec to the law proves the existence of a new law (7:11-14).
1. If the Levitical order were sufficient, God would not appoint a new order of priests.
2. Since the Levitical priesthood was by the law, another priest means another law.
3. Proof that the law has changed is that Christ's descent was from Judah not Levi.
4. Due to the taking of a priest from Judah, "it is evident" that the law has changed.
   a. Here we see the argument from silence: neither add nor detract from scripture.
   b. God did not condemn priests from Judah directly: He ordained them from Levi.
   c. Another example of this reasoning used by Jesus may be seen in Matthew 12:3-4.

F. The basis of Melchisedec's priesthood was far superior to that of Aaron's (7:15-19).
1. Due to Melchisedec's endless life, "it is yet far more evident" of change in the law.
2. The "carnal commandment" of the law refers to the nature of Old Testament religion.
   a. The law was physical, material, sensual, external, temporal, fleshly, and visible.
   b. Consider the uses of "carnal" in Rom 8:7-8; 15:27; I Cor 9:11; and Hebrews 9:10.
   c. The New Testament is spiritual, eternal, and internal. Consider John 41:23-24.
3. The repeated reference to Christ's eternal priesthood is found in the word "forever."
4. The commandment for the Levitical priesthood is disannulled due to its inferiority.
   a. While true of the entire temporary Law, it primarily refers to the priesthood.
   b. **Annul**. To put an end or stop to (a state of things); to abolish, cancel, do away with. To destroy the force or validity of; to declare invalid or of none effect.
   c. **Disannul**. To cancel and do away with; to make null and void, abolish, annul.
   d. **Dis**. Attached to annul, it is an intensive "out and out, utterly, exceedingly."
   e. Consider the use of this verb relative to the Promise and the Law (Gal 3:15,17).
5. The Law was weak and unprofitable because it could not make anything perfect.
   a. Paul here introduces more clearly a change that he will expand upon further.
   b. The Law was weak in its priests, sacrifices, requirements, promises, power, etc.
6. Christ makes men perfect, by which hope - of the gospel - we draw nigh unto God.
   a. The promise made to Abraham gave great hope through Jesus (He 6:13-20; Ga 3).
   b. The Law was designed to curb transgression and point out hope in Christ (Gal 3).

G. The inauguration of Melchisedec's priesthood was far superior to Aaron's (7:20-22).
1. The greater the authority involved in constituting an office, the greater the office.
2. The law put the priests into office simply by God's commandment (Exodus 40:1-16).
3. The call of Jesus to the priesthood of Melchisedec included God's oath (Ps 110:4).
   a. Remember the importance of swearing - it puts an end to strife (Hebrews 6:16).

b. God uses an oath to give greater assurance by two immutable things (He 6:17-18)

H. The perpetuity of Melchisedec's priesthood proves its superiority to Aaron's (7:23-25).
1. A priest or mediator that dies hurts intercession: his ability; and efforts are lost.
2. There were many priests due to the power of death (Ro 6:23; Num 4:3; I Chr 6:1-15)
3. Jesus Christ saves to the uttermost - more a description of time than of degree.
a. The basis or reason for salvation to the uttermost is in "seeing he ever liveth."
b. The power of an endless life is the basis for Christ's superior priesthood (7:16).
c. The call of Christ to the priesthood included this salvation in the word "forever.'
d. There is only one mediator between God and men, not a multitude (I Tim 2:5).
e. We must never forget or neglect the present life of Jesus (Romans 5:10; 8:34).

I. The impeccability of Melchisedec's priesthood is far superior to Aaron's (7:26-28).
1. The high priest that has been described thus far is most appropriate for our case.
a. **Become**. Agree or accord with; suit, befit, grace. Congruous, appropriate, fitting.
b. Consider other uses of this verb with the same sense in Titus 2:1 and Heb 2:10.
2. Jesus is a great high priest for He is HOLY (Acts 3:14; II Cor 5:21; I Peter 2:22).
3. Jesus is a great high priest for He is HARMLESS (Is 53:7; Matt 26:52-54; I Pet 2:23)
4. Jesus is a great high priest for He is UNDEFILED (Is 53:9; Like 23:22; Hebrews 4:15)
5. Jesus is a priest for He is SEPARATE FROM SINNERS (Lu 1:35; Ro 5:12; Re 5:1-10).
6. 6. Jesus is a priest for He is HIGHER THAN THE HEAVENS (Eph 1:20-23; Heb 4:14; 9:24)
7. Because His priesthood is so superior to that of Aaron, His work is also different.
a. He does not need to daily and continually offer sacrifices (Ex 29:38-42; Heb 10:1).
b. He does not need to offer sacrifices for his own sins (Leviticus l6; Heb 5:3; 9:7),
c. He offered one sacrifice one time for sins (Heb 9:12,26,28; 10:10,12,14; I Pe 3:18).
8. The law made sinners priests, but the oath of God made the Holy Son a great priest.
a. The law, and rightly so, maketh men priests that have infirmity (Hebrews 5:1-2).
(1) The priests by the law were subject to the infirmity of sin (Heb 5:3; 7:27).
(2) The priests by the law were subject to the infirmity of death (Heb 7:8,23).
a. The oath, which came 500 years after the law, made Jesus a holy priest forever.
(1) Jesus, victorious over death, is able to be a priest for evermore (Heb 7:24).
(2) Jesus, victorious over sin, is made a consecrated - holy - priest (Heb 7:26).
b. Jesus was called to be High Priest by the oath of God (Psalm 110:4; Heb 7:21).

IX. **CHAPTER 8**: The Priesthood of Christ Includes a New and Better Covenant for Israel.
A. The Priesthood of Jesus Christ may be summarized as far superior to Aaron's (8:1-5).
1. The book of Hebrews to this point has presented Jesus as the greatest High Priest.
a. "The sum" of things spoken is the same as "the bottom line" in common speech.
b. Such. Of the character, degree, or extent described in what has been stated.
c. Chapter seven in particular detailed Christ's superiority over any other priest.
d. Beyond previous evidence, Paul emphasizes Christ's (1) location and (2) ministry.
2. Christ's position at God's right hand in the heavens has been stated several times.
a. Jesus is greater than the prophets by sitting at God's right hand on high (1:3).
b. Jesus is greater than the angels by sitting at the right hand of God (1:13).
c. Jesus is introduced as a great high priest by passing into the heavens (4:15).
d. Jesus is greater than Aaron by being made higher than the heavens (7:26).
e. Paul argues this point regarding Christ again and elsewhere (10:12; 12:2; Col 3:1)
f. The majesty of Israel's God is important (I Chron 29:11; Psalm 104:1; 145:5,12).

3. He is a minister of the true sanctuary and tabernacle built by Almighty God Himself.
   a. The tent of Israel's worship was only a figure of God's house (Heb 9:11-12,23-24)
   b. The God of Israel does not dwell in temples made by men (Ac 7:40-50; 17:24-31).
   c. None but Jesus can truly enter the holiest of all in heaven (Revelation 5:1-10).
4. Since every high priest is ordained to offer sacrifices, Jesus must offer sacrifices.
   a. "For" concludes that a priestly ministry in a sanctuary must include sacrifices.
   b. We have already learned that priests are ordained to offer gifts for men (5:1-3).
   c. Paul introduces Christ's sacrifice but does not elaborate on it here (9:11-12).
   d. There has been no reference to Christ's blood yet, but there are many following.
5. The Law specifies the priests on earth, so Christ's ministry must be in heaven (8:4).
   a. "For" concludes why Christ's ministry must be in heaven in another sanctuary.
   b. If He were but an earthly priest, the Law would forbid Him being priest (7:14).
   c. Premillennialism and Catholicism, with their earthly priests, are both denied here.
   d. There is no contradiction between this verse and 7:12, if perspective is observed.
      (1) Hebrews 7:24 simply concludes a changed priesthood requires a change in law.
      (2) Hebrews 8:4 simply concludes His priesthood must function outside the law.
6. The earthly ministry of priests and a sanctuary was only a picture of heaven (8:5).
   d. a. There is no reality in Cid Testament religious service but an example of reality.
   e. b. God told Moses to follow His pattern (Ex 25:40; 26:3; 27:8; Num 8:4; Acts 7:44).
   f. c. Old Testament worship was figurative - see "example" (8:5), "shadow" (8:5; 10:1), "figure" (9:9,24; 11:19), "pattern" (8:5; 9:23), "similitude" (7:15), "signifying" (9:8).

B. Jesus has obtained a more excellent ministry by administering a better covenant (8:6-13).
1. It is important for us to remember definitions and synonyms relative to covenants.
   a. **Covenant**. A mutual agreement between two or more persons to do or refrain from doing certain acts; a compact, contract, bargain; sometimes, the undertaking, pledge, or promise of one of the parties.
   b. **Testament**. A formal declaration, usually in writing, of a person's wishes as to the disposal of his property after his death; a will.
   c. Scripture uses the term to describe mutual agreements (I Sa 20:11-17; Lu 22:3-6).
   d. Scripture uses the term to describe unconditional promises (Job 31:1; Jer 33:20).
   e. God uses "covenant" and "testament" as synonyms (Ex 2458 cp He 8:6 cp 9:15-20).
   f. Both words in scripture may simply mean an arrangement or dispensation of God.
2. Christ's more excellent ministry has been proven by comparison to Aaron (7:1 - 8:5).
   a. His more excellent ministry is also by the much better covenant He administers.
   b. The covenant He administers is much better because of its much better promises.
   c. New covenant promises are fleshly and obscure rather than spiritual and plain.
3. It is a clear fact that a better covenant means the first covenant was faulty (8:7).
   a. A new order of priests implies that the first order of priests were faulty (7:11).
   b. We may say, "If it works, don't fix it." Clearly, the old; covenant did not work.
   c. If it were all the Jews ignorantly believed, then God would not have changed it.
   d. It was faulty by design (Gal 3:21), by results (Rom 3:3), land by abuse (Rom 10:3)
4. Paul quotes Jeremiah's prophecy regarding God's making of a new covenant (8:8-12).
   a. The quotation is from Jeremiah 31:31-34 where great gospel prophecies are made
   b. The first covenant was faulty by Israel's inability to keep it (Rom 8:3; Ac 15:10)
   c. It is important to identify the prophetic perspective here as to covenant timing.
      (1) Observe the future tense verbs: "I will" (8:8); "I will" (8:10); "I will" (8:10); "I will" (8:10); "they "shall" (8:10); "they shall not" (8:11); "all shall" (8:11); "I will" (8:12); "will I" (8:12).
      (2) The event was future tense to Jeremiah who is here quoted, but not to Paul,
      (3) "The days come" are the days of John the Baptist and Jesus Christ (Matthew 26:28; Luke 1:67-75; 16:16; John 1:17; Acts 3:25-26; 1 Corinthians 11:25).

5. If Christ's covenant is called a "new" covenant, then Moses' covenant is old (8:13).
   a. By the definition of "new," a thing replaced must be relatively old in comparison
   b. If it is "old" (and decaying), then it is ready to vanish away. It is not permanent

C. It is absolutely essential to properly understand the relationship between the covenants.
   1. The EVERLASTING COVENANT is the first, primary, and saving covenant of God.
      a. David and Paul spoke of salvation by this covenant (II Samuel 23:5; Heb 13:20).
      b. God's eternal counsel determined the salvation of His elect (II Tim 1:9; Tit 1:2).
         (1) The Father chose the beneficiaries of this covenant (Eph 1:3-6; John 6:38-39)
         (2) The Son died the necessary substitutionary death (I Pet 1:2,20; Acts 2:23).
         (3) The Spirit applied Christ's death to the elect (Ephesians 5:26; Titus 3:5).
         (4) God's operations in this covenant are summarized (Rom 8:28-33; I Peter 1:2).
         (5) Heaven was prepared according to this covenant (Matthew 25:34; Eph 1:11).
         (6) God does not have acts in time that were not determined earlier (Ac 15:18).
      c. All who are saved are saved by this everlasting covenant (Rev 5:1-10; 7:9-10).
         (1) There is only one way to God - Jesus (John 14:6; Acts 4:12; I John 5:11-12).
         (2) The book of life is the main document (Rev 20:11-15 cp 13:8 cp I Pet 1:20).
         (3) Unconditional grace is true by seven proofs regardless of any dispensation.
         (4) The apostles and elders at Jerusalem understood such salvation (Ac 15:10-11).
         (5) Paul taught plainly all are saved by Christ's righteousness (Ro 3:21-26; 4:16).
      d. The other covenants - the old and new - reflect revelation and administration.
      e. It is helpful to distinguish three dispensations of God's dealings with men.
         (1) The clearest scripture describing the first dispensation is Romans 5:14.
         (2) The Patriarchal Period is the period of time from Adam to Moses and Law.
         (3) The 01d Testament is the time from Moses to Christ under the Law service.
         (4) The New Testament covers from Christ's first coming; to His second coming.
   2. The PATRIARCHAL COVENANTS were given primarily to individuals before the Law.
      a. Adam was under a covenant of works in Eden (Genesis 2:18; Romans 5:12-19).
         (1) By covenant of works, we simply mean God's arrangement to give Adam the duty of keeping a commandment and suffering the results of any disobedience
         (2) But observe the hint at the covenant of grace even then (Gen 3:15,21; 4:4).
      b. Noah received an unconditional covenant of salvation from worldwide flooding.
         (1) In an evil world facing judgment, Noah found grace before Him (Gen 6:7-8).
         (2) God promised Noah and his seed never to repeat a flood (Ge 8:20-22; 9:8-17).
         (3) God's promise is unconditional and involves a Divine pledge of performance.
      c. Abraham received an unconditional covenant by promise of blessings in His Seed.
         (1) Abraham was given blessings and promises unconditionally (Neh 9:7; Is 51:2).
         (2) God preached the gospel to Abraham by the promise of His Seed (Gal 3:6-9).
         (3) God promised heaven to Abraham in Christ long before the Law (Ga 3:13-18).
         (4) God "confirmed" the promise to Abraham (3:17) - the promise existed before.
         (5) Jesus Christ testified that Abraham had rejoiced to see His day (John 8:56).
      d. Job never received a covenant, but he knew of salvation (Job 19:25-27).
   3. The OLD COVENANT is the covenant of works God gave to Israel until Jesus Christ.
      a. It was a covenant of works (Ex 24:7-8; Lev 18:5; Deu 23; Eze 20:11; Rom 10:5).
      b. Their blessings as God's people were conditioned upon obedience (Deu 30:15-20).
      c. The Law did not disanul the promises to Abraham (Gal 3:16-18 cp Heb 6:13-20).
      d. God never intended the Law to give eternal life (Ga 3:19-29; Ro 3:19-20; 7:7-13)
         (1) The Law was God's arrangement for Israel - it was not a way to salvation.
         (2) Scofield and many others greatly thinking it was for salvation (SRB, p. 1115).
         (3) It was a great privilege of Divine service, but it never accomplished anything internally; and it

was dark and obscure in its teaching regarding Christ.

e. The Law or old covenant taught the gospel and everlasting covenant in pictures.
   (1) Jesus Christ told His generation of Jews that Moses spake of Him (John 5:46).
   (2) Consider the Passover. It obscurely typified the sacrifice of Jesus the Lamb.
   (3) Consider the brazen serpent. It typified the death of Christ and salvation.
   (4) Consider the mercy seat and scapegoat. They taught substitutionary atonement

f. The Law (ceremonial and national) existed with the gospel for 40 years (Heb 9:10)
   (1) John the Baptist and Jesus began the ministry of reformation (Luke 16:16).
   (2) The destruction of Jerusalem concluded the time of reformation (Matt 23:38).
   (3) There are other stages of reformation as Christ's death, Pentecost, etc.

4. The NEW COVENANT is the manifestation of the covenant of grace in Jesus Christ.
   a. It reveals life and immortality from eternity (II Tim 1:9-11; Tit 1:2-3; I Pet 1:20)
      (1) "New" does not mean God designed a new way of salvation in Christ's time.
      (2) "New" does not mean God changed the way of salvation from works to grace.
      (3) "New" does not mean that it was not first and from the counsels of eternity.
      (4) "New" does not mean it was not revealed earlier though by dark methods.
      (5) "New" expresses the change of God's revelation and administration of worship
   b. New testament ministers have a glorious privilege in the gospel (Il Cor 3:6-18).
      (1) They minister life through the Spirit instead of death through the letter (3:-6)
      (2) They minister plainly to ability and desire not darkly to ignorance (3:14-15).
   c. The new covenant is changed emphasis, revelation, administration, ordinances, conscience, and relationship with God in the practical phase of our salvation.
   d. The new covenant (1) looks backward rather than forward, (2) is plain rather than obscure, (3) gives liberty rather than bondage, (4) provides the Spirit rather than the letter, (5) includes Gentiles rather than just Jews, (6) is permanent rather than temporary, (7) is spiritual rather than carnal, and (8) has eternal rather than temporal promises.
   e. The everlasting covenant shall be seen in great glory and splendor (Re 11:15-19).
5. Sarah and Hagar are a God-given allegory of the two covenants (Galatians 4:21-31).
   a. Hagar was a bondwoman; Sarah was a free woman: they show the two covenants.
   b. Ishmael was by the flesh; Isaac was by promise: they show the two covenants.

D. Analyzing Jeremiah's prophecy is good for our understanding of the covenants (8:8-12).
1. God made a new covenant for the inadequacy of the old covenant to be profitable.
   a. Note the interjection "behold" which calls careful attention to the new covenant.
   b. The old covenant with Israel under Moses brought disobedience and judgment.
   c. Covenant here describes primarily a new arrangement of religious service to God.
   d. Covenant terms must be taken more relatively and comparatively than absolutely.
   e. The relation of the Spirit to the promise of the new covenant cannot be overlooked (Isaiah 44:3-4; 59:19-21; Joel 2:28-29; Romans 8:23; II Corinthians 1:22; 5:5; Galatians 3:14; Ephesians 1:13-14; Philippians 2:1).
2. The "days come" refer to the days of Christ. Compare Isaiah 2:2 and Hebrews 1:2.
3. The house of Israel and Judah refer to God's elect people of the Jews and Gentiles (Romans 2:28-29; 9:6; Galatians 3:29; 6:16; Ephesians 2:11-17).
4. Do not forget that this prophecy is in the figurative language of the old testament.
5. The FIRST TERM of the new covenant is an INTERNAL DISPOSITION to OBEY GOD.
   a. God says, "I will put my laws into their mind, and write them in their hearts."
   b. The new covenant does not initiate regeneration, but it enhances its effects.
      (1) Regeneration inscribed God's law (Rom 2:14-15), but not a great disposition.
      (2) The Jews were blinded with the veil that was upon their heart (II Cor 3:14).
      (3) The word of the gospel is now found in the heart and mouth (Romans 10:8).
      (4) A great work of the new covenant is God's work in us (Eph 2:10; Phil 2:13).

(5) Paul cannot intend rewriting the ceremonial or judicial law that is old.
(6) It is more emphasis than absolutes: compare stones with the heart (II Co 3:3)

c. Internal knowledge by the Spirit is now the arrangement (Jer 24:7; Eze 11:19-20 36:25-27; Jn 6:45; I The 4:9; I Jn 2:20,27; Rom 7:6; Eph 3:16; 4:20-24; II Pe l:3-4).

6. SECOND TERM of the new covenant is an INTIMATE RELATIONSHIP WITH GOD.
   a. God says, "I will be to them a God, and they shall be to me a people."
   b. God knew Israel like no other nation, but the relationship was not new covenant.
      (1) Israel was the Lord‘s people (Deu 7:6; 10:15; 26:18; Isaiah 63:19; Amos 3:2).
      (2) God was a distant Judge by emphasis more than a tender Father (Heb 4:16).
      (3) The terrifying God of Mt. Sinai has been replaced by; the God of all comfort.
   c. God now sends the blessing of His personal Spirit (John 7:39; 14:16-18,23-25; Acts 2:38; Romans 5:5; 8:15-17; Galatians 3:14; 4:6; Eph 1:13-14; 2:18; I John 3:24).
7. THIRD TERM of the new covenant is INCREASED KNOWLEDGE OF GOD.
   a. “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."
   b. Obviously this text cannot disannul private exhortation and public preaching.
   c. God promised a diffusion of knowledge like no other time (Isaiah 11:9; Hab 2:14).
   d. God promised a wider distribution of pastors (Psalm 68:11,18; Jer 3:15).
   e. Instead of aged doctors of the law, Christ’s babes know Him well (Matt 21:16).
   f. The Spirit of God is the source of a great diffusion of knowledge (Romans 8:15; I Cor 2:9-16; 12:7-11,28; Galatians 4:6; Ephesians 1:17; 3;5; Heb 2:4; I John 4113).
8. FOURTH TERM of the new covenant is an INCREASED EMPHASIS ON MERCY.
   a. God says, "I will be merciful to their unrighteousness, and their sins and the iniquities will I remember no more."
   b. The old covenant remembered their sins; the new covenant forgets them (10:3).
   c. The old covenant ministered condemnation, the new righteousness (II Cor 3:9).
   d. The Holy Spirit reveals to our hearts God's love and mercy (Romans 5:5).
9. Let us show all due appreciation and diligence in our new covenant privileges.

X. **CHAPTER 9**: The Blood of Jesus Christ Fulfills the Bloody Sacrifices of the Old Testament.
   A. Old Testament worship was a Holy Ghost figurative presentation of the truth (9:1-10).
      1. The old covenant had ordinances of divine service and a sanctuary like heaven (9:1).
         a. An important part of the covenants are the ordinances given for each covenant.
         b. "Then" indicates the time past and now ending when the first covenant was kept.
         c. "Verily" is Paul‘s confirmation that the old covenant was; indeed God’s service.
         d. "The first covenant" is not the first of all covenants, but the first of the two.
         e. "Also" indicates Paul's comparison Paul between the old testament and heaven.
            (1) In chapter eight, Paul references heavenly service and a sanctuary (8:1-3).
            (2) The comparison is not the old testament and new testament church worship.
         f. "Ordinances of divine service" are things ordained by God for His own worship.
            (1) **Ordinance**. The action of ordaining, ordering, or arranging; the fact or condition of being ordered or arranged.
            (2) Ordinances are laws of practice commanded by God (Nu 19:2; 31:21; Ep 2:15).
            (3) Ordinances are things (9:6) or rituals (9:10) ordained by God for His worship.
            (4) New Testament ordinances are laws and commandments of Christ and apostles
               (a) Catholics have seven sacraments, and Protestants observe two of them.
               (b) Many Baptists, emulating Rome, exalt two ordinances above the rest.
               (c) Paul used "ordinances" exclusive of baptism or communion (I Cor 11:2).
               (d) Baptism is a ministerial ordinance, and ll:l7,22 excludes communion.

               (e) Ordinances include avoiding idols, fornication, and blood (Acts 16:4); civil obedience (Rom

13:1), abiding as called (I Cor 7:17), ministerial support (I Cor 9:14), and good works (Eph 2:10).

(f) They also include mixed marriages (I Cor 7:10), church discipline (Il Thess 3:6), diligence (I Thess 4:11; II Thess 3:10,12), silence of women (I Cor 14:34), prayer (I Tim 2:8), and marriage of widows (I Tim 5:14).

g. "Sanctuary" is a sanctified, or holy, place where the worship of God is observed.

(1) **Sanctuary**. A holy place. A building or place set apart for God's worship.

(2) Paul has described Christ's ministry having a sanctuary and tabernacle (8:2).

(3) The adjective "worldly" divides Moses' sanctuary from Christ's heavenly one.

2. The tabernacle of the first covenant included a variety of pieces of furniture (9:2-5)

a. The Hebrews knew the tabernacle, but the anonymous author needs credibility.

b. See appendix A to this study for a brief diagram of the tabernacle's furniture.

c. The tabernacle was a building 45 feet long, l5 feet wide, and 15 feet high.

(1) It was divided into two compartments - one room 30 by l5 and one 15 by 15

(2) The first was the sanctuary or holy place and the other the most holy place.

(3) A veil or curtain hung between these two rooms dividing them (Exodus 26:33)

(4) This tabernacle was situated in the middle of a court 150 feet by 75 feet.

(5) In the court was the altar for sacrificial offerings and the laver for washing.

(6) All doors and worship faced west, not east as with the pagans (Eze 8:15-16).

b. The sanctuary contained the candlestick, table, shewbread, and altar of incense.

(1) There was clearly an altar of incense before the veil (Ex 30:1-10; (40:26-27).

(2) Paul may have left out this golden altar to confuse scribes with verse four.

c. The most holy place, or Holiest of all, contained the ark and the golden censer.

(1) The golden censer was used only once a year (Lev 16:11-14; II Chron 26:19).

(2) The ark contained a pot of manna, Aaron's rod, and the two tables of stone.

(3) Over the ark was the mercyseat, and over that were the covering cherubim.

(4) Paul defers further detailed discussion of the most holy place and the ark.

3. The priestly rituals pictured the state of affairs under the old covenant (9:6-10).

a. Under tabernacle worship, the priests went daily into the sanctuary to serve God

(1) They replaced and ate twelve pieces of showbread every Sabbath (Le 24:5-9).

(2) The candlestick was lit each evening to burn at night always (Ex 27:20-21).

(3) Incense was burned each morning and evening on the altar (Exodus 30:7-8).

b. The high priest went alone into the most holy place once a year with blood.

(1) This special day was called the Day of Atonement (Leviticus l6; 23:27-28).

(2) It was day of rest from work, a holy convocation, and the only ordained fast

(3) The high priest performed the major part of the ceremony in simple garments

(4) A bullock, ram, and two goats were selected for offerings and a scapegoat.

(5) The high priest first entered the most holy place with a censer for incense.

(6) He then entered with the blood of the bullock for the sins of the priests.

(7) He then entered again with the blood of a goat for the sins of the people.

(8) He then took the blood of both animals and sanctified the tabernacle itself.

(9) He then imputed the sins of the people to the scapegoat and sent it away.

(10) A burnt offering of the ram and the fat of the bullock and goat was made.

(11) The carcasses and all remains of the bullock and goat were burned without.

(12) Until the high priest made the atonement, no man could be even in the court.

c. Such ritual meant that tabernacle worship did not clearly reveal the way to God.

(1) Paul is emphasizing that God's presence was accessible (a) only to one man, only once a year, (c) with blood for himself, and l(d) blood for the people.

(2) The old covenant did not allow a bold, direct approach to God's presence.

(3) Jesus Christ - the Way - was hid under the old covenant (Jn 14:6; Heb 10:8).

d. Such rituals were a figure imposed for that period until the time of reformation.

(1) They are "carnal" ordinances due to their outward, physical, sensual basis.
(2) Observe how Jesus Christ taught of coming spiritual worship (John 4:21-24).
(3) Review "example," "shadow," "pattern," "figure," and "signify" in this book.

e. Such rituals could not nearly satisfy the conscience of him that did the service.
(1) **Conscience**. l. Inward knowledge, consciousness; internal conviction. ll. Consciousness of right and wrong; moral sense.
(2) O.T. sacrifices reminded the conscience of sins: they did not satisfy (10:1-4).
(3) "Conscience" is used here as the mental knowledge of sin (9:9,14; 10:22,22).

4. Paul gives a great example of not running to excess in teaching shadows and types.
a. Paul teaches tabernacle service as a Holy Spirit figure of heavenly truth (9:8-10)
b. Paul describes in unusual detail the furniture and rituals of tabernacle service.
c. Yet he (1) neither spiritualizes each little detail nor (2) grants they can be.
d. Ministers should emulate Paul by presenting the general truth figured in the old covenant and avoid spiritualizing every pin, pillar, table, spoon, bird, and hoof.
e. Many ministers "see deep spiritual truth" where God and Paul were quite blind.
f. Spiritualizing is a voyage without map or compass that must lead to fairyland.

B. Jesus Christ's sacrificial death is the true fulfillment of the Old Covenant (9:11-28).
1. Jesus is high priest of the good, greater, and more perfect New Testament (9:11-12).
a. Having established Christ's priesthood already, Paul acknowledges Him as come.
b. "Good things to come" refers to the heavenly things of the new covenant (10:1).
(1) These good things were the things prophesied in the new covenant (12:27).
(2) The new testament manifests the "good things" of the everlasting covenant.
(3) A great example or basis for these "good things" are His heavenly tabernacle.
c. The tabernacle Jesus the high priest entered was far superior to a little tent.
(1) Jesus entered into God's presence (1:3; 1:13; 4:1-4; 7:26; 9:24; 10:12; 12:2).
(2) Heaven is not a sanctuary made with hands as was the tabernacle building.
d. Jesus carried an offering into His sanctuary superior to blood of any animals.
(1) The "blood of goats and calves" is the blood of Israel's Day of Atonement.
(a) A bullock was a bull calf (9:13), and his blood' sanctified the priests.
(b) The goat not chosen as scapegoat sanctified the people with his blood.
(2) The blood of Jesus the great High Priest is that of the Holy Son of God.
(3) If this priest offered His own blood, He had no need to offer for Himself.
(4) The blood in this case was of such value it needed to be offered but once.
(5) This atonement accomplished eternal redemption rather than only an "annual."
(6) If Jesus Christ obtained eternal redemption, how secure are all God's elect?

2. The offering of Jesus Christ's blood should greatly liberate our consciences (9:13-14).
a. Paul makes appeal to the Day of Atonement blood and the ashes of purification.
(1) Note that "calves" of 9:12 are called "bulls" here: bullocks are bull calves.
(2) Unclean persons were purified by water and ashes of a red heifer (Num 19).
b. If animal offerings sanctified the flesh, what effect should Christ's blood have?
(1) "Purifying of the flesh" made the Israelites clean for further worship of God.
(a) Ceremonial purification was of the body for outward religious service.
(b) O.T. diligence was motivated by mere temporal blessings and judgments.
(2) The blood of Christ should put away bondage to dead works for atonement.
(3) "Dead works" are works of the law for personal righteousness (Rom 10:1-5).
c. Jesus offered Himself to God as a sacrifice: He does not offer Himself to sinners
(1) "Through the eternal Spirit" includes His resurrection (Ro 1:4; 8:11; I Pe 3:18).
(2) "Without spot" references Moses' requirements and Christ's impeccability.

3. Jesus Christ is the mediator of the new testament with spiritual benefits (9:15-17).
   a. The sanctuary, offering, and effect of Christ's priesthood make a great Mediator.
      (1) Moses was the old mediator (Ex 20:19; 24:3; Ps 106:23; John 1:17; Gal 3:19).
   b. We believe in "salvation by means": the means are the death and works of Jesus.
      (1) We deny sacramental means (Psalm 149:6-9; John 1:13; Romans 4:16; 5:l9; 9:16; I Corinthians 11:26; Galatians 3:21; Titus 3:5; I Peter 1:18-19; 3:21).
      (2) We deny gospel means (John 8:43,47; Acts 13:48; Rom 3:11; I Cor 1:18; 2:14).
   c. The salvation here includes redemption from sin, calling, and eternal inheritance.
      (1) For Hebrews, Christ redeemed them from the Law (Rom 3:19-26; Gal 3:10-13)
      (2) The breadth of this salvation is marvelous (Rom 8:28-39; Eph 1:7-14).
      (3) Eternal inheritance is by promise (Rom 4:13; Gal 3:18; Titus l:2; I John 2:25)
      (4) The "call" is our appointment to eternal life (I Ti 6:12; I Pe 5:10; I The 5:9).
   d. The covenant here is likened to a last will or testament bequeathing property.
      (1) "Testament" appears once so far (7:22) and six times in the next six verses.
      (2) A will is a document that means nothing while the grantor lives; he must die
4. Jesus Christ shed His blood to purge sin and dedicate the new covenant (9:18-23).
   a. "Whereupon," a term drawing a conclusion, refers back to the means of death.
      (1) Life requires blood (Lev 17:11; Deu 12:23): shed blood indicates death.
      (2) The penalty of the law for sin is death (Eze 18:4; Rom 6:23; I Cor 15:56).
      (3) So blood was shed to indicate payment of death (Genesis 9:6; Exodus 12:13).
      (4) If the second testament was put into force with blood, then so was the first.
   b. The first covenant was dedicated or put into force with blood (Exodus 24:3-8).
   c. The tabernacle and vessels of tabernacle service received blood (Lev 16:15-19).
   d. Because blood shedding is necessary for remission, the first covenant used it.
      (1) "With these" refers to the several blood shedding rituals Paul just described.
      (2) "Purify" simply refers to outward, ritualistic sanctification or dedication.
   e. The heavenly things of the new covenant were dedicated with Christ's own blood
5. Jesus Christ made one sacrifice of Himself in heaven itself for our sin (9:24-28).
   a. The old covenant and its handmade tabernacle and vessels were only true figures
      (1) The argument is powerful: do you prefer pictures of reality or the reality?
      (2) Jesus did not enter the temple's holy place in Jerusalem to offer to God.
         (a) Paul uses "itself" to indicate the true heaven rather than just a figure
         (b) The Jews knew well that their temple was made by hands (John 2:20).
   b. Jesus Christ is now in heaven itself appearing for us as our great high priest.
      (1) The perfect tense ("is entered") is revealing: Jesus is now in heaven for us.
      (2) Christ's intercessory, present tense work in heaven is extremely important.
         (a) Paul exalted His death and new life over just death (Rom 5:10; 8:34).
         (b) There is in Christ more than passive satisfaction of justice: there is also active and perpetual claim to benefits obtained by His sacrifice.
         (c) Jesus Christ is a Minister and has a ministry in heaven (Heb 8:1-3).
         (d) He seeks our deliverance from evil (John 17:11,15), our sanctification (17:17), and our glorification (l7:24); provides pity in temptations (Heb 4:15-16); communicates forgiveness (I John 2:1-2); sends the Holy Spirit (John 14:16-18; Rom 5:2-5); guarantees all things (Rom S:32); makes us spiritual sacrifices acceptable (Heb 13:15; I Pet 2:5); aids our prayers (Jn 16:23; Re 8:3-4); and will own us as children (Ma 25:34; Heb 2:13).
   c. Jesus did not have to offer His sacrifice often as did the old testament priests;
      (1) The one preeminent sacrifice of the old covenant was only offered annually.
      (2) Jesus Christ died once (I Pet 3:18), and He said, "It is finished" (John 19:30).
      (3) "Once" is used frequently (Rom 6:10; Heb 7:27; 9:12; 9:28; 10:10; I Pet 3:18).
      (4) "End of the world" is primarily a contrast with "foundation of the world."

(5) Roman Catholics deny both the sacrifice and intercession of Jesus Christ.
(a) The sacrifice "once for all" is denied by repeating it over and over.
(b) The sacrifice "by His own blood" is denied by their unbloody sacrifice.
(c) They forget that without the shedding of blood there is no remission.
(d) His intercession is denied by replacing His priesthood with their own.

d. The sacrifice that Jesus Christ offered unto God for sin was of His own self.
(1) When the high priest made atonement for Israel, he used the blood of others.
(2) Consider the efficacy of atonement where priest and sacrifice are the same.

e. Jesus Christ was offered as atonement for sin according to man's appointment.
(1) As . . . So. Denoting more or less exact correspondence or similarity.
(2) As men are appointed to die once . . . so Jesus Christ suffered death once.
(3) Christ's death for sin was so infinitely sufficient, He needed to die but once
(4) Though death is terribly final, it is not absolutely final: judgment follows.

f. Those that look for Him shall find salvation, not judgment, at His second coming.
(1) He obtained legal salvation with His death but will yet bring final salvation.
(2) Christ's appearing is our great hope (Job 19:25-27; Acts 1:9-11; Phil 3:20-21; I Thess 1:9-10; 4:13-18; II Thess 1:3-10; Il Tim 4:8; Tit 2:13; II Pet 3:11-14.
(3) He will return for those looking for Him, since that is evidence of salvation.

XI. **CHAPTER l0**: Christ's Offering Has Perfected God's Saints and Should Motivate Service

A. The single sacrifice of Jesus Christ by God's will has remitted all sins forever (10:1-18).
1. This section summarizes and concludes Paul's main emphasis on doctrinal instruction.
2. O.T. sacrifices were a shadow of forgiveness and could never take away sin (10:1-4).
a. The law was not even the image of good things to come but the shadow of them
(1) Paul called Law ordinances mere shadows in other places (8:5; Col 2:13-17).
(2) An image is a close likeness; a shadow is not close (Acts 5:15; James 1:17).
(3) Shadows are like examples, patterns, figures, similitudes, and significations.
(4) The law Paul considers in Hebrews is the ceremonial law, not the moral law.
b. Sacrifices that are offered continually can never make the worshippers perfect.
(1) The perfection considered here is perfection of conscience (Heb 10:2 cp 9:9).
(2) If they had a perfect affect, why would worshippers repeat their offering?
(3) Paul again uses the force of a rhetorical question to aid his argumentation.
(4) Consciousness of sin is the motivation for religious service (10:13-14).
c. The Law sacrifices made remembrance of sin, not remission of sin (Matt 26:28).
d. The blood of animals, so inferior to human nature, could never take away sins.
(1) Christ did not take the nature of angels to satisfy God's justice (2:14-16).
(2) Jesus became a man with the likeness of sinful flesh (Romans 8:3; Gal 14:4-5).
3. God in great wisdom designed the perfect means for the remission of sins (10:5-10).
a. "Wherefore" connects this argument with the conclusion of the previous verses.
b. God is not pleased with burnt offerings and sacrifices for two different reasons.
(1) Ceremonial worship without internal, practical religion is hypocrisy (Ps 50:7-15; 51:l6-17; Is 1:10-20; 58:3-7; Jer 6:18-21; 7:21-28; Eze 20:39; Mal 2:1-3).
(2) The Law never satisfied justice (Acts 13:39; Rom 8:3; Gal 3:21; Heb 7:18-19).
c. God designed a sacrifice infinitely superior to any offering of the Old Testament
(1) The incarnate Christ is recorded as making this statement in Psalm 40:6-8.
(2) Consider the glory of the incarnation of Jesus Christ as the Great Sacrifice.
(a) God's testament required the testator's death, but God cannot die.
(b) God had a Son a new way - a virgin conceived a Godman (Isaiah 7:14)
(c) God created a new thing - a woman compassed a man (Jeremiah 31:22)
(d) God manifest in the flesh was and is a great mystery (I Timothy 3:16).

(e) This "mystery" was previously hidden (Ro 16:25; Ep 6:19; Col 1:26-27).

(3) Paul makes "mine ears hast thou opened" as "a body hast thou prepared me."

(a) Scholars give the inspired translation and sense to the Septuagint Jews

(b) The main thought here is Christ's willing obedience to be a sacrifice.

(c) We may first obviously conclude that ears can only exist with a body.

(d) The opening of the ears is analogous to the birth of a child (Is 48:8).

(e) Opening of the ears is Christ's obedience to suffer bodily (Is 50:5-6).

d. Jesus Christ came into this world to do the will of the Father that sent Him.

(1) He did the will of God in redemption (Matt 26:39; John 4:34; 5:30; 6:37-40).

(2) "The book" is the holy scriptures (Luke 24:25-27, 44; John l:45; 5:39,45-46; Acts 3:18,22-24; 8:35; 10:42-43; 13:27-33; 17:1-3; 26:22-23; I Peter 1:10-11).

(a) Consider just Genesis 3:l5; l2:3; 49:10 and Malachi 3:1-3; 14:2-3.

(b) God's book of His eternal counsel surely included Christ (Psalm 139:16)

(c) God's book of the eternal covenant surely included Christ (Rev 5:1-10)

(d) God's book of life of the Lamb slain surely included Christ (Rev 13:8).

e. Paul repeats the prophecy to emphasize Christ's reformation of Law sacrifices.

(1) If the Hebrews missed the significance of the quotation, Paul repeats it.

(2) "Above when he said" refers to the words regarding the animal sacrifices.

(3) "Then said he" shows the Speaker substituting Himself as the true Sacrifice.

(4) Paul's key addition, "which are offered by the law," strengthens the point.

(5) Christ took away the first covenant with animal sacrifices for the second.

f. It is the will of God that is the basis for our sanctification by Christ's body.

(1) Note that the Paul continues his argument regarding Christ's body from 10:5.

(2) God's will is what counts (Job 23:13-14; John 6:38-40; Acts 2:22-24; 4:27-28; Romans 9:15-24; Galatians 1:4; Ephesians 1:3-12; James 1:18).

(3) Legal sanctification is by grace (I Peter 1:2) and is forever (Rom 8:33-34).

(4) Practical sanctification is also God's will but is by obedience (I Thess 4:3).

(5) God wills "all kinds" (I Tim 2:4) and "all His children" (Il Pet 3:9) be saved.

(6) Christ's offering is once for all time, for all sins, and for all His saints.

4. Christ's remitting sacrifice forever ended Moses' remembering sacrifices (10:11-18).

a. Paul summarizes here the message thus far by tying his arguments all together.

(1) The Levitical priests STAND and make repetitious offerings of vain sacrifices.

(2) Jesus Christ through one sacrifice remitted all sins and can thus SIT down.

(3) Completely victorious, Jesus simply waits for the day to crush His enemies.

(4) His sacrificial work is done: His one offering forever perfected the saints.

b. The Holy Spirit spoke about this when He spoke of the new covenant benefits.

(1) Paul once again brings scriptural witness to confirm his concluding argument.

(2) Though Paul wrote by the Holy Ghost, he intends the Spirit's writings before.

(3) "For after that he had said before" divides the prophecy into two parts.

(a) God first told Israel He was going to make a new covenant with them.

(b) After that, He told them regarding the benefits of the new covenant.

(4) The benefit of remission of sins proves Christ has forever perfected them.

(5) If God has forgotten their sins and iniquities, then Christ has perfected them

c. Where remission of sins has occurred, there is no more need of priestly offerings.

d. Paul here summarizes the new testament in Jesus Christ as replacing the Law.

(1) He ties everything together from Christ sitting (1:3) to one offering (10:14).

(2) He has proved Christ's superiority to prophets, angels, Moses, the Sabbath, Joshua, Levi, Aaron, the tabernacle, the Law, the sacrifices, ordinances, etc.

(3) Regardless of God's blessings Israel enjoyed, we have received greater favor.

B. Christ's death should move us to hold fast our profession and wait for glory (10:19-39).
1. At this point Paul makes his common division of the practical from the doctrinal.
a. "Therefore" concludes that doctrinal instruction leads to practical exhortation.
b. Such a device is common with Paul (Rom 12:1; Ephesians 4:1) and is quite wise.
2. Paul exhorts to confident personal religion with God through Jesus Christ (10:19-22).
a. "The holiest" intends heaven, God's presence, and personal communion with Him.
(1) The high priest entered God's presence with the blood of bullocks and goats.
(2) The blood of Jesus has opened free access to God for those coming by Him.
(3) The throne of grace has now been opened for help by Christ's blood (4:16).
b. The sacrifice of Christ dedicated a new and living way to God's very presence.
(1) It is a new way, because God was only open to one man and that typically.
(2) It is a living way, because the sacrifice opening it yet lives for us (7:16).
(3) The old covenant had a veil covering God's presence: Jesus tore it open.
(a) It was torn from top to bottom (Matt 27:51; Mark 15:38; Luke 23:45).
(b) Historical records give the height of this veil as 40 cubits or 60 feet.
c. The "house of God" must be rightly divided among four different N.T. options.
(1) God's house may be His temple, church, building, body, family, nation, city.
(2) We know Paul was not referring to the Jewish temple building in Jerusalem.
(3) We know Paul was not referring to man's body as God's house (I Cor 6:19).
(4) We conclude Paul was not referring to the local church directly by his general appeal to many Jews (I Corinthians 3:16; 12:27; I Timothy 3:15).
(5) We conclude Paul intended God's general assembly by the general context of Christ's priesthood (Heb 12:22-23; Eph 2:18-21; 3:15; 5:25-27; Rev 3:12; 21:2).
d. We consequently ought to draw near to God due to His great provisions for us.
(1) The provisions are an open holy place, Christ's living way, and a high priest.
(2) We must come to God with a true heart - a single heart (Mat 6:22; Jms 4:8)
(3) We should come to God with full assurance, especially after studying Hebrews.
(4) Note the two Old Testament ordinances Paul uses in a New Testament way.
(a) Our hearts are sprinkled figuratively by Christ's blood (9:13-14,19,21).
(b) Baptism washes bodies figuratively with a new conscience (I Pet 3:21).
(c) The Spirit's vital work is not here due to "body" and "conscience."
e. Our personal relationship with -God occupies this first point of exhortation.
(1) The old covenant did not offer us nearly the personal privileges as the new.
(2) Given these greater privileges, let us thereby draw near to God personally.
3. Paul then requires personal and church effort to maintain their professions (10:23-25)
a. Paul assumes their previous profession of faith - he asks them to hold it fast.
(1) Holding their Christian profession fast is Paul's main goal (3:6,14; 4:14).
(2) Holding fast is taught elsewhere also (II Thessalonians 2:15; Revelation 3:11).
(3) The Christian's goal is to not waver in faith (I Co 15:58; Col 1:23; Ja 1:6-8)
(4) God's faithfulness should provoke us (II The 3:3-4; Heb 6:11-20; 11:11; 13:5-6)
b. Beyond our own steadfastness, we are bound to provoke our brethren to obedience
(1) We must first consider one another - make them sufficiently important for our effort and carefully assess where we can help one another.
(2) Provoking others to obedience may be accomplished in several different ways.
(a) A good example provokes by creating jealousy (Ro 11:11,14; Phil 3:17).
(b) Warning and rebuke provokes obedience (Ro 15:14; I The 5:14; Heb 3:11)
(c) Commendation and comfort provokes (Ro 1:12; I Cor 11:2; II Co 12:11).
(3) We shall fail unless we diligently help one another (Heb 3:12-l3; Eccl 4:9-12).
c. The assembling of the saints is one of the great means for mutual exhortation.
(1) Even in Paul's day there were those who disregarded saints meeting together.

(2) The comparison Paul makes gives us the purpose for assemblies - exhortation.
(3) Paul's tradition must be maintained as a church ordinance (II The 2:15; 3:6).

d. The need for exhortation by the Hebrews was increasing by an approaching day.
(1) More exhortation was needed SINCE, not WHEN, they saw the day coming.
(a) **As**. B. IV. Of reason. 18. In conformity with, or in consideration of, the fact that; it being the case that; inasmuch as; since.
(b) "WHEN ye see" is used for the Second Coming, but that is not seen.
(c) The assembling and exhorting is present tense, not future tense.
(2) Christ's Second Coming is not under consideration by Paul in this place.
(a) Christ's Return was not imminent (Ma 25:19; II The 2:1-5; II Pe 3:1-8).
(b) Christ's Return has no signs (Matt 25:13; I Thess 5:1-3; II Peter 3:10).
(c) Christ's Return would motivate faithfulness without human exhortation.
(3) Jerusalem's destruction was the great day impending upon the Hebrew nation.
(a) The prophets warned of this great day (Joel 2:31; Mal 3:1-6; 4:1-6).
(b) So also did Daniel (Dan 9:26-27) and John the Baptist (Matthew 3:7-12)
(c) Jesus spoke of it (Ma 21:40-44; 22:7; 23:34-36; Lu 19:43-44; 21:20-24).
(d) The apostles spoke of it (Acts 2:20,40; 3:23; I Thes 2:14-16; Jas 5:1-9).
(e) This day was definitely preceded by specific signs (Matthew 24:32-35).
(f) The time preceding this day required more exhortation (Matt 24:4-13).

4. Paul warns of the certain judgment awaiting the Hebrews that apostatize (10:26-31).
a. This passage, similar to 6:4-8, is one of the most abused in the book of Hebrews.
(1) Arminians use it to great advantage to teach that sinning undoes salvation.
(2) Calvinists struggle hard here to find either (1) only false professors in the church or (2) a hypothetically impossible "if" exhorting the saints to faith.
(3) Unconditionalists follow the Calvinists or use presumptuous sinning to escape.
b. Note Paul using the hypothetical "IF" in warning several times (2:3; 6:6; 12:25).
c. The conjunction "for" connects the warning to the instruction of holding fast.
(1) The reason for exhorting one another was to avoid God's certain judgment.
(2) The approaching day that should motivate greater effort is here described.
d. The "sin" considered here is apostasy from the gospel of Christ back to Judaism.
(1) The immediately preceding and connected context is holding our profession.
(2) The transgression here is set against receiving the knowledge of the truth.
(3) It is a sin that is of such a nature that there remains no further sacrifice.
(a) "Sin" simply considered has a sacrifice remaining in Christ (I John 2:1).
(b) Peter "sinned" grievously and willfully, but Christ had mercy upon Him.
(c) The N.T. offers greater mercy to repenting sinners (Jn 8:11; I Jn 1:9).
(d) Hebrews rejecting Christ's gospel had nothing left to save from wrath.
(4) It is a sin that leaves no escape but makes judgment certain (2:3; 12:25).
(5) It is a sin that directly despises Jesus Christ and the Holy Spirit (6:6).
(6) It is compared to "letting the gospel slip," "neglecting so great salvation," "falling away," and "turning away from him that speaks from heaven."
(7) It is a sin described as "casting away confidence" and "drawing back."
(8) Apostasy from Christ for Judaism rejects God's Son, shows goats' blood more holy than Christ's, and despises the great covenant blessing of the Spirit.
e. The judgment waiting apostates was certain, fearful, and used against adversaries
(1) It was certain - Paul has warned that escape for apostasy is impossible.
(2) It was fearful - Paul will describe falling into God's hands as being fearful.
(3) It was for adversaries - the enemies of Christ had their doom guaranteed.
(4) This cannot be eternal hell, because those under consideration are sanctified.
(5) Daniel said it was "determined" (Dan 9:26-27); Jesus Christ said it was more sure than the continued existence of heaven and earth (Mat 24:35; Lu 21:33).

(6) Jesus specially judged His enemies (Mat 21:41; 22:7; 23:35; 24:21; Luke 19:27)

f. The severity of Moses' law was inferior to Christ's judgment (2:2-3; 12:25).
(1) Capital sins and apostasy received no mercy (Nu 15:30-31;De 13:6-11; 17:2-7).
(2) The N.T. crime considered here is total apostasy from Christ and the Spirit.
(a) How else is Jesus Christ so openly despised and put to an open shame?
(b) Sinners confessing their frequent sins magnify the blood of Christ.
(c) Legal humiliation of Christ is impossible since sanctification is finished.
(3) Jesus carefully explained the aggravation of their crime (Matthew 21:33-41).
(4) Note how God's Son has been identified from the very beginning (1:2; 2:3).

g. God is a God of vengeance upon His own people when they reject His blessings.
(1) God in vengeance will judge an ungrateful people (Deu 32:35 cp Luke 21:22).
(2) God in vengeance will judge His own people (Deu 32:36 cp Luke 19:41-44).

h. God's fury at the rejection of His blessings is a terrible thing to consider.
(1) David once asked to fall into the hands of the Lord (II Samuel 24:10-15).
(2) God is to be feared in His great power (Ps 76:7; Matt 21:44; Heb 12:29).
(3) Paul had warned already of the consequences of missing God's rest (4:1,11).

5. Paul appeals to the confidence and faith they had after their conversion (10:32-35).
a. Consider their great fight of afflictions (Acts 8:1-4; 11:19; I Thess 2:14-16).
b. Their illumination ("enlightened" in 6:14) was receiving the knowledge of the truth.
c. Paul exhorts to perseverance by appealing to their initial stedfastness of faith.
d. Confidence, or faith, in Jesus Christ is good evidence of eternal life (3:6,14).
e. It is essential to see that these Hebrews were greatly tempted to apostatize.

6. Paul exhorts them to faith and patience for confidence of eternal life (10:36-39).
a. Patient faith is necessary evidence of the promise of eternal inheritance (6:9-20).
(1) The promise of eternal inheritance is the great promise in Hebrews (9:15).
(2) Obedience, which is the evidence of faith (James 2:14-24), is required (5:9).

b. The coming described here is the Second Coming of Christ by the shift in aim.
(1) Though coming in a little while, it will take much patience by the saints.
(2) The destruction of Jerusalem was a coming, but it does not fit as well here.

c. Paul concludes his exhortation by comparing faithful patience to drawing back.
(1) The "if" is hypothetically possible and intends only practical judgment.
(2) Perdition is judgment: Jews drawing back were judged severely in 70 A.D.
(3) The salvation and judgment is as practical as can be (Matt 24:13; Acts 2:40).

XII. **CHAPTER 11**: The Faith Pleasing to God Was Greatly Illustrated By the Hebrew Elders.

A. This chapter of Hebrews, appearing to stand alone by content, is essential to Paul's goal.
1. Paul desires the Hebrews to hold fast their profession of faith (3:6,14; 4:14; 10:23).
a. He has used positive comparisons with Christ, strong warnings, and bad examples.
b. His bad example were those Hebrews that missed Canaan by unbelief (3:7 - 4:11).
c. Bad examples are good (I Co 10:6,11; Heb 4:11; II Pet 2:6; III John 1:11; Jude 7).
d. Good examples are also good, as Paul will now show (Philippians 3:17; II Thess 3:7-9; I Timothy 4:12; Hebrews 13:7; James 5:10; I Peter 2:21).

2. He has just concluded his most practical exhortation by appealing to faith (10:38-39).
3. He has presented faith as (l) essential for God's rest, (2) a principle of Christ's doctrine, (3) necessary for obtaining God's promises, (4) able to be fully assured by the gospel, (5) the object to be held fast, and (6) the basis for living by the just.
4. His purpose here is not so much a doctrinal dissertation as motivating exhortation.

B. Faith's definition and the examples of elders before the flood should provoke us (11:1-7).
1. Faith is strong confidence in God that operates above natural considerations (11:1).
a. It is the "substance of things hoped for." Bare hope assumes reality by faith.
(1) Hope rests on probable expectations. Faith brings hope's objects to reality.
(2) We hope for things not yet seen (Romans 8:24-25). Faith makes them real.
(3) We wait for final salvation by hope (Rom 8:23-24): we patiently wait for it.
(4) Faith moves us to act as if invisible things were actually visible and real.
b. It is the "evidence of things not seen." Faith proves things not open to analysis
(1) The walk of the Christian requires faith against sight (II Cor 4:88; 5:7).
(2) We believe some things fully that our natural senses (sight, etc.) question.
(3) The Hebrews "saw" the folly of following Christ, but faith proved them right.
(a) Consider Paul‘s description of the life of an apostle (II Cor 4:8-18).
(b) Paul exhorts the Hebrews to recall what they once "knew" (10:32-39).
(c) Paul was persuaded of several things not seen (Rom 8:38; II Tim 1:12).
c. Faith is able to ignore natural "problems" that argue against God's promises.
(1) Abraham's faith in God regarding Isaac is a great example (Romans 4:17-22).
(a) God can use the perfect tense for events yet future (4:17 cp Ge 17:5)
(b) Abraham was without natural hope but believed in hope anyway (4:18).
(c) God's word "so shall thy seed be" caused him to hope for it (4:18).
(d) Strong faith ignores circumstances; weak faith staggers at them (4:19).
(e) Weak faith is unbelief; strong faith does not even stagger (4:20).
(f) Full persuasion results from faith and God's ability to perform (4:21).
(2) Faith is sufficient to ignore the natural elements (Matt 14:28-31; Mark 4:40).
(3) Faith does not give up easily (Matt 15:22-28) nor minimize God (Matt 8:5-10)
(4) Is faith reasonable? God considers those without it unreasonable (Il The 3:2)
(5) Don’t waste time trying to persuade wicked men without faith (Luke 16:31).
2. Faith was the means by which the elders accomplished great things for God (11:2).
a. The Hebrew elders had resisted temptation to compromise or apostatize by faith.
(1) Strong confidence in God had always been the means of resisting temptation.
(2) The Hebrews could only be provoked by considering their national heroes.
(3) Faith was the means by which they received the approval and praise of God.
b. Faith may give a good report by several different means of activity (11:33).
(1) Faith does exploits by attempting great things for God (Dan 11:32 cp 11:33).
(2) Faith works righteousness by doing exactly as God has commanded (He 11:33).
(3) Faith obtains promises by keeping the conditions for the reward (Heb 11:33).
(4) Faith understands mysteries by believing what God has stated (Heb 11:3).
(5) Faith makes sacrifices of personal desires for God's glory (Heb 11:24-26).
c. This chapter is a record of how earlier Hebrews obtained a good report (11:39).
3. Creation is one of the great concepts that requires faith contrary to sight (11:3).
a. Faith believes the Word created all things out of nothing (Gen 1:1; John 1:1-3).
(1) Natural science requires observable phenomena for scientific verification.
(2) Creation of visible things from invisible nothing cannot be proven by science.
(3) Scientific reason convinces only the (1) simple and (2) those without faith.
(4) Scientific laws confirming scripture are "nice," but certainly not necessary.
(5) Evolution (I Tim 6:20) is clearly denied: visible matter was not transformed.
b. Other such concepts impossible to prove are scripture inspiration, scripture preservation, canonicity, angels, church preservation, heaven, regeneration, etc.
4. Faith has characteristics that should be remembered before considering its examples.
a. Faith is a gift of God to men (II Thes 3:1-2; II Pet 1:1; Gal 5:22-23; I John 5:4).
b. Faith is the basis for growth in God's other gifts and graces (Il Peter 1:5-7).

c. Faith is a rare commodity and will always be rare (Ps 12:1; Pr 20:6; Luke 18:8).
d. Faith is to be fed, and growth should result (Luke 17:5; Il Thess 1:3; Jude 20).
e. Faith must accomplish things (works) or it is nothing but devilish (James 2:l9).
f. Faith is more than hearing (Jas 1:22), believing (Ja 2:19), and saying (I John 2:4).
g. Faith is not so esoteric and personal it cannot be followed (Rom 1:8; Heb 13:7).
h. Faith obeys and works (John 6:29; Romans 1:5; 16:26; I Thess l:3; Galatians 5:6).
i. Faith must have love mixed with it for it to be of value (I Cor 13:2; Gal 5:6).
j. Faith endures tribulations and persecutions (I Thes 3:1-8; II Thes 1:4; I Co 16:13)
k. Faith does not necessarily require experience, wisdom, or knowledge (Mat 18:1-6).
l. Faith does not allow for doubts - it requires full assurance (Romans 14:1,23).
m. Faith will be tested by God (I Peter 1:7; James l:3; Romans 5:1-5; I Cor 10:13).

5. Abel gives an illustration of faith working righteousness by obeying God (11:4).
   a. He showed his faith by sacrificing according to God's commandment (Gen 4:1-5).
      (1) God shed blood earlier (Gen 3:21): so did Noah (8:20) and Abram (22:13).
      (2) Paul has already established in this book that blood is required (9:22).
      (3) Observe that Paul will reference Abel's work again by its blood (Heb 12:24).
      (4) God testified of his gifts - bloody sacrifices - not his faith. Blood did it.
   b. His faith and careful obedience proved his righteousness before God (I John 3:12).
   c. His example, though 6000 years old, still speaks to us regarding strict obedience.
6. Enoch gives an illustration of faith working righteousness by pleasing God (11:5-6).
   a. God took Enoch out of this life by translation: he skipped death (Gen 5:21-24).
      (1) God translated Enoch because his life pleased Him and that by testimony.
      (2) Faith directly worked God's pleasure; faith indirectly worked the translation.
   b. Faith is absolutely essential for a person to come to God and please Him.
      (1) Such faith believes (I) God exists and (2) He rewards them that seek Him.
      (2) All action must be based on faith in God - doubts make them sin (Ro 14:23).
      (3) Plowing - an innocent action - is sin for those without faith (Pro 21:4).
      (4) Men deny God's rewards, undervalue His rewards, or miss His evil rewards.
7. Noah gives an illustration of faith working righteousness by fearing God (11:7).
   a. Faith is the "evidence of things not seen": Noah saw the coming flood by faith.
   b. Faith in God (He is, and He is a rewarder) will be coupled with fear of God.
   c. Noah's solitary faith in a wicked generation condemned them to their just death.
   d. As with Abel (11:4), Noah's works by faith manifested His righteous character.

C. Faith as shown by the patriarchs and others after the flood should provoke us (11:8-38).
1. Abraham gives an illustration of faith doing exploits by following God's call (11:8-10)
   a. God called Abram to leave his kindred and go to an unknown place (Gen 12:1-7).
      (1) God called first when Abram was in Ur where Haran had to die (Acts 7:2-4).
      (2) Abram obeyed the call further by leaving Haran where his father Terah died.
      (3) When God calls us to action, He often leaves the future details unspoken.
      (4) Our duty is to obey God by faith without seeing our steps (Prov 3:5-6; 16:9).
   b. Though believing God's promises, Abram continued a sojourner in a strange land.
      (1) God had clearly promised that Abraham would receive the land (Ge 13:14-17).
      (2) He and his sons dwelled in tents (Gen 13:18; 18:1; 24:67; 25:27; 26:17; 35:21).
      (3) Abram had to buy a plot of ground for a burial place for Sarah (Gen 23:3-20).
      (4) Stephen acknowledges by inspiration that Abraham did not own land (Ac 7:5).
      (5) God may (l) keep promises naturally in time and (2) confirm them spiritually.
   c. Abraham continued a stranger for 100 years by looking through faith to heaven.
      (1) Abraham saw, by faith, in the promises of God a spiritual country in heaven.
      (2) God has been preparing a place for a long time (Matthew 25:34; John 14:1-2)

(3) Heaven and the assembly of the saints is a city (He 12:22; 13:14; Re 21:1-3).

2. Abraham's wife Sarah gives an illustration of faith in Isaac's childbirth (11:11-12).
   a. Sarah laughed at the promise of God, but so did Abram (Gen 17:15-19; 18:9-15).
   b. God commends Sarah here for faith regarding Isaac and Abram in Rom 45:17-22.
   c. God is able to commend a person highly in spite of severe doubts visible to man.
      (1) Asa's heart was perfect (I Kings 15:14), and David's was good (I Kings 15:5).
      (2) Verbal rejection with subsequent obedience is commendable (Matt 21:28-32).
      (3) God knows and remembers our constitution and takes pity (Psalm 103:13-I4).
   d. Sarah's faith obtained God's promise, because she judged the Promiser faithful.
   e. From Abraham, a dead man reproductively, a multitude like unto stars and sand.
      (1) God often promised such a great multitude (Gen 15:5; 22:17; 26:4; etc.).
      (2) This is an example of hyperbole - note its fulfillment (Deu 1:10; Neh 9:23).
3. Abraham's seed gives an illustration of faith persevering without any help (11:13-16).
   a. Those considered directly in this section are Abraham, Sarah, Isaac, and Jacob.
   b. They did not directly receive the promises of the land, posterity, blessing, etc.
      (1) They saw them in the future, were persuaded of them, and embraced them.
      (2) Jesus testified that Abraham had seen His day and rejoiced (John 8:56).
      (3) Yet they acknowledged that as far as this world they were but strangers.
      (4) Death occurred before the promises, so the promises must have been spiritual.
      (5) Observe their persuasion - faith provides evidence (Heb 11:1 cp Rom 4:21).
   c. Those men able to confess this world a strange place must seek something else.
      (1) Having lived in Mesopotamia and Canaan, their faith ruled out both places.
      (2) To such men there must be a unique land that answered their faith and hope.
   d. If they had been mindful of the home in Mesopotamia, they could have returned.
      (1) "Mindful" describes having their former country in memory with affection.
      (2) As Abraham considered not his own body, so they did not consider their past.
      (3) See Abraham's careful covenant with his servant regarding Isaac (Gen 24:5-9).
      (4) God did not force them to live as strangers in Canaan; they did so by faith.
      (5) All of Christ's disciples have left things - true disciples never return.
      (6) If you get mindful of your decision, you may well turn back (Luke 9:62).
   e. Leaving the country of the Chaldees, they now desired God's heavenly country.
      (1) God is not ashamed of His people that separate for Him (II Cor 6:14-18).
      (2) God has been preparing a city since the world's foundation: let us seek it.
      (3) Paul was more mindful of heaven than earth (Il Cor 4:17 - 5:7; Phil 1:23).
4. Abraham gives an illustration of faith by offering up Isaac in sacrifice (11:17-19).
   a. God does tempt or try men by providing occasion for sin (Gen 22:1; I Cor 10:13).
   b. God does not tempt men by creating heart lust for evil (James 1:13-16; Jer 17:9)
   c. Consider the trials or temptations of Hezekiah (II Chron 32:31) and Job (Job 2:3).
   d. Abraham offered up his special son in whom were the promises (Genesis 22:1-19).
      (1) Abraham had other sons (Ge 15:15-16; 25:1-2) but only one by Sarah (Ro 9:7).
      (2) Contrary to Hollywood, Abraham rose early in the morning for the job (22:3).
      (3) By faith in God's promises, he was fully persuaded God could regenerate him.
      (4) He had confidence that God would deliver Isaac by some means (Gen 22:5,8).
      (5) This deed, completed through faith, justified Abraham by works (Jas 2:21-24).
   e. The sacrifice was so close to completion it was a figure of literal sacrifice.
5. Isaac gives an illustration of faith in obtaining God's promises by blessing (11:20).
   a. Ignoring the confusion, Isaac knew God would bless his sons (Genesis 27:1 - 28:4).
   b. Isaac believed God's faithfulness and received the substance of things hoped for.

c. Isaac blessed his sons by faith, but God sent the blessings as they pleased Him.

6. Jacob gives an illustration of faith in obtaining God's promises by blessing (11:21).
   a. As with Isaac, God's blessings were directed contrary to man's thoughts (Gen 48)
   b. Jacob was fully confident that God's blessings would indeed be performed by Him
   c. In spite of God blessing Ephraim over Manasseh, Jacob had confidence by faith.
7. Joseph gives an illustration of faith in obtaining God's promise of Canaan (11:22).
   a. He had the substance of things hoped for - the land of Canaan (Gen 50:22-26).
   b. The Israelites did carry his bones into the land of Canaan (Ex 13:19; Jos 24:32).
   c. In spite of the prospect of his own death, he still had great confidence in God.
8. Moses' parents illustrated their faith by doing exploits against the King (11:23). '
   a. The faith mentioned here is the faith of Moses' parents, not the faith of Moses.
   b. Their faith in God was greater than their fear of Pharaoh's law (Ex 1:15 - 2:10).
      (1) The Hebrew midwives showed faith and fear of God similarly (Ex 1:15-21).
      (2) Peter manifested a similar faith in disregarding the Jews' threat (Acts 5:29).
      (3) God's commandments are prioritized: saving life is greater than a king's law.
   c. The goodly and very fair child created the dilemma: their faith in God solved it.
   d. It is hard for us to imagine a king like Pharaoh - but their faith was greater.
   e. Faith can make great men and women from fearful sinners (Pro 28:1; Dan 11:32).
   f. Do not overlook the great reward that God gave them for their faith (Ex 2:3-10).
9. Moses was faithful by personally sacrificing great opportunities for himself (11:24-26).
   a. After he was weaned, he was given to Pharaoh's daughter as her son (Ex 2:10).
   b. At forty, he chose by faith to cast his lot with the Lord's people (Acts 7:23).
      (1) What could have offered more opportunity than being Pharaoh's grandson?
      (2) He was not just any grandson: he was well trained and achieved great things.
      (3) He clearly knew the choice to be one between pleasure and affliction (11:25).
      (4) Sin is pleasurable: Satan guarantees it; wise men admit it; but it ends fast.
      (5) Choosing the reproach of Christ is wiser than choosing the treasures of sin.
   c. He believed God rewarded them that diligently sought Him: He saw the reward.
   d. There is no greater example in scripture but Christ of personal sacrifice for God
10. Moses was faithful in delivering an Israelite from his Egyptian oppressor (11:27).
   a. Moses consciously chose to know his brethren and deliver them (Exodus 2:11-15).
      (1) He was convicted in heart to visit his brethren and defend them (Ac 7:23-29)
      (2) By faith, he believed that God would use him to deliver Israel from Egypt.
   b. His defense of the Israelite was by faith; and he fled Egypt through wise fear.
   c. He endured, separated from Egypt and Israel, through faith in the invisible God.
   d. Though faith in God should leave us totally desolate, God will not forsake us.
11. Moses was faithful in working righteousness by keeping the Passover ritual (11:28).
   a. God's request was rather bizarre (like with Noah), but Moses obeyed regardless.
   b. While no danger to the firstborn could be seen, Moses believed it was coming.
   c. If God warns of danger accompanying certain conduct, faith believes it is coming
12. Israel illustrated faith in the great exploit of passing through the Red Sea (l1:29).
   a. Passing through the Red Sea shows vacillating faith and devil's faith (Ex 14).
   b. While their faith was weak with the Sea closed, the open Sea encouraged them.
   c. The Egyptians attempted the same crossing without faith and God drowned them.
   d. An innocent (Pr 21:14) or commendable (He 11:6) action without faith is dangerous
13. Israel illustrated faith by obtaining the promise of Jericho's destruction (11:30).
   a. God requested unusual behavior to achieve His promise (Jos 6), but they obeyed.
   b. Regardless of God's precepts, faith will ignore "questions" and diligently obey.

14. Rahab showed her faith by doing exploits against the rulers of her city (11:31).
    a. God has chosen poor sinners rich in faith (Ma 21:31; Ja 2:5): Rahab was a harlot
    b. The inhabitants of Jericho were unbelievers - their fear of Israel was ungodly.
    c. Rahab proved her faith by saving the spies through deception (Josh 2; Jas 2:25).
    d. She was saved from Jericho (Jos 6:22-25) and became Christ's mother (Matt 1:5).
    e. For those with the mind of Christ: Rahab was justified by bearing false witness.
    f. Those that self-righteously condemn Rahab must condemn the midwives (Ex 1:19), Joshua (Jos 8:15), Gideon (Jud 6:11), Michael (1 Sam 19:17), David (II Sam 15:34), God (1 Kings 22:22), Jehu (II Kings 10:18,30), and Jeremiah (Jer 38:27), etc., etc.
15. Paul concludes his list by mentioning several individuals known for their faith (11:32).
    a. He reasons rhetorically, If you haven't been provoked yet, you never will be.
    b. If he elaborated about the remaining persons, there would not be enough time.
    c. Gideon threw down Baal's images (Judges 6:25-27) and destroyed Midian (8:22).
    d. Barak, with Deborah and Jael, destroyed Jabin, Sisera, and his army (Judg 5:1-2).
    e. Samson trusted God for water (Jud 15:18) and crushing final vengeance (16:28-30).
    f. Jephthah trusted God for victory (Jud 11:30-31) and gave his daughter (11:38-40).
    g. David trusted God with animals (I Sam 17:34-36), Goliath (17:29), Saul (I Sam 24:6), the temple (I Kings 8:17-19), and Solomon (I Kings 1:28-31), etc., etc.
    h. Samuel anointed David (I Sam 16:6-13) and hewed Agag in pieces (1 Samuel 15:33)
    i. Various prophets did many great deeds of faith. Consider Nathan, Elijah, Elisha, Micaiah, Jonah, Ezekiel, Daniel.
16. Paul then summarizes the deeds done by these and other faithful persons (11:33-38).
    a. "Subdued kingdoms" includes Joshua (Acts 13:19), Ehud (Judges 3:26-30), Jephthah (Judges ll:32-33), Samuel (I Samuel 7:9-13), David (II Sam 5:6-10,17-25), and etc.
    b. "Wrought righteousness" includes Joseph (Genesis 39:7-12), Phinehas (Num 25:7-13), Josiah (II Kings 23:25), the Rechabites (Jeremiah 35), Daniel (Dan 1:8), and etc.
    c. "Obtained promises" includes Caleb (Numbers 114:22-24), Naaman (II Kings 5:1-19), Jabez (I Chronicles 4:10), Job (Job 42:1-10), and etc.
    d. "Stopped the mouths of lions" includes Samson (Judges 14:5-6), David (I Samuel 17:34-36), Daniel (Daniel 6:22), and etc.
    e. "Quenched the violence of fire" is Shadrach, Meshach, and Abednego (Da 3:26-27).
    f. "Escaped the edge of the sword" as Moses (Ex 2:15), prophets (I Kings 18:3-4), Elijah (I Kings 19:1-3), Elisha (Il Kings 6:13-16), Jeremiah (Jer 38:1-13), etc.
    g. "Were made strong" includes Samson (Judges l6:28), Elijah (I Kings l9:8), Hezekiah (II Kings 20:l-7), and etc.
    h. "Waxed valiant in fight" is Shamgar (Judges 3:31), Jonathan (I Sam 14:1-14), etc.
    i. "Turned to flight the armies of the aliens" includes Gideon (Judges 7:19-23), David (I Samuel 17:51-53; II Sam 22:1), Jehoshaphat (II Chron 20:22-25), and etc.
    j. "Women received their dead" include Elijah (I Kgs l7:22), Elisha (II Kg 4:34), etc.
    k. "Others were tortured . . ." describes martyrs who would not deny their faith.
        (1) They rejected deliverance from torture, if deliverance required compromise.
        (2) Their faith at such a time was based on a strong hope of the resurrection.
        (3) They knew faithful endurance would yield eternal life (Phil 3:8-11; Rev 2:11).
        (4) The O.T. does not specifically identify such torture. Daniel's friends (Dan 3) and Daniel (Dan 6) were not tortured but were intended to suffer death.
        (5) The Maccabees, implied by Daniel (Dan 11:30-35), chose torture (II Mac 6-7).
    l. "Cruel mockings" include Samson (Judges 16:25), Micaiah (I Kgs 22:24), Elisha (II Kings 2:23), many messengers (II Chron 36:15-16), Nehemiah (Neh 4:1-14), and etc.
    m. "Scourgings" include the beating of Jeremiah (Jeremiah 20:2; 37:15), etc.
    n. "Bonds and imprisonment" include Joseph (Genesis 39:20), Samson (Judges 16:21), Micaiah (I Kings 22:27), Hanani (II Chronicles 16:10), and etc.
    o. "They were stoned" as Naboth (I Kings 21:13-l4), Zechariah (Il Chron 21:21), etc.

p. "They were sawn asunder" as David practiced on Ammon (ll Samuel 12:31).
q. "Were tempted" includes Job (Job 1:20-22; 2:9-10) and three (Dan 3:13-18), etc.
r. "Were slain with the sword" as Ahimelech (I Samuel 22:9-19), the prophets by Jezebel (I Kings 19:10), Urijah (Jeremiah 26:20-23), and etc.
s. "Wandered about in sheepskins and goatskins" as Elijah (Il Kings 1:8 cp Matt 3:4) and other prophets as a general habit (Zechariah 13:4).
t. "Destitute" describes Joseph (Genesis 37:28), Elijah (I Kings 17:8-16), and etc.
u. "Afflicted" describes Jacob (Genesis 42:38; 47:9), Elijah (I Kings 19:4), and etc.
v. "Tormented" describes David (I Samuel 18:29), Mordecai (Esther 3:1-6), and etc.
w. "They wandered in deserts, and in mountains, and in dens and caves of the earth" as Hagar (Genesis 16:45-13), Moses (Exodus 3:1), David (I Samuel 22:1; 24:1-3; 26:1), prophets (I Kings 18:3-4), and Elijah (I Kings 19:9).

17. These faithful persons, though base in the flesh, were too noble for the world.

D. The Old Testament saints manifested great faith without New Testament grace (11:39-40).
1. All those mentioned - the elders of the Hebrews - obtained a good report by faith.
2. They did not receive the great promise of the Messiah and His glorious kingdom.
3. God, in spite of their great faith, provided greater benefits for those following them.
4. God‘s plan and dealings with men involve both covenants without excluding either.
5. If they had such faith without the promise, what should we diligently show with it?

XIII. **CHAPTER 12**: Witnesses, Chastening, and Covenant Superiority Should Cause Constancy.
A. The examples of the elders and of Jesus should provoke us to patient endurance (12:1-4).
1. "Wherefore" begins this chapter by referring back to the elders listed in chapter 11.
a. Given the great example of these elders, we should be provoked by their faith.
b. "Also" indicates another reason (chapter 11) promoting our faith beyond 10:35-39.
c. They are witnesses, in that, they figuratively witness and measure our conduct.
2. The "every weight" we must lay aside is primarily innocent activities leading to sin.
a. The wise and zealous child of God avoids opportunities for sin (Rom 13:11-14).
b. Read how Paul warned that even marriage was dangerous to zeal (I Cor 7:32-33).
c. Jobs, families, houses, riches, entertainment, habits, and etc. may weigh us down.
3. The "sin which doth so easily beset us" are those areas we are weak to temptation.
a. Temperamental dispositions make us more susceptible to some sins than to others.
b. The sins we served before conversion will likely have greater power than others.
c. Our situation in life by profession, relation, condition, and so forth may hurt.
d. We often have particular weak areas on our character that create temptations.
e. For example, consider the effect of riches (Mat 13:22; Mark 17-22; I Tim 6:9-10).
4. God has set before us a race, and we are to run it patiently without hindrances.
a. Paul compared our lives to a prize race (I Cor 9:20-27; Phil 3:13-14; II Tim 2:5).
b. Our race is long distance, not a sprint - it requires patient continuing (Rom 2:7).
c. As in a race, their example should cause us to take every advantage for victory.
d. As in a race, they provide the spectators that witness our race of faith.
5. Jesus Christ is to be looked at as the great example of faith for a Christian.
a. We are to look at Jesus with the eyes of faith (Heb 11:27; Titus 2:13; Jude 21).
b. He is the Author (II Peter 1:1-5) and Finisher (Philippians 1:6) of our faith.
c. Jesus was motivated by future joy (Ps 16:8-ll; Luk 24:26; John 17:5; Phil 2:5-11)
d. He endured the death of the cross as an exploit (Is 50:6; 52:14; John 19:1,16-18).
e. He despised the shame of His death (Mat 26:67-68; 27:26-31,34-44; I Pet 2:21-24).
f. His perseverance was well rewarded - He is crowned at God’s right hand (2:9).

6. A consideration of Jesus Christ's sufferings should encourage and strengthen us.
   a. Jesus was contradicted greatly (Mat 11:16-19; 12:1-8,24-30; 15:2; 21:15-16; 22:15).
   b. They are an example to us (II Corinthians 4:8-18; Phil 2:5; I Peter 2:21; 4:1).
   c. We are not to become weary and faint in well doing (Galatians 6:9; I Cor l5:58).
7. The struggle of the Hebrews against sin was not comparable to Christ's suffering.
   a. Remember the context uses an exhortation to lay aside the sin that besets us.
   b. If this is truly a struggle against sin, the blood is Christ's sweat (Luke 22:44).
   c. It describes striving, not enduring; and they had suffered afflictions (10:32-34).

B. Suffering affliction should be considered as God's kind affection for our profit (12:5-11).
1. Having used the elders and Christ to motivate them, Paul raises further motivation.
   a. The quotation following (12:5-6) is Solomon's fatherly instruction (Pro 3:11-12).
   b. Paul suggests that those tempted to apostasy must have forgotten this scripture.
2. True parental love is evidenced by chastening (Proverbs 13:24; Revelation 3:19).
   a. Parental discipline is an evidence of love; a lack of it is an evidence of hatred.
   b. What kind of a son is not chastened? He must not be much of a son at all.
   c. Since all true sons receive chastisement, a son without it must be illegitimate.
   d. The rod of God is not upon the wicked as it is upon His children (Job 21:7-15).
   e. Affliction in the life of child of God is an evidence of sonship - don't despise it
3. We reverenced our natural fathers that corrected us; should we not reverence God?
   a. Parents must be reverenced (Ex 20:12; Lev 19:3; Deu 27:16, Pro 30:17; Eze 22:7).
   b. While "reverend" is applied only to God (Ps 111:9), fathers deserve such respect.
4. Natural fathers chasten for a short time according to their own desires for children.
   a. God chastens us for our profit - His purpose in chastening is infinitely perfect.
   b. His design is not to simply keep family tranquility - He desires our holiness.
   c. David clearly acknowledged that affliction worked profit (Psalm 119:67,71,75).
5. Chastening is an event that must clearly be viewed with a proper perspective.
   a. It is grievous in the present, but it works righteousness in the future.
   b. Chastening is only profitable to those recognizing it and responding to it.
   c. Tribulation and affliction are essential to growth (Romans 5:3-5; James 1:2-4).

C. The proper reaction to chastening should be effort to avoid falling from grace (12:12-17).
1. l. "Wherefore" draws a conclusion from the two arguments just given against fainting.
   a. Using the analogy of a race, Paul exhorts them to greater effort and discipline.
   b. Paul uses the words of Isaiah relating to the message of the gospel (Isaiah 35:3).
   c. Paul would say, "Watch ye, stand fast in the faith, quit you like men, be strong."
2. Paul exhorted them to peace and holiness in the face of their great afflictions.
   a. Jesus Christ specifically warned against personal vengeance (Matthew 5:37-48).
   b. Our duty is to live peaceable with all men as far as we are able (Rom 12:17-21).
   c. The connection of peace and holiness implies a limit on the peace (James 3:l7).
   d. Legal and vital holiness are necessary for heaven, but we need it practically.
   e. Practical holiness is also necessary to "see" the Lord as Father here (II Cor 7:1).
3. Diligent care is to be given to our spiritual condition to avoid falling from grace.
   a. God's children may fail grace and fall from it (I Corinthians l5:lO; Il Cor 6:1; Galatians 5:4; Hebrews 4:11; II Peter 3:17; Revelation 2:5).
   b. We are to be diligent in proving ourselves in the faith (II Cor 13:5; Ac 20:28-31).
   c. Kill roots of bitterness before they are trees (I Cor 5:6; Gal 2:13; II Ti 2:16-18).
   d. Remember how the ten spies and their evil report infected the entire nation.

4. Guard must be taken against sinning lightly in the face of our great salvation.
    a. A fornicator is a person who lightly sacrifices the future for present pleasure.
    b. A profane person is one who does not properly esteem the things of religion.
    c. Esau is the great example of losing much for short term carnal gratification.
5. Forsaking God's grace may bring rejection where repentance cannot be found.
    a. Esau's profane treatment of his birthright caused his rejection from blessing.
    b. Once the blessing was given to Jacob, there was no more place for repentance.
    c. If the Hebrews forsook the gospel, they stood in danger of rejection (4:11; 6:8).

D. The new covenant and its privileges are far superior to the old covenant (12:18-20).
1. The new covenant provides blessings, comfort, and security far exceeding the old.
2. Paul first outlines the dreadful nature of the old covenant and the giving of the law.
    a. The inauguration of a covenant indicates the nature of the covenant (7:20-22).
    b. It was closely related to a literal, physical mountain in Arabia - Mount Sinai.
        (1) The Israelites literally traveled to the base of this mountain (Ex 19:1-2).
        (2) Mount Sinai in Arabia allegorically represents the old covenant (Gal 4:24-25).
    c. The mountain could not be touched by man or beast by the ordinance of God.
        (1) God specifically detailed the consequences of touching it (Ex 19:12-13,21-24).
        (2) Paul informs us that this prohibition was too much to take (Hebrews 12:20).
        (3) The nether part of the mountain was the lower part (Ex 19:17 cp Jos 15:19).
    d. The mountain burned with fire - a terrifying element - when God spoke the law.
        (1) God descended on it in fire, and the mount became like a furnace (Ex 19:18).
        (2) The glory of the Lord was like fire (Ex 24:15-17; De 4:9-13,35-36; He l2:29).
    e. The mountain was under blackness, darkness, and a tempest (Is 29:6; Jonah 1:4).
        (1) God's presence was contained in a dark cloud (Ex l9:9,16; 24:15-16; Ps 97:2).
        (2) God's presence was hid in darkness (Ex 20:21; De 4:9-11; 5:22-26; I Kgs 8:12).
        (3) God's presence came with a tempest (Exodus 19:16; 20:18; Psalm 77:18).
    f. The sound of a trumpet and the voice of words were too terrifying to endure.
        (1) The trumpet waxing louder and louder indicated God's arrival (Ex 19:13-19).
        (2) God's voice was too much for them, so they begged for Moses (Exodus 20:19).
        (3) They could not endure the commandment regarding the mountain (Heb 12:20).
        (4) They asked Moses to speak to them rather than God (Ex 20:19; De 18:15-16).
    g. Moses himself was overwhelmed by the glory of the Lord (Ex 19:16 cp He 12:21).
3. Paul then outlines the nature and blessings of the new covenant under Jesus Christ.
    a. The new covenant is based on figurative Mount Zion - the location of Jerusalem.
        1. Zion of the old covenant was Jerusalem (II Sam 5:6-7; Ps 51:18; 76:2; 102:21)
        2. Zion spiritually understood is heaven and Christ's kingdom (Revelation 14:1).
    b. The new covenant is based on the city of the living God (Heb 11:10,16; 13:14).
    c. The city of the living God is called Jerusalem (Gal 4:25-26; Rev 3:12; 21:2,10).
    d. This new city includes a great company of angels (Ps 68:17; Da 7:9-10; Re 5:11).
    e. It is the general assembly of the church of Jesus Christ (Ephesians 5:25-27).
    f. Its membership are those whose names are written in heaven (Phil 4:3; Re 21:27).
    g. It involves direct dealings with God the Judge of all (Heb 9:24; Phil 3:20).
    h. We are united to the spirits of men already made perfect (Ec 12:7; Lu 9:30-31).
    i. It includes the sprinkling of the blood of Jesus Christ (Heb 9:11-15; I Pet 1:2).
    j. This comparison summarizing many arguments shows the new covenant's superiority.
    k. This new covenant involves the great Mediator Jesus Christ (Hebrews 7:26 - 8:6).

E. The danger was great for those that would reject Jesus and His kingdom (12:25-29).
1. Can a single, short sentence be any more powerful than Paul's first sentence here?
2. If the first covenant carried certain judgment, what will rebellion accrue presently?
b. Compare the extremely similar statements Paul makes in 2:1-3 and 10:26-29.
c. God spoke on earth to institute the first covenant, and there was no escape.
d. There is even less chance of escape for those who reject the new covenant.
e. The great example is rejecting Canaan (3:7 - 4:11). Consider Moses (Nu 32:6-15)
3. God's voice at Sinai did shake the earth literally (Exodus l9:l8; Psalm 114:6-7).
4. He promised, however, that He would shake the heaven and earth one more time.
b. The prophesy of this shaking occurs in Haggai 2:6-7,20-23. It was future then.
c. The shaking was to occur in conjunction with the Desire of all nations coming.
d. The shaking was to occur in conjunction with giving the latter house great glory.
e. The shaking was to occur in relation to the second temple built by Zerubbabel.
f. Shaking the heaven and earth is a figurative prophetic expression (Hosea 12:10).
g. Shaking the heaven and earth indicates major upheaval (Isaiah 2:19; 13:13).
h. It intends removing material, temporal things to leave spiritual, permanent things.
i. With Jerusalem's destruction, God completely removed Israel's temporal kingdom.
5. Paul concludes that the shaking has occurred and Christ's kingdom is here to stay.
b. The future tense of the prophecy is simply from Haggai's viewpoint (Cp He 8:10).
c. He concludes Christ's kingdom is the final thing to remain after the shaking.
d. Daniel prophesied of this kingdom which would never be destroyed (Daniel 2:44).
6. Since we have the final, permanent kingdom of God and covenant, let us serve Him.
b. Let us have grace - let us use the grace we have so as not to fail it (12:15).
c. God's service yet requires reverence and godly fear to serve Him acceptably.
d. Let us fear lest we lose such a privilege as this final kingdom (Heb 3:12; 4:1,11).
7. God is a consuming fire, and He consumed the Jewish nation for their rebellion.

XIV. **CHAPTER 13**: The Superiority of Christianity Should Provoke Us to Our Various Duties.
A. A. Brotherly love and hospitality are two chief duties expected of God's saints (13:1-3).
1. Paul is not content for a church to rest on the past (Phil 1:9; I Thes 3:12; 4:1,9-10).
2. Love is the greatest of God's commandments and the chief duty of a child of God.
a. Love is the greatest duty (Mk 12:29-31; Ep 5:1-2; I Th 3:12-l3; Ja 2:8; I Jo 3:23).
b. Love is the greatest grace (John 8:44; Ephesians 2:1-3; Titus 3:3; James 3:14-16).
c. Love is the greatest evidence (Galatians 5:6; I John 3:10-19; 4:7-12; 4:20 - 5:1).
d. Love is the greatest measure (John 13:34-35; I Cor 12:28 - 13:13; Col 3:14).
e. Love is the greatest means (I Corinthians 13:1-3; 16:14; I Peter 4:8; III John 3-6).
f. Love is the greatest source (Pr 15:17; Eph 4:15-16; I Pet 3:8-11; I John 15:17-18).
g. Love is the greatest concept (Matt 7:12; Rom 13:8-10; I Cor 13:4-7; I John 3:17).
h. Love is the greatest work (Colossians 3:12-14; I Thessalonians 1:3; I John 3:18).
i. Love is the greatest challenge (Ephesians l:15; II Corinthians 12:15; Heb 10:24).
3. The greatest example of love is God's love for His children (John 3:16; Matt 20:28).
4. How is your brotherly love as proven by a few basic questions regarding friendliness?
a. How many close friends do you have in the church? Love wins them (Pro 18:24).
b. How well do others know you and your situation? Love communicates (Jn 15:15).
c. How many times last month did you initiate action to help another (Heb 10:24)?
d. How zealous and careful are you to meet brethren whenever possible (Heb 10:25)?
e. How many times did you rebuke or warn another last year (Lev 19:17; I Th 5:14)?
f. How many persons did you embrace and/or kiss during the last year (I Pet 5:14)?
g. How many personal offenses did you gloriously overlook through love (Pro 19:11)?
h. How would your love rate by your care of uncomely members (I Cor 12:23)?

i. How many specific occasions did you rejoice or weep with another (Rom 12:15)?
j. How do your actions relate to Solomon's teaching regarding society (Eccl 4:9-12)?
k. How strong is your love as measured by the kindest deed last year (Rom 12:lO)?
l. How many times did you drive away tongues backbiting other brothers (Pr 25:23)?

5. A great measure of love is hospitality - the home entertaining of others.
   a. The entertainment of strangers is specifically commended (Genesis 18:1-8; 19:1-3).
      (1) God takes care of strangers as widows and orphans (Deuteronomy 10:16-19).
      (2) Perfect Job had a reputation of caring for strangers (Job 31:16-22,32).
      (3) A qualifying virtue of widows was to be the lodging of strangers (I Ti 5:10).
   b. Hospitality toward the brethren is also to be considered with love and strangers.
      (1) Paul required ministers (I Tim 3:2) and members (Ro 12:13) to be given to lt.
      (2) Peter associates it closely with love and condemns any grudging (I Pet 4:8-9).
      (3) Jesus will one day acknowledge the care you show His disciples (Matt 25:40).
   c. Are you given to hospitality? Or have you given to it? Or must you be given it?
      (1) Are you forward in your zeal to lodge or entertain strangers visiting us?
      (2) If God has given you riches, are you rich in hospitality (I Timothy 6:17-19)?
      (3) Regarding hospitality, are you zealous? mindful? forgetful? or rebellious?
6. A great aspect of brotherly love is participation in the sorrow and joy of others.
   a. The Hebrews suffered bonds and affliction, Paul did not want them forgotten.
   b. Consider Christ's example of service comparable to jail ministries (Matt 25:35-36).
   c. Churches will have members suffering various kinds of affliction: remember them.
   d. We are all members of one body, so pain in one member should affect the others.
      (1) A proper relating family will participate in any member's success or failure.
      (2) God expects the local church to work similarly (I Cor 12:26; Rom 12:15-16).
      (3) We are together for a reason - to bear one another's burdens (Galatians 622).
   e. God will bless those that commiserate with others (Phil 14:14-17; Il Tim 1:16-18).
   f. A proper view will not feel the loss of time or money (I Ti 6:17-19; Heb 10:34)?

B. God ordained sexual pleasure within bounds; violation of the rules brings judgment (l3:4).
1. As brotherly love and hospitality are abbreviated above, marriage is also summarized.
   a. We know that other scriptures must be used to fill out the teaching (Is 28:9-13).
   b. The sexual relationship of marriage is also to be expanded by the scriptures.
   c. Paul was not trying to be modest - most of the N.T. relies on fuller O.T. details.
   d. Even in the midst of a very theological book, Paul specifically speaks of sex.
   e. Paul, in one verse, speaks of the positive and negative ramifications of sex.
2. God created sexual pleasure. And He created it before the Fall (Genesis 2:18-25).
   a. Male and female differences and attractions were designed by God (Genesis 1:27).
   b. God makes variations (Gen 29:17) and commends their appeal (S.S. 7:1-9; 8:8-10).
   c. Sexual pleasure is honorable - worthy of praise and esteem - not just allowable.
   d. Some for religious or hormonal reasons make sexual pleasure sinful (Col 2:20-23).
   e. God-fearing women will aim to emulate the woman described in Solomon's Song.
   f. Most Christian homes in recent generations have perverted the honor of sex.
3. God created sexual pleasure. And He created marriage for its place (Gen 2:18-25).
   a. God demands our satisfaction and contentment with our own wives (Pro 5:15-21).
   b. All the difference in the world is made by marriage (II Sam 11:1-27; 12:24-25).
   c. Marriage excuses or condemns desiring a woman (Deu 5:21 cp 21:11 cp Job 31:1)
   d. God created and designed sexual pleasure: He must know how to maximize it.
   e. Our society thinks marriage went the way of the dinosaur - no longer necessary.

4. Marriage is honorable in all, that is, in all forms of natural sexual expression.
    a. The context is what whoremongers and adulterers have "in bed" - sexual pleasure
    b. A prostitute and a wife sexually are very comparable (Matt 19:5 cp I Cor 6:16).
    c. The sexual relationship of marriage is not a spiritual one, but a practical one.
    d. Marriage is God's ordained means for sexual pleasure; sex outside marriage is sin.
5. God commands husbands and wives to maximize their sexual relationship (I Cor 7:1-5).
    a. A completely satisfying relationship at home is the protection against adultery.
    b. Both must provide everything ("due benevolence") the other desires and needs.
    c. A denial for any reason of the right and claim to sexual pleasure is defrauding.
    d. God well understands the incontinency resulting from a boring sex life at home.
    e. A wife loved properly can easily match her husband's sexual capacity or desire.
6. The abuse of God's ordination will bring judgment (I Cor 6:9; Eph 5:3-5; Rev 22:15).
7. Let not your heart even think of such wickedness (Job 31:1; Pr 6:25; 2429; Mat 5:28)

C. Contentment should replace covetousness, since God is our everlasting possession (13:5).
1. Covetousness is the desire for things not rightfully yours (Exo 20:17 cp Deu 5:21).
    a. The scriptures allow for legitimate desire and lust (Deut 12:20-21; 14:26; 21:11; Ps 37:4; Pr 10:24; 11:23; 13:12,19; 21:20; Mk 11:24; Ro 15:23; I Co 12:31; 14:39;)
    b. We admire and even desire clothing, cars, houses, guns, and furniture without sin.
    c. We may touch it, test it, analyze it, and comment on features without any sin.
    d. Covetousness is (1) consuming desire or (2) desire that considers sinful action.
    e. Consuming desire replaces God, creates care and anxiety, and has power over us.
2. See the close connection here with adultery - coveting other women is a common sin
    a. The prime example of covetousness is desiring another's wife (Ex 20:17; De 5:21).
    b. Such lusting is the source of great evil (Judges 16:1; II Samuel 11:2; Jer 5:7-8).
3. Lust or desire in the heart is what conceives sin (Jos 7:21; Ja 1:13-16; I Jn 2:15-17).
    a. There is a place to admire others' possessions without sinfully desiring them.
    b. Our nation is sick with the ambitious pursuit of more and more (Psalm 10:3).
    c. Heavy advertising and an overemphasis on "success" and "progress" confuse many.
4. A wise man learns to be content with less than riches (Pro 30:7-9; I Tim 6:5-10).
    a. Contentment does not promote slothfulness (Pro 10:4; Eccl 9:10; Matt 25:24-30).
    b. A slothful man void of diligence can still be covetous (Prov 21:25; Eccl 6:9).
    c. When John commanded soldiers to be content - he condemned any theft (Lu 3:14).
    d. If riches increase due to diligent effort, then keep your heart (Psalm 62:10).
    e. There is far more to life than the possession of earthly things (Luke 12:15-21).
    f. We must guard against excessive care of the carnal things of life (Matt 6:24-34).
    g. Discontentment leads to debt, workaholism, anxiety, haste, theft, murmuring, etc.
    h. The noisy life is an evil life (I Thes 4:11; Ps 39:6; Ec 4:6; I Cor 7:32; I Ti 2:2).
    i. Envy - the evil desire for another's advantages - will rot your bones (Pr 14:10).
    j. Gain does not satisfy (Ec 5:10). Alexander cried for no more worlds to conquer.
    k. God wants His children to have rest in this world (Psalm 127:1-2; Matt 11:28-30).
    l. What if God made you without hands, should you complain against Him (Is 45:9)?
    m. The proper attitude - submission to God - provides a continual feast (Pro 15:15).
    n. Let the brother of low degree rejoice in that he is exalted spiritually (Jas 1:9).
    o. Contentment is seen in your use of time: do you have time for meditation?
5. God considers covetousness to be equivalent to idolatry (Ephesians 5:3-5; Col 3:5).
    a. You cannot serve God and earthly things (Luke 16:13-14; Matt 6:21; Mark 12:30).
    b. God gives what we have (I Cor 4:7), should we complain and desire against Him?
    c. Excessive ambition or care for things in this world chokes out God (I Cor 7:32).

6. Covetousness is a sin that cannot be fellowshipped in the church (I Corinthians 5:11).
   a. It causes a lack of giving, a lack of saving, a lack of charity and hospitality, excessive hours worked, impulsive purchases, excessive admiration of things, etc.
   b. A covetous person will not bring forth spiritual fruit to perfection (Luke 8:14).
7. Contentment is something that must be learned - it is not natural (Phil 14:10-14).
   a. It may be learned comparing our lot in life with what we brought into life.
   b. It may be learned comparing our lot life with those with lesser blessings.
   c. It may be learned comparing our lot life with what we actually deserve.
   d. It may be learned comparing our lot life with what we have spiritually.
   e. It may be learned comparing our lot life with the abundance we do have
   f. It may be learned comparing our lot life with life's vanity and brevity.
   g. It may be learned comparing our lot life with what our foolishness lost.
   h. It may be learned comparing our lot life with the sovereign will of God.
   i. It may be learned comparing our lot life with the many promises of God.
8. Contentment should be based on God's promised presence (Joshua 1:5; Ps 73:25-26).
   a. Godliness with little beats riches (Ps 37:16; Pr 15:16; 16:8; 17:1; 28:6; Ec 4:6).
   b. The great object of glorying in this world is the knowledge of God (Jer 9:23-24).
   c. The pursuit of riches is actually quite foolish and vain (Pro 23:4-5; Eccl 5:9-20).
   d. God's presence is superior to any economic situation (Psalm 4:7-8; Hab 3:17-19).

D. Courage should replace fear, since God is our permanent Helper against man (Heb 13:6).
1. **Courage**. That quality of mind which shows itself in facing danger without fear or shrinking; bravery, boldness, valor.
2. The scriptures exhort God's saints to be courageous and strong in obeying the Lord.
   a. Joshua, after Moses' death, was exhorted to strength and courage (Joshua 1:1-9).
      (1) He was to have courage against the Canaanite nations God hated (Jos 1:2-6).
      (2) He was to have courage and maintain obedience to God's law (Jos 1:7; 23:6).
      (3) The basis for his courage was to be faith in God's promised faithfulness (1:9).
   b. Israel was exhorted to courage from faith in God (Deu 31:1-3 cp Josh 1:16-18).
   c. Courage is behaving yourself valiantly (I Ch 19:13) and obeying God (I Ch 22:13).
   d. God's ministers should be examples (II Tim 1:7-8 cp I Tim 4:12 cp Eze 2:6; 3:9).
   e. Fearful describes the wicked in the lake of fire (Ps 53:5 cp Pr 28:1 cp Re 21:8).
   f. God is feared for obvious reasons, but men should not be feared (Luke 12:-2-7).
3. Good examples are Moses' parents (Heb 11:23), Caleb (Num 13:30; 14:24; Jos 14:6-l5), Jael (Judges 44:15-22; 5:24-27), Esther (Esther 4:11; 5:1-2), Solomon's men (S.S. 3:7), three Hebrew men (Daniel 3:16-18), and Joseph of Arimathaea (Mark 15:43).
4. Bad examples are ten spies (Num 13:20,26-33), Saul (I Sam 15:24), Peter (Gal 2:11-13), a blind man's parents (Jn 9:19-22), Pilate (Jn 19:1-22), and the disciples (Mark 16:8).
5. The scriptures provide guidelines and instruction for the proper kind of courage.
   b. Man is certainly not an object we should fear (Psalm 56:4,11; 118:6-9; Mic 7:5-7).
   c. Do not fear to show your faith (II Chronicles 15:8; Mark 11:27-33; John 12:42).
   d. Which is greater, your fearful imagination or your courage (Pro 22:13; 26:13)?
   e. Encourage yourself in God, and He will strengthen your heart (Ps 27:14; 31:24).
   f. God will bring destruction and the king of terror upon the wicked (Job 18:11-14).
   g. Your courage will be in proportion to your faith in God (Isaiah 41:10; Ps 27:1).
   h. Does your courage result in the encouragement of others (I Sam 23:16; Ac 28:15)?
   i. God will take away courage, if you do not obey His word (Jer 46:15; Amos 2:16).
   j. God gives us the spirit of adoption, not the spirit of bondage to fear (Rom 8:15).
   k. Confidence in God is true confidence: self-confidence is a joke (Pr 14:16; 25:19).
   l. True confidence is based on God‘s ability (Josh 14:12; I Chr 19:13; Phil 4:13).
   m. A righteous man's heart is fixed on God and mocks evil (Job 5:21-22; Ps 112:5-8).

n. Fearing man brings a snare (Pro 29:25), but confidence in God will destroy it.
o. Caleb stood in a small minority for God, and He attempted great things for God.
(1) We must guard ourselves and teach our children to resist crowds (Ex 23:2).
(2) We must not let fearful imaginations hinder exploiting opportunity (Ma 25:25).

6. While we do not need courage just like the Hebrews, there is still much use for it.
a. The Hebrews needed courage to stand against the persecution for their faith.
b. Church members confront for personal offenses, confess faults, and rebuke sin.
c. Spouses must confront, confess, and give of themselves without holding back.
d. Parents must confront their children, rule them, and train them scripturally.
e. Children must confront their parents, confess their faults, and correct them.
f. Children must oppose peer pressure at school and pursue available opportunity.
g. Professionally we must oppose the crowd, grab opportunity, and confront masters.
h. Physically we must not fear disease, risk of accident, and rumors (Psalm 9l).

7. Courage is something we must increase and learn to apply boldly in our daily lives.
a. Perfect peace is available for those whose minds are stayed on God (Is 26:3-4).
b. God's word gives courage and confidence (Ps 119:28,80,98-100; Pr 3:21-26; 14:26).
c. Are you a courageous father, husband, mother, wife, brother, sister, saint, etc.?

E. New Testament ministers must be remembered and followed in their rule and faith (13:7).

1. With the breakdown of authority in general, the ministry has also suffered violence.
a. People find it easy to judge God's ministers as "authoritarian" and "dictatorial."
b. The Deacon Committee has become the "guardian of the pulpit" by coup d'etat.
c. Any preaching beyond milquetoast slobbering is construed as hateful extremism.
d. Dogmatic ministers who control and lead their churches are called "little popes."

2. It is difficult for a minister to preach about the ministry given popular protest.
a. God-called ministers neither desired nor chose their vocation - God called them.
b. However, God expects them to preach the whole counsel of God (Acts 20:20,27).
c. However, God expects them to preach so as to magnify the office (Rom 11:13).
d. Much effort has been made to exalt fathers; now it is time to exalt the ministry.

3. There is profit, however, from strong preaching and obedience regarding this subject.
a. It is profitable that your minister give a good account of your soul (Heb l3:17).
a. It is your duty to obey and submit; it is my duty to watch and give account.
b. A joyful report will be to your profit: a grievous report will be unprofitable.
c. Consider the mediatorial role that God gave Job for his friends (Job 42:7-10).
b. Note how Paul puts the benefit of giving on the givers themselves (Phil 4:14-19).
c. Rejecting ministers rejects God (Mat 10:40; Rom 13:1-7; Ep 5:22-24; Col 3:22-25).

4. The Hebrews knew well the honor that God had required for Old Testament ministers.
b. They knew that opposing God's minister was opposing God (Ex 16:1-10; I Sa 8:7).
c. They knew what had happened to Miriam for her presumption (Numbers 12:1-15).
d. God had done a new thing when some barked against God's chosen men (Num 16).
(1) It was famous men of renown that rebelled (16:2 cp Acts 6:3; I Tim 3:13).
(2) They claimed holiness and God's presence for all members in equality (16:3).
(3) They accused God's men of lifting themselves up and taking too much (16:3).
(4) They gathered together in a seditious movement using "majority rule" (16:3).
(5) Moses first responds in meekness and then quickly defends his office (16:4-5).
(6) They presumed covetously for a higher office than God gave them (16:7-10).
(7) They accused Moses of evil motives and used judgment intimidation (16:13-14).
(8) Moses angrily rejected their service and justified himself (16:15 cp He 13:17).
(9) They gathered together in an intimidating crowd to show strength (16:19).
(10) God gave His opinion, and His ministers interceded graciously (16:21-22).

(11) God gave instruction for separation from the seditious (16:26 cp Rom I6:l7).
(12) The definition and defense of the ministry is God's ordination (16:28).
(13) God is very provoked with sedition and created a special judgment (16:29-30).
(14) God not only judges the rebellious but their families also (16:27, 31-33).
(15) God ordains a symbolic memorial for remembering His ministry (16:38-40).
(16) The foolish rejected God's judgment by His minister on "God's men" (l6:41).
(17) God's ministers again interceded for the rebellious congregation (16:46-48).

d. They knew the dramatic sign God had wrought with Aaron's rod (Numbers 17).
e. They knew what had happened to forty-two irreverent children (Il Kings 2:23-24).

5. The office and persons which are under consideration are teaching rulers - pastors.
   a. The Presbyterian notion of teaching elders and ruling elders is without any basis.
   b. They that rule also speak the word (13:7): they must teach and rule (I Ti 3:1-5).
   c. An elder -worthy of double honor is a good ruler and studious teacher (I Ti 5:17).
   d. The only gift considered here and left among men is pastor-teacher (Eph 4:8-12).
   e. It is a New Testament duty to remember the man God has placed in this office.
6. Know your minister: this is intimate awareness, not just cognizance (I Thes 5:12).
   a. Know his problems, fears, hopes, ambitions, needs, temperament, and so forth.
   b. His problems include rightly dividing scripture (II Timothy 2:15), care of the church (II Cor 11:23-30), opposition for his work (II Cor l2:l5), avoiding partiality (I Tim 5:21), weariness from much study (Eccl 12:12), sacrifice of personal ambitions (II Tim 2:3-4), little time and emotion for his family, need to unload and let his hair down, weight of leadership (James 3:l), driving himself, etc.
   c. The Galatians took special attention of Paul's failing vision (Galatians 4:15).
   d. Be close to your pastor: it is God's commandment and makes his job much easier.
   e. Even sisters are to know their pastor well (Lu 8:1-3; Ac 16:14-15; Rom 16:1-4,6).
7. Esteem your minister: this is special regard and respect for him (I Thess 5:13).
   a. Paul exhorts this esteem to be very high and based in love (II Cor 6:11-13).
   b. Such esteem is to be based on his work - a sacrificial giving of his life for you.
   c. Elisha received special attention from a Shunamite woman (II Kings 4:8-17).
   d. The Galatians received Paul in his affliction as an angel or Christ (Gal 4:l4).
   e. Age should not affect the esteem he receives (I Cor 16:10-11 cp I Tim 4:12).
   f. The apostles - special ministers - were magnified by believers (Acts 5:12-13).
   g. Flattering titles are not the key here (Job 32:21-22) but admiration and honour.
   h. Paul told Corinth to account him as a minister and steward of Christ (I Cor 4:l).
   i. Paul told the Philippians to hold Epaphroditus in reputation gladly (Phil 2:29).
8. Obey your minister: this is humble submission to his teaching and ruling (13:17).
   a. Ministers command scriptural obedience (I Tim 4:11; II Tim 4:2; Titus 2:15).
   b. Though he may fail his own teaching, his office demands obedience (Matt 23:1-3).
   c. They execute discretionary judgment i.e. attendance, modesty, effeminacy, etc.
   d. They must manage the allocation of charitable distributions (Acts 4:34-35; 5:1-11).
   e. In any matter of controversy, the minister is to be obeyed (Deuteronomy 17:8-13).
   f. Ministers must rightly judge in controversies in God's word (II Chron 19:8-11).
   g. In all practical matters of business requiring a decision, the minister must rule.
9. Honor your minister: this is financial support to pay for his work (I Timothy 5:17).
   a. The double honor described is incentive financial compensation (I Tim 5:3-16,18).
   b. It is an ordinance of the gospel that ministers be supported fully (I Cor 9:1-14).
      (1) The Hebrews understood the sacrifice that ministers must make (Deu 18:1-5).
      (2) It is only fair that a laborer get paid (I Timothy 5:18 cp Romans 15:26-27).
      (3) It frees them up for maximum profit (II Tim 2:1-6; I Tim 4:13-16; Rom 13:6).
      (4) Members must trade their good things for the work of the ministry (Gal 6:6).
   c. Do not forget the minister and his need of encouragement (De 12:19; II Chr 31:10.

d. God blesses the givers (Deut 4:27-29; Pro 1l:24; Hag 1:5-11; 2:18-19; Mal 3:8-12).
e. Your blessings will be proportionate (Proverbs 11:25; Luke 6:38; II Cor 9:6).
f. If you buy an ox and provide for full-time work, you will benefit (Proverbs 14:4).

10. Pray for your minister: this is frequent request for God's blessing (I Thess 5:25).
    a. Paul requested prayer that he would achieve his personal ambitions (Heb 13:18).
    b. Pray for his ministry (Romans 15:30-32; Eph 6:18-20; Col 4:2-4; II Thess 3:1-2).
    c. Pray for him personally - his studies (Ps ll9:l8), his flesh (Ps 19:13), his health (Phil 1:21-26), his family (I Tim 3:11-5), his wisdom (I Kings 3:7-9), etc.
11. Protect your minister: this is prudent consideration of all uses of his time (Pr 25:17).
    a. He has work every day as other men, and he has personal and family duties also.
    b. If every member called or visited as much as you, how much time would be lost?
    c. Are you allowing him time to do his required work (Acts 6:l+; I Timothy Q:l3)?
    d. Do you communicate freely, regularly, and completely without exhausting him?
    e. Judging small 'natters yourselves saves him much time (Matthew 18:15; I Cor 6:5).
12. Follow your minister: this is recognition of his example as God's pattern (Heb 13:7).
    a. Follow his faith (Heb11:1), his liberty (Ro 14:22-23), and his judgment (I Co 5:3).
        (1) Ministers must righteously judge between holy and profane (Ezekiel 4#:23-24).
        (2) God blesses those who honestly follow beyond plain commandments (Jer 35).
        (3) Follow him as far as you are able without violating scripture or conscience.
    b. b. He is an example and pattern of good works (I Tim 4:12; Titus 2:7; I Peter 5:3).
        (1) To be an example he must be superior in degree to most and visible to all.
        (2) Follow his word (Pro 16:13; 24:26; 25:11; Col 4:6; Titus 2:8; I Peter 3:10).
        (3) Follow his conversation (I Samuel 2:26; Luke 16:10-12; I Tim 3:7; II Tim 3:10).
        (4) Follow his charity (Pro 17:9; Acts 20:35; Rom 12:10; I Cor 13:44-7; Phil 1:8).
        (5) Follow his spirit (II Ki 10:16; John 2:17; Acts 20:24; Rom 12:11; II Cor 9:2).
        (6) Follow his faith (Num 12:7; Psalm 37:4; I Cor 16:13; Heb 6:12; James 2:18).
        (7) Follow his purity (Proverbs 22:11; Philippians 4:8; I Timothy 5:2,22).
    c. He must guard against failure (I Timothy 4:16; Acts 20:28; I Cor 9:27; Col 4:17).
    d. Consider his purpose to please Christ (Phil 3:8-17; I The 2:4; II Tim 2:4 cp 13:8).
13. Keep your minister: Obedience will postpone a famine of God's word (Amos 8:11-12).
    c. Disobedience may cause God to remove ministers themselves (Ezekiel 33:30-33).
    d. Disobedience may cause God to remove ministerial ability (Isaiah 29:9-14).
    e. Obedience is the finest way you can ever encourage your pastor (Phil 2:12-17).

F. Jesus Christ Is the Same Today As He Was Yesterday As He Will Be Tomorrow (13:8).
1. Note that this "sentence" lacks a verb and predicate - "is" must be read elliptically.
2. Remember that Jesus Christ is God and man (Luke 1:30-35; John 1:14; I Tim 3:16).
3. The human nature of the Son of God has undergone many changes since its creation.
    a. The human nature of Jesus grew in stature and increased in wisdom (Lu 2:40,52).
    b. The human nature of Jesus was hungry (Matthew 4:2) and shed tears (John 11:35)
    c. The human nature of Jesus lived, died, and lives again forever (Revelation 1:18).
4. The divine nature of the Son of God is that part of His Being without any change.
    a. The divine nature of Jesus is the Word of creation (John 1:1-3 cp Hebrews 1:3).
    b. Jesus Himself claimed to the Jews He existed before Abraham (John 8:56-58).
    c. It is God - the Divine Nature - that changes not (Mal 3:6; Heb 1:12; Rev 1:8).
    d. There is not even the shadow of turning or variableness with God (James l:l7).
5. The best application of this text is to connect it with the preceding thought.
    a. Ministers under either testament were ministers of God (I Corinthians 4:l).
    b. Ministers are called by God to their work and aim to please Him (II Timothy 2:14)

6. However, the statement gives comfort in considering the Apostle of our profession. '
   a. Like no other Hebrew king, priest, or prophet, Jesus Christ was eternally fixed.
   b. Only God has an independent claim to immortality (Deu 32:40; I Tim 1:17; 6:16).
   c. This is a great comfort in our world of death and decay (De 33:27; Is 46:4).
   d. We shall one day put on incorruption and immortality like God (l Cor 15:53).
   e. What God did for His people in history, Christ can and will do in the future.

G. Paul Warns the Hebrews Again Regarding Apostasy from the Faith of Christ (13:9-14).
1. Reject divers (many different) and strange (new and unaccepted) doctrines (13:9a).
   a. God gave pastors and teachers to oppose every wind of doctrine (Eph 4:11-14).
   b. God gave apostles to identify the precise doctrine to be held (Gal 1:8-9; Jude 3).
   c. The many different and new doctrines tried to mix Judaism and Christianity.
2. The distinction Paul intends here is primarily between grace and Judaism (13:9b).
   a. The Hebrews were vulnerable and exposed to Judaism (Acts 15:1-5; Gal 2:11-16).
   b. Many Jews were aggressive in their efforts to spread Judaism (Tit 1:10-11,l4-15).
   c. "Meats" is an expression referring to the law of Moses (Heb 9:10 cp Col 2:16-23).
   d. "Grace" is an expression referring to the gospel of Christ (Gal 1:6; Heb 12:15).
   e. Paul taught that faith in the law rejects God's grace (Gal 4:3-5,9-11; 5:1-11).
   f. The meats of the Old Testament do not profit (Heb 8:6-7; 9:9-10; 10:1; Ga 3:1-5).
3. Howbeit there are many other errors that have afflicted the churches of Christ.
   a. Some denied the resurrection (I Cor 15:12; II Tim 2:18); some denied marriage and meats (I Tim 14:1-3); some taught fornication (Rev 2:20); and so forth.
   b. Some teach the Sabbath (Col 2:16), baptism for the dead (I Cor 15:29), Peter's primacy (Matt 16:18), apostolic gifts (Acts 2:17), Premillenialism (Rev 20:6), etc.
4. The doctrine of grace is the great dividing point between God's truth and heresy.
   a. If salvation is by grace, then works are manifestly rejected (Rom 4:l4; 9:16; 11:6).
   b. Only a heart established with grace is a heart at peace with God (Rom 8:28-39).
5. Christians have an altar, sacrifice, and priest that stubborn Jews missed (13:10).
   a. Accepting grace and rejecting meats caused the Jews to miss Jerusalem's altar.
   b. The Jewish priests had right to part of their altar's sacrifices (I Co 9:13; 10:18).
   c. However, the Christian's altar, Jesus Christ and His sacrifice, was beyond them.
   d. Loyalty to Moses' system required rejection of Christ (Rom 10:4; Gal 2:21; 5:1-11).
6. Paul extends his argument against "meats" further by analyzing their altar (13:11-12).
   a. Their law forbad participation in the sin offering made annually for atonement.
   b. The bodies of the bull and goat were burned without the Israelite camp (9:11-14).
   c. Though usually partaking of the animal flesh, the priests could not touch these.
   d. Jesus, Who took blood into the Sanctuary, died outside Jerusalem (John 19:16-20).
   e. Therefore, even in this minor aspect, Jesus Christ fulfilled the O.T. type well.
7. Paul applies His point by exhorting the Hebrews to association with Christ (13:13-14).
   A. Since He suffered without the camp of Jewish religious service, let us join Him.
   B. Let us take reproach (Ma 19:24-25; Lu 6:22-23; Ac 5:41; He 11:26; I Pe 4:14-16).
   C. Our city is not the earthly Jerusalem, but the one above (Ga 4:25-26; He 12:22).
   D. Like Abraham, we are strangers and pilgrims in this world (Heb 11:9-10,13-15).

H. There Are Sacrifices Under the New Testament that God Does Appreciate (13:15-16).
1. Praise and thanksgiving to God are sacrifices that He is well pleased with (13:15).
   a. Our praise must be by Jesus - it gains God's acceptance by Him (Eph 5:19-20).
   b. Our praise should be continually offered - a godly people will always be praising.
      (1) David knew the value of verbal praise to God (Ps 50:23; 69:30-32; l07:21-22).
      (2) David also knew the need for continuation in praise (Ps 145:1; I Thess 5:18).

c. Our praise is to profitably use the lips that God has given us for Himself.
(1) Praising God in your heart may be nice, but it is not the pleasing sacrifice.
(2) Men and Phlegmatics miss the importance of verbal affection with action.
(3) God has given you a glorious tongue that can make the praise very public.
(4) Your tongue is your glory (Psalm 16:9; 30:12; 57:8; 108:1): use it for God's praise (Psalm 35:27-28; 51:14-15; 66:16-17; 71:23-24; 126:1-2).
(5) Use your lips and mouth (Ps 34:1; 63:3-5; 71:8,15; 89:1; 109:30; 145:21; 149:6).
(6) Verbal praise is for the benefit of others (Psalm 34:2; 40:3; Col 3:16).
(7) Commune with your heart in bed (Ps 4:4), and sing aloud in bed (Ps 149:5).

d. Our praise should always include thanksgiving as a result of Christ's sacrifice.
(1) (l) "Therefore" indicates Paul is drawing his conclusion from his lesson of Christ.
(2) (2) "That is" indicates Paul is primarily speaking of praise in thanksgiving.

2. Good works and charity are also to be remembered as sacrifices pleasing God (13:16).
a. "Communicate" here means charitable giving not conversation (Gal 6:6; I Ti 6:18).
b. It is required of the rich (I Tim 6:17-18) and of widows (I Tim 5:10; Ac 9:36-39).
c. We should work to be able to give to others (Romans 12:13; Gal 5:10; Eph 4:28).
d. It is evidence of godliness and eternal life (Mat 25:31-40; Lu 6:35-36; Heb 6:10).

I. Obedience to Ministers Brings Profit to Lives By Ministerial intercession (13:17).
1. Obey your minister: this is humble submission to his teaching and ruling (13:17).
a. Ministers command scriptural obedience (I Tim 4:11; II Tim 4:2; Titus 2:15).
b. Though he may fail his own teaching, his office demands obedience (Matt 23:1-3).
c. They execute discretionary judgment i.e. attendance, modesty, effeminacy, etc.
d. They must manage the allocation of charitable distributions (Acts 4:3#-35; 5:1-11)
e. In any matter of controversy, the minister is to be obeyed (Deuteronomy 17:8-13).
f. Ministers must rightly judge in controversies in God's word (II Chron 19:8-11).
g. In all practical matters of business requiring a decision, the minister must rule.
h. Follow the faith of your pastor as far as you are able in matters of liberty.

2. Disobedience is a sure way to discourage your minister and bring God‘s judgment.
a. See Paul's attitude about labor resulting in disobedience (Gal lull; I Thess 3:5).
b. God removes ministers when not heeded (Amos 8:11-12; Eze 33:30-33; Is 29:9-14).
c. Obedience is the great way to motivate and encourage your pastor (Phil 2:12-17).

3. Submission to your pastor is necessary for the proper church relationship to exist.
a. A pastor has no more power to create authority than a father, husband, or king.
b. A minister takes the oversight of a church (I Peter 5:2), but they must submit.
c. Once submission has been made to his oversight, he is responsible to enforce it.

4. A minister is an overseer - he is responsible to watch over the souls of his people.
a. Read Paul's sober warning to the elders of the church at Ephesus (Acts 20:28).
b. Observe how Paul saw and heard things in his churches (I Corinthians 11:l8; Gal 2:14; Ephesians 1:15-16; Philippians 1:27; Colossians 1:4-5; II Thess 3:11).
c. A good minister makes diligent search of matters (Deut 13:12-15; Proverbs 25:2).

5. A minister is a steward - he is given delegated responsibility for the Lord's people.
a. The people are not his to do with as he pleases - they are the Lord's (I Pe 5:3).
b. As God's steward, the pastor is responsible to give an account of his charges.
c. Consider how Paul "reported in" (Romans 1:8; Philippians 1:3; Philemon 4-5).
d. Would you like Paul to have an evil report of you (I Tim 1:20; II Tim 4:14-15)?
e. How much better to receive the praise of the Thessalonians (I Thes 2:19-20; 3:9).

6. A minister's report of your faith and conversation is essential to your prosperity.
a. God clearly warns that a grievous report by a minister is not to your profit.
b. Moses prayed against men (Num 16:l5), and Elisha some children (II Kings 2:24).

c. Ministers may blame themselves (Luke 13:6-9) or not (Acts 20:26 cp Eze 3:17-21).

J. Paul Requests Prayer for Himself and Timothy Based on Two Good Reasons (13:18-19).
1. Prayer is an important way of remembering your minister (13:7 cp I Thess 5:25).
a. Pray for his ministry (Romans 15:30-32; Eph 6:18-20; Col 14:2-4; II Thess 3:1-2).
b. Pray for him personally - his studies (Ps 119:18), his flesh (Ps 19:13), his health (Philippians 1:21-26), his family (I Timothy 3:4-5), his wisdom (I Kings 3:7-9), etc.
2. Paul appealed to his conversation as a reason to justify their prayers for him.
a. Some say, "God will not do for a man what he can do for himself." Paul tried.
b. Paul could and did boast of his conscience (Acts 23:1; 24:16; Il Corinthians 1:12).
3. Paul further appealed to his desire to see them as reason for them to pray for him.
a. The context indicates Paul was in Rome and not yet given his liberty (13:23-24).
b. Paul desired to continue and further his relationship with the Jews (Ac 21:17-22).

K. Paul Formally Closes His Epistle with One of the Most Beautiful Benedictions (13:20-21).
1. He begins by blessing God as the God of peace - this was good news for a Hebrew.
a. The Hebrews knew the terrible God of judgment (De 10:l6-21; Eze 18:4; He 10:3).
b. The gospel revealed His grace (John 1:l7; Rom 10:15; II Co 5:18-19; Col 1:19-22).
c. God furthermore gives practical peace (II Cor 13:11; Phil 4:6-7; II Thess 3:16).
2. Jesus Christ is the living and covenant Saviour of His own sheep by His own blood.
a. Jesus was not dead despite the efforts of the Jews (Matthew 27:22-23; 28:11-15).
b. His resurrection is the basis for true hope of salvation (Rom 4:25; I Co 15:12-23)
c. He was not just a sheep: He was the Shepherd David (Ezek 34:23-24; 37:24-28).
d. His death was by covenant arrangement before the world began (I Peter 1:18-20).
e. This everlasting covenant was all the desire and salvation of David (II Sam 23:5).
3. Paul's prayer was for the God of peace to bless these Hebrews with righteousness.
a. He assumed for the sake of this request that they also had a good conscience.
b. Consider the basis for Paul praying for the Colossians (Col 1:9-12 cp Col 1:8).
c. God has ordained our good works (Eph 2:10), but He must help us (Phil 1:9-11).
d. We must walk in the Spirit (Gal 5:16,25), but God must give strength (I Pe 5:10).
e. God rewards the efforts of a good conscience with the strength for perfection.
4. Paul blesses the Lord Jesus Christ with glory for ever and ever (Romans 11:36).

L. Paul Adds Several Additional Notes to this Well Written and Organized Epistle (13:22-24).
1. He begs the Hebrews to permit him the opportunity of exhorting them to constancy.
a. Hebrews is not so much a word of explanation as it is a word of exhortation.
b. If this letter was "few words," what was Paul capable of in gospel persuasion?
2. He informs them that Timothy has been set at liberty by the authorities in Rome.
a. His relationship to Timothy is evidence that Paul was the author of Hebrews.
b. Paul expected to soon accompany Timothy on a visit to see them (Phil 2:19-24).
3. As is common with Paul, he requests and gives salutations to the saints and elders.

M. Paul Concludes His Glorious Message to the Hebrews with His Standard Salutation (13:25).