

# STUDIES IN HEBREWS

So says the God of Heaven:  
"Thank you for your service."



So says the Hebrew Priest  
of the Old Testament:  
"Thank You for the honor."

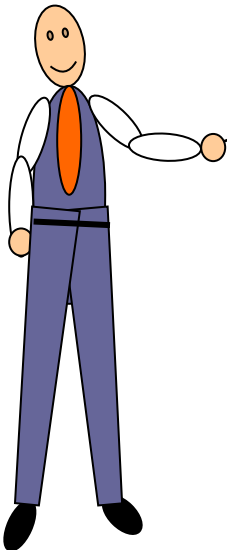
*For it is impossible for those who were once  
enlightened, and have tasted of the heavenly gift,  
and were made partakers of the Holy Ghost, ... If  
they shall fall away, to renew them again unto  
repentance*

by  
GLEN DAVENPORT, Th.D

# Studies in Hebrews

from the classroom of Dr. Ivan Answer

This is a great series of lessons. I hope to have a lot of students. I'll give them my very best! Lord, help me.



Studies in the book of HEBREWS is vitally important because the writer gave information that would otherwise be hard to find in the Scriptures. Students must understand that the author was inspired of God to write this letter, and to accept the Truth presented herein. The TRUTH is: Tabernacle of the Old Testament has been replaced with a New Testament church. The Aaronic priesthood, with its rituals and ceremonies is history. The Temple is not 'front and center' any more. Animal sacrifices are not required. Priests do not serve in the Tabernacle.

The New Testament has taken the place of the Old Testament. The blood of Jesus has been offered as a 'one-time' offering for our sins. Now, He is our HIGH PRIEST forever. *Dr. Ivan Answer.*

With praise to God and special thanks to the ladies of the church, my editors, and to West Florida Baptist Press, this book will do whatever God intends for it to do. The Lord, Jesus Christ, will receive glory from it, and it will serve its readers well.

# Studies in Hebrews

By Glen Davenport

Originally published in 1981 by  
Norris Causey Christian Publications  
THE KING'S PRESS

Revised and Published By  
**Davenport Teaching Ministries**

Sponsored By  
Cumberland Cove Baptist Church  
Monterey, Tennessee  
(931) 456-5609 or (931) 210-0360

ghdavenport1@frontier.com

Printed by  
**wfbi Press**  
(850) 455-4417

Revised  
©All Rights Reserved  
Reprinted 2015

# STUDIES IN HEBREWS

Deuteronomy 4:7-9

*For what nation is there so great,  
who hath God so nigh unto them,  
as the LORD our God is  
in all things that we call upon him for?*

*And what nation is there so great,  
that hath statutes and judgments so righteous as all this law,  
which I set before you this day?*

*Only take heed to thyself,  
and keep thy soul diligently,  
lest thou forget the things which thine eyes have seen,  
and lest they depart from thy heart all the days of thy life:*

\* \* \* \* \*

Hebrews 4:15-16

*For we have not an high priest which cannot be touched  
with the feeling of our infirmities  
but was in all points tempted like as we are,  
yet without sin.*

*Let us therefore come boldly unto the throne of grace  
that we may obtain mercy,  
and find grace to help in time of need.*

## Malachi 2:1-9

*1 And now, O ye priests, this commandment is for you.*

*2 If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart.*

*3 Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it.*

*4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.*

*5 My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name.*

*6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.*

*7 For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts.*

*8 But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts.*

*9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.*

**KJV**

## DIRECTORY

<b>Lesson</b>	<b>Reference</b>	<b>Page</b>
One	1:1-9	07
Two	1:10 - 2:4	11
Three	2:5 - 18	16
Four	3:1-11	23
Five	3:12-19	27
Six	4:1-13	31
Seven	4:14-5:10	38
Eight	5:11-6:3	46
Nine	6:4-8	49
Ten	6:9-20	58
Eleven	7:1-28	65
Twelve	8:1-13	76
Thirteen	9:1-5	82
Fourteen	9:6-15a	86
Fifteen	9:15-28	91
Sixteen	10:1-15	97
Seventeen	10:16-25a	103
Eighteen	10:25-32a	108
Nineteen	10:32-39	112
Twenty	11:1-7	117
Twenty-One	11:8-19	122
Twenty-Two	11:20-40	127
Twenty-Three	12:1-11	133
Twenty-Four	12:12-17	137
Twenty-Five	12:18-29	144
Twenty-Six	13:1-7	150
Twenty-Seven	13:7-15	153
Twenty-Eight	13:16-25	156
Wrap-Up		160

# STUDIES IN HEBREWS

## INTRODUCTION

The letter to the Hebrews is commonly attributed to the Apostle Paul, but the greeting is far from that of other letters written by him. He may or may not have written it. That should not be an issue at this time. However, Paul knew their religion very well. He was perhaps the best qualified man on earth, at the time, to speak on this subject. On an occasion, he said:

*For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. Gal 1:13-14*

But Paul was converted. His life changed dramatically when he came to know Jesus.

*Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. Phil 3:6-8*

An overview of the book shows that the writer's aim was to move the Jews into the New Testament age; to persuade them to lay aside the Old Testament practices associated with the Temple. In so doing, they would have to reject the old Levitical priesthood with its High Priest and accept the New Testament with Jesus Christ as the High Priest.

It should be remembered: there were no inspired Scriptures before Moses' day, and that his writing was done during a single forty-year period; a time wherein he led the Hebrews in the wilderness between Egypt and Canaan through verbal communications with God.

It should be understood; his generation of Hebrews was born in Egypt, a country where gods of every sort were worshipped. The God of Abraham, Isaac and Jacob was not the most important deity to the Hebrews, but necessarily their only God. Unbelievers worshipped other gods. Moses' writings offer plenty of evidence to show that most Hebrews were unbelievers.

One can learn from a passage in Exodus that they were acquainted with the 'golden calf'. because ...

*Aaron said unto them, Break off the golden earrings, ... and bring them unto me. ... And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. ... And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt, (Ex 32:2-4).*

It is hard to make statements like the previous one because we are oriented to think ALL JEWS loved the Lord and served Him faithfully. Oh, how I wish it had been true, but this series of lessons will show that the number of believers in Moses' day was more like the number in Noah's day. They all died in the wilderness because of their unbelief: Joshua and Caleb excepted.

*And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. ... According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. (I Sam 8:7-8)*

The tribe of Levi, the third son of Jacob, was chosen by God to be the family of priests; thus the name 'Levitical priesthood'. Aaron, Moses' older brother, was the first man to be anointed as the High Priest. Two of his sons, Nadab and Abihu, behaved recklessly and died in a fire in the Tabernacle. Aaron died before the Jews entered Canaan. Eleazar, a third son, took his place. A list of priests may be available, but it is not necessary to list them here.

The main issue in the book of Hebrews is to compare the High Priests of the tribe of Levi and to discover the differences between them and our eternal High Priest, Jesus Christ. If a student fails to pick up on this subject he 'misses the boat'.

God never set out to talk about Himself, BUT, He inspired the writer to say a lot about His Son. That is what the book of Hebrews is about. The book starts out with the word: "God." Readers are supposed to know Him. That goes without saying, so the writer moved abruptly into his theses to tell about God's Son.



LESSON ONE  
Chapter 1:1-9

GOD -

- ... the CREATOR of the universe.
- ... the FATHER of Truth.
- ... the FOUNDATION of true worship.
- ... the ROOT of existence. (omnipresent)
- ... the PERFECTION of knowledge. (omniscient)
- ... the SOURCE of power. (omnipotent)
- ... the SUPREME PERSONALITY in Heaven and earth.
- ... the One who approves or disapproves.
- ... the One who appoints.

He alone revealed Himself. He has told us what He wants us to know about Himself through the Scriptures. To know God, one will have to study His Word. His revelation has never been about feelings or fantasies. It's all about Truth. He is the same in all ages, to all people and nations; in word and in action.

“Behold, God is great, and we know him not,  
neither can the number of his years be searched out,” (Job 36:26).

Verse 1

*God, Who ...*

*at sundry times ...*

many times or often”

*and in divers manners ...*

in various ways and means -

*spake ...*

with words and actions

*in time past ...*

even before he moved men to write Scriptures -

*"unto the fathers by the prophets, ... "*

This refers to the writings and to the preaching of the Old Testament prophets. Their

preaching was good but incomplete.

### Verse 2

*“Hath in these last days ...”*

These last days has reference to the days since Jesus.

*“... spoken unto us by his Son, ...”*

communicated with us through Jesus

Jesus practiced personal evangelism, preached New Testament doctrines and literally fulfilled the gospel in His life, His death, His burial and His resurrection.

*“.. whom he hath appointed heir of all things, ...”*

*whom* refers to Jesus the Son

*he hath appointed* means God, the Father, has placed or positioned the Son as

*heir* means He is the recipient of all the Father has

*“... by whom also he made the worlds;”*

By His Son He did all of His creative work.

One must speak carefully here lest he separate the Son from His Father and teach an unintended doctrine. Regardless of the arrangement of our words, the truth remains; the Son is God. But of necessity, there is work to be done that requires a physical body; a body whom we understand is the Son. The writer has set the stage to show us how the Son is positioned to speak for us in the Father’s plan of redemption.

### Verse 3

*“Who ...”*

(referring to His Son)

*“... being the brightness of his glory, and the express image of his person, ...”*

His Son manifested the brightness of His glory and also manifested the very image of His person.

This *brightness* must refer to the “Shikinah Glory” associated with the Tabernacle of Moses’ day and the Person of God in the Holiest of Holies.

*“... and upholding all things by the word of his power, ...”*

His Son, bearing the full burden in the strength of God given ability.

“... *when he had by himself purged our sins, ...*”

His Son took it upon Himself to cleanse or rid us of our sins.

“... *sat down on the right hand of the Majesty on high;*”

before taking His seat in the heavens beside His Father

Comment: This book is about Jesus. Herein is revelation for the Bible student; Jew or Gentile. Jesus was the Son of God in the sense that He came into the world as a virgin

born child; begotten of God. He was *the brightness of His glory* (the shikinah glory) as seen in the Holy of Holies in the days of the Tabernacle.

He is *the express image* of God in the sense that we saw/see Him crucified as the Lamb of God. He is the Person upon which the entire creation rests.

Illustration: *At midday ... I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. (Acts 26:13-15).*

Verse 4

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

declaring the respect we are to have for his Son.

“... *as he hath by inheritance obtained a more excellent name than they.*”

Angels are messengers but His Son is the Savior.

Verse 5

“*For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?*”

Comment: This should not be looked upon as if there is closeness in the two. The comparison can only be made through OUR eyes. There is no real comparison. Jesus is GOD. Angels are an expression of His creation.

“... *And again, I will be to him a Father, and he shall be to me a Son?*”

Which angel called Him “Father”? In a sense He is Father to the angels and to humans alike but none could call Him “Father in the same sense as Jesus could. The answer is neither, none, not even one. Jesus is the only begotten Son of the Father

## Verse 6

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

‘bringeth in’ means ‘introduced.

‘firstbegotten’ references His Son.

‘Angels’ means messengers.

Angels bow to the Son even as humans bow to Him.

## Verse 7

*“And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.”*

The angels are like the wind in motion and they serve Him like the flash of lightning.

## Verse 8

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

God has spoken to us saying the staff or rule of righteousness will be eternal and it is the rod of Christ’s kingdom.

## Verse 9

*“Thou hast loved righteousness, and hated iniquity; ...”*

Jesus, in the flesh, loved righteousness and refused to succumb to the lawlessness of the world’s system,

*“... therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.”*

‘Oil of gladness’ is mentioned as in ‘olive oil’ and ‘gladness’ such as in excitement or welcome and etc.

‘Above thy fellows’ means ‘higher than all associates’. God anointed His Son with the oil of happiness and welcomed Him into the real of messengers higher than all others.

## Conclusion

To emphasize the superiority of the new revelation over the old, Paul pointed out

seven ways in which the Son is superior to those through whom God had spoken ‘in times past’.

1) Being ‘... *appointed heir of all things, ...*’ (verse 2). He is the GOAL toward which all creation moves.

2) He is the CREATOR ‘... *by whom also He (God) made the worlds; ...*’ (verse 2). He is the ALPHA and OMEGA, the beginning and the end. (Revelation 1:8).

3) As the ‘... *brightness of His glory, and the express image of His person, ...*’ He is the EXACT IMAGE of God, the perfect expression of His character from eternity. He is NOT ‘like’ God. He is God (John 1:1; Philippians 2:6; Colossians 1:15).

4) From eternity to eternity He is the SUSTAINER of the universe, ‘... *upholding all things by the word of His power, ...*’ (verse 3; Colossians 1:17).

5) He is our Redeemer, having ‘... *Himself purged our sins, ...*’ (verse 3) The reference is to the climax of His incarnate revelation of God as Saviour. He is both the REVEALER OF GOD and the REDEEMER OF MAN.

6) He is our KING, Who, following His redemptive work, ‘... sat down on the right hand of the Majesty on high; ...’ (verse 3; Philippians 2:7-11).

7) As our PROPHET, PRIEST and KING (verse 3), He is EXALTED ABOVE ALL THE  
Lesson One Concl. Cont’

ANGELS (verse 4). There can be no stronger expression that these regarding the deity of Christ.

Enlarging upon the thought regarding angels, we are reminded that the revelation through Christ is ‘better’ (verse 4) than the Law of Moses which the Jews regarded as being given through angels (Acts 7:38, 53). This truth is driven home with a six fold comparison of the Son and angels.

While the angels are servants of God (verse 7) ...

1. The son possesses Sonship, (verse 5)
2. He is worshiped by angels (verse 6).
3. He is the King (verse 8).
4. He is the anointed One (verse 9).
5. He is the Creator (verses 10-12).
6. He possesses rulership (verse 13).

Therefore, we see the superiority of the Christian revelation over that of Judaism. The new does not destroy the old. It completes it. The one is partial and temporary; the other is complete and final. Ultimately, God has spoken in and through His Son. He has no other word for man. Acceptance is vital toward personal salvation; for the Jew as well as the Gentile.

LESSON TWO  
Chapter 1:10-2:4

## REVIEW

The first nine verses of the first chapter compared God's Son to the angels. We were told how He was the basis for this era of prophetic events; how He was the very expression of the only true God; how He was the One Who purged or cleansed our sins; how He was made so much better than the angels; and how He was exalted above all of God's ministers.

Verse eight made us aware of His kingdom and His authority, as well as His righteous and eternal rulership

Verse nine began to tell us about Jesus and his personal feelings and desires. He loved righteousness and hated iniquity.

## Verse 10

*"And, Thou, Lord, ..."*

(referring to Jesus, the Son)

*"... in the beginning..."*

(referring to the commencement of His work)

*"... hast laid the foundation..."*

formed the base

*"... of the earth; ..."*

the land as well as its occupants

*"... and the heavens ..."*

the skies, the elevations

*"... are the works..."*

the doings, the produce

*"... of thine hands:"*

Thy power, Thy resources

## Verse 11

*"They shall perish; ..."*

They shall be consumed -

“... *but thou remainest;...*”

You stay put. You are constant; always the same –

“... *and they all shall wax old ...*”

The works of creation will wear out, decay, become obsolete –

“... *as doth a garment;*”

#### Verse 12

“... *And as a vesture ...*”

Like an article of clothing, a wrap, cloak, mantle –

“... *shalt thou fold them up, ...*”

roll them together

“... *and they shall be changed: ...*”

they shall be different -

“... *but thou art the same, ...*”

never changing, unchanged -

“... *and thy years ...*”

(as one may think in terms of time) -

“... *shall not fail.*”

Shall not cease, never end.

#### Verse 13

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

This thought-provoking question is laid before the Hebrews. No answer is required and no time is allowed for an answer. The Hebrews were not/are not known for worshiping angels although angels have played an important part in their history: especially the one known as *Gabriel*.

#### Verse 14

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

Being sent forth continually in regular service in all ages to minister, they serve God, not primarily to men but their service IS for the benefit of those who shall inherit salvation.

Angels' ministry is not rendered to men because men have no power to command them in service. Angels do not command men. So, the superiority of the Son of God is shown to be above the angels in both areas of service. They operate under the command of the Son.

All angels minister. The Son is ministered to. They stand before God and are sent forth to perform His divine commands. He rules. They minister.

## Chapter 2

### Verse 1

*Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.*

### Verse 2

*For if the word spoken by angels was steadfast, ...*

One must approach this subject carefully because we have no commandment to listen to angels but when the Scriptures present angels as messengers of God, their words are dependable. They have borne messages from Heaven to earth on numerous occasions but never should the word of angels out-weigh the written Word. Notice: Gal 1:8 "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." The preaching of angels must follow the very same line of Truth that you and I do. Preach the WORD.

Jude spoke of angels who kept not their first estate. He spoke of their transgression and disobedience toward God. They were judged to some degree and -

*... and every transgression and disobedience received a just recompense of reward;...*

We have no Biblical evidence that any angel ever lied unless we refer to Satan and the fallen angels, although there is some indication that they could lie. Paul spoke of men who might appear as angels of light – even Satan - and warned his readers about them in 2<sup>nd</sup> Corinthians 11:13-14.

If fallen angels have to pay the price for their rebellion -



## Verse 3

*How shall we escape, ...*

What should we expect -

*... if we neglect so great salvation; ...*

... IF we make light of or disregard God's plan of redemption?

*which at the first began to be spoken by the Lord,...*

(‘at the first’) NOTE: inserted word: This word was added by the translators for better readability in the English. There is no actual word in the Greek text. The word may be displayed in italics, or in parentheses or other brackets, to indicate that it is not in the original text.

(Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright © 1994, 2003 )

With reference to the ‘*great salvation*’; this gospel of salvation has been publicly proclaimed among men from the day that God spoke to Adam in the ‘cool of the day’ in the Garden of Eden. This writer may be referring to the early message of Jesus as when He delivered the Sermon On The Mount.

*and was confirmed ...*

established – It was made clear, visible, understandable and absolutely undisputable when our Lord suffered His death, burial and resurrection and appeared alive –

*unto us ...*

His anxious recipients -

*by them that heard him;*

- the disciples and specifically the apostles and Holy writers –  
(1<sup>st</sup> Corinthians 15:5-8).

## Verse 4

*God also bearing them witness, ...*

The word ‘bearing’ means to unite by adding evidence. God did not expect us to receive Him without evidence to confirm His identity. He chose to do it –

*both with signs ...*

‘signs’ meaning ‘marks’ intended to appeal to one’s understanding –

... *and wonders*, ...

‘wonders’ - meaning strange and unusual occurrences – intended to appeal to one’s imagination –

*and with divers miracles*, ...

‘miracles’ – demonstrations of power and might –

*and gifts of the Holy Ghost*, ...

‘gifts’ being plural in number but certainly including the gift of eternal life; perhaps the spiritual gifts name in 1<sup>st</sup> Corinthians 12:8-10 –

*according to his own will?*

He did not allow for human requests. He chose for Himself and did according to His own choice.

Concluding thoughts for lesson two.

In keeping with the text, I call your attention to three words or items of interest:

- 1) NEGLECT – having to do with one’s attitude toward this new revelation given by the Son.
- 2) DRIFT AWAY – has to do with the results of neglectful attitudes.
- 3) SALVATION – has to do with the subject being offered but neglected.

\* \* \* \* \*

Here are some beautiful words in an old song.

ONCE FOR ALL  
written by P.P. Bless

*Free from the Law, O happy condition  
Jesus hath bled, and there is remission  
Cursed by the Law and bruised by the fall.  
Grace hath redeemed us once for all*

The fall of the priests bruised the Old Testament Law.

## LESSON THREE

## Chapter 2:5-18

## Review

In this part of the study is discussed the great rescue operation of God; THE GREAT SALVATION PLAN MENTIONED IN VERSE THREE. God approved His Son, Jesus, through miracles, sign and wonders as He spoke to us in these last days. He confirmed His Word in the preaching of His apostles in the same manner as referenced under verse 3b.

## Verse 5

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

Earlier, comments were given that comparing the angels to the Son but there is more to this story. First Corinthians fifteen, verses 24 through 28, speaks of a time when 'all things' will be put under the feet of the Son of God. The angels do not fit into this story. Angels will never 'subject' but be under 'subjection' in the world to come: speaking of the eternal age.

## Verse 6

*But one ...*

Referring to King David –

*... in a certain place...*

in Psalm 8:4 –

*... testified, ...*

preached; prophesied -

*... saying, ...*

asking –

*... What is man, that thou art mindful of him? or the son of man, that thou visitest him? ...*

What is man? He is the object or subject of God's great salvation plan!

What is the Son of Man? He is the Lamb of God; come to take away the sin of the world. He is the Author of our salvation.

## Verse 7

*Thou madest him a little lower than the angels; ...*

The Son of God was positioned a little lower than the angels in rank or influence, according to Strong's definition for 'madest'.

... *thou crownedst him with glory and honour, ...*

to 'crown' is to adorn with an honorary wreath (literally or figuratively):

'glory and honor' is the result of a highest of all estimations and opinions. In this case it is the estimate and opinion of God.

... *and didst set him over the works of thy hands:*

The Son was designated Lord over all creation.

#### Verse 8

*Thou hast put all things in subjection under his feet. ...*

One should read Genesis 1:27–30 to get the gist of what the Father put under the son.

... *For in that he put all in subjection under him, ...*

'subjection' means to put under -

... *he left nothing that is not put under him. ...*

... *But now we see not yet all things put under him.*

Matthew 28:18 assures us that the Son is in control although, in keeping with His original plan, there are things yet to be accomplished by the Son. The last enemy to be conquered is 'death'.

#### Verse 9

*But we see Jesus, ...*

- the only begotten Son of God, the designated sacrifice –

... *who was made a little lower than the angels ...*

Angels do not die physical deaths, cannot shed blood (without the shedding of blood there can be no remission of sin) nor forgive sins therefore a suitable sacrifice was necessary. Jesus was made a little lower than the angels for this purpose -

... *for the suffering of death, ...*

The Son was made like unto fallen man that He might suffer and die for our sins.

... *crowned with glory and honour; ...*

He was valued with a high, very high value. He came as a great cost -

*... that he by the grace of God should taste death for every man.*

This is God's greatest manifestation of grace that whereas all are subject to die for his own sin His grace declared that one should die for all men. His grace is sufficient that all sins can be forgiven and souls saved when a repentant sinner appeals for that grace.

### Verse 10

*For it became him, ...*

The things God did through His Son made as conspicuous as a tower; the Highest suffering for the lowest, the Sinless dying for the sinful, the Strong bowing for the weak, Lover tormented for the luster, the Creator yielding for the created -

*... for whom are all things, and by whom are all things, ...*

It is becoming to Him for Whom were all things made and by Whom are things exist.

*... in bringing ...*

leading or introducing -

*... many sons ...*

lots of people

*... unto glory, ...*

a elevation to or condition of dignity -

*... to make the captain ...*

the Chief Leader, the Author -

*... of their ...*

the sons -

*... salvation ...*

the massive rescue operation, their hope for eternal life -

*... perfect ...*

done, finished, complete, -

*... through sufferings.*

Hardships, pains, and emotions; possibly including death on the cross

Verse 11

*For both he that sanctifieth ...*

referring to none other than Jesus—

*... and they who are sanctified ...*

referring to none other than believers —

*... are all of one: ...*

purchased in one price, brought into one family, claimed by one Redeemer -

*... for which cause ...*

for no other reason -

*... he is not ashamed ...*

He is not embarrassed —

*... to call them brethren,*

consider those whom He has purchased, brothers -

Verse 12

*Saying, I ... (Jesus)*

*... will declare ... (announce boldly)*

*... thy name ... (My Father's name)*

*... unto my brethren, ... (Thy children)*

*... in the midst of the church ... (the approved assembly)*

*... will I sing praise unto thee.*

continually speaking Your name, exalting Your works and pushing Your plan

Verse 13

*And again, I will put my trust in him. ...*

The Son committed His body and soul to the trust of His Father, believing in the resurrection by the power of God. (Comp. Luke 23:46)

*... And again, Behold I and the children which God hath given me.*

For everyone who trusts Jesus Christ for His salvation will lift up His name in praise

and extol.

## Verse 14

*Forasmuch then as the children are partakers of flesh and blood, ...*

The children have a strong will to live but are subjected to death –

*...he also himself likewise took part of the same; ...*

The Son became subjected to death – willingly –

*...that through death...*

through His own sacrifice or effort –

*... he might destroy him...*

abolish, do away with him –

*... that had the power of death, ...*

Synonymous and Greek words for power are:

*bia*, "force," often oppressive,

*dunamis*, "power," especially "inherent power";

*energeia*, "power" especially in exercise, operative power;

*exousia*, primarily "liberty of action," then "authority" either delegated or arbitrary;

*ischus*, "strength," especially physical, power as an endowment and

*kurios* NT:2963 denotes "lordship" (*kurios*, "a lord"), "power, dominion," whether angelic or human, but the writer of Hebrews chose none of them

The writer chose *kratos*; meaning dominion, a word that shows tenacity more than anything else. Satan guards his prey like a dog guards a bone.

(with help from Vine's Expository Dictionary of Biblical Words, Copyright (c)1985, Thomas Nelson Publishers)

*... that is, the devil;*

the strongest contender.

God's sent His Son to seek and to save lost souls -

## Verse 15

*And deliver ...*

relieve anxiety, stop the worrying of –

*... them ...*

the children –

... *who through fear of death ...*  
a feeling of hopelessness –

... *were all their lifetime subject to bondage.*  
bound by fear and abandonment

Verse 16

*For verily ...*

Absolutely -

... *he took not on him the nature of angels; ...*  
He did not desire the celestial nature -

... *but he took on him the seed of Abraham.*  
the ‘flesh and blood nature’ -

Verse 17

*Wherefore in all things ...*

paying attention to details –

... *it behoved him ...*  
He was duty-bound -

... *to be made ...*  
comparable to, compatible –

... *like unto his brethren, ...*  
the human being -

... *that he might be a merciful ...*  
that He might share the feelings -

... *and faithful ...*  
trust-worthy, continual -

... *high priest ...*  
care-giver, touched with the feelings of our infirmities –

... *in things pertaining to God, ...*  
in things beneficial toward God -



... *to make reconciliation* ...  
or atonement -

... *for the sins of the people.*  
for the transgressions, disobedience of His clients.

Verse 18

*For in that he himself* –  
through personal experience –

... *hath suffered* ...  
been tormented -

... *being tempted,* ...  
undergone tests -

... *he is able to succour* ...  
aid and relieve -

... *them that are tempted.*  
those who face the same tests

The God who made us understands us and knows our need for a Savior. He came to earth with the human nature so that He might feel what we feel, experience what we experience and, ultimately show us how much He cared. He is able to walk us, step-by-step, through our journey on earth and take our sins into the presence of the Almighty God for a total cleansing and atonement.

He not only knows what we are up against, He can feel the feelings. He can relieve His children (those who are born again) of fear and doubt in matters pertaining to God. He can lead us from rejection to reconciliation. He can help us to love Father even as the Father loves the children.

LESSON FOUR  
Chapter 3:1-11

The material this far has served as an introduction to the Son of God. We have seen partially, how and why He was able to do what He was called upon to do.

## Verse 1

*Wherefore, ...*

Because of that or for these reasons –

*... holy brethren, ...*

my Christian friends, Hebrew Christians -

*... partakers of the heavenly calling, ...*

recipients of a call from Heaven –

(Perhaps this has reference to all believers, but it could have a more direct reference toward the priests; even the high priests in the religion of the Jews, because this ‘*heavenly calling*’ will come up again in chapter six).

*... consider the Apostle and High Priest of our profession, Christ Jesus; ...*

At this point, the purpose of the author becomes quite clear. Most certainly he is writing with genuine, honest Christians in mind because he refers to them as ‘holy brethren’. They are the ‘sanctified’ that the ‘sanctifier’ is not ashamed to call ‘brethren’ (ref. 2:11). This call is from Heaven to Heaven. They are ‘partakers’ of or partners in ‘the heavenly calling’. This call is related to the exhortation, not to let slip or flow by (ref. 2:1).

In the chapters before, the author has established the fact that through the better revelation in the Son they have been redeemed. Now he urges them to go on unto the full purpose of God’s revelation. Now, in this chapter, the writer uses Moses and the Israelites for an object lesson.

The basis for this appeal is that just as Christianity has a better revelation in Jesus, the Son, than the prophets and angels, so does it have a better ministry through Jesus than through Moses. Consider the Apostle and High Priest of our profession, Christ Jesus.

## Verse 2

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

...

Those who know the story of know Moses was faithful, but he was not permitted to finish the project that had been entrusted to him. By the power of God, he led Israel in her redemption from Egyptian bondage to the Promised Land of Canaan. This is not an attempt to defame Moses or rob him of his greatness but his mission was completed under the leadership of Joshua, a Hebrew name for Jesus, the Saviour of the Old Testament.

In light of the incomplete mission of Moses, the author urges the Hebrew Christians to ‘consider the Apostle and High Priest of OUR PROFESSION, Christ Jesus’. The emphasis now is upon comparison of the ministry of Moses to the ministry of the Apostle, Jesus.

AS God sent Moses to redeem Israel out of bondage so did He send Jesus to redeem Israel and bring her into the full experience of God’s plan for them.

Likewise, in contrast to the apostle Moses (redeemer), whose ministry was completed only through the aid of his brother, Aaron (the high priest) and Joshua (the savior), our Apostle, Jesus, is Redeemer, Priest, and Saviour, Who is able to accomplish everything that God sent Him to do. Thus, ‘OUR PROFESSION’ has a greater Apostle than that of the old profession out of which the Hebrews came.

#### Verse 3

*For this man was counted worthy of more glory than Moses, ...*

Jesus is entitled to more praise than Moses -

*inasmuch as he who hath builded the house hath more honour than the house.*

(self explanatory)

#### Verse 4

*For every house is builded by some man; but he that built all things is God.*

The superior ministry of Jesus as our Apostle is further emphasized as the author changes the figure from that of an Apostle to that of a Builder. Moses was not a builder. He was part of the building. He was faithful but he was not the builder.

On the other hand, Jesus, our Apostle, is the builder of the house of God. He founded it of old and He built in out of those like Moses who through faith are ‘built up a spiritual house ...’ (I Peter 2:5). As the builder is greater than the house so is Jesus greater than Moses.

#### Verse 5

*And Moses verily was faithful in all his house, ...*

In his place and time –

*as a servant,*

as a man called of God to perform certain tasks –

*for a testimony of those things which were to be spoken after; ...*

Moses' ministry was much more than that of leading a group of people from one place to another. He built the Tabernacle of God and trained the priest for their ministries –

Verse 6

*But Christ as a son over his own house; ...*

Christ, a new title for Jesus, was faithful. The superior ministry of Jesus over that of Moses is seen in the fact that Moses was a servant in God's house. Jesus is the Son over His own house. As a servant, Moses was under authority. As a Son, Jesus possessed the authority. Moses was a faithful witness to that which was to come. That which was to come was Jesus, the Lord of the house.

Jesus has been called the 'cornerstone'. His message has been called 'the foundation'. We have been called 'lively stones'. Together we become 'the house'.

*... whose house are we, ...*

*... if we hold fast the confidence ...*

(parrhesia (par-rhay-see'-ah) all out-spokenness, i.e. frankness, bluntness, publicity; by implication, assurance: Strong's)

*... and the rejoicing...*

enthusiasm, excitement -

*... of the hope...*

believing in Him who is to come –

*... firm unto the end.*

Firmness indicates the strength of our faith -

VERSES 7-11 ARE A DIRECT QUOTATION OF PSALM 95:7-11.

Verse 7

*Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, ...*

This is a new era. This is not Old Testament days. This is New Testament days. –

Verse 8

*Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:*

Harden not your hearts - Don't try to be tough against Me.

The days of provocation were days when you irritated Me.

The day of temptation – the day you put Me on trial.

Verse 9

*When your fathers tempted me, proved me, and saw my works forty years.*

'My works' will refer to God's provision and daily care over a long period of time.

Verse 10

*Wherefore I was grieved ...*

Not at all happy or satisfied -

*... with that generation, ...*

The generation that provoked Me -

*and said, They do alway err in their heart; ...*

They were forever going astray and doing their own thing -

*...and they have not known my ways.*

They never understood what I was doing.

Verse 11

*So I sware...*

I declared with an oath -

*... in my wrath, ...*

my grief, my displeasure -

*... They shall not enter into my rest.) ...*

The author of Hebrews saw fit to use the ancient Israelites to teach New Testament Hebrews this tremendous lesson. Using David's writings in Psalm ninety-five, he warned them against a refusal to bow down and worship the God of Abraham, Isaac, Jacob and Moses.

Some think this illustration is referring to the incident at Rephidim (Exodus 17:1-7) when the Israelites murmured against Moses because they had no water.

The context in Hebrews seems to refer to the rebellion of Israel at Kadesh-Barnea so I will tell about that briefly.

Let it be remembered that the Israelites had been redeemed from bondage and death in Egypt by their faith in the blood of the Passover lamb, (Exodus 12). Following their redemption they were to go through the trials of the wilderness into the land of Canaan where they would become ‘a kingdom of priests, and an holy nation’, (Exodus 19:6).

Two years after the exodus they are at the borders of the land of promise. Moses sent spies to search out the land. From the report of ten spies, which came forty days later, there remained a tough struggle before them, if they decided to go in. At this point the people rebelled and declared they would rather have died in Egypt or in the wilderness. Some even suggested getting another ‘captain’ in the place of Moses to lead them back to Egypt, (Numbers 14).

Turning deaf ears to the pleas of Moses, Aaron, Joshua and Caleb, the people came to the verge of stoning Moses to death, THIS REBELLION was the CLIMAX of many sins of the past. It is called by the author; ‘*the provocation*’.

At that crucial moment

‘the glory of the Lord appeared ...and the Lord said to Moses, How long will this people provoke Me? and how long will it be ere they believe Me ... I will smite them with the pestilence and disinherit them ...’ (Num 14:10-12). Compare Hebrews 3:8, 12, 18). NOTICE: while God threatened to destroy the nation, He said nothing about letting them return to Egypt. There is a lesson in this for us.

If it had not been for Moses’ prayer, the sentence of god would have been carried out. The point of the illustration is clear. Israel, through the ministry of Moses, had been redeemed from the bondage of Egypt. While, in the face of trial, they refused to go on to the achievement of their divine destiny, it was impossible for them to return to their former state. Although they thought about it, the decision was not theirs to make. **THEY WERE IN THE HANDS OF THEIR REDEEMER.** (Compare John 10:28). However, because they refused to believe, they lost their privilege to be used of God in His redemptive plan for all the nations. Because of their rebellion, God let them **DIE IN THE WILDERNESS.** They never entered into the rest spoken of in verse eleven of this chapter.

LESSON Five  
Chapter 3:12-19

We have considered the attitude of the people when they wanted to return to Egypt. We have noted Moses' intercessory prayer from Exodus 19. Now we must make an application for the example given in verses seven through eleven.

The Christian Jews of the New Testament days had evidently been tempted to reject Christianity and 'play it safe' in Judaism. See chapter two; verse eighteen. They were in danger of rebelling and experiencing the same things, as did the Old Testament Jews. They faced the decision of either going on to Christian maturity or refusing to do so. (God did eventually cut them off and charged the Gentiles to carry the gospel to the world). (Acts 18:6 and Romans 11:20-25). The danger for the Hebrews is the possibility of losing the blessing of full partnership with God in His plan of redemption. This is what is meant in chapter two and verse one; '...lest at any time we should let them slip', or pass us by or drift away.

VERSE 12

*Take heed, brethren, ...*

Take a long look, my Christian (especially Hebrew) Friend ...

*...lest ...*

See whether or not -

*... there be in any of you an evil heart of unbelief, in departing from the living God.*

An evil heart is a diseased, sin sick heart full of unbelief and distrust –

(An example of unbelief and departing from God is in Exodus 32).

Unbelief, obviously refers to God's question; "How long will this people provoke Me? and how long will it be ere they believe Me ...? (Numbers 14:11).

Remembering the illustration of Israel in the light of which we are compelled to interpret verse 12, we see Israel, redeemed from bondage, come right up to the borders of Canaan, their indeed destination from which there were to render a specific service for God. Because they allowed the peril of going on to dim their memories of God's mighty works for them in the past, they refused to have faith that He could enable them to win out over those giants in the land of Canaan. (Recall the story of David and Goliath), Therefore they refused to go into Canaan.

They revolted against God in fulfilling their divine destiny, (Numbers 14:9). When God, figuratively speaking, stepped before them to lead them, they stepped aside from Him. They became faithless, as to God's power to see them through. In short, they renounced their covenant relationship in which they had agreed to be 'a kingdom of priests, and an holy nation' in God's redemptive plan. For this, they did not return to Egypt even though they considered it. They simply perished in the wilderness without realizing that better thing that God had prepared for them.

This very thing that the Israelites did, the Hebrew Christians of the New Testament were in danger of doing. They had made the start toward God's rest, in that they had been redeemed. However, the perils of persecution had dimmed the brilliance of that experience, causing them to be in danger of having no faith in their Redeemer to lead them as He had promised. As the 'Author and Finisher' (see Hebrews 12:2) of their faith went before them they were tempted to rebel against Him, to renounce their contract with the Living God. Although they may have considered renouncing their faint and going back to their unsaved state (Judaism) they were unable to do so.

At this point we see the meaning of the words; '... the Apostle and High Priest ...', Jesus, (see Hebrews 3:1). With the wrath of God poised over them for their destruction and disinheritance, their Apostle becomes their High Priest to intercede for them. On their own merit, they deserve to be lost. They never deserved to be redeemed but they are hidden with Christ in God (Colossians 3:3). As such, it is impossible for them ever to be lost from God. They are in Him and at the plea of their High Priest, the power of God is tempered in mercy as God says '... I have pardoned according to Thy Word ...' (Numbers 14:20). This is Christ's Word. The idea is the same throughout the epistle. They are not to '... *to neglect so great salvation; ...*' lest they '... *let them slip ...*'.

### VERSE 13

*But exhort ...*

comfort and console -

*... one another daily, ...*

make it a routine thing -

*... while it is called To day; ...*

while you're in a good a shape as you are in -

*... lest any of you be hardened ...*

get stubborn, grow numb and without feeling -

*... through the deceitfulness of sin.*



Through deceptions, misconceptions or delusions of mistrust –  
The sin refers to standing back from God and failing to go on unto the intended destination.

## VERSE 14

*For we are made partakers of Christ, ...*

Something happens to us when we become partners in Christ the King -

*... if we hold the beginning of our confidence*

if we can continue with the same element of faith that we had at the start –

*... steadfast unto the end; ...*

unshakable, unmovable, sure and firm to the finish.

## VERSE 15

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

This is a present day offer. If you hear the call of God, don't be stubborn. Open your heart to the feelings. Be sensitive to Him. Don't let your feelings be numb. Don't do as the ancient Hebrews did. Don't aggravate God with your actions.

## Verse 16

*For some, ...*

Some of those who were led out of Egyptian bondage -

*... when they had heard, ...*

literally heard God's voice (Exodus 20, 1, 2; Deuteronomy 4:12, 13)

*... did provoke: ...*

they stirred God to anger and wrath -

*... howbeit not all that came out of Egypt by Moses.*

Perhaps this refers to all but two – Joshua and Caleb -

## Verse 17

*But with whom was he grieved forty years? ...*

answer a question: -

*...was it not with them that had sinned,*

The great sin was to reject the promise of God and continually confront Him (through Moses) to let them go back to Egypt. They turned God's good pleasure into anger so it was they –

*...whose carcasses fell in the wilderness?*

Their bodies were left behind in the Sinai desert.

Verse 18

*And to whom swore he that they should not enter into his rest, but to them that believed not?*

They had the erroneous idea that Moses was deceitful and had led them into the wilderness to die. They did not accept God's promise concerning the land flowing with milk and honey.

Verse 19

*So we see that they could not enter in because of unbelief.*

This could be a lesson for those among us today who think about Heaven and think about Hell but doubt the either one exists. There may be some who think the trip is not worth what we have to go through. Think again. Doubting will have its eternal regrets. We may not like our pastor, as some did not like Moses, but the Word of God is true and must be accepted. His promises are sure and His wrath for unbelief is just as certain. Provoke Him not to anger.

God's anger: In general terms, we are nothing compared to God. There is no competition within us so what is the problem? God is so honest, true and good. Satan is a liar, deceitful and bad. Why are we so prone to believe and serve Satan? Paul gave the answer.

“I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.” (Romans 7:21-25).

Let us fear God in our souls, praise Him in our minds and serve Him in our hearts.

LESSON SIX  
Chapter 4:1-13

The last lesson dealt with an explanation of Psalm 95:7-11. The Hebrews were encouraged to help each other to be strong in confidence. Verse eleven in chapter three mentioned a rest'. Some had been permitted to enter upon that rest but the unbelievers had not; according to verse nineteen.

Verse 1

*Let us therefore fear, ...*

Let us be extremely reverent and concerned to do righteously –

*... lest, a promise ...*

an offer of a good thing -

*... being left us ...*

to those of us who believe and will believe –

*... of entering into his rest, ...*

Rest? Let's think on this. To establish the meaning of the word 'rest' the author uses it in three connections.

His first reference is to the 'rest of God' at the completion of His creative work. (See verse 4). Verse four will cause us to consider the fact that God worked six days and then '*rested on the seventh day from all of His works ...*'

His second reference is the 'rest' promised to the Children of Israel upon their arrival in the land of Canaan. (See verse 5). But, this rest was not all God had in mind because, "There remaineth therefore a rest to the people of God" (See verses 8 and 9).

Thus, the third reference to 'rest' pertains to the experience for which the Hebrew Christians are destined under the leadership of Jesus.

The usual interpretation of the word 'rest' refers to Heaven, (Acts 7:49). To this, we partly agree. The author assumes his readers are genuine Christians and, despite their continued sin of backsliding or standing back from God and, with regard to their spiritual things they are destined to live and reign with Christ one thousand years. However, there must be more involved. Remotely, that is, in a distance, he has in mind the heavenly 'rest' but immediately he is concerned with the Christians' Sabbath of rest that has to do with God's redemptive program for His people.

*... any of you...*

present-day believers -

*... should seem to come short of it.*  
and not 'make it' into His 'rest'

## Verse 2

*For unto us ...*

The Hebrew family -

*... was the gospel preached, as well as unto them: ...*  
'them' has reference to the Hebrews in Moses' day -

*... but the word preached did not profit them, not being mixed with faith in them that heard it.*

## Verse 3

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

## Verse 4

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

God established the pattern for His entire redemptive program in His week of creativity. He worked six days and He rested the seventh, but what is the significance? One day represents one thousand years. Six days represent six thousand years wherein the Lord will do all of His redemptive work then He will "rest" and give His people "rest" for one "day" or for one thousand years known to us as the millennium.

## Verse 5

*And in this place again,*

In verse four He spoke of a certain place or time (perhaps in Genesis) and He speaks again in this place and to this generation.

*... If they shall enter into my rest.*

It is not my aim to enter into controversy but I must say: The saints of the millennium will be tallied with all saints of all ages. The inspired writer warned with concern, fearing the possibility or likelihood that many of the Hebrews will not enter into that 'day of rest' with the resurrected saints.

Unbelievers will be left in the earth while believing saints are ‘resting’ in that final day.

## Verse 6

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

It is clear. There is a future event for which we should be concerned.

## Verse 7

*Again, he limiteth ...*  
(appointed)

*... a certain day, ...*  
(another time or event)

*...saying in David, ...*  
(Psalm 95:8)

*... To day, after so long a time;*  
(after possessing the land of Israel for more than five hundred years)

*... as it is said, To day if ye will hear his voice, ...*  
(even in the days of the writing the Scriptures, which must have been near fifteen hundred years, it is time to listen)

*... harden not your hearts.*  
(be receptive to this end-of-the-age message)

## Verse 8

*For if Jesus had given them rest, ...*  
(speaking of the Jews in Moses’ day)

*... then would he not afterward have spoken of another day.*  
(The ‘rest’ in that day only illustrates a day that lies ahead).

## Verse 9

*There remaineth therefore a rest to the people of God.*

This is not speaking of the ‘heaven age’ but of the ‘kingdom age’: the millennium.

When finally some of the Hebrew, led by Joshua and Caleb, enter Canaan, they were to have rest but they were not to cease from work; their work would just begin. Their REST was to be relief from the struggle to attain the land of their destiny. (Joshua 21:43,44).

This same truth emerges when we examine God's REST at the end of His creative work. Certainly, God did not cease from all activity. After He had achieved His Sabbath rest, He continued to work. Obviously, He worked to maintain His creation but the heart of the meaning is found elsewhere.

Immediately upon the finish of His work in creation, God began His work of redemption. (Gen 3:15), He was working at it in His charge to Abraham (Genesis 12), in the redemption of Israel from Egypt and He was seeking to perform it through the promised REST of Israel in Canaan. It was this work of the Father which Jesus was doing in John chapter five and in all His incarnate experiences. It was this same work which God was endeavoring to do through the Hebrew Christians whom He had already redeemed from bondage and sin.

With this in mind, let us look once again at the 'rest to the people of God', (verse nine). The writer of this epistle changed his word to denote a different kind of rest. In every case, up until now, and in every case after this, the writer used a word that indicated God was giving them something but in this case they were going to be doing something. They were going to observe a SABATH. They were, or rather, they are going to rest so as to honor a SABBATH. In it, they shall rest as God did from His labors. (See verse 10). But, it will not be an end of activity. Their rest will be from the struggle to attain in their destiny in the face of persecution, as God's rest was an end to His work in creation. As God changed His activity from that of creation to redemption so are the Hebrew Christians in their Sabbath, to change their work from that of a struggle to achieve their goal of Christian character, into that of becoming partners with Christ, (3:14). They will rule and reign with Him during His Sabbath day after the struggle of the tribulation.

#### Verse 10

*For he that is entered into his rest,*

A soul who has placed his trust in Jesus can truly say he has rest –

*... he also hath ceased from his own works, ...*

He no longer works for his salvation. He can 'rest' –

*... as God did from his.*

Running through this entire section is the repeated note of warning lest the Hebrew Christians 'come short' of this worthy goal. (See verse 1). The same glad tidings were preached to the Israelites but they failed to profit by them because of their shortage of

faith in God's promises. BUT those who have faith in God's power to perform His will shall 'enter into His rest'. (See verse 3).

## Verse 11

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

This 'labour' consists of a lifetime of studying to know, rather than a storage of good deeds toward earning salvation.

This is admonition to all men everywhere to study examples of unbelief (specifically the years of wilderness wandering) to understand the loss and to seek a better outcome for ourselves through Jesus.

## Verse 12

*For the word of God is quick, ...*

(Logos) He is alive –

*... and powerful, ...*

active and effective -

*... and sharper ...*

finely honed and cuts cleaner -

*... than any twoedged sword, ...*

one that cuts this way and that way, coming and going -

*... piercing ...*

penetrating -

*... even to the dividing asunder of ...*

separating and distinguishing between the –

*... soul and spirit, and of the joints and marrow,*

the carnal and spiritual the strengths and weaknesses –

*... and is a discerner ...*

perfectly capable to understand -

*... of the thoughts ...*

the ideas or understanding that we have -

... *and intents of the heart.*

Knowing exactly what we intend to do.

Verse 13

*Neither is there any creature ...*

There is no man, Jew or Gentile, here or there –

... *that is not manifest in his sight: ...*

(there is no place for hiding, no place of obscurity -

... *but all things are naked ...*

uncovered, -

... *and opened unto the eyes ...*

fully exposed –

... *of him with whom we have to do.*

“Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed”, (Isa 45:22-24).

To reach this state of dedication requires an honest self-examination as to the innermost attitudes and purposes. Although one may fool or be fooled by another person, he cannot fool or confuse God. For the Word of God is living and can be more devastating than any double-edged sword. It penetrates the inner man; the soul and the spirit, the joints and bone marrow, even searches the mind and heart. Thus God, through His word, is a theologian Who understands our spiritual needs; a surgeon Who does heart transplants, a psychiatrist Who renews our minds and capable of meeting every single need we have; physically and spiritually.

Let us there fear lest any of us should come short of the promise left us of entering into His rest (verse one).

Let us labour, therefore to enter into that REST, lest any may fall after the same example of unbelief.



LESSON SEVEN  
Chapter 4:14 – 5:10

It is important that we refer briefly to chapter three and build upon the subject of verse one before going on to the next portion of our study. Herein we are asked to consider the Apostle and High Priest of our profession, Christ Jesus. We did that but we are asked to give Him further consideration because of the nature of future lessons. Using this text as a springboard (only in a parenthetical sense) I am going to make several references to the Old Testament.

Verse 14

*Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.*

Before going further, consider: “And no man taketh this honour unto himself, but he that is called of God, as was Aaron”, (Hebrews 5:4)

The priesthood discussed in Exodus twenty-eight may not be as significant as the priesthood under the order of Melchisedec. He was the priest during the days of Abraham but there is more information from the book of Exodus.

In Exodus God had used Moses to deliver the Hebrew from Egyptian bondage but they had been destined to live in Canaan where they would be known as the holy nation and a kingdom of priests. So, in their journey from Egypt to Canaan God called Moses up into the Mount of Sinai and gave him strict orders as to how to build the ‘tabernacle’ and how to observe His statutes. During the course of instructions God told Moses what to do about priests.

Exodus 28:1-4

And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. And thou shalt make holy garments for Aaron thy brother for glory and for beauty. And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office. And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

Exodus 29:1- 9

“And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish, And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them. And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams. And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water. And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod: And thou shalt put the mitre upon his head, and put the holy crown upon the mitre. Then shalt thou take the anointing oil, and pour it upon his head, and anoint him. And thou shalt bring his sons, and put coats upon them. And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons.

The anointing oil is described, (Exodus 30:34, 35).

Aaron is anointed, (Leviticus 8:12, 13).

Aaron instructed in the office of high priest, (Leviticus 23).

The scapegoat (vs. 8, 10, 26).

The atonement, (v. 33)

Jesus Christ – the Anointed (Hebrews 1:9)

(Compare Psalm 2:2; Isaiah 61:1; Luke 4:18 and Acts 4:27; 10:38).

Now, we will return to the original lesson.

\* \* \*

Verse 14

*Seeing then that we have a great high priest, ...*

Our great high priest is not patterned after the order of Aaron but after the order of Melchisedec. His ministry did not start nor end with a number of years or death. His is a continuous ministry. He -

*...that is passed ...*

ascended –

*...into the heavens, ...*

(There are at least three heavens. It is conceivable that our Great High Priest is ascended into the throne room of the Father in the third heaven, (II Corinthians 12:1-4).

...*Jesus the Son of God, ...*  
 (the only begotten Son) –

... *let us hold fast our profession.*  
 In other words, let us lock-in this acknowledgement.

It will be, without doubt, hard for the Hebrew to accept the fact that the system of worship changed once Jesus had fulfilled the law of Moses. Nevertheless, it is true. The old order of priests became obsolete upon the death of Jesus and the New Testament became the only accepted rule of faith and practice. (More will be said when we consider chapter nine).

What is our ‘profession’? What is our acknowledgement? According to Hebrews 3:1, it is the recognition of Jesus as our Apostle and High Priest Who was faithful to Him that appointed Him. Our future depends upon our profession so Paul encourages us to ‘lock-in to it’.

Verse 15

*For we ...*

This is to say; ‘for all who profess Jesus –

... *have not an high priest which cannot be touched with the feeling of our infirmities; but ...*

The Levitical priests made “atonement for all the people of the congregation”, (Leviticus 16:33d). They were limited and more like technicians when compared to the Great High Priest. Their ministry was one of helping people to know what sacrifices they needed and to know how to present them. They were sinners themselves and offered sacrifices admitting such. They were human and moral at best. Perhaps they were numb and blinded to many of the needs of their constituents.

(This language is peculiar. Two negatives will be changed to positives for clarification). The verse could read:

Now we have a High Priest who CAN be touched with the feelings of our infirmities because He –

... *was in all points tempted like as we are, yet without sin.*  
 Jesus was without a single violation or transgression –

Our High Priest, although He is high and holy, although He is the Son of Jehovah, sinless and ascended into the heavens, He is not gone away and out of contact with we who profess Him. Because of His suffering, being tempted, He is able to succor (help) us when we are tempted. He understands our weaknesses. He knows what tempts us most. He knows our thoughts and intentions. He is a very present HELP in time of need.

## Verse 16

*Let us therefore ...*

In other words, for these reasons, we should come because He is Who He says He is and He has such capability for compassion. (That is why He can love sinners). –

*... come boldly unto the throne of grace ...*  
approach His seat with full assurance -

*... that we may obtain mercy, ...*  
undeserved compassion –

*... and find grace to help in time of need.*  
unmerited patience when we need it most –

The author of Hebrews presents the priesthood of Jesus as the basis of the hope of God's people in their Christian calling. Already he has mentioned this in chapter three and verse one. Now he purposes to discuss it fully, from chapter four, verse fourteen to chapter twelve, verse three, to show in every respect that Christianity has a better priesthood than Judaism. In the Old Testament, the priest, after the order of Aaron, ministered to a redeemed people (so to speak) but was unable to carry them to the destiny God intended for them. It is in this light that we must understand the author's presentation of Jesus as the High Priest under this New Testament. He, too, ministers to a redeemed people who have a destiny before them. They have a hope of entering into the "REST" God has promised but they are in danger of falling short of it and, for that reason the author urges them to accept the truth. They are not alone in their struggles for achievement. The Apostle of their profession has redeemed them. The High Priest of that same profession can keep them.

Jesus is our great High Priest. He is a definite Person Whom we can identify in history. He is the source of our redemption. He has been gone away for almost two thousand years and some say of Him as some said of Moses: "... as for this ..."

(Jesus) “... *we wot not what is become of him.*” (See Exodus 32:1). His work of redemption was alright for the past but what about the present predicament?

The same Jesus is still ministering in behalf of our trials. He has “... *passed into the heavens, ...*” into the very presence of God, to enable us to “... *hold fast our profession,*” (verse 14).

The glorious conclusion to the whole matter is stated in the fact that Jesus was tempted. How much? How many? How often? How severe? It is beyond our search but He was tempted in all points even as we are tempted “... *yet without sin,*” (verse 15).

Immediately this question comes up: IF Jesus stopped short of personal sin, how can He sympathize with us in our temptation? This question can be answered with another question. Who knows the full force of temptation? Is it the man who gives into it at an early stage before it has done its worst or the one who endures to the end and triumphs over it? The answer is evident. The one who endures triumphs. Thus, Jesus can fully sympathize with us more than we can sympathize with ourselves because He knows the full agony of temptation. He knows what it is to think of His own safety without regard to God’s will. He is aware of the inducements to alter the purpose of God. He understands the lures of taking the easy way out. As the result of His own experience, “... *He is able to succour ...*” (to run to and cry for help) “... *them that are tempted,*” (Hebrews 2:18). He is able to give grace in the time of need. With this in mind WE ARE TO STAND FAST.

## HEBREWS - CHAPTER FIVE

### Verse 1

*For every high priest ...*

With reference to the only ‘qualified’ -

*... taken from among men ...*

from the tribe of Levi -

*... is ordained for men ...*

established or set in office -

*... in things pertaining to God, ...*

to render services of the spiritual nature -

*... that he may offer both gifts and sacrifices for sins:*

offering spiritual guidance and making personal sacrifices

Verse 2

*Who can have compassion ...*

A man with feelings of concern –  
... *on the ignorant,*  
those who do not know or understand –

... *and on them that are out of the way; ...*  
backslidden or gone astray -

... *for that he himself also is compassed with infirmity.*  
based upon his knowledge of his own weaknesses whether physical or spiritual

Verse 3

*And by reason hereof ...*

For this very reason –

... *he ought, ...*  
he was bound by his own cognizant -

... *as for the people, so also for himself, ...*  
as he helped other people, he must help himself -

... *to offer for sins.*  
make sacrifices for his own sins.  
This requires a humbling of the heart and a public recognition of spiritual imperfection on the part of the priest.

Verse 4

*And no man taketh this honour unto himself, ...*

And honest man would not consider himself worthy of this position -

... *but he that is called of God, ...*  
except he realized his vocation (not a career) by Jehovah -

... *as was Aaron.*  
in the same manner and purpose that Aaron was called.

Verse 5

*So also Christ glorified not himself ...*

The calling of Aaron typified the calling of Christ in that he did not 'call' or establish Himself -

*... to be made an high priest; ...*

perhaps the most humbled of all priests – (with positions comes pride)

*... but he that said unto him, ...*

He took the position, not for personal reason or self-aggrandizement but because he was called by the One who spoke these words: -

*... Thou art my Son, to day have I begotten thee.*

Jesus did not exalt Himself but was chosen by His Father to be His own gift and sacrifice for sin. He was in a class all by Himself: not after the order of Aaron.

Verse 6

*As he saith also in another place, ...*

(Psalm 110:4)

*... Thou art a priest for ever after the order of Melchisedec.*

This also signifies something important, that is, the writer of Hebrews didn't make this up. He quoted a line of Scripture.

Verse 7

*Who ...*

referring to Jesus the Son -

*... in the days of his flesh, ...*

while He was here and especially on an occasion in the Garden of Gethsemane -

*... when he had offered up prayers and supplications with strong crying and tears ...*

asking for strength and manifesting obvious grief -

*... unto him ...*

unto God, the One -

*... that was able to save him from death, ...*

(The Father had the power to spare His Son but He was not willing to forgo the sacrifice for the sins of men).

*... and was heard in that he feared;*

(The spirit was willing but the flesh was weak - Matt 26:39)

“And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. ... the spirit indeed is willing, but the flesh is weak,” (Matt 26:41).

#### Verse 8

*Though he were a Son, yet learned he obedience by the things which he suffered;*

‘Learned’ is a word used to further prove to us that Jesus knows and understands what we have to deal with. This makes Him relatable. He felt pain. He had the experience. He knows grief.

*And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father, (Phil 2:8-11).*

#### Verse 9

*And being made perfect, ...*

having finished the course –

*... he became the author of eternal salvation...*

(‘author’ is used three times in the NT. Each usage is different. According to Strong’s Concordance, this time it means ‘causer’) He is the instigator -

*... unto all them that obey him;*

unto them who will listen and conform to His Word

#### Verse 10

*Called of God an high priest after the order of Melchisedec.*

called of God, not man, unto a permanent position as a High Priest



LESSON EIGHT  
Chapter 5:11-6:3

In verse five it was said that *'Christ glorified not Himself to be made an high priest ...* then in verse ten He was *'called of God an high priest after the order of Melchisedec'*; a name that will be mentioned several times as we go through the next two chapters. It is important that I do so because he is the example God chose to portray the picture of Christ's ministry as a high priest.

## Verse 11

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

The writer of Hebrews wanted his readers to understand the "many things" he had to say about Christ but those things are "hard to be uttered." It is hard to relate or to say what needed to be said: not that it can't be said but there was a problem. They were "dull of hearing." Their perception was weak.

Jesus may have been having a similar problem when He spoke these words: *Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?* (John 3:11-12)

The deep things of God are difficult to explain in layman's terms because the audience is not very interested in the explanation so he gave them a mild rebuke in this sense -

## Verse 12

*For when for the time ...*

That is to say, by this time –

*... ye ought to be teachers, ...*

Ye, with reference to the Hebrews, ought to be explaining these issues yourself but instead -

*... ye have need that one teach you again ...*

This is more than a review. It is a rehashing of something that had been taught before but without the desired success. This should be simple and easily understood because it is a 101 class –

*... which be the first principles ...*

These are basic, elementary, fundamental, rudimental, foundational issues –

*... of the oracles of God; ...*  
the Word of God -

*... and (you) are become such as have need of milk, and not of strong meat.*

Those people were on something like a liquid diet because they could not digest solid food. The people (teachers in particular) were at blamed -

### Verse 13

*For every one that useth milk ...*

Those who desire or teach only simple things –

*... is unskilful ...*  
inexperienced –

*... in the word of righteousness: ...*  
in spiritual matters –

*... for he is a babe.*  
Immature.

Verse twelve does not tell us how long the Hebrews had been exposed to this doctrine but he thought they had had plenty of time to know who Jesus was and to have become familiar with His work. Nevertheless he was patient with them and wrote this letter to help them understand. He charged them with being ‘dull of hearing’ and of having insufficient knowledge to teach as they ought to be doing. He declared them babies who should have been weaned a long time ago but they were still on a baby’s diet; unable to understand even basic principles of Jesus. The issue here has to do with this fact: when there is little interest there is little understanding or vice versa. When people do not understand the terms used in the Bible or by their teacher, they will not be interested. They will not mature properly BUT it’s up to the people to study.

### Verse 14

*But strong meat belongeth to them that are of full age, ...*

Age is a symbol of maturity although there are plenty of aged people who are yet babies in the Word of God. Consider Nicdemus, (John 3:10).

... *even those who by reason of use ...*

‘Those’ refers to the ones who study and practice,; putting to use their Biblical knowledge and education.

... *have their senses exercised to discern both good and evil.*

Strong meat belongeth to them that are mature. They will love it. They can understand it. They will be able to use it. They will have ability to tell the difference between Truth and false teachings.

## Chapter Six

Verse 1

*Therefore leaving ...*

This is not a suggestion for abandonment but rather the call of a leader to take a progressive step beyond –

... *the principles of the doctrine of Christ, ...*  
basic doctrines or fundamental Truths -

... *let us go on unto perfection; ...*

One of ‘full age’, as has been mentioned already, may develop ability to discern both good and evil but he will never be perfect. Sinless perfection cannot be the subject because that can never happen. If a man could reach ‘sinless perfection’ than Jesus would not stand alone in this field.

The word *perfection*, in this case, pertains to a growth from a child on a liquid diet to an adult capable of digesting tough, not tenderized, meat. The Hebrews should get ready for some heavy, hard-hitting facts. Let’s stop reviewing simple things of the past and move on to deeper things of the future. The following illustration will explain the idea. He speaks of a foundation.

Think of a man who is building his new house. He is happy when he gets the foundation finished but how long will he be happy if he never gets beyond that point. Certainly his desires should be to go on to completion. It may never be completed but he will live in it someday. Someday he will live there and entertain friends in his new home. One must understand the value of a solid foundation lest the house should be weak and obviously built by an amateur. So, let’s go on to perfection -

*... not laying again the foundation of repentance from dead works, and of faith toward God, ...*

It is assumed by the writer everyone understands basic things and has no need at this point to review the doctrines of –

Verse 2

*Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.*

Perhaps a brief comment on each of the doctrines would be beneficial for continuity sake.

1. *“repentance from dead works”*

“Dead” actually means ‘separated’. A person without Jesus in his heart is dead in sins and trespasses. He is separated from God. His works of righteousness are not acceptable unto God.

“Repent” means turn around and go the other way. It is a recognition of the things that exist between the soul and God. Then the penitent man tries to overcome them through the power of God. He cannot do it on his own. Victory is through Jesus.

2. *“faith toward God”*

Faith toward God is evidenced by an acceptance of His Word and His Son. It is not enough to simply express faith in God (the devils also believe, and tremble, James 2:19). Faith in Jesus Christ is a requirement, (John 14:1).

3. *“doctrine of baptisms”*

We ought to have Scriptural baptism and know the differences between the baptism of the Holy Spirit and water baptism. There are other so-called baptisms and we should learn, if we don’t already know, what Scriptural baptism is.

4. *“laying on of hands”*

We should know what is happening when there is a service for ‘laying on of hands’. It is an occasion of ordination to a specific service unto the Lord through His church as unto the office of bishops or deacons.

5. *“resurrection of the dead”*

The Son of God will descend out of heaven with a shout of victory and gather His people (all believers of all ages) unto Himself. The graves will open and the bodies of the saints that are in their graves (including those who survive ‘til He comes) will rise to meet Him in the air. The rest of the dead live not for 1000 years, (Revelation 20:5).

6. *“eternal judgment”*

Lesson Eight

Hebrews 6:3

Heaven is a place prepared for the saints of God. Hell is a place prepared for the devil and his followers. Heaven is a place for the redeemed. Hell is a place for the

wicked (unbelievers). Jesus Christ Himself will decide who goes where. His decision is final and good forever and ever. As one dies so shall he be in the judgment. The time for our decision is now. Earlier lessons in this book showed the results of unbelief. There is a haven of rest for the believers. There is a lake of fire awaiting the unbelievers.

Verse 3

*And this will we do, if God permit.*

Now we must move on into deeper things perhaps hurtful things as far as the priest and the Jews are concerned.

Based upon past conversations, the following passage is difficult to understand. Some have said it is one of the most troublesome of all Scripture. I agree. It could be but it is only because of two impossibilities back to back. When the mind gets passed that the rest is fairly easy.

The problem arises every time the passage is linked to a soul's salvation. Some will say: once a soul is saved he is eternally secure and cannot lose his salvation but here it seems as if one could (with emphasis upon could) lose it. Others will teach salvation is not eternal and that it can be forfeited if the believer goes back on the Lord. The problem for that sort of thinking is this: if he loses his salvation it is impossible get it back. Read carefully. Let's see if we can get this straight, once and for all.

Verse 4

*For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,*

Verse 5

*And have tasted the good word of God, and the powers of the world to come,*

Verse 6

*If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.*

To start with: let's apply some rules for interpretation.

1. Who is speaking?
2. To whom is he speaking?
3. What is the subject?

Secondly: let's agree to make a literal application unless the text demands a spiritual application.

Now let's answer the questions.

1. Who is speaking? No one knows with certainty. Some say the writer is the Apostle Paul. If he is not the author, we should accept the fact that it was another **inspired** writer.
2. The letter is addressed to the Hebrews.
3. Eternal salvation is not the subject but the 'priesthood of Christ' is as the writer opposes the Aaronic (Levitical) priesthood.

It has become necessary to reference some things we have already discussed.

Lesson nine

Hebrews 3:1-5 (comment)

- 1 *Wherefore, holy brethren, partakers of the heavenly calling, **consider** the Apostle and High Priest of our profession, Christ Jesus; (emphasis mine)*

The author speaks to ‘holy brethren’ but he asks them to consider Jesus Christ Whom he titled: The Apostle and High Priest.

- 2 *Who was faithful to him that appointed him, as also Moses was faithful in all his house.*  
The author compared Jesus to Moses and praised Him for His faithfulness
- 3 *For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.*  
Jesus is considered worthy of more glory than Moses in the sense that the builder of a house is worthy of more honor than the house he built.
- 4 *For every house is builded by some man; but he that built all things is God.*  
(This could refer to the Tabernacle in the Wilderness as something built by man but there is a True Tabernacle that holds priority over all other Temples or tabernacles built upon this earth. This thought will be true with the High Priest too).
- 5 *And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;*  
Moses was faithful as a servant for a testimony. He taught his people to look for a Prophet like unto himself, (See Deuteronomy 18:15). Evidently he spoke of these things or else the writer of Hebrews would not have incorporated those thought here.

Hebrews 5:1-6

- 1 *For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:*  
The high priests were ordained to aid people with their sacrifices and spiritual needs and decisions.
  - 2 *Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.*  
No doubt, the priests were limited with their compassion and feelings of infirmities because they had the very same weaknesses.
  - 3 *And by reason hereof he ought, as for the people, so also for himself, to offer for sins.*
- Lesson nine (comment)

The priests had to do for themselves as they did for the people.

- 4 *And no man taketh this honour unto himself, but he that is called of God, as was Aaron.*  
No man could rightfully claim this office and perform official duties on his own. He had to be called of God just like Aaron was called and ordained.

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

So this brings us to Christ; the High Priest.

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

1) Melchisedec was a priest in the days of Abraham; before Aaron and before the Law of Moses.

2) He was not a descendent of Levi nor a member of the Levitical priesthood.

3) He did not begin his ministry at the age of thirty and retire at the age of fifty as the Aaronic priests did, (Numbers 4:3).

4) His priesthood was an enlarged picture of the Son of God, (Ref. chap. 7:3).

Now “... *let us go on to perfection ...*” (Ref. 6:1)

Perfection has not been accomplished through the Levitical priesthood so we need another Priest, (Ref. 7:1). More will be said about this later but I must deal with chapter 6: 4-8 now.

\* \* \*

Lesson nine

Hebrews 6:4, 5, 6

Verse 4

*For it is impossible ...*

There is no flaw in the plan. It is imaginable, inconceivable, even in God’s mind –

*... for those...*

This refers to the Hebrews of past ages, especially the priests, for it was the



unrighteous, conniving priests who literally crucified Jesus near the end of His personal ministry, (Ref. Luke 22:66-71 and Matthew 26:57-66).

... *who were once enlightened, ...*  
at one time or another and knew the truth -

... *and have tasted of the heavenly gift, ...*  
'tasted' means they have experienced.  
'heavenly gifts' refers to their calling, (ref. 3:1).

... *and were made partakers of the Holy Ghost, ...*  
'partakers' were associates in the work of the Holy Spirit.

#### Verse 5

*And have tasted the good word of God, ...*

'tasted' means experienced –  
'the good' is the beautiful, valuable, virtuous, honest, worthy –  
'Word of God' references the message inspired of God -

... *and the powers of the world to come, ...*  
"powers" identifies the awesome strength of God.  
'the world to come' refers to the coming kingdom –

John the Baptist came preaching 'repent for the kingdom of heaven is at hand', (Matthew 3:2). Jesus asked His disciples to pray for this kingdom to come, (Matthew 6:10), and other references teach us they did not repent, (John 1:10-12).

The priest, who were once 'in the know', let the Truth slip (chapter 2:1) and lost their position, as illustrated (Ref. 3: 7-17), and no longer have the office of priesthood available to them.

#### Verse 6

*If they shall fall away, ...*

#### Lesson nine

#### Hebrews 6:7

This refers to an apostatizing, falling away for the Truth, failing to be loyal, a desertion of the commandments, dereliction of duties –

(Refer to insert concerning verse 4: *It is impossible ...*)

... *to renew them again unto repentance; ...*

to restore them and to rewrite a second offer –

There was no provision made to reinstate priests who were A.W.O.L from their duties. They served their post carelessly so God cut them off.

The priests crucified the Son of God under their own authority, to their own hurt, and showed total disrespect for Him once but they will never have occasion to do it again. (Look at the verse one more time).

It is impossible for those (priest) who were once enlightened (knew the truth) and experienced the heavenly gift (heavenly calling) and the work of the Holy Ghost, the dependable Word of God, and the powers of the world to come, once they crucified Jesus, the son of God) – it is impossible to restore them and give them the opportunity to do the same thing again –

*... seeing they crucify to themselves the Son of God afresh, and put him to an open shame.*

If god would permit them to do so, they would take His precious Son from the office of High Priest and crucify Him again in a matter of time thus He would be no more than a ‘sideshow’; displayed in open view and disgraced to the embarrassment of God Who swore that His Son would be the High Priest and serve in the True Tabernacle forever.

Now, notice the eye-opener to this passage of Scripture. Give full attention to this allegory.

Verse 7

*For the earth ...*

referring to the priest –

*... which drinketh in the rain ...*

that which or he who receives the life-giving rain -

*... that cometh oft upon it, ...*

Lesson nine

Hebrews 6:8

as often and as much as required –

*... and bringeth forth herbs ...*

and produces the fruit of the ground –

*... meet for them ...*

whatever is required for them (in this case: the priests) -

... *by whom it is dressed, ...*  
by whom it is cultivated and prepared -

... *receiveth blessing from God: ...*  
this is to say; praise from God –

The earth receives and absorbs the rain and supplies our needs according to God's praise -

Verse 8

*But ...*

(signifying a contrast in the subject)

... *that which beareth thorns and briers ...*  
that bad land, that briar patch on the farm, that which is not/cannot be used; That which symbolizes the priests, the priesthood that is cursed and not needed anymore. That part –

... *is rejected, ...*  
worthless, like wasteland, not used, neglected for a reason -

... *and is nigh unto cursing; ...*  
(a briar patch on the farm is not a good place – not cultivated) –

... *whose end is to be burned.*  
eventually destroyed by fire –

God ordained the priesthood to serve in the earthly tabernacle and to be a blessing to the nation of Israel. But they did not produce steadfast men. Instead, their produce was wild growth and men with evil hearts of unbelief (There were a few exceptions. (See how many you can name.) so God finally cursed them and withdrew His orders. The system is gone ... forever.

Lesson nine

(comment)

The plea is that you would accept Jesus Christ, God's Son, the author of eternal salvation, and let Him be your HIGH PRIEST. There is nothing or no one that is not subject to Jesus. All things are naked and open unto the eyes of Him with Whom we have to deal. (See 4:13). "Seeing that that we have a great High Priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession," (4:14). "For we have not an High Priest which cannot be touched with

the feelings of our infirmities ...” (4:15). So, “Let us therefore come boldly ..” (with confidence) “... unto the throne of grace, that we may obtain mercy, and find grace to help in time of need (4:16).

## OTHER THOUGHTS

On

Hebrews 6:4-6

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

Hershchol H. Hobbs dealt with the pros and cons of this passage in a book printed in 1954 by the Sunday School Board of the Southern Baptist Convention.

“The problem arises ... with the words “shall fall away.” Those who admit the fact of a genuine Christian experiences are faced with the problem of the possibility that a Christian can be lost again. Those who follow after Armenian theology find here not a problem but support for their position. But, the weight of the New Testament teaching is on the side of those who, following Calvinistic theology, insist that one who is genuinely saved can never be lost again. But what are we to do with this particular passage?

“Two general solutions have been offered. On the one hand, it is claimed that the author has in mind a hypothetical case, but one which is in reality impossible. The Hebrew Christians are in danger, so they say, of apostatizing from Jesus. To prevent this, the author poses a situation in which he assumes that a genuine Christian actually can do this; and says that for such there is no hope of renewal. But he hastens to remind them that he is persuaded better things of them (verse 9). Frankly, we do not feel that this satisfies the situation. If the case be hypothetical, and impossible, why use it at all? Either you can or you cannot apostatize, that is, be truly redeemed and later completely lost. Our contention – is that a Christian cannot apostatize.

“Still others seek a way out of this dilemma by saying that the thought which the author has in mind is to the effect that a saving faith will be persevering faith. Only those who endure to the end shall be saved. In this regard both Armenians and Calvinists agree. But they part company over the question as to what is meant by persevering faith. The former contends for a renewing faith in which a person after being saved may be lost again, only to be saved once more by an experience of grace. But we would remind them that that interpretation of this Scripture passage specifically forbids such. According to it, if person is lost after being saved, “it is impossible – to renew them again to repentance, (verse 4, 6).

“On the other hand, the latter group insists upon a continuing faith which, being genuine, will endure. In short, if one experiences genuine saving faith, that faith is of

such that the individual will persevere to the end. With this position we agree, only to ask that if such be the case, then why bother with the question of apostasy at all?”

(Studies In Hebrews - Hershchol H. Hobbs; 1954)

These arguments are common but non conclusive. Do you agree with either one? If not, what is your conclusion? My conclusion is found in my exposition and earlier comments.

The fact is: the passage does not deal with one's salvation. The subject under consideration is the priesthood of the Old Testament tabernacle. The priests 'blew it' when they crucified Jesus (See Mark 15:10-15) and they will NEVER be reinstated.

A WOW NOTE: When the temple is built in Jerusalem in some future time, people who reject the New Testament and purpose to reinstate the Old Testament system of worship will build it. Since the Old Testament priesthood is rejected and the temple was left desolate, the new temple will be a house for the anti-Christ: the beast who will sit upon the seat of God in the temple, claim to be God and demand to be worshipped as God. This is truly an eye-opener. It should be studied carefully.

(For a thorough study on this subject, read Studies In Revelation and The Secrets Of The Tabernacle by this same author.)

Lesson Ten

Hebrews 6:9, 10

LESSON TEN  
Chapter 6:9 - 20

Verse 9

***But, ...***

(another contrast of thought) The priests of the Old Testament era had done a lot for their people but ...

... beloved, ...  
my friend –

... *we are persuaded* ...  
thoroughly convinced and expect -

... *better things of you,* ...  
Better things equal -

... *and things that accompany salvation,* ...  
things that teach security for the soul –

... *though we thus speak.*  
Though this lesson contrasts your previous ideas about the priesthood, we will teach you a better way.

#### Verse 10

*For God is not unrighteous* ...  
God will be fair. He is not likely -

... *to forget* ...  
overlook or ignore -

... *your work and labour of love,* ...  
the things you have done -

... *which ye have shewed toward his name,* ...  
for the glory of God –

... *in that ye have ministered to the saints, and do minister.*  
God will remember and recognize the things the priests have done for the saints and any good thing they do from now on -

Lesson Ten

Hebrews 6:11, 12, 13

#### Verse 11

*And we* ...  
(speaking of the ministers of the New Testament but specifically of himself) –

... *desire* ...  
we feel in our hearts –

... *that every one of you* ...

no one excluded –

... *do shew the same diligence* ...  
be as tenacious as ever and always –

... *to the full assurance of hope* ...  
with full confidence -

...*unto the end*:  
Keep on keeping on for as long as time allows.

Verse 12

*That ye be not slothful, ...*  
Don't slack off. Don't get lazy –

... but followers ...  
Fall in line. Come after –

... *of them who through faith* ...  
Pattern your life after those who followed One whom they could not see

... *and patience* ...  
endured time –

... *inherit the promises*.  
(a present tense verb with a continuing hope for things promised)

Follow this an example.

Verse 13

*For when God made promise to Abraham, ...*

Lesson Ten

Hebrews 6:14, 15

When the God whom Abraham came to know and trust said things that gave him hope and security –

... *because he could swear* ...  
establish his oath –

... *by no greater, ...*  
nothing more secure –

*... he swore by himself,*  
The burden of proof He took upon Himself.

Verse 14

*Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.*

God, Jehovah, called Abraham while he was yet in Ur of Chaldea, while he lived among heathen worshippers, idolaters, (See Genesis 12:1 and Joshua 24:2, 14, 15) and made promises unto him. Abram was in the neighborhood of seventy five years old when God promised a son and he was one hundred years old when his son name Isaac was born. That was a long time to wait. Emphasis is upon time.

Verse 15

*And so, after he had patiently endured, ...*

After so long a time –

*... he obtained the promise.*

The child was born.

God's promise to Abraham included the inheritance of all the land from Ur of Chaldea to the River of Egypt. It included a son in his old age. It involved a race of people who would bear the genealogy of our Saviour.

To understand this illustration clearly, we must see the blessing in this promise. The blessing is JESUS Who would come to us through the seed of Abraham; through the Hebrew race. (Compare Acts 7:1-60).

“And the angel of the LORD called unto Abraham out of heaven the second time, And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed;

Lesson Ten

Hebrews 6:16, 17, 18

because thou hast obeyed my voice.” (Gen 22:15-18).

Verse 16

*For men ...*

As opposed to God and common among men -

*... verily swear ...*

establish a thing -



... *by the greater:*  
by invoking God's name –

... *and an oath for confirmation* –  
a sworn statement settling disputes, conditions, or contracts –

... *is to them an end of all strife.*  
That ends it. Questions are forever settled.

Men have a tendency to end arguments by stating an oath. An oath confirmed upon God is to say, "As sure as there is a God in Heaven, I will keep my promise." Men do not always keep their promises so they are asked not to use His name or His creation for surety, (See Matthew 5:34).

Verse 17

*Wherein ...*

In this sort of thing –

... *God, willing more abundantly ...*  
He decreed forever –

... *to shew unto the heirs of promise ...*  
to declare to the Jews the descendants of Abraham –

... *the immutability of his counsel, ...*  
the never changing, under any conditions, the steadfastness of His Word -

... *confirmed it by an oath:*

Because there was nothing higher and nothing greater than the God of this Book,  
God

Lesson Ten

Hebrews 6:18, 19

swore upon Himself to bless every nation on earth through the family of Abraham. And THAT He has done but His blessing is not finished.

Verse 18

*That ...*

Or, as one could say, "It is" -

... *by two immutable things, ...*

this refers to His Word and His oath –

... *in which it was impossible* ...

It is completely out of character and not at all possible –

... *for God to lie,* ...

to speak say or do something that is not true or deceitful –

... *we might have a strong* ...

powerful –

... *consolation,* ...

means of comfort -

... *who have fled*...

or run quickly, escaped

... *for refuge* ...

a place for peace, shelter and ongoing protection—

... *to lay hold upon the hope set before us:* ...

in the case, spiritual life –

This verse may cause us to consider two ‘WILLS’ of God. One ‘will’ can be called His PERMISSIVE WILL and another can be called His DECREED WILL. When His DECREED WILL is applied nothing can remove or alter it.

Since God could establish His promises upon no greater, He established them upon Himself and that is the way it shall forever be. His counsel will not change and neither will His oath.

Verse 19

*Which* ...

Lesson Ten

Hebrews 6:20

In other words, this is our –

... *hope* ...

the desire of the spiritual heart, the end of the promise –

... *we have as an anchor* ...

a hook: a person, place or thing to tie on to, a fix for security -

... *of the soul, ...*  
our spiritual body -

... *both sure and stedfast, ...*  
unmovable, unbreakable –

... *and which entereth ...*  
He who has already entered -

... *into that within the veil;*  
and takes His place inside the Holiest of Holies in the True Tabernacle -

Verse 20

*Whither ...*

Unto the place –

... *the forerunner ...*  
One who has gone before and –

... *is for us entered, ...*  
on our behalf, taken His place –

... *even Jesus, ...*  
our crucified Saviour –

... *made an high priest ...*  
our advocate with the Father -

... *for ever after the order of Melchisedec.*  
A priest known from the days of Abraham –  
Lesson Ten

(concluded)

Jesus is our only hope for salvation. He is the fulfillment to the promises of God has made. He has already suffered, been buried and raised from the dead. He ascended in the Heaven to make intercession for us.

He is our HOPE – IN THIS LIFE.

He is our HOPE – IN THE GRAVE.

He is our HOPE – IN THE RESURRECTION.

He is our HOPE – our REFUGE – our SALVATION.

Lesson Eleven

Hebrews 7:1

LESSON ELEVEN  
Chapter 7:1-28

INTRODUCTION:

This seventh chapter of Hebrews is designed to contrast the two orders of priesthoods and to cause us to appreciate the priesthood of Christ much more.

We are obligated to study the priesthood of Melchisedec and to understand its significance while we watch the priesthood of the Levites give way to the older order that was never annulled.

Jesus being the priest forever after the order of Melchisedec, is significant for Melchisedec antedates the line of Aaron by several hundred years. His ministry was not limited to the Hebrews, as was Aaron's. His was a service for all of mankind in which course he met Abraham, a man from Mesopotamia, who supported him with a tithe of his spoils of war.

Most of what we learn about this Melchisedec who's name first appeared in Genesis 14:18, will be from this portion of Scripture although much can be said as we compare his ministration to that of the Levites.

#### Verse 1

*For this Melchisedec, ...*

(This name and title are defined in verse two).

*... king of Salem, ...*

a king of peace –

*... priest of the most high God, ...*

The 'most high God' is defined in Genesis 14:19 as 'possessor of heaven and earth'. -

*... who met ...*

or came in contact with –

*... Abraham ...*

a man, a subject of great promises through whom the whole would be blessed -

*... returning from the slaughter of the kings, ...*

(a rescue mission through which he rescued his nephew) –

*... and blessed him;*

spoke words of honor, praise and encouragement to him –

Lesson Eleven

Hebrews 7:2, 3

#### Verse 2

*To whom ...*

To this 'king of peace' –

*... also Abraham gave a tenth part of all; ...*

Abraham, in respect and duty, gave a tithe of all the spoils gained in conquest –

*... first being by interpretation King of righteousness, ...*

(This title has caused some theologians to call this man "Jesus, the Son of God".

Some Jews have called him “Shem”. None can know with certainty who he was nor what his duties were. The question can only be settled by knowing what he did. He typified Jesus Christ in his roll as High Priest).

... *and after that also King of Salem, ...*  
(further interpreted ) –

... *which is, King of peace;*

While I do not desire to ‘stir the pot’ I will ask a question. Could this man be so remembered for settling a hostage crisis and negotiating a ‘peace agreement’ between Abraham and his enemies? Perhaps his judgment was righteous beyond compare and his peace was everlasting. Thus he earned the title: King of Righteousness’ and ‘the King of Peace.

Verse 3

*Without father, without mother, without descent, ...*

This cannot mean Melchisedec was without parents. There is no evidence the he descended down out of heaven as a celestial being. He had to come from somewhere. The fact is he did not come into office through the tribe of Levi. He did not come in under the law of Numbers 4:1-4. These priests were to begin serving at the age of thirty and retire at the age of fifty

... *having neither beginning of days, nor end of life; ...*

The priesthood of Melchisedec began at an undisclosed age and continued on and on: perhaps for hundreds of years. –

... *but made like unto the Son of God; ...*

Being ‘made like unto’ is not the same as being the individual. Perhaps he was born to be a priest and he -

Lesson Eleven

Hebrews 7:4, 5, 6

... *abideth a priest continually.*

Much discussion could lessen the interest in the real point. The point is: this man’s priesthood typified the priesthood of Christ. He did not have to be Christ in order to typify Him. His priesthood is so easily contrasted with the Levitical priesthood it makes a lot of discussion invaluable.

Verse 4

*Now consider how great ...*

How important –

... *this man* (Melchisedec) *was*, ...

... *unto whom even the patriarch Abraham ...*  
patriarch means ‘chief’ or ‘father’ –

... *gave the tenth of the spoils.*

(Explanation found in verse 2 a. of this part of the study on page 57?)

Verse 5

*And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, ...*

(The Gentiles were not subject to that law and this seems to contrast those subject to Melchisedec).

... *though they come out of the loins of Abraham:*

The ‘loins’ refers to the ‘lineage’.

Verse 6

*But he ...*

This Melchisedec –

... *whose descent ...*  
or genealogy -

... *is not counted ...*  
not reckoned or traced –

Lesson Eleven

Hebrews 7:7, 8

... *from them ...*  
the sons of Levi –

... *received tithes of Abraham, and blessed him that had the promises.*

Melchisedec, who was not of the genealogy of Levi, received tithes of Abraham and blessed him because of the promises pertaining to him and his descendants.

Verse 7

*And without all contradiction ...*

Without dispute –

... *the less is blessed* ...  
(see verse 1b of this lesson)

... *of the better*.  
Abraham was 'the less' because Melchisedec was the 'great'.

Verse 8

*And here ...*

When the 'sons of Levi were priests -

... *men that die* ...

Referring to the tribe of Levi or the Levitical priests –

... *receive tithes*; ...

were supported by the offerings from the other tribes -

... *but there* ...

in the days of Melchisedec –

... *he receiveth them, of whom it is witnessed that he liveth*.

I think this has reference to a dying order of priests, whereas we are to believe, whether we understand or not, the order of Melchisedec liveth continually and portrays the priesthood of Christ.

If there is a possibility that this Melchisedec is in fact "JESUS" then this Scripture would be applicable: Jesus said unto them, "Verily, verily, I say unto you, Before Abraham was, I am." (John 8:58).

Lesson Eleven

Hebrews 7:9, 10 11, 12

Verse 9

*And as I may so say, ...*

In a manner of speaking –

... *Levi also, who receiveth tithes, payed tithes in Abraham*.

How can this be, seeing they lived in different generations? Literally, it could not be so, therefore we must make a figurative application and see it as Paul saw it.

Verse 10



*For he was yet in the loins ...*

His name had not yet appeared in the lineage –

*... of his father, ...*

his great grandfather –

*... when Melchisedec met him.*

at the time of his encounter with this Abraham -

Verse 11

*If therefore perfection ...*

This ‘perfection’ was brought up earlier with reference to a growth in knowledge of or and acceptance of another priesthood –

*...were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?*

This question could be answered with a quick “I don’t know” but that would not in keeping with ‘perfection’. Perfection requires that we study further.

Verse 12

For the priesthood ...

Referring to the order of Aaron –

*... being changed, ...*

in fact, done away –

*... there is made of necessity a change also of the law.*

A change in the order requires a change in the Law.

Lesson Eleven

Hebrews 7:13, 14, 15, 16

(Since this is the first time this thought has come up, we will start looking for a new Law or Covenant).

Verse 13

*For he of whom these things are spoken pertaineth to another tribe, ...*

The new Law or priesthood will come out of another tribe of family –

*... of which ...*

one of which –

*... no man gave attendance at the altar.*

The Law forbade anyone of another tribe to enter into the Tabernacle.

Verse 14

*For it is evident ...*

Thus it is obvious –

*... that our Lord ...*

Jesus who -

*... sprang ...*

whose lineage is -

*... out of Juda; of which tribe Moses spake nothing concerning priesthood.*

(Moses did not confuse the families nor the two orders of priests.)

Verse 15

*And it is yet far more evident: ...*

Now it is obvious or clearly seen –

*... for that after the similitude of Melchisedec ...*

after the manner, or set-up of this man –

*... there ariseth another priest,*

The Hebrews should be looking for another Priest -

Verse 16

*Who is made, ...*

Established –

Lesson Eleven

Hebrews 7:17, 18, 19

*... not after the law of a carnal commandment, ...*

or temporary or aging nature –

*... but after the power of an endless life.*

permanent in nature -

Verse 17

*For he ...*

He who was made, not after the temporal law but after the strength of an endless life –

... *testifieth*, ...  
he giveth proof –

... *Thou art a priest for ever after the order of Melchisedec.*

#### Verse 18

*For there is verily a disannulling ...*

A definite cancellation –

... *of the commandment ...*  
the Old Covenant –

... *going before ...*  
passing on,

... *for the weakness ...*  
lack of strength –

... *and unprofitableness thereof.*  
lack of success –

(This should not be seen as a failure on anyone's part but rather a demonstration of man's predictability. He will not keep laws man or the laws of God. He needs and requires mercy and grace: something the Law did not have).

#### Verse 19

*For the law made nothing perfect, ...*

(See verse 11). Perfection was outside the range or perspective of the Old Law -

Lesson Eleven

Hebrews 7:20, 21, 22

... *but the bringing in ...*  
the setting up, the introduction –

... *of a better hope did; ...*  
(See 6:18 19)

... *by the which we draw nigh unto God.*  
are drawn near, come boldly unto God.

#### Verse 20

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

Our Lord was made a priest upon an oath but we must look into the next parenthetical

verse.

### Verse 21

*(For those priests ...*  
of the Levitical tribe –

*... were made without an oath; ...*  
were not establish upon binding person commitments -

*... but this ...*  
this priest, our Lord, is establish –

*... with an oath by him ...*  
by the God of all men –

*... that said unto him, ...*  
him is Jesus, Go's Son –

*... The Lord sware and will not repent, ...*  
God took an oath and will not turn back on it saying –

*... Thou art a priest for ever after the order of Melchisedec:)*  
(Remember 6:4-6, 6:17 and Psalm 110:4).

### Verse 22

*By so much ...*  
By the oath which God made –

### Lesson Eleven

Hebrews 7:23, 24, 25

*... was Jesus made a surety ...*  
the stabilizing factor; the guarantor -

*... of a better testament.*  
A superceding covenant –

### Verse 23

*And they ...*  
The descendants of Aaron –

*... truly were many priests, ...*  
they came one after another for many years -

*... because they were not suffered to continue by reason of death:*  
physically, they were mortal beings -

Verse 24

*But this man, ...*

Jesus –

*... because he continueth ever, ...*  
died once and rose to live forever –

*... hath an unchangeable priesthood.*  
Non transferable and permanent, not to be shared –

Verse 25

*Wherefore ...*

For this reason –

*... he is able ...*  
He has the ability –

*... also to save them ...*  
to forgive, deliver, protect, preserve and make whole all who come to Him –

*... to the uttermost ...*  
on and on to the very end -

*... that come unto God by him, ...*

Lesson Eleven

Hebrews 7:26, 27, 28

(“No man cometh to the Father, but by me” – John 14:6).

*... seeing he ever liveth to make intercession for them.*  
He lives and pleads our case before the Father.

Verse 26

*For such an high priest ...*

One with all the credentials –

*... became us, ...*  
was suitable for us –

*... who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;*

Verse 27

*Who needeth not daily, ...*

Constantly -

*... as those high priests, ...*

as the Levitical priests –

*... to offer up sacrifice, first for his own sins, ...*

*... and then for the people's: ...*

*... for this he did once, when he offered up himself.*

We have a sinless Priests who paid our sin-debt once and forever.

Verse 28

*For the law maketh men high priests which have infirmity; ...*

Men became priest as a matter of fact by birth and family ties -

*... but the word of the oath, ...*

(He swore upon Himself) –

*... which was since the law, ...*

this side of the Law –

*... maketh the Son, ...*

Jesus –

Lesson Eleven

conclusion

*... who is consecrated for evermore.*

A perfect choice and in place forever

The priesthood of our Lord does not make light of the priesthood of men; after all, the idea was His. But, it is through the weaknesses of men that His power and perfection is made obvious. His purpose is established and His plea is made clear.

One should not cast his sins unto a priest who is weak, or to a priesthood that has been disannulled but to Him who ever lives and is able to help in time of need.

In the Levitical priesthood men lived and died and as one generation gave way to another, so did the hope of perfection. The society in which one lives affects the mind and behavior of men and they eventually fall prey to permissiveness but not so with this High Priest. His word does not change. Sin is sin. Unbelievers are condemned. Judgment is

certain. Salvation is offered. Every person is called upon to believe.

Lesson Twelve

Hebrews 8:1

## LESSON TWELVE

### Chapter 8:1-13

In opening verses of chapter eight the author passes to the next phase of his point by summarizing the entire comparison of the high priesthood of Jesus to that of Aaron and the Levitical tribe, (verses 1-6). The climax of this comparison is the basis upon which the entire relationship rests; that of a covenant between God and all His people. From before the foundation of the world, that was the purpose in the heart of God.

In His covenant with Abraham, it was set forth as the mission of the seed of the patriarch. Through the witness of that seed in all ages to come, the idea was to become reality. It is to this point the author of Hebrews invites his readers to consider their place in the eternal purpose of God's redemptive mission.

## Verse 1

*Now of the things which we have spoken this is the sum:*

We are told in Hebrews chapter five and verse ten through chapter six and verse three that we were approaching a subject somewhat more complicated than many other Biblical subjects. Now, lest we should be lost in the complications, the writer summarizes the matter for us.

*We have such an high priest, ...*

(Before Whom all things are naked and opened to His eyes [Ref. 4:13]

One Who is passed into the heavens [Ref. 4:14]

One Who can be touched with the feelings of our infirmities [Ref. 4:15]

One Who can offer both gifts and sacrifices for sins [Ref 5:1]

One Who is able to save and One Who ever liveth to make intercession for those who come to god through Him [Ref. 7:25]

One Who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens and ...

One Who needeth not daily, as other high priests, to offer up sacrifices for His sins and then for the people's; for this He did once when He offered up Himself, [Ref. 7:26, 27]).

*... who is set ...*

He is placed or appointed a place –

*... on the right hand ...*

This is a position on the right hand as opposed to the left side -

Lesson Twelve

Hebrews 8:2, 3, 4

*... of the throne ...*

a position of power –

*... of the Majesty ...*

in other words : of the great, even the greatest –

*... in the heavens;*

referring to the skies above us –

## Verse 2

*A minister ...*

public servant –



... *of the sanctuary, ...*  
referring to the 'holy place' -

... *and of the true tabernacle, ...*  
the tent or dwelling place -

... *which the Lord pitched, and not man.*  
pitched means 'set-up'

### Verse 3

*For every high priest is ordained ...*  
Authorized or appointed -

... *to offer gifts and sacrifices: ...*  
for themselves as well as for the people -

... *wherefore it is of necessity that this man have somewhat also to offer.*

### Verse 4

*For if he were on earth, he should not be a priest, ...*

There are two reasons for this:

# 1 He was not of the tribe of Levi.

# 2 He would not be ministering according to the Old Testament Law

... *seeing that there are priests that offer gifts according to the law:*

## Lesson Twelve

Hebrews 8:5, 6, 7

### Verse 5

*Who ...*

Referring to the Levitical priests -

... *serve unto the example and shadow of heavenly things, ...*

They were to imitate the One Who ministers in the True Tabernacle and to make a sketchy representation of His ministry in it. -

... *as Moses was admonished of God ...*

Admonished is the same as a caution or warning -

... *when he was about to make the tabernacle: ...*

Referring back to the time when Moses received instruction for the building -

*... for, See, saith he, that thou make all things according to the pattern ...*

See that you make it exactly like the model -

*...shewed to thee in the mount.*

Mount Sinai –

God showed Moses the True Tabernacle in Heaven, allowed him see the operations of it then warned him to build a tabernacle in the wilderness exactly like it. He was further charged to instruct the priests in their ministries.

Verse 6

*But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, ...*

A mediator is a reconciling agent, an intercessor and a settler of controversies. In this case the Mediator offered a better Covenant.

*... which was established upon better promises.*

The Hebrews once were promised an inheritance in the land of Canaan and now a New Covenant offers a ‘rest’ (See 4:9) and much more.

Verse 7

*For if that first covenant had been faultless, then should no place have been sought for the second.*

A ‘covenant’ is a contract of sorts.

God was not satisfied with the first covenant because it was established upon temporary sacrifices and considered faulty.

Lesson Twelve

Hebrews 8:8, 9, 10

The first covenant or Old Testament was far from perfect or permanent. A replacement was needed.

I will hasten to say: the First Testament was not faulty as if God had made a mistake. It was a definite part of God’s eternal plan and so is the Second Covenant. Through the Old Testament God showed His people how important it is to have a permanent Sacrifice – good for all people of all ages.

Verse 8

*For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant ...*

The New Covenant was not with the Levites but -

... *with the house of Israel and with the house of Judah:*

The Levites represent the house of Israel but Jesus, the Son of God, would come through the family of Judah.

Verse 9

*Not according to the covenant that I made with their fathers ...*

'Their fathers' refers to the 'patriarchs' – the twelve sons of Jacob.

*in the day when I took them by the hand to lead them out of the land of Egypt; ...*

The first covenant was written and engraven in stone in the form of the Ten Commandments but -

... *because they continued not in my covenant, ...*

The fault was not on God's part but the people's -

... *and I regarded them not, saith the Lord.*

That is to say; I lost respect, put no confidence in them.

Verse 10

*For this is the covenant that I will make with the house of Israel after those days, saith the Lord; ...*

In other words, 'when the first covenant expires' –

... *I will put my laws into their mind, ...*

I give them some things for meditation –

... *and write them in their hearts: and I will be to them a God, and they shall be to me a people:*

Lesson Twelve

Hebrews 8:11, 12, 13

This does not mean a single responsible family will bear the burden but individuals will stand alone. The covenant will be on a one to one basis.

Verse 11

*And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.*

God chose to do without the priests and the high priest and to let every man be his own priest. Each individual can come boldly to the throne of grace and receive mercy and find grace in time of need. (See 4:16).

Verse 12

*For I will be merciful ...*

A fountain of grace -

... *to their unrighteousness, ...*  
toward their unholy nature -

... *and their sins ...*  
their transgressions -

... *and their iniquities ...*  
their wickedness –

... *will I remember no more.*  
I will forget them.

The Hebrews often forsook the law and the God of the covenant. They were subject to death by the law but God in His grace would establish another covenant and to forgive them. The High priest of the new covenant is Jesus. The weakness of the old order of priest would not cause any of them to come short of salvation. So, He did what He had to do.

Verse 13

*In that he saith, A new covenant, he hath made the first old. ...*

A New Testament will make the first covenant an Old Testament.

... *Now that which decayeth and waxeth old is ready to vanish away.*

The Old Testament was wearing out. Its sacrifices had become meaningless and the priests were blatant sinners. So God established the New Testament upon a permanent Priest; His Son, Jesus.

Lesson Twelve

Conclusion

In conclusion, I will point out the importance in accepting the New Covenant and our approach unto the High Priest in behalf of our personal salvation. If one loses his life in Hell, it is his own fault. It will not be the fault of the High Priest nor of the covenant. God recognized the weakness of the old order and rectified it. Now it is up to the individual.

CAUTION: God DID not make a mistake by implementing the Old Testament. The Old Testament was a ‘schoolmaster to bring us to Christ. Through It men came to realize the frailties of the flesh and the harshness of the Law. Men thought they could live by the Law but learned they could not. We are transgressors by nature and we need grace, yea, much grace and mercy in the amount that only God can provide.

God was not slack. He did not change His mind about the Old Covenant but desired to change our minds. We cannot be true to the Law. We cannot earn our salvation. We must bow to the truth and accept Jesus as the way of Truth. Salvation will come to an individual through forgiveness: not through Godly living.

The Old Testament was in God's plan before the foundation of the earth and so was the New Testament and in that order.

Lesson Thirteen

Hebrews 9: 1, 2

### LESSON THIRTEEN

Chapter 9:1- 5

The symbol of the Old Covenant was the Tabernacle in the Wilderness. The sanctuary was central in the spiritual development of His people. It was a typified the True Tabernacle in Heaven. The high priests typified the priesthood of Jesus. The author of Hebrews clarified it.

Verse 1

*Then ...*

This is to say, 'back when the Old Covenant was fresh =

*... verily the first covenant ...*

(a contract of sorts)

*... had also ordinances of divine service, and a worldly sanctuary.*

The ‘ordinances’ were the laws and the judgments that were established and approved by God. One could show his love and appreciation for God by observing them. They were published through the services of a worldly, earthly sanctuary; a place made sacred and holy.

Verse 2

*For there was a tabernacle made; ...*

A ‘tabernacle’ is a tent or cloth hut set up as a place of habitation; a place to live in. It was relatively small. (See the chart in the back of this book on which is a simple diagram of the tabernacle).

The Tabernacle, so called because it was the dwelling place of God, was the place where God promised to meet with His people. In Exodus 25:22 the Lord said “And there I will meet with thee, and I will commune with thee ...” The Tabernacle was positioned within what is called an “outer court”.

The outer court was 75’ X 150’. It had to be built ‘just so, so’. It had to be 7½ high, draped with a curtain all the way around except at the entrance which was to be opened toward the east, (Dimensions are based upon 18’ being equal to one cubit).

In the foreground, near the thirty-foot entrance, was a brazen altar upon which animals were sacrificed to God. Next, situated between the brazen altar and the Tabernacle itself, was a laver whereat the priest washed themselves before entering the Tabernacle, or tent, as it is sometimes called.

Lesson Thirteen

Hebrews 9: 1, 2 cont.

The tent was carefully built to be exactly like God wanted it done. It was a structure 45’ long, 15’ wide and 15; tall. It was covered according to an exact blueprint from God. It had curtains, or veils, as they are often called, instead of doors. There was a veil in the entrance way and another veil inside which divided the Tabernacle into two sections. The first section was called ‘the sanctuary’ or ‘the holy place’. This area had a certain kind of furniture that held various meanings. Then there was the second veil that separated ‘the holy place’ from ‘the holiest of all’ or more frequently called, ‘the Holiest of Holies’. This section had its own furniture and everything had significance. (Now, I’ll return to the text).

*... the first, wherein was the candlestick, ...*

Within the first section was a candlestick. Without knowing the perfect significance, it was the ONLY source of light in the Tabernacle. One might assume

that the Hebrews were the ONLY source of 'light' for the world, thus a priest was enabled to see the difference a single lamp-stand made in a dark world.

It might have significance for us too because a New Testament church is said to be the 'light of the world' (Matthew 5:14-15) or maybe we should liken it unto the Bible in an individual's life. The Bible is the light for the soul. It '... is a lamp unto my feet and a light unto my path', (Psalm 119:105).

The candlestick was located on the priest's left or on the south side of the tent. It's light was created by burning olive oil and it never went out as long as the priest attended faithfully. We must remember – those priests were not always faithful BUT OUR HIGH PRIEST IS AND ALWAYS WILL BE FAITHFUL.

Within the same section of the tents was ...

*... and the table, and the shewbread; ...*

When the priests entered through the outer veil he could see the table of shewbread on the right (or north) side of the room/ The table was made of acacia wood overlaid with gold. The shewbread was twelve cakes: one for each of the tribes of Israel. These were supposed to be renewed or replaced once each week by the attending priests. This bread reminded the priests that they were supported by and responsible to the twelve tribes of Israel.

The candlestick or lampstand, as it is sometimes called was toward his left side As he entered the holy place or ...

*... which is called the sanctuary.*

Lesson Thirteen

Hebrews 9: 3, 4

Verse 3

*And after the second veil, the tabernacle which is called the Holiest of all;*

The second veil created a second room which is called the 'holiest of all' or the 'holiest of holies'.

Verse 4

*Which ...*

Or in other words; this part –

*... had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;*

I must hasten to say I DO NOT UNDERSTAND why the writer placed ‘the golden censer’ in the Holiest of Holies and did not mention the ‘altar of incense’ that was within the first section.

According to the Old Testament, the altar of incense was before the veil; outside of the most holy place, (Exodus 30). The priests were to keep a fire burning constantly and burn incense on this altar as prescribed by God. The rising smoke of the incense pictured the prayers of the priests rising toward Heaven. But that offers no explanation for the censer being place within the MOST HOLY PLACE. I will offer only one suggestion for it. Perhaps it was a vessel used only on the ‘Day of Atonement’ for the presentation of the blood.

Now, concerning the ‘ark of the covenant’, it was a wooden box forty-five inches long, twenty-seven inches wide and twenty-seven inches tall. It was overlaid with gold inside and outside, (Exodus 25:10, 11). It was covered with a plate of gold, which is called ‘the mercy seat’, (Exodus 25:17). It was made to house the articles of the testimony.

‘The golden pot of manna’ would forever stand as a testimony that God sustained His people with bread from Heaven and His Word of life, (Deuteronomy 8:3).

‘Aaron’s rod which budded’ was a testimony to be preserved showing that God established him as Israel’s high priest, (Numbers 17:2-10).

‘The tables of the covenant’ is the listing of the Ten Commandments written and engraven in stone by the finger of God. The covenant or contract carried a death penalty for all proven violators.

All these articles were kept under the closest guard and under protection of the hand of God.

Lesson Thirteen

Hebrews 9:5

Verse 5

*And over it ...*

Over it or upon the box, the lid, were –

*... the cherubims ...*

angelic beings resting upon the lid of the ark -

*... of glory ...*

of high significance -

*... shadowing the mercy seat; ...*

shading the seat with their wings -

*... of which we cannot now speak particularly.*



To discuss this further is to deviate from the subject of the Priesthood of Christ. But, it is necessary for one's education in the Scriptures; to be studied at a later date.

Lesson Fourteen

Hebrews 9:6, 7

LESSON FOURTEEN  
Chapter 9:6-15a

The first five verses of chapter nine dealt with the floor plan of the tabernacle with comments on its furnishings. It is extremely important to understand those things because the more one knows about them the better he will understand the work of Jesus in the "True Tabernacle" (8:2). (\*This study falls far short of total exhaustion of this subject).

\*The Secrets Of The Tabernacle by Glen Davenport: contact: Glen Davenport, Crossville, Tennessee (931) 456-5609 or wfbi Press, Pensacola, FL. (850) 455-4417

Verse 6

*Now when these things were thus ordained, ...*

As the acceptable form of service and worship –

*... the priests went always ...*

on the daily basis and continuously –

... *into the first tabernacle, ...*  
the first section of the tabernacle –

... *accomplishing the service of God.*  
fulfilling the prescribed duties –

We must remember that the priests were responsible to teach the Hebrews why they needed to make sacrifices and the significant meaning of their gifts. They went further and aided them in their presentations.

Another aspect of the priests' job was to enter the tabernacle daily and refill the oil bowls in the candlestick, stoke the fire on the altar of incense and give care to the table of shewbread.

One should not get the idea that all priests entered the tabernacle at one, not even every day. There was a schedule whereupon each priest, stoke the fire on the altar of incense and give care to the table of shewbread.

One should not get the idea that all priests entered the tabernacle at one, not even every day, maybe never. There were perhaps thousands of priests and a schedule for each priest to serve at an appointed time. The busiest place was in the outer court where people came to present their offerings.

Verse 7

*But into the second ...*

- the Holiest of Holies -

Lesson Fourteen

Hebrews 9:8

... *went the high priest alone once every year, ...*  
- on Yom Kippur –

... *not without blood, ...*  
- the evidence of a sacrifice -

... *which he offered for himself, and for the errors of the people:*

the high priest was required to admit that he was a sinner and no better than the people he served - (See Leviticus 16) –

On the tenth day of Tishri, the seventh month of the year, the high priest washed himself, put on his linen garments, and called for two goats to be presented before Lord at the door of the tabernacle of the congregation. He cast lots to see which goat would die and which would be the 'scapegoat'. (Each had its own significance).

Having done this, he took a bullock and sacrificed it for his own sins and those of

his own house. He entered through the veil into the Holy Place where he put the incense in the fire to produce a cloud of smoke ascending upward, simulating the prayers of his people ascending upward to God. He entered into the Holy of Holies and with his fingers he sprinkled the blood upon the mercy seat and seven times in front of the mercy seat.

Having made atonement for his own sins, he proceeded to make atonement for the sins of the people. When he killed the goat upon which the lot of the Lord fell, he sprinkled the mercy seat with its blood as he had done with the bullock's blood. Then he took the blood of both out into the holy place, the sanctuary, and put it upon the horns of the altar of incense. In doing this he cleansed the holy place and the tabernacle of the congregation. Having done this, he took the scapegoat and symbolically placed the sins of Israel upon his head. Then the goat was led away into the wilderness to die. Then the high priest entered again into the tabernacle where he took off his holy garments and took a bath. Leaving the garments there and putting on his other clothes, he went out and offered burnt offerings for himself and the people, the remains of the sacrifices were carried outside the camp and burned, (Hebrews 13:11). The man who led the scapegoat away and the man who burned the remains of the other animals, washed their clothes and bathed their bodies and then returned to the camp.

Verse 8

*The Holy Ghost thus signifying,*

The Spirit of God was prevalent and showed -

Lesson Fourteen

Hebrews 9:10

... *that the way* ...

the entrance of the High Priest -

... *into the holiest of all was not yet made manifest,* ...

It was evident to the priest that this was symbolic of something much bigger and more meaningful but would not be clearly understood -

*while as the first tabernacle was yet standing:*

Verse 9

*Which* ...

Referring to 'the tabernacle in the wilderness'

... *was a figure* ...

a type -

... *for the time then present,* ...

good for that time and era –

*... in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;*

'Perfect' has to do with maturity.

'Conscience' has to do with knowledge.

People, especially the high priest, must have had a knowledge, more than a feeling, that there was a spiritual significance to the gifts and sacrifices but their hearts were not fully satisfied. Offerings reminded them of their sins but they didn't take away their guilt.

The tabernacle in the wilderness, which is the only one we know anything about, was a type or shadow for that age, for the nation of Israel wherein they were taught a system of worship through sacrifices BUT the gifts and sacrifices did not and could not make a man, the minister, perfect or establish him with a complete knowledge. Evidently there was more to be learned, more than what was being taught in those sacrifices in that 'figure'.

Verse 10

*Which stood ...*

That is to say, "was accompanied."

Lesson Fourteen

Hebrews 9:11

*... only in meats and drinks,*

This is only those meats that were clean such as beef, NOT swine.

"Drinks" means beverages.

*... and divers washings, ...*

"Divers" means different.

In other words, different cleansings such as cleansing the tabernacle, bathing the flesh, scrubbing garments and etc.

*... and carnal ordinances, ...*

This is 'those things beneficial to their own flesh which kept down the spread of diseases and in some cases, benefited their morals.'

*... imposed ...*

This means 'forced upon you.'

*... on them until the time of reformation.*

This refers to 'the time the New Covenant was given.

According to Strong's Exhaustive Concordance, which has been the source of most of these definitions, the word 'reformation' means 1) to straighten thoroughly, 2) to rectify, and 3) the Messianic restoration.

No doubt, this has reference to the time when our Lord, the Jews' Messiah, came to fulfill the Old Covenant and establish the New Covenant or Testament. In doing so, He disannulled the Old Covenant, including the Ten Commandments, because of their weakness and unprofitableness' (7:18) and brought in a better system, (7:19).

Verse 11

*But Christ...*

Christ did away with the Aaronic priesthood.

*... being come an high priest of good things to come,*

'Good things were to come' is saying 'more beneficial.'

*... by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;*

In other words 'it is not the tabernacle in the wilderness'.

Lesson Fourteen

Hebrews 9:12, 13, 14, 15a

Verse 12

*Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.*

'Obtained' means 'laid hold of.'

'Redemption' is saying 'by His own blood He paid the ransom for us.'

We may never know exactly what the priests knew. Neither may we know how many things they were taught through the tabernacle. Perhaps it would be impossible to get the same thought and impressions that the priests received while ministering in sacrifices and offerings but we can rest assured that those priests under Moses, were taught lessons and shown figuratively everything pertinent to their times, Surely they understood their services were temporal and doubtless, they looked for the Prophet of Whom Moses prophesied.

Verse 13

*For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean,*

*sanctifieth to the purifying of the flesh:*

(See Deuteronomy 21:1-9 and Numbers 19:9).

Verse 14

*How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?*

We are to understand that just like, or in the same manner the blood of bulls and goats can cause a man to confess his sins or the ashes of a red heifer sprinkled in bath water cleanse a man's flesh, even so, the blood of Jesus Christ can cleanse a man's conscience (See verse 9). It can cause him to let those old laws and covenant go or pass on out of sight so he can be free; his conscience can be cleared to serve the living God through Jesus and His New covenant.

Verse 15a

And for this cause he is the mediator of the new testament,

Lesson Fifteen

Hebrews 9:15

## LESSON FIFTEEN

Chapter 9:15 - 28

The message to the Hebrews was and still is an effort to convert them from the doctrines and practices of the Old Testament to an acceptance of the doctrines and practices of the New Testament.

Under the Old Testament god taught at least two major doctrines. One was the doctrine of the priesthood of Christ, which was portrayed through the tribe of Levi. Another major theme was that of sin and sacrifice. Neither of those doctrines afforded salvation. The Hebrews need a blood offering or application and so do we. Perhaps the lesson could be better said if I were to say it this way: If Jesus had appeared first as a Priest and if He had made His sacrifice beforehand, where would be our lessons> From where would come our understanding? It is better this way. This way we have types and shadows to study. Now we can look forward with great anticipation unto the REAL THING, the TRUE TABERNACLE and the PERFECT HIGH PRIEST who made the EVERLASTING SACRICE.

Verse 15

*And for this cause he is the mediator ,,,*

In other words, "He is the only Person between sinful men and the Holy God with power and ability to negotiate and to work out the requirements -

... *of the new testament, ...*

This is the 'new covenant.'

... *that by means of death, ...*

This is saying, 'His death made it possible' -

... *for the redemption ...'*

This is 'the pay-off' , the 'settlement', final sacrifice -

... *of the transgressions...*

'Transgressions' are 'the crossing of Divine boundaries'.

*that were under ...*

'imposed upon or by -

*the first testament, ...*

Referring to the Old Testament

Lesson Fifteen

Hebrews 9:16, 17, 18, 19

*they which are called might receive the promise of eternal inheritance.*

This verse is weighty in that it alludes to the reason for a New Testament. The reason is that those who are called may receive the promise of eternal inheritance designed by our Lord. (See 5:9)

This verse also hints upon who will be the beneficiaries of this new covenant. 'They' are 'those who are called.' Those who are called includes all men from Adam on; throughout all ages. Some enter into covenant relationship with God and some do not. It is determined by each individual person. (Again, I refer to Heb. 5:9 and call your attention to the qualifying terms. It is for 'all them that obey Him.' Further proof of this explanation is found in Hebrews 11:1-40. Verses 1-7 speak of those who were before the Old Testament times. Abel obeyed God but Cain did not. The rest of the chapter offers examples of some who were bound under the first covenant.) So, I conclude that this New Covenant is the covenant under which one receives eternal life and eternal inheritances. But the New Covenant required a sacrifice and an application of the blood to make it binding.

Verse 16

*For where a testament is, there must also of necessity be the death of the testator.*

Verse 17

*For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.*

A 'testator' is one who draws the terms of the settlement of his estate. He decides who the rightful heirs are and what each one shall receive. It must be drawn up while he is living and settled upon his death.

Verse 18

*Whereupon neither the first testament was dedicated without blood.*

Verse 19

*For when Moses had spoken every precept ...*

Or, in other words, had read all the terms of the new covenant -

*... to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,*

Lesson Fifteen

Hebrews 9:20, 21, 22

'All people' refers to the Hebrews and mixed multitude who came out of Egypt in the exodus that took place during the time of Moses.

Verse 20

*Saying, This is the blood of the testament which God hath enjoined unto you.*

'Enjoined' means 'charged'.

This was a charge unto them as much as the 'great commission' is unto the New Testament Church.

Verse 21

*Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.*

Verse 22

*And almost all things are by the law purged with blood;*

'Almost all things'? What does that mean? It is impossible to say exactly what that means but according to the text 'the book', 'all the people', 'the tabernacle', and 'all the vessels of the ministry' were sprinkled with the blood. So what is left? Well, the priestly garments are not mentioned. Neither are the animals that were to be given in



sacrifice so we can conclude that 'almost all things' were sprinkled but not everything.

To be '*purged*' is to be made clean.

Perhaps scientists could tell us how a thing is purged by blood but this does not require a scientific explanation. True science will harmonize with the Word of God but science cannot be trusted to explain spiritual things. Spiritual things are not necessarily intended to be understood but they are to be accepted through faith. Faith is the key word in spiritual matters. Men have been troubled over what is acceptable to God from the beginning of time. Abel gave an offering that was accepted by God but Cain, his brother gave an offering that was not acceptable. We suppose the difference had to do with the fact that Abel's offering was a 'blood sacrifice' while Cain's was not. Why would God prefer a 'blood' sacrifice? I cannot say but I know it was His requirement therefore it must be done.

... *and without shedding of blood is no remission.*

## Lesson Fifteen

Hebrews 9:23, 24

I am bound to believe this statement even though the meaning is vague concerning personal sin. It deals with the subject of cleansing or purging the articles of the ministry and the establishing of the testament, so, for now, a technical but careful application is required.

(Remember, this letter to the Hebrews is designed to get them to give up on the Temple-type of worship and to accept a New Testament type wherein Jesus is the High Priest. The Levitical priesthood is gone forever).

### Verse 23

*It was therefore necessary...*

It cannot be over-looked or avoided -

... *that the patterns of things in the heavens should be purified with these;*  
'with these' has reference to the animal sacrifices.

... *but the heavenly things themselves ...*

This is referring to the 'things of the True Tabernacle' in Heaven. Comparatively speaking, earthly things can be purged with earthly things but Heavenly things -

... *with better sacrifices than these.*

Certainly, we must believe it takes the blood of Jesus to cleanse a confessed sinner of

his sins (I John 1:(9) but we must not fail to see that it took His death to establish the New Testament AND it took His blood to purge the articles of the True Tabernacle in Heaven.

Verse 24

*For Christ is not entered into the holy places made with hands, ...*

This is saying, He was a High Priest Who could NOT enter the tabernacle of the Old Covenant, for more reasons than one. He was not of the tribe of Levi. Neither did He need to offer sacrifices for His sins as the Levites did -

*... which are the figures of the true;*

'which' has reference to the sacrifices of the Levitical priests in the holy places made with hands.

*... but into heaven itself, now to appear in the presence of God for us:*

Lesson Fifteen

Hebrews 9:25, 26, 27, 28

Jesus took His position and *sat down on the right hand of the Majesty on high;* (Hebrews 1:3)

Verse 25

*Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;*

He did not need to come annually to offer Himself and other sacrifices.

Verse 26

*For ...*

If that were the case -

*then must he often have suffered since the foundation of the world: but now ...*

By entering into the Holiest of all (Hebrews 9:3) -

*... once in the end of the world hath he appeared*  
(as mentioned in verse twenty-four) -

*... to put away sin by the sacrifice of himself.*

His personal sacrifice, His own blood, and His personal appearance in the presence of God established this New Testament which is in force RIGHT NOW. The heirs are believers and the grants of His last will and testament shall be probated according to His perfect judgment.

Verse 27

*And as it is appointed unto men once to die, but after this the judgment:*

This statement appears for a special reason. It is to tell us that judgment is coming and we will be judged according to the New Covenant, the New Testament.

Verse 28

*So Christ was once offered to bear the sins of many;*

This is applicable to 'as many as believe' and will accept the terms of the New covenant. The Terms are:

John 3:16-18

Lesson Fifteen

Hebrews 9:28 cont'

*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

*17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.*

*18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*

Rom 10:9-10

*9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.*

*10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

... and unto them that look for him shall he appear the second time...

We who believe in the New Testament believe our Lord came to the earth as the virgin-born Son of God. He had a short life and died upon the cross of Calvary. He was buried and rose from the dead. He ascended into Heaven where He lives and reigns. He will return to the earth to receive all His followers unto Himself.

... *without sin unto salvation.*

What a happy and heavenly thought to recall how the high priest of the Old covenant performed his peculiar duties on the 'day of atonement' and when he had finished, he stood in the entrance of the court of the tabernacle to declare -

**"Your prayers have been heard! Your sins are forgiven! God has accepted you!"**

Lesson Sixteen

Hebrews 10:1

## LESSON SIXTEEN

### Chapter 10:1-15

In the beginning this part of the study and before we delve into the exposition of the text, I want to bring up a subject which perhaps has been overlooked until this point. I want to briefly state the meaning of offerings and sacrifices and give a couple of examples.

First of all, let us remember that this covenant was not a covenant with the Gentiles but it was with the Jews. Yet, there were provisions made wherein strangers could be participants. God's plan of salvation has been the same for all men throughout all generations but men have been taught in divers manners at sundry times. IN the era of which the Old Covenant was in force men were obligated in many ways. Some of their requirements dealt with their personal relationship with God while other demands were on the man-to-man basis.

Under the Law the Jews were taught that certain things were sins against God and required a confession of sin along with an offering of sacrifice to prove their sincerity. They were taught that certain things were hurtful toward their fellow man and upon violation of these laws, in either category, they were defiled and unclean. When one recognized his condition he could make an offering at the tabernacle and separate himself from the congregation for a few days and he would be considered 'clean'.

Time will not permit at this point to explain each of these but I want to give you an idea of what I am talking about. Respectively and concerning sins against God, the priests and the whole nation of Israel were to confess their sins and offer a goat on the Day of

Atonement; thus, they were cleansed in a sense, yet, not altogether. Then, for example, if a woman gave birth to a child, she was 'unclean' for a few days and was required to offer a gift or sacrifice for her cleansing. (See Luke 2:21-24) and Leviticus 12:8). But, all of these things were only good as pertaining to the flesh and in some cases, the conscience. So with these thoughts in mind, let us go into chapter ten.

Verse 1

*For the law ...*

(referring to the Law of Moses or the First Covenant)

*... having a shadow of good things to come, and not ...*

(not being)

*... the very image of the things, ...*

(To have a shadow there must be a 'very image' close by).

Lesson Sixteen

Hebrews 10:2, 3, 4, 5

*... can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.*

The verse literally teaches that the Law of Moses was ONLY A SHADOW and a portrayed the image of the REAL THING but those sacrifices and rituals could not teach or explain the whole story. They could only do so much. They could not give the final details.

Verse 2

*For then ...*

If they could have -

*... would they not have ceased to be offered?*

(This is a question - not a comment).

*... because that the worshippers once purged should have had no more conscience of sins.*

'conscience' means knowledge or conviction

If the Law of Moses could have removed a man's sins and erased the memory of them then those sacrifices would no longer be required.

Verse 3

*But in those sacrifices there is a remembrance again made of sins every year.*

The very reason for the annual sacrifices was to keep a man conscious of his sins until he sought forgiveness. The New Testament does not require annual sacrifices but, according to the model pray, as spoken by the Author of the New Testament, teaches us to pray DAILY and acknowledge our sins and seek forgiveness. (See Matthew 6:9-13).

Verse 4

*For it is not possible that the blood of bulls and of goats should take away sins.*  
(Ref chap. 9:10)

Verse 5

*Wherefore when he ...*  
'He' is referring to Jesus.

Lesson Sixteen

Hebrews 10:6, 7, 8

*... cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:*

The choice of words in verse five makes me think Jesus is talking to His Father because of its last phrase. The word 'wouldest' means preferred or desired' so the real meaning is this: Wherefore, when Jesus came into the world, He offered Himself for our sins because God desired or preferred His body over and above those afore mentioned. Let's look into Isaiah for a reference.

Isa 53:10-11 "Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."

Verse 6

*In burnt offerings and sacrifices for sin thou hast had no pleasure.*

Jesus is still talking and confirming God had not been satisfied with those gifts and sacrifices. The sin debt had not been paid. The ransom price was still not met.

Verse 7

*Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O*

*God.*

A student of the Old Testament would know about these prophecies and recognize Jesus in the role of fulfillment. That is what He came to do and He did it.

Verse 8

*Above ...*

(referring to verse five)

*... when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law;*

Why did God require them if He had 'no pleasure' in them?

One primary reason was to prove to men that they could not live without sinning. Men are as prone to sin as fish are to swim. They are going to sin as surely as they are born.

Lesson Sixteen

Hebrews 10:9, 10

Another reason has to do with the fact that God had a Perfect Sacrifice that could and would pay the sin debt for all men for all ages. When the time was right God offered His Son, Jesus. Our sins can be forgiven IF we will accept the New Covenant and His sacrifice for our sins.

Verse 9

*Then said he, Lo, I come to do thy will, O God. ...*

God's plan of salvation was in place before the world was made, (Rev. 13:8). The thing under consideration here is not new but the implementation is new. Fullness of time brought on the need of a change.

*... He taketh away the first, that he may establish the second.*

The 'first' is the Old Testament. The 'second' is the New Testament. Giving up the 'first' is like giving up a spouse in death BUT when the laws of Old Testament were no longer binding they were free to accept ('marry') the New Covenant.

Rom 7:1-4

"1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

3 So then if, while her husband liveth, she be married to another man, she shall be

called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." (Romans 7:1-4)

Verse 10

*By the which will ...*

In other words, 'by the will of God' (ref verses 7 and 9)

*... we are sanctified ...*

We are declared 'holy' and 'set apart'. Righteousness is imputed to us.

*... through the offering of the body of Jesus Christ once for all.*

Lesson Sixteen

Hebrews 10:11, 12, 13

'Once for all' means the sacrifice was made ONE TIME for ALL TIMES and for ALL PEOPLE; not saying that ALL will accept Him as their personal Savior but the sacrifice has been made. The price is paid. Salvation is available.

Jesus came into the world to do the will of the Father, to give His body as a sacrifice, to be the means of our salvation, to do away with those Old Covenant offerings, rituals and sacrifices FOREVER.

Verse 11

*And every priest ...*

(Old Testament priest)

*... standeth daily ministering and offering oftentimes the same sacrifices, ...*

'Oftentimes' means day after day and time after time. (One may sense boredom in the tone of the verse.)

'Same sacrifices' means the same kind and for the same people and for the same reason.

*... which can never take away sins:*

It was impossible that those sacrifices could ever remove or cleanse or cover sin. So, Why did God require them? Men have to find out for themselves how hard it is to abide by the Law and somehow realize they need help, yea, even forgiveness for their feeble attempts and failure to live righteously, acceptable to God.



Verse 12

*But this man, ...*

JESUS

*... after he had offered one sacrifice for sins for ever, sat down on the right hand of God;*

Verse 13

*From henceforth ...*

From that moment forward -

*... expecting ...*

awaiting -

*... till his enemies ...*

Lesson Sixteen

Hebrews 10:14, 15

all who oppose Him

*... be made his footstool.*

put under His feet (I Cor. 15:25)

Verse 14

*For by one offering ...*

By the giving of Himself - the one perfect and acceptable sacrifice -

*... he hath perfected for ever them that are sanctified.*

I see two elements here. The first has to do with the fact that the giving of sacrifices was done, reached full maturity and done away; no longer required and that the plan of salvation was completed. All who accept Jesus, the Man (much more than a man) who made the sacrifice are set apart as holy.

Verse 15

Whereof the Holy Ghost also is a witness to us:

One's spirit will bear witness to another's spirit that Jesus is the Saviour and that his sins are forgiven when he accepts Him as such.

... for after that he had said before,

This is before His sacrifice, for -

"... the same night in which he was betrayed took bread:

24 And when he had given thanks, he brake it, and said, Take, eat: this is my body,

which is broken for you: this do in remembrance of me.

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come," (I Cor 11:23-26).

Conclusion:

*This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;*

*And their sins and iniquities will I remember no more.*

*Now where remission of these is, there is no more offering for sin.*

*Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,*

*By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;*

*And having an high priest over the house of God;*

*Let us draw near with a true heart.*

LESSON SEVENTEEN

Chapter 10:16-25a

The remaining part of chapter ten is drawing a conclusion as to what one should do and how one should feel as related to sins, sacrifices and our Savior.

As previously noted the change from the first Covenant to the second covenant which harmonized with the will of God and it was made possible, yea, even binding, by the sacrifice of His Son. The new covenant made it practical for sinners to approach the ONLY TRUE GOD with boldness and confidence through Jesus.

Verse 16

*This is the covenant that I will make with them after those days, saith the Lord,*

The covenant is the contract, a will, or as we say most often, it is the New Testament. The word 'them' as used in this verse, has reference to th'the comers' mentioned in verse one of this chapter and 'the worshippers' in verse two. It literally means 'those who accept this will.'

*'After those days'* refers to the time after Jesus made His sacrifice and did away will all others. -

(Now for the terms of the contract God Promised☺)

... *I will put my laws into their hearts, ...*

'hearts' refers to 'where the feelings are. -

... *and in their minds* ...

'Mind' is the library of one's imaginations -

... *will I write them;*

'Write' means inscribe. -

Verse 17

*And their* ...

'Their' again refers to the worshippers. -

... *sins* ...

transgressions -

Lesson Seventeen

Hebrews 10:18, 19

... *and iniquities* ...

rebellions and lawlessness -

... *will I remember no more.* ...

To remember no more is to completely forget. -

When God promised to forget our sins and iniquities He promised an amazing thing. Although His mind is capable of remembering EVERYTHING, He said He would remember them NO MORE. That means He would send them forth out of His mind. He said He would forget them. He would cast the memory of them aside. They would be remitted, the opposite of admitted which means 'let in'. Read **Psalm 103:11-13**

"11 For as the heaven is high above the earth, so great is his mercy toward them that fear him.

12 As far as the east is from the west, so far hath he removed our transgressions from us.

13 Like as a father pitieth his children, so the LORD pitieth them that fear him."

Verse 18

*Now where remission of these is, there is no more offering for sin.*

I do not have a clear explanation for this verse, so I will try to explain it this way:

'Where' means 'in whatever place'

'Remission' indicates 'there is no active memory'

'These' has reference to 'sins and iniquities'

'There' may mean 'no longer, no other time, no other place,

'Offering' is 'a presentation'  
'For' is 'in behalf of'

Thus I conclude: in whatever place the memory of sin has been erased, in that same place is no more offering for sin required.

The application is made when one recognizes there is NO offering acceptable for sin other than that which Jesus made. Therefore, the ONLY way to God is through His blood sacrifice. Those who are not willing to accept this New Covenant have no means of salvation.

Verse 19

*Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, ...*

Lesson Seventeen

Hebrews 10:20, 21, 22

'Boldness' has to do with ones confidence.

'Holiest' has to do with the part of the Throne Room of God - the Holiest of Holies.

'by the blood of Jesus' has to do with the sacrifice that He Himself made. His blood sacrifice was the last sacrifice required of God. Blood sacrifices ended with Jesus'.

Verse 20

*By a new ...*

A recently made, fresh -

*... and living way, ...*

(compare 8:13)

*...which he hath consecrated for us, ...*

In other words, 'which He hath renewed, inaugurated and dedicated for us -

*... through the veil, that is to say, his flesh;*

through His flesh or through His physical sacrifice -

Verse 21

*And having an high priest over the house of God;*

The High Priest in the True Tabernacle, the 'house of God' in Heaven is none other than Jesus Christ Himself. Since we have HIM -

Verse 22

*Let us draw near ...*

Take advantage of the offer and approach Him -

... *with a true heart* ...

an open, unconcealed, willing conscience -

... *in full assurance of faith*, ...

"ashamed of sin BUT assured of HIS sacrifice

... *having* ...

after getting or obtaining -

... *our hearts sprinkled* ...

sprinkled with the blood of Jesus

Lesson Seventeen

Hebrews 10:23

Of course this is a spiritual application but it is necessary that we understand that Jesus' blood was accepted by God the Father as the final payment for our sin. Then, through faith in His sacrifice we can make that application in our own behalf. When one realizes his salvation is not of his own doings but it is a gift from God through Jesus, he can come to God cleansed -

... *from an evil conscience*, ...

evil, calamity bound, conscious heart -

... *and our bodies washed with pure water*.

I am going to do something I do not do very often. but I feel compelled to do it here. I am going to explain this verse by making a figurative application.

Let us, you and me, approach God with an open and unconcealed heart with faith in His redemptive program and have our hearts sprinkled and our bodies washed, not in water baptism but in a spiritual sense.

A friend who worked in 'house-keeping' in a hospital told me she had learned the difference between being clean, as one cleans a hospital room, and that of being 'germ-free'. One may clean a room with soap and water but to be 'germ-free' requires something more.

To be washed with water is to be clean in the flesh but to be washed in the blood of Jesus is to be cleansed from all our sins - sin-free. (Compare I John 1:7).

Verse 23

*Let us hold fast the profession of our faith without wavering; ...*

(See Hebrews 3:1)

Jesus is the Apostle and High Priest of our profession. Let us hold fast; cling to Him with a firm grip.

This will require a complete denunciation of all other gods and a total commitment to Christ. It is a 'no if' and 'no buts' situation. We must take Him and Him ONLY. Why? -

... *(for he is faithful that promised;)*

Lesson Seventeen

Hebrews 10:24, 25a

Verse 24

*And let us consider ...*

Consider means to give this serious thought -

... *one another ...*

Don't pick on each other. All of us are sinners and in need of a Savior -

... *to provoke ...*

stimulate, encourage each other -

...*unto love and to good works:*

Good works are those that are done to illustrate love rather than those done out of a sense of duty. The giving of sacrifices to God was a duty, a have-to situation but now we don't 'have-to'. We can love Him for what He has done for us. We can appreciate Him for His vicarious sacrifice and love each other in a free-spirit and relaxed sense. Loving each other, serving each other, encouraging each other; now that is good works. NOW, with love and appreciation for what Jesus has done let's honor Him by -

Verse 25a

*Not forsaking the assembling of ourselves together, ...*

The Lord's church is the recipient of His promises in this age, even as the nation of Israel was the recipient in the Old Testament. The Lord promised to meet with His people whenever and wherever two or three would assemble in His name. (See Matthew 18:20)

## RETHINKING

Reasons for coming together include:

1. to stimulate each other to love
2. to stimulate each other to do good works
3. to exhort one another
4. to show our diligence in these last days

Lesson Eighteen

Hebrews 10:25

### LESSON EIGHTEEN

Chapter 10:25-32a

The letter to the Hebrews is a book with a design. It begins in such a way as to lead the reader to expect some challenges in its subject matter. In the outset, it reminds the student that God has communicated with His people in different ways at various times. Little could one know that the Author would eventually lead his followers into and out from TABERNACLE worship and into New Testament CHURCH worship, but that's what he did. The world existed 2,500 years without a Bible, with no inspired writers. What did people do before the tabernacle of Moses' day? What could the 'the new and living way' be as mentioned in verse twenty of this chapter?

Comparatively speaking; to have 'a new and living way', the old and dying way must be laid by. The old and dying way, as mentioned in chapter eight, verse thirteen, is the tabernacle system with all of its sacrifices and offerings. It must be allowed to pass on as the birth of a new and living way takes its place.

The New and living way was inaugurated and thoroughly approved for us through the flesh and shed blood of Jesus. If the 'new and living way' is the way of the New Testament then all we talk about from this point on will be New Testament church material. The transition has been made at this point in Hebrews. Now we will learn the 'whys and how-tos' of the new system. Briefly, I shall recall a few items of interest before I begin my expose.

Verse twenty-one says we have a High Priest over the house of God (compare II Timothy 3:15) and the High Priest is Jesus. Therefore, let us draw near unto Him for salvation (See verse 22) and have our hearts sprinkled or cleansed with the blood of Jesus and let His Word clean up our lives and carnal minds. Then, once we have made a profession or claimed faith, 'let us hold fast ... without wavering ...' Then 'let us consider one another ...' Let us encourage one another to maintain faith in the work of Jesus



Christ and retain hope in the faithfulness of God and show our love for the brethren by good works.

#### Verse 25

*Not forsaking the assembling of ourselves together, as the manner of some is ...*

Public worship is very important for Christian people because we feed upon the fellowship of the brethren. Far too many have dropped out of service and have become weak because their church friends never became their best friends.

If one looks upon this verse as a commandment he will see failure to assemble as a terrible sin and a lost opportunity to please God. We are not only to assemble -

#### Lesson Eighteen

Hebrews 10:26, 27

*... but exhorting one another: ...*

Exhorting involves inviting, invoking, calling near, comforting and desiring. All of these activities are vital to the individual as well as to the church growth.

*... and so much the more, as ye see the day approaching.*

The 'day' may be debatable but I am assert that it is the day of judgment as we shall see in verse twenty-seven.

#### Verse 26

*For if we sin willfully ...*

This phrase may have multiple applications because two or three things are mentioned in close proximity. If we reject JESUS as our High Priest, if we do not hold fast our professing of faith, if we fail to watch out for each other and if we willfully forsake the assembling of ourselves together like so many are doing -

*... after that we have received the knowledge of the truth, ...*

This thought reflects back upon the message to the Hebrews, but it is applicable for today. The TRUTH has been revealed. God's offering of His Son, Jesus, has made all other sacrifices obsolete. If anybody rejects JESUS CHRIST as his Lord and Savior, there is no 'plan B' -

*... there remaineth no more sacrifice for sins ...*

The knowledge was imparted to us, but what have we done with it? Was it accepted as TRUTH? Was it believed in our hearts? Regardless of what we do with it, 'there remaineth no more sacrifice for sin.' We have been taught the truth and Jesus has finished His work. What else can be done; by Him or by us?

Verse 27

*But a certain fearful looking for ...*

There should be a dreadful expectancy -

*... of judgment ...*

This will refer to more than the judgment of saints, a rewards ceremony and the placement of saints in the millennium. It reaches further -

Lesson Eighteen

Hebrews 10:28, 29

*and fiery indignation, which shall devour the adversaries.*

'Fearful' means 'scary, frightening, dreadful'

'Judgment' - a time of decision; either in favor of or opposed to.

'Fiery' means 'as lightning or fire'.

'Indignation' - as 'a fire born out of jealousy'.

'Devour' as 'to be eaten up or consumed.'

'Adversaries' is 'all opponents'.

There is nothing left except a dreadful, scary day when the Lord will judge His people and, eventually, all opponents who have tried to put down.

Jesus made this statement one time: "He that is not with me is against me: and he that gathereth not with me scattereth." (Luke 11:23) This should make us ask ourselves: Where do I stand with Jesus? Or Upon which side will I stand in the Day of Judgment?

Verse 28

*He that despised ...*

He who violated, or refused to abide by -

*... Moses' law ...*

the Ten commandments -

*... died ...*

was put to death (or at least should have been put to death according to the Law)

... *without mercy* ...

The executioners were to have no pity, no hesitation -

... *under two or three witnesses*:

Those who made light of Moses' Law were to be put to death after being found guilty at the mouth of two or three witnesses and stoned pitilessly, cold, and without sympathy. (See Leviticus 24:14).

Verse 29

*Of how much sorer punishment,*

How much worse -

... *suppose ye,*

(Used some imagination here).

... *shall he be thought worthy,* ...

(How severe should a man be punished -

*who hath trodden under foot the Son of God, and hath counted the blood of the covenant,*

Lesson Eighteen

Hebrews 10:30, 31, 32

*wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?*

This is a question open to imaginations. We should try to fathom the horror of the punishment applied by God toward those who reject His Sacrifice. Moses told us how God feels about his position as God and it is a fear to be reckoned with. (See Exodus 20). God WILL NOT share His position with anybody or any thing. He has said it and He means it. We will either love Him or despise Him. There is no 'middle ground'; no acceptable compromise.

Verse 30

*For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.*

'Vengeance' is 'a retaliation, a retribution, a punishment'.

'Recompense' is 'to requite, to repay, to pay back'.

The idea is that God will pay evil-doers back for their shame and unappreciative actions concerning the His Word and the sacrifice of His Son.

Verse 31

*It is a fearful thing to fall into the hands of the living God.*

'Fearful' means 'scary'. It is scary because we are so weak while He is so strong.

We are so vile while He is so pure.

We are so empty while He is so full.

We are so wrong while He is so right.

Verse 32

*But call to remembrance the former days, ...*

It seems as though the author is about to use an illustration of which all Hebrews were familiar. (To be discussed further in the next lesson).

This lesson has carried us into a transition period from lessons concerning the Tabernacle and the Aaronic priesthood into the New Testament Church era.

The writer was teaching the Hebrews; this is no time to give up but it is a time to be strong. It is not time to get even with persecutors, (Let God take care of that.) but it IS time to recall the day of your salvation and rededicate your life to God.

Lesson Nineteen

Hebrews 10:32

## LESSON NINETEEN

Chapter 10:32-39

In verses immediately preceding this portion of the text much has been said concerning the fear which is common among the saved as well as the unsaved. It is the fear of judgment. He who knows God knows He will be the victor over all His opponents. He will consume them in His fiery indignation. But who are His opponents? They are those who trample under foot the Son of God and refuse to consider the true value of the blood of the New Testament for it is the means of salvation.

Back in chapters three and four the author gave a true example of backsliders and unbelievers. He told of those who had started to Canaan but because of unbelief and unfaithfulness, were not permitted to enter that Promised Land. Now, in this lesson we must continue to deal with some who have weak faith. Let us be reminded: "It is a fearful thing to fall into the hands of the living God."

Verse 32

*But call to remembrance...*

Recall or look backward unto -

... *the former days*, ...

back to the first days -

... *in which, after ye were illuminated*, ...

enlightened - after you received the knowledge of the truth -

... *ye endured* ...

you underwent, you stood up under -

... *a great* ...

a great as in many -

... *fight* ...

Fight as in struggles

... *of afflictions*;

hardships and pain -

Lesson Eighteen

Hebrews 10:33, 34

These Hebrews were urged to recall how it was back when they first came to know the Truth of God's plan of salvation. They were called upon to remember how tough it was during their persecutions and to see how and why they withstood such things. The writer said "*ye endured a great fight of afflictions.*"

Verse 33

*Partly, whilst ye were made a gazingstock ...*

While you were exposed as a spectacle on public display

... *both by reproaches* ...

as being disapproved or disgraced

... *and afflictions*; ...

under high pressure, even tribulation

... *and partly, whilst ye became companions of them that were so used.*

Companions means 'associates'

A while back you were strong. You held up under afflictions even though you were treated unfairly and exposed as public examples. You were put through many tribulations just because you had compassion and befriended those who were being persecuted.

Verse 34

*For ye had compassion of me in my bonds, ...*

It disturbed you in your hearts when I was mistreated for Jesus' sake

*... and took ...*

accepted

*... joyfully ...*

with grace

*... the spoiling of your goods, ...*

the plundering

You had a great deal of sympathy for me in my imprisonments and shackles. You accepted gracefully the looting which was done concerning your goods; land and personal properties -

Lesson Eighteen

Hebrews 10:35, 36, 37

*... knowing in yourselves ....*

Knowing in your hearts

*... that ye have in heaven a better and an enduring substance.*

Enduring means 'long-lasting or continuing on and on -

Those Hebrews had be enlightened as to the value of earthly possessions. They had come to realize those things were temporary and they were not grieved when they lost to the spoilers all their material belongings. The writer praised them for having such a Godly attitude because he knew that they knew about their heavenly blessings and coming rewards.

Verse 35

*Cast not away therefore your confidence ...*

Don't give up now. Hold fast your profession of faith, (See verse 23).

*... which hath great recompense of reward.*

Recompense means 'dividends' -

Now is no time to lose faith. Hang in there. Hold fast your profession of faith because God will give you back ten times what you lose while standing or fighting for him. Your rewards in Heaven will put your earthly blessings to shame. Remember what you have been through and don't give up the ship --

Verse 36

*For ye have need of patience,*

Patience is a virtue -

*... that, after ye have done the will of God, ...*  
after you have executed -

*... ye might receive the promise.*

Verse 37

*For yet a little while, and he that shall come will come, and will not tarry.*

'He' has reference to our Lord - last mention in verse thirty.

The lessons in these two verses are still pending. Our patience is often easily exhausted and some are tempted to give up but none can afford to do it. The risk is too great. We are encouraged to do the will of God; to do whatever we are called

Lesson Eighteen

Hebrews 10:38, 39

upon to do to honor Him in life and/or in death, in poverty or in wealth, in bonds or as freemen. Our ideas of time and patience are not the same as His. He will be patient and wait until His appointed date. Then He that shall come will come and keep His promises unto us.

Verse 38

*Now the just ...*

Referring to the saved, the justified -

*... shall live by faith: ...*

The saved shall have spiritual life by faith; faith in the accomplished work of Jesus Christ and faith in the promises of God.

*... but if any man draw back, ...*

If any body shrinks or backslides, that is, if any body gives up -

*... my soul shall have no pleasure in him.*

It is clear the author was teaching from Habakkuk. His text was chapter two, verses three and four. This verse should not lead any to deny perseverance of the saints. Your salvation is secure UNLESS you believe in vain. Habakkuk said: "Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith." (Habakkuk 2:4)

A man whose soul is not upright will draw back. A man may exalt himself at times but only those with true faith in God shall live. (Compare Romans 10:9, 10). He who is not upright in his own soul does not stand right with God. God has no pleasure in such a man. A flower in the spring does not necessarily mean fruit in the fall.

Verse 39

*But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.*

'Perdition' means ruin or waste - It is a descriptive word for the man who betrayed Jesus into the wicked hands of those who put Him to death.

Ephesians 2:8, 9 expresses the means of salvation. One is saved because of God's grace and because he has faith in God's power and promises.

Lesson Eighteen

conclusion

God's grace spares one's life enough time so as to allow him to examine the timely testimonies which bear out the truths of God in prophecies and fulfillments; in promise and in judgments.

Once a man express true faith in God and all afore mentioned he will receive the gift of eternal life through Jesus Christ our Lord.

The Apostle Paul wrote: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures:", (I Corinthians 15:1- 4).

In concluding this lesson I want to reminisce the materials covered in this part of our study.



Back in verse thirty two, the Hebrew were asked to RECALL the former days and to think about their great FIGHT of afflictions.

In verse thirty four they were reminded of the COMPASSION they once had due to the fact that they knew their REWARDS in Heaven were much better than anything they could ever have here.

Then, in verses thirty five, thirty six and thirty seven, they were cautioned against losing their CONFIDENCE and petitioned to have PATIENCE and to WAIT UPON THE REWARDER Who certainly will come.

Finally, in verses thirty eight and thirty nine, the faithful and the backsliders are compared. The JUST SHALL LIVE because of their FAITH.

My plea to you is for you to have faith in God. Have faith in Jesus Christ. Have faith in His written Word and have patience unto the coming of our Lord.

Lesson Twenty

Hebrews 11:1

## LESSON TWENTY Chapter 11:1-7

Verse thirty eight of the previous chapter is an introductory statement which brings on the need for complete the expression: "THE JUST SHALL LIVE BY FAITH." Thus, it becomes necessary to understand faith. The writer of Hebrews defined faith and then cited several examples so as to explain his application. Here is another definition for it.

1. FAITH - when it pertains to a testimony - BELIEVE IT.
2. FAITH - when it pertains to a promise - TRUST IT.
3. FAITH - when it pertains to a gift - RECEIVE IT.

One must receive FAITH by listening to the Word of God as It is preached. He must hear and believe. Then, in order to be saved, he must commit himself to God through faith. Faith is to one's spiritual life as food is to one's physical life. Great faith makes one strong. Little faith makes one weak. Without faith one will be lost or terribly inactive.

The writer chose to list names of men of faith, resorting back to the beginning of time. Though Adam is not on the list, his son Abel is and Seth is. Adam was only 130 years old

when Seth was born.

Why did the writer go back that far and insert this listing in the book of Hebrews. Apparently, his purpose was to show the Hebrews how men lived by faith since long before the Law was given, and that that faith was their common bond. Faith is still our common bond.

The most exciting part of this chapter is where the writer said MOSES had faith in CHRIST. That's extremely important because the writer wanted the Hebrews to trust in Christ also. Why? It is because this CHRIST that Moses believed in is also the HIGH PRIEST that the Hebrews must accept rather than the priests of the Levitical tribe. This is awesome because; if Moses believed in Christ so should the Hebrews. To make the point clearer: if you were a Hebrew, holding Moses in high regard, what would it do to you to find out that Moses was Christian?

God made promises that are anchored to one's faith in Christ. To reap the benefits of those promises, one will have to accept Him.

Verse 1

*Now faith is ...*

Faith is an act of believing. It is a spiritual thing; the haltering of the unseen. It is the expansion of imagination; with a back-drop of reason and purpose. It is -

*... the substance ...*

the 'under girding', as a pillar or foundation upon which a structure stands -

*... of things hoped for, ...*

(referring to those rewards mentioned in chapter ten, verses thirty-five, thirty-six and thirty-seven; the great recompense of reward, the receipt of the promise and the coming of our Lord)

*... the evidence of ...*

'evidence' is an expression of earnest -

What one believes is the substance upon which he lives. It is what he builds his life upon. It shapes his view of the future. It affects his thoughts and his destiny.

The great recompense of rewards is what God gives to settle the 'score' with each individual. Men are asked to believe Him and to produce evidence of that faith.

When one goes to purchase an automobile, he aims to 'make a deal.' But, until the deal is finished' the dealer will ask for a deposit to show he is 'earnest' or 'sincere' about the deal. So it is with faith. FAITH IS THE EVIDENCE that you want those -  
*... things not seen*

It is not good for Christian people to allow present -day problems to shadow the blessings of the future. We will do well to look beyond these temporal things unto the eternal things of God. Though they are 'not seen' yet, by faith they are very real to the believer.

## Verse 2

*For by it ...*

It refers to faith -

*... the elders ...*  
 the forefathers -

*... obtained a good report.*

That is to say, 'they left evidences or testimonies of their faith in God.'

## Verse 3

*Through faith we understand that the worlds were framed by the word of God, ...*

'Framed' means 'prepared and completed'

Faith undergirds our thoughts concerning the origin of all things. We can believe that God spoke and His words formed the images of His mind. This grasps our hearts to the point that we accept it as absolute facts.

*... so that things which are seen were not made of things which do appear.*

Now the author offers a series of examples so that we can know we are not alone in our afflictions nor our faith.

## Verse 4

Cain and Abel were two sons of Adam and Eve. One was a 'keeper of sheep'. The other was a 'tiller of the ground'. Both gave offerings unto God but there was a major difference in the two men. One had proper FAITH. The other did not.

*By faith ...*

The only reason this man did what he did was because he believed in the promises of God. He believed and he offered -

... *Abel offered unto God a more excellent sacrifice than Cain, ...*  
He offered an acceptable sacrifice -

... *by which he obtained witness ...*  
through which he proved his faith - he manifested the fact -

... *that he was righteous, ...*  
He was a true believer whose sins had been forgiven -

... *God testifying of his gifts: ...*

'Testifying' is the translation of the word '*martureo*'. Nothing can be added to the definition. but when the story is read, one will see that God did testify to Cain that Abel's offering was accepted while his gift was not.

... *and by it he being dead yet speaketh.*

Though this event took place thousands of years ago; God's testimony and verification stands in the permanent record of His written Word. (See Genesis 4:1-15)

#### Verse 5

Little information is given concerning this man named Enoch but we know he was the father of the man who holds the record for longevity. His son, Methuselah, lived 969 years). Enoch had a relatively short life and lived only three hundred and sixty-five years. But he was a man of FAITH.

*By faith Enoch was translated that he should not see death; and was not found, because God had translated him: ...*

Enoch was taken away from the earth in a manner here called 'translation. He did not die a normal death. He was not buried. God took him away while he was still alive.

... *for before his translation he had this testimony, that he pleased God.*  
His FAITH and his TESTIMONY were remarkably pleasing to God.

#### Verse 6

*But without faith ...*

Lesson Twenty

Hebrews 11:7

Faith is the key -

... *it is impossible to please him: ...*

God looks for men who will believe in Him and put trust in each and every word He speaks or writes. An unbeliever is cut out of the picture. He cannot please God.

... *for he ...*

whoever you are -

... *that cometh to God ...*

whoever desires fellowship with God -

... *must believe that he is, ...*

He must believe in the reality, accept with certainty the existence of a true God -

... *and that he is a rewarder of them that diligently seek him.*

FAITH of this nature is born out of heartfelt convictions. It is that which comes upon the presentation of undeniable witnesses and testimonies. Without controversy one must believe in the reality of Jehovah, the self-existent One. He must conclude within his heart that God has treasures in store for him and that he will give rewards to faithful believers and servants.

Verse 7

Noah was a man who lived six hundred years prior to the flood plus three hundred and fifty years afterwards. Life in his day was worse than it is now. People were very wicked but 'Noah found grace in the eyes of the Lord'. He saw pity in the eyes of God and believed that God would SAVE him if he served Him. (Genesis 6:8).

*By faith Noah, being warned of God ...*

Noah received a revelation from God -

... *of things not seen as yet, ...*

This may imply that it had never rained. Men had never floated on a raft. God had never shown His wrath before this time. No matter what the revelation was Noah could see calamity in the future BECAUSE God told him a flood was coming upon all the earth. Noah BELIEVED GOD'S WORD and being -

Lesson Twenty

continued

... *moved with fear, prepared an ark to the saving of his house; ...*

Fear and respect often have similar meanings. Through fear and respect Noah built the ark when there were no more than eight people who believed the prophecy.

... *by the which he condemned the world, ...*  
He stood in judgment against the world -

... *and became heir of the righteousness which is by faith.*

Noah knew about this flood for at least one hundred and twenty years before it came. He worked and established an everlasting testimony in his personal belief in the word of God. How long have you and I been hearing about the rain of 'fire and brimstone' that's coming upon the earth. Now is the right time to express FAITH in the present Word OF God. (Read II Peter 3:10-15).

Faith in the living God is by all means important. He and He alone is able to prophesy and guarantee the results. His redemption plan is complete. The JUST SHALL LIVE BY FAITH and WITHOUT FAITH IT IS IMPOSSIBLE TO PLEASE HIM. Faith provides assurance of victory.

The eleventh chapter of Hebrews has often been called 'the faith chapter' of the Bible. It points out the significance of FAITH and gives one example after another to illustrate with clarity the operation of FAITH in our lives. Synonyms or words which bear similar meanings are plentiful. Roget's Thesaurus lists a number of them. They are: hope, confidence, trust, reliance, assurance, expectancy, anticipation, aspiration, long-suffering, longing, desire, optimistic, promising, and etc.

We are to examine the Word of God through reading It on our own and listening to It being preached. Then, when we are spiritually prepared, we are to place full confidence in It. These examples of faithful men and women show the credibility of the Word and the individual responses of the believers.

Verse 8

*By faith Abraham, when he was called to go out ...*

This has reference to when Abraham was called out of 'Ur of Chaldea.'

*... into a place ...*

A place unknown to him, a place of God's choosing -

*... which he should after receive for an inheritance, ...*

for so was the promise for 'someday' and a cause to believe -

*obeyed; and he went out, not knowing whither he went.*

Abraham followed the call and kept the FAITH.

The faith manifested in Abraham in this move is noteworthy because he heard the voice of the True God in the midst of a family of idolaters. Joshua said of the Hebrews: "Your fathers ... even Terah, the father of Abraham, ... served other gods" (Joshua 24:2). Abraham was different. He put his faith in Jehovah that's why Jehovah is called the God of the Hebrew Children.

Verse 9

*By faith he sojourned ...*

FAITH is the key. He left home and lived as a foreigner -

*... in the land of promise, ...*

The land that would someday be the land of his people -

Lesson Twenty-One

Hebrews 11:10, 11

*... as in a strange country, ...*

unfamiliar territory -

... *dwelling in tabernacles* ...  
ling in tents, temporary, without a permanent home -

... *with Isaac and Jacob,* ...  
his son and grandsons -

... *the heirs with him of the same promise:*

Abraham left the land of his fathers to go into a strange land in search of his heavenly home, a part of the promise that God had given to him.

Verse 10

*For he looked for a city which hath foundations, whose builder and maker is God.*

The Bible describes a city 'which hath foundations' in Revelation chapters twenty-one and twenty-two. Perhaps this is the city for which Abraham was looking.  
Abraham's wife was also motivated by faith to honor and yield herself to God.

Verse 11

*Through faith also Sara herself* ...  
Abraham's wife -

... *received strength* ...  
was given the ability -

... *to conceive seed,* ...  
God opened her womb -

... and was delivered of a child ...  
she gave birth to a son whom she named Isaac - a child of laughter -

... *when she was past age,* ...  
at the age of 90 -

... *because she judged him faithful who had promised.*  
(See Genesis 18:9-15; 21:1-3).

Lesson Twenty-One

Hebrews 11:12, 13, 14

Verse 12

*Therefore sprang there even of one,* ...



One refers to 'one man', Abraham =

... *and him as good as dead, ...*

Abraham was ninety-nine years old and supposedly past the age of fathering children -

... *so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.*

'innumerable' means countless or without number -

The personal faith of Abraham and Sarah enabled them to fulfill God's purpose through them and out of them came an innumerable host of Hebrews and a great nation of people.

Verse 13

*These all died in faith, ...*

They went to their graves believing -

... *not having received the promises, ...*

The promise had not matured in their lifetime -

... *but having seen them afar off, ...*

They could visualize them through eyes of faith -

... *and were persuaded of them, ...*

They were totally convinced in their hearts -

... *and embraced them, ...*

They held on to their belief -

... *and confessed that they were strangers and pilgrims on the earth.*

They concluded they were foreigners and only passing through this land. They saw that they were not only strangers in Canaan but were also strangers on the earth.

Verse 14

*For they that say such things declare plainly that they seek a country.*

Their conclusion made it plain that their inheritance was not to be fulfilled on earth therefore, the promise was for another time and another place.

Lesson Twenty-One

Hebrews 11:15, 16, 17

Verse 15

*And truly, ...*

When you think about it -

*... if they had been mindful of that country from whence they came out, ...*  
If they had want to go back to Chaldea or to Egypt -

*... they might have had opportunity to have returned.*  
They probably could have gone back to either place.

Abraham lived to be one hundred and seventy-five years old yet he never lost sight of the city. His faith kept him excited. His hope is still alive.

#### Verse 16

*But now they desire a better country, that is, an heavenly: ...*

This world was not their home. Their eyes were set upon a home in Heaven -

*... wherefore ...*  
because of tha -

*... God is not ashamed to be called their God: ...*

(This is a turn-around. God is NOT ASHAMED. In fact He was happy to be called their God. Their faith had led them to see into another world even into an eternal age where they would not be disappointed and their faith would become reality.

*... for he hath prepared for them a city.*

The city called New Jerusalem is awaiting all whose names are written in the Book Of Life Of The Lamb. (See Revelation 21 and 22).

#### Verse 17

*By faith Abraham, when he was tried, ...*

When his faith in the promises, even though the time was not now and the place was not here -

*... offered up Isaac: ...*  
(The story is written in Genesis chapter twenty-two).

*... and he that had received the promises ...*

Lesson Twenty-One

Hebrews 11:18, 19

After waiting for 100 years for this promised child he -

*... offered up his only begotten son,*

Abraham had another son born of his wife's handmaid but he was not the son of promise. God assured him that he and his wife, Sarah, would have the son so this was THEIR only son.

Verse 18

*Of whom it was said, That in Isaac shall thy seed be called:*

The world was to be blessed through him and the seed of Abraham was to be multiplied enormously so Abraham believed even if he did sacrifice Isaac it would not be the end.

Verse 19

*Accounting that God was able to raise him up, even from the dead;*

Abraham believed in the resurrection so much he was willing to sacrifice his son because he believe God would raise him from the dead, even after three days.

*... from whence also he received him in a figure.*

This was a figure, a type, a shadow of the gospel. No Christian would have trouble in recalling the story of One Who gave His only begotten Son and answered with the anti-type.

Abraham's expression of faith stands as an example as to how he believed God was able to bring LIFE out of Death. You and I are charged to believe the same thing. It is through the resurrection of god's only begotten Son, Who was crucified for our sins, that mankind has a hope for a new life. Faith in Him works salvation for us.

Lesson Twenty-Two

Hebrews 11:20, 21, 22

LESSON TWENTY-TWO  
Chapter 11:20 - 40

Now faith is the understanding of things, literally, promises hoped for, desired and longed for. It is the title deed or earnest proof of promises not yet seen except through eyes of faith.

God's story of redemption is a long one and men have been tried through patience. Many have given up and counted the Lord unfaithful but some are still manifesting faith.

Faith in God's program and promises has been passed from generation to generation and this part of our study is an example of that. Abraham passed it to his son, Isaac. Isaac passed it to his son, Jacob. Jacob passed it to his son, Joseph. So on and on it goes.

Verse 20

*By faith Isaac blessed Jacob and Esau concerning things to come.*

Isaac made his sons happy by telling them what God had in store for them as recipients of his promises and the role they had in God's program.

Verse 21

*By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped,*

...

That is to say, 'he still counted Him faithful that promised.' He still considered God worthy of his adoration.

*... leaning upon the top of his staff.*

Being near to death.

Verse 22

*By faith Joseph, when he died, made mention of the departing ...*

One could say he brought up the subject of the exodus.

*of the children of Israel; ...*

Seventy souls went down in to Egypt with Jacob (Exodus 1:5). The family were destined to be there for 215 years. Jacob did not want his buried remains to be left in Egypt.

Lesson Twenty-Two

Hebrews 11:23, 24, 25, 26

*... and gave commandment concerning his bones.*

These men: Isaac, Jacob and Joseph were examples of men who went into their graves believing and encouraging their children to hold fast their faith in God, realizing lots of time is required to work out all of God's promises and prophecies, (The story is

found in Genesis 49 and 50).

#### Verse 23

*By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.*

This verse gives Moses' parents credit for their faith. It is manifested in the fact that they knew God had a plan and this child, Moses, was a definite part of the plan. Then, their faith was made evident in the fact that they were not AFRAID of the Pharaoh's command; the one that ordered midwives to kill all male Hebrew children as soon as they were born. (This story can be found in Exodus 1 and 2).

#### Verse 24

*By faith Moses, when he was come to years, ...*

That is to say, when Moses was old enough to know his part in God's redemptive program ...

*... refused to be called the son of Pharaoh's daughter;*

He forfeited the inheritance that could have been his as an heir of the Pharaoh.

#### Verse 25

*Choosing rather to suffer affliction with the people of God, ...*

The word 'affliction' means mixed-up, confused.'

The Hebrews were Moses' people who were in Egyptian bondage and being mistreated terribly. He made a choice. He would rather be a part of their suffering, their confusion, realizing the promises that were given to his people -

*... than to enjoy the pleasures of sin for a season;*

#### Verse 26

*Esteeming ...*

Considering -

*... the reproach of Christ greater riches than the treasures in Egypt: ...*

Lesson Twenty-Two

Hebrews 11:27, 28, 29

Christ! Did Moses' know about Christ? Yes, he did and that is why he made his decision to go with his blood relatives.

*... for he had respect unto the recompence of the reward.*

Herein is a tremendous example of faith in that Moses was an heir to the throne of Pharaoh, but the treasures of Egypt could not compare to the rewards promised by God.

Notice: The author of the book of Hebrews indicated that Moses believed in 'Christ', a New Testament personality. Christ is not only a New Testament personality; He is the Object of faith throughout the Bible.

Verse 27

*By faith he forsook Egypt, not fearing the wrath of the king: ...*

*... for he endured, ...*

He was able to do what he had to do -

*... as seeing him who is invisible.*

Seeing through eyes of faith Christ who was present in the Spirit only -

Verse 28

*Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.*

(This story can be found in Exodus 12).

Verse 29

*By faith they ...*

The Hebrews -

*... passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.*

'Assaying' means 'attempting'

The Egyptians drowned in the sea. (The story can be found in Exodus 14).

This example portrays the faith of people who followed a man of God who had manifested his conviction.

Lesson Twenty-Two

Hebrews 11:30, 31, 32, 33

Verse 30

*By faith the walls of Jericho fell down, after they were compassed about seven days.*

(This story can be found in Joshua 6).

Under the leadership of Joshua, who taught the multitude to 'be strong and of good

courage', they were at last making headway in conquering the 'promised land.' By faith they did it.

Verse 31

*By faith the harlot Rahab ...*

Rahab was a harlot who lived in Jericho. The city was completely destroyed but she -

*... perished not with them that believed not, when she had received the spies with peace.*

(This story can be found in Joshua 6).

Verse 32

*And what shall I more say? ...*

In other words; how many examples should I give? -

*... for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:*

From this point the author despairs of time or space in which to summon up his 'great cloud of witnesses'. God must have been content to summarize their exploits of faith. Even so, we can with fair degree of accuracy identify them. Mentioning a few by name in verse 32, he plunges into a bare reference to their mighty deeds. (Helped by Herschel Hobbs).

Verse 33

*Who through faith subdued kingdoms, ...*

(Accounts: Judges 4:6; 6:11; 11:1; 13:24; II Samuel 5)

*... wrought righteousness, ...*  
(See Acts 10:35).

*... obtained promises, ...*

Lesson Twenty-Two

Hebrews 11:34, 35, 36

(See II Samuel 7:11).

*... stopped the mouths of lions,*  
(See Daniel 6:16).

Verse 34

*Quenched the violence of fire, ...*  
(See Daniel 3:19).

*... escaped the edge of the sword, ...*  
(See I Samuel 18:11; I Kings 19:2).

*...out of weakness were made strong, ...*  
(See Judges 16:26).

*...waxed valiant in fight, ...*  
(See Psalm 18:34).

*... turned to flight the armies of the aliens.*  
(See Judges 7:21).

#### Verse 35

*Women received their dead raised to life again: ...*  
(See I Kings 17:17; II Kings 4:8). (Hobbs)

*... and others were tortured, not accepting deliverance; that they might obtain a better resurrection:*

#### Verse 36

*And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:*

#### Verse 37

*They were stoned, ...*  
(See I Kings 21:13).

*... they were sawn asunder, ...*  
(This is supposedly the way Isaiah died).

*... were tempted, ...*  
threatened -

Lesson Twenty-Two

Hebrews 11:38, 39, 40

*... were slain with the sword: ...*  
(See Jeremiah 26:23).

*... they wandered about in sheepskins and goatskins; ...*  
(See II Kings 1:8).

*... being destitute, afflicted, tormented;*



Verse 38

*(Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.*

Verse 39

*And these all, having obtained a good report through faith, received not the promise:*

Verse 40

*God having provided some better thing for us, that they without us should not be made perfect.*

All of these, despite their faithfulness did not receive the promise (verse 39). That they obtained promises is seen in chapter eleven and verse thirty-three, but they were only intermediate to the promise made to Abraham and his seed. Abel saw the significance of his sacrifice but he did not live to see Him Who was God's 'once for all' sacrifice. Enoch enjoyed fellowship with God, but it was far short of the visible presence of God in Jesus. Noah saw the promise in the rainbow, but it was not given to him to see the promise on Calvary. Abraham saw Jesus' day afar off and rejoiced, but he did not live to see that day at hand. Moses saw the Passover in the paschal lamb, but he died without seeing in the flesh our Passover Who was slain for us. (See I Corinthians 5:7).

Because of this, it is all the more important that the Hebrew Christians and Christians of all ages should be FAITHFUL IN THEIR GENERATIONS as were the heroes of faith in former days. For "... *they without us should not be made perfect.*" (verse 40).

Lesson Twenty-Three

Hebrews 12:1

## LESSON TWENTY-THREE

Chapter 12:1-11

We have finished a chapter which left us feeling that God could have led His writer to go on and on with the list of faithful personnel but time prevented any further exploits. Although the chapter ended, we are not to assume the list ended. It did not. The list continued throughout the Old Testament period and continues even today.

We are to conclude that the sky is full of witnesses who have gone on to be with the

Lord, yet, their lives remain as testimonies and a source of encouragement for us to believe and to follow God regardless of what the rest of the world does.

#### Verse 1

*Wherefore seeing ...*

Understanding that -

*... we also are compassed ...*

compassed means 'encircled'

*... about with so great a cloud of witnesses, ...*

'so great' means 'so many' -

*... let us lay aside ...*

as to lay aside a garment -

*... every weight, and the sin ...*

'every weight' weight is 'every burden' -

'sin' is 'the offence' -

*... which doth so easily beset us, ...*

whatever might take us out of the running, the competition

*... and let us run with patience the race ...*

Run with enduring confidence, Don't quit. Stay in the race -

*... that is set before us,*

We didn't voluntarily enter this race. It was set before us and passed on to us by those whom we read about in chapter eleven.

#### Lesson Twenty-Three

Hebrews 12:2, 3

#### Verse 2

*Looking unto Jesus ...*

Keeping our eyes on Jesus

*... the author and finisher of our faith; ...*

the Leader and the Perfecter -

Synonyms for author are originator, designer, source, producer and creator.

The 'finisher' is the One who completed, finished, settled or brought to maturity.

Seeing that Jesus designed the course and perfected the faith, we should allow Him to be our Master and apply these illustrations -

... *who for the joy ...*  
for gladness -

... *that was set before him ...*  
the course that was set in front of Him -

... *endured the cross, ...*  
the pain and misery -

... *despising the shame, ...*  
hating the physical exposure, the disgrace -

... *and is set down at the right hand of the throne of God.*

The Author and Finisher, the Designer of such a program of salvation, faced the test of the cross and stood up under the strain, under the shame and under the pain because He knew the GLORY that should follow. (I Peter 1:11 pertains to Jesus; I Peter 5:1 pertains to believers).

Verse 3

*For consider him that endured such contradiction of sinners against himself, ...*  
'contradiction' is 'adversity'

Think about Him Who knows all about our feelings and our weaknesses. Think about Him Who was in all points tempted like as we are, yet, He was without sin, (See 4:15). Think about Him Who offered up prayers and supplications with strong crying and tears unto God in the days of His flesh. He called unto Him Who was able to help Him and spare Him from death, (See 5:7).

Lesson Twenty-Three

Hebrews 12:4, 5, 6

We should consider Him -

... *lest ye be wearied and faint in your minds.*  
'wearied' means 'exhausted of patience'

Verse 4

*Ye have not yet resisted unto blood, ...*

This is to say, 'you have not withstood or stood against the sin which doth so easily, seemingly and without effort, beset us. You have not resisted 'unto blood' -

... *striving against sin.*

'striving' means 'fighting'

Verse 5

*And ye have forgotten ...*

In other words, 'you have lost sight of' -

... *the exhortation ...*

This is 'the things which comfort you.'

... *which speaketh unto you as unto children, ...*

This is saying, 'you were taught.' -

... *My son, despise not thou the chastening of the Lord, ...*

You were taught to respect the training, the education, the disciplinary correction of the Lord and you were taught -

... *nor faint when thou art rebuked of him:*

'faint' means 'relax.'

'rebuked' means 'corrected', (Compare Proverbs 3:11, 12).

Verse 6

*For whom the Lord loveth he chasteneth,...*

'chasteneth' means 'instructs.'

... *and scourgeth ...*

This means 'whips so as to correct.'

Lesson Twenty-Three

Hebrews 12:7, 8

... *every son whom he receiveth.*

'receiveth' means 'accepts' -

These verses impress me as having an air of special training. Training in sports or the armed forces always provide illustrations useful lessons of endurance but, herein is an example of discipline which none should miss.

The best lessons are through the Book of Proverbs. Perhaps we should take note of some.

Prov 13:24

He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

Prov 22:6

Train up a child in the way he should go: and when he is old, he will not depart from it.

A father who desires a son to walk in his path must love his son and train him. Often many hours are involved wherein patience is the key. Sometimes the use of the chastening rod is a must and that's what we see in the Father training us to walk in His ways.

In verse five it appears that some forgot what their fathers went through to rear them and teach them and make them what they are. They had to be reminded of the chastening they had received from their fathers.

And so it is -

Verse 7

*If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?*

Verse 8 *But if ye be without chastisement, whereof all are partakers, then are ye bastards,*

...

'Bastard' means 'illegitimate.' This is saying, 'then you are not born of the Father. -

... *and not sons.*

Literally, it means you have no rightful inheritance in the father's heritage.

I Lesson Twenty-Three

Hebrews 12:9, 10, 11

If you never feel the hand of God instructing you, leading you, you are not of His children and you do not have any inheritance in His kingdom. You must be born again. -

Verse 9

*Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: ...*

We called them 'father' and they called us 'sons.' -

Shall we render less respect to our heavenly Father? I say 'NO'. We should give Him ALL of our adoration for He is the Giver of life.

Verse 10

*For they ...*

Referring to our fathers in the flesh -

*... verily for a few days chastened us after their own pleasure; ...*

Our fathers wanted us to grow up and reflect their image, their intelligence, their abilities, their good nature, so they could acknowledge their pride -

*... but he ...*

referring to god the Father -

chastens us as His children -

*... for our profit, ...*

His chastening is for our own good -

*... that we might be partakers of his holiness.*

Verse 11

*Now no chastening ...*

No training - no drilling -

*... for the present seemeth to be joyous, ...*

Chastening and corrections obviously go 'against-the-grain'. It points out our rebellious areas and picks at our strong points. It is no fun being corrected or shown wherein we are wrong -

... Lesson Twenty-Three

continued

*but grievous: ...*

It hurts. It may make us mad, want to stiffen up and fight back -

*... nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.*

We ought not despise the chastening of the Lord. As a Master Coach, He knows what He wants out of us. He knows 'the race that is set before us.' He knows what we need to get through it so, HE MUST TRAIN US.

Lesson Twenty-Four

Hebrews 12:12

LESSON TWENTY-FOUR  
Chapter 12:12- 17

As we look backward, we notice that we are encircled with a great cloud or host of witnesses. We can imagine ourselves in a gigantic sports arena where the witnesses are seated all around us in tiers one above the other so that they reach into the sky. They have assembled to witness' the race that is set before us.'

AS we prepare for the race we are to lay aside every weight. The runners take off their heavy shoes. The boxers lay aside their robes. The ball players remove their warm-up

jackets and we 'lay aside the sin which so easily besets us' and 'we run with patience the race that is set before us.'

As we run this marathon race we are not to observe the crowd nor be concerned about who is watching. We are to keep our eyes on our Coach. We must constantly 'look unto Jesus, the Author and Finisher of the course.'

While in training we are not to be wearied when we are chastened or scolded. Our Lord knows exactly what we need. He will train us even as a father trains his child. He will love us and not put upon us any more than we are able to bear.

Verse 12

*Wherefore lift up the hands which hang down, and the feeble knees;*

We must help each other. We must lift up those hands that are weakening and drooping. We must do what we can for those whose knees are buckling, just like the example shown in Exodus 17:11, 12 where the Hebrews were in war with the Amalekites.

Exodus 17:11

"And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.' But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun."

Israel won the war.

Besides trying to help those who are weak and worndown. We ought to -

Lesson Twenty-Four

Hebrews 12:13, 14, 15

Verse 13

*And make straight paths for your feet,*

As it is used here, the word 'straight' means 'right' (as if one was going upward, straight up, perpendicular, erect, honest or direct). The reason is this: -

... *lest that which is lame be turned out of the way; ...*

'lame' means 'crippled'

Making a straight path implies that we ought no do only the things we want to do but we should go in the direction prescribed for us. As we go we ought not to avoid those



who are in need. We should strengthen the weak in spirit. We should lead the spiritually blind and -

*... but let it rather be healed.*

Verse 14

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

Pursue the course of peace and purity. Literally, be a peace-maker, not a trouble-maker. Be a purifier, not a germ and in everything. -

Verse 15

*Looking diligently ...*

Search with 'eagle-eyes'

*... lest any man fail of the grace of God; ...*

'fail' means 'to come short or inferior or deficient'

One who is inferior or deficient of the grace of God is one who is NOT ABLE TO SHOW GRATITUDE toward God. He is NOT ABLE TO REFLECT CHRIST in his life. He is HANDICAPPED; CRIPPLED.

So we must be EXTREME;Y CAUTIOUS lest there be some come up short on the grace of God and -

*... lest any root of bitterness springing up trouble you, ...*

A root is the supporting factor in a growing plant. In many cases, trouble comes again and again because the root remains alive and active.

Lesson Twenty-Four

Hebrews 12:16

*... and thereby many be defiled; ...*

We are cautioned to get rid of bitterness (violence) as quickly as possible and to come clean of that sort of contamination (defiled) -

Verse 16

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

(The story can be found in Genesis 25:31-34).

The word 'fornicator' refers to 'a male prostitute; one who would sell his integrity for a small price. He is a profane and accessible person. He can be bought. Nothing is sacred to him.'

Verses twelve through sixteen speak to those who have entered into the race; a race against us where we are the subject of weakness. We have no chance of winning. We will surely lose the race if we don't keep our eyes upon JESUS, the Author and Finisher of our faith. Here are things we can do to help ourselves.

- a. We are to aid, to lift up, to support one another, (verse 12).
- b. We are to walk the straight and narrow way, not going in circles, not avoiding opportunities to heal one's weaknesses. (verse 13).
- c. We are to be a peaceful people and keep our lives pure and clean, (verse 14).
- d. We are to be watching for those who have a spiritual deficiency; (who may not even be saved) who try to influence us.

WHY should we do these things?

Consider the race and the competition. Most everybody wants to win the prize. Some will do it by hook or crook, if they can. Some try to win the race by works of righteousness. Others try to win by grace and faith. It is easy to get into a quarrel over this, but quarreling does not satisfy the question. Salvation is not a win or lose game. Salvation is a gift given to those who trust Jesus Christ as his or her personal Savior.

WE MUST BE CAUTIOUS.

- a. Lest someone in bitterness starts a fight, (verse 15).
- b. Lest their incontinency rubs off upon us, (verse 15).
- c. Lest there be some among us who would do ANYTHING for a PRICE.

Lesson Twenty-Four

Hebrews 12:17

Remember the 'cloud of witnesses'? The spectators are watching. They NEED TO SEE JESUS IN YOU. If the soldiers of the cross win, perhaps some others would enter the race too. They need to see our determination to win through faith and patience. (I realize I have made a secondary application to 12:16 but it does no harm to the Scriptures).

Let's go back to Esau and let his actions, as described in verse 17, be a lesson for us.

Verse 17

*For ye ...*

'Ye' makes reference to 'the Hebrews and all who have studied the lives of Esau and

Jacob.

... *know how that afterward, ...*

This is after he had sold his birthright to his brother and when his brother, Jacob, was blessed by his father, Isaac -

... *when he ...*

He refers to Esau -

... *would have inherited the blessing, he was rejected: ...*

Esau had sold his birthright on a day when he was hungry, but why was he rejected in this blessing? It was because -

...*for he found no place of repentance, ...*

Isaac would not alter his blessings and there was no way Esau could regain his birthright -

... *though he sought it carefully with tears.*

When Esau realized that God was using Jacob instead of him, it broke his heart. But there was nothing he could do. His crying could not change reality. Jacob was now part of God's redemptive program.

Herein is caution against any such behavior.  
RUN WITH PATIENCE. DON'T SELL OUT.  
Be STRONG. Be FAITHFUL.

Con't

VICTORY is at the end.

The Christian's race is difficult partly because it lasts a lifetime, partly because it is a faith mission, and partly because its rewards are not visible. They are practically indescribable. We keep hoping even when our opposition says it is hopeless. We try to maintain quality standards while our opponents chide us to relax and let go. We still believe the winners' rewards are not temporal, but eternal and worth more than all of earth's treasures.

Because all who have been 'born again' are members of the family of God, we have a responsibility to one another, as well as to ourselves, in seeing that no one fails in his

Christian growth and service. Therefore we are to see to it that no one grows weary in the race, so that his hands droop or his legs grow limp, (See verse 12). We are to be sure that we run on a straight and even track; lest some, being made lame, stumble and fall out of the course, (verse 13). If such does happen to one, we are to heal him that he might run again. We are to avoid the strife which sometimes arises even through our zeal to win the race. Instead, we are to be wholly dedicated to the task, that at the end of the course, we may see God waiting to congratulate us and to give us the rewards we have earned (verse 14). We are to exercise oversight over one another, lest any should 'fall short' of the grace of God, as seen in His promise, that we should enter into the 'REST' of His world redemptive purpose. (See 4:1).

All Christian-living is to be done gracefully and lovingly; not through force nor as by law. We have not been confounded as the Hebrews were at Mount Sinai, (Exodus 19:16).

Lesson Twenty-Five

Hebrews 12:18, 19

## LESSON TWENTY-FIVE

### Chapter 12:18-29

Verses sixteen and seventeen have provided an example or illustration designed to aid our understanding as to the predicament the Hebrews were in. They were likened to Esau who had sold his birthright to his brother, Jacob, before the time of the father's blessings, Esau had no blessing due him. Though he cried and wept with tears, his father, Isaac, would not change his blessing.

The Hebrews had lost their opportunity, as a nation, to teach the laws of God to the world. They had forfeited their rights to the Gentile church. Now, the author of this letter is endeavoring to show them light by way of recollection.

Verse 18

*For ye are not come unto the mount ...*

'mount' referring to 'Mount Sinai' in the Sinai dessert -

*... that might be touched, ...*  
approached or climbed -

*... and that burned with fire, ...*

You have NOT come to

*...nor unto blackness, and darkness, and tempest,*

You have NOT come to the mountain -

Verse 19

*And the sound of a trumpet, and the voice of words; which voice they that heard intreated (Moses) that the word should not be spoken to them any more:*

The scene was so terrifying; the voices of the trumpets and the voice of Jehovah were so loud and strong; the mountains were so dark because of the cloud; the encounter was so real and undeniable, they asked Moses to talk to God so they, as Hebrew people, would not have to do talk to Him. (The account is provided in Exodus 19 and in Deuteronomy 5 and 9).

(NOTE: The account of the exodus is given in Deuteronomy because Moses was speaking to a whole new generation of people of whom none (with the exception of Joshua and Caleb and he) had lived in Egypt. The original group had died in the  
Lesson Twenty-Five Hebrews 12:20, 21, 22

desert because of unbelief. The new generation had not experienced many of the events of the past forty years, the Mount Sinai experience being one of them, so Moses reiterated the events of the forty years of wilderness wandering in this book that was written during the last 30 days of Moses' life.)

Verse 20

*(For they could not endure ...*

They could not keep going because of fear and physical weakness. They could not go through with -

*... that which was commanded, ...*

They were commanded to gather at the foot of the mount in one large assembly yet they were not permitted to touch the mountain.

*... And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:*

Verse 21

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

You HAVE NOT EXPERIENCED ANYTHING LIKE THAT -

Verse 22

*But ye are come unto mount Zion, ...*

(Typifying the change from the Old Testament Law that was given from Mount Sinai unto the New Testament Grace that was given from Mount Zion. The Hebrews had come -

*... and unto the city of the living God, ...*  
the city that typifies -

*... the heavenly Jerusalem, ...*  
You have come to the city -

*... and to an innumerable company of angels,*  
Angels are messengers -

Lesson Twenty-Five

Hebrews 12:23, 24

Verse 23

*To the general assembly and church of the firstborn, ...*  
Ye are come to 'the church of Jesus Christ.'

The 'general assembly' includes all of the children of God: Jews and Gentiles, the entire family of God - which includes the 'true church' of God. The 'general assembly' is an all-inclusive word and includes Old Testament saints as well as New Testament saints.

(Distinction can be made between the 'general assembly' and the local church. The local church was founded by Jesus during His time of personal ministry here on earth. His church has multiplied many many times. One is equal to the other in authority and

value. None lord over others). ALL names -

... *which are written in heaven, ...*

The name of each and every child of God is written in the Book of Life -

... *and to God...*

Ye are come to God -

... *the Judge of all, ...*

including both: Jews and Gentiles -

... *and to the spirits of just men made perfect,*

(Learning and accepting this lesson helps to bring a believer to maturity. The lesson has to do with the fact that the Old Testament idea of the priesthood is a thing of the past. The Aaronic or Levitical priesthood was done away. There is no such thing as a 'High Priest' in God's service today other than Jesus Christ Himself.

The previous verse teaches; you have come through various stages of development and maturity. The spiritually mature person has come to God, had his name written in the Lamb's Book of Life and now -

Verse 24

*And to Jesus the mediator ...*

The Chief Negotiator -

... *of the new covenant, ...*

Lesson Twenty-Five

Hebrews 12:25, 26

the New Testament -

... *and to the blood of sprinkling, ...*

The Old Testament was sprinkled with the blood of an animal sacrifice but the New Testament is sprinkled with the blood of Jesus, (See Hebrews 9:12).

... *that speaketh better things than that of Abel.*

Abel presented an excellent sacrifice (see Hebrews 11:4) but Jesus' blood is better.

Verse 25

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

Verses 24 and 25 go together. Verse 24 speaks of Jesus Who negotiated the New Testament. He came in answer to the prophets of old times and preached among the Jews. "He came unto His own and His own received Him not." (John 1:11).

He laid down His life and submitted His blood for the 'sprinkling' or the 'establishment' of His New Testament and for His New Testament church.

The Hebrews were charged - "See that you refuse not Him that speaketh ... on earth.' It was Jesus, Immanuel, Who taught on earth. If we turn away from Jesus we will not be acceptable to God Who 'speaketh from Heaven.'

Verse 26

*Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.*

Matthew 24:29

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:"

Revelation 6:13

"And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."

Lesson Twenty-Five

Hebrews 12:27, 28, 29

Verse 27

*And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.*

"The things that are made" has reference to the 'created things.' 'All things were made by Him and without Him was not anything made that was made.' (John 1:3).

The One who shook Mount Sinai has said once more that He will shake heaven and earth. The world to which we cling is only a passing thing but the kingdom of God will forever remain. Therefore we should forsake the glamour of this life and world and get ourselves prepared for the coming kingdom of God.



Verse 28

*Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:*

'Cannot be shaken' means it is unmovable and cannot be disturbed.

'Serving God acceptably' carries with it the idea of accepting this New Covenant.

Do it gracefully, without violence and with the deepest respect.

Verse 29

*For our God is a consuming fire.*

One should not trifle with God.

Men of faith will rejoice in the fire which purifies. Men of apostasy will tremble in the fire that destroys.

To turn away from God and to refuse to hear Him is disastrous for the soul and greatly to be feared.

Lesson Twenty-Six

Hebrews 13:1, 2

## LESSON TWENTY-SIX

### Chapter 13:1-7

After studying twelve chapters in this tremendous book we have arrive at the conclusions. If a Hebrew would believe all that is taught thus far, perhaps, the result would be easy. This 13<sup>th</sup> chapter contains several imperative sentences which in essence, are commands. They are exhortations for Christians throughout the church age. We are instructed in verse one to -

Verse 1

*Let brotherly love continue.*

As we delve into the chapter we will see exactly what the author meant when he made this request. Perhaps, there is something within this statement that tells Jews and Gentiles to love each other as brothers; a thing that would not be difficult if all of us accept the New Testament and Jesus Christ as High Priest.

Verse 2

*Be not forgetful ...*

Do not neglect -

*... to entertain ...*

show hospitality to

*... strangers: ...*

people you do not know -

*... for thereby ...*

by entertaining strangers or unknown visitors -

*... some have entertained angels ...*

Angels are messengers and heavenly guests is intended here.

*... unawares.*

Without knowing it -

If 'God-called' men go from house to house and 'do the work of an evangelist,' I am sure most people will not know the significance of their visitor. I am sure God's men have been turned away from doors as uninvited, unwanted guests, yet, they

Lesson Twenty-Six

Hebrews 13:3

have found many doors opened unto them. **WHEN THIS HAPPENS A HOME IS ALWAYS BLESSED.**

God designed it this way. His men work and do the job fitting their call and souls are **SAVED** in those homes. Perhaps Abraham is the chief example of one who entertained angels, (See Genesis 18).

Verse 3

*Remember them that are in bonds, ...*

Lots of people have been held captive for preaching the name Jesus Christ. Some have been put to death as was shown in chapter eleven. Remember them -

... *as bound with them; ...*

Put yourself in their shoes. Pray for them. They need your prayers. Do the same for -

... *and them which suffer adversity, ...*

Adverse conditions can occur in a family when one tries to change his religious beliefs and practices. Again, try putting yourself in their shoes -

... *as being yourselves also in the body.*

As being in a body of believers -

NOTE: The subject appears to be changing. It is not so much about the priesthood as it is about a merging of principles. The author is trying to get the Hebrews to convert to Christianity. A big change needs to take place. A second look is necessary at this point. Look again at verse three.

Perhaps this is a secondary application but it seems to be an important point that will enable us to understand the next verse that illustrates the point. **THE POINT IS:** The Old Covenant is obsolete now that the New Covenant is binding. Some people were having a difficult time accepting that fact. Evident some were being punished because they had accepted the fact and needed prayer. While that is still going on today, people in that situation still need our prayers. In a sense, a death has taken place and a new life is being held in bondage. **NOW** the writer will illustrate his point through a metaphor of marriage. When a spouse passes away the person left is free to marry again. The Apostle Paul wrote to the Romans who were dealing with this subject and had this to say, (See Romans 7:1-6). The Hebrews were free to marry the New Testament law of grace because the old system died.

Lesson Twenty-Six

Hebrews 13:4, 5

Consider Gal 3:24-25:

" ... the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster."

Verse 4

*Marriage is honourable in all, ...*

Adults understand this but it should be seen as an illustration because marriage is not the subject under consideration. Marriage is honourable in all -

... *and the bed undefiled: ...*

In a legal marriage everything is okay (generally speaking) -

... *but whoremongers and adulterers God will judge.*

Whoremongers are those who never accept the idea of a monogamous marriage. Adulterers are those who break marriage vows and have extramarital affairs.

In a spiritual sense; there are people who will not settle down to one system of belief. They believe one church is as good as another and that monogamy does not matter. There are those who will not be faithful to the church to which they belong. Under normal circumstances I do not use these terms but sometimes they seem to be fitting.

Consider Ex 34:14-16:

"14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:

15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice;

16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods."

Those who try to serve other gods and worship in false religions are subjects for judgment before God. The New Testament is God's APPROVED law for worship. Anything else is unacceptable. Lots of people struggle with this thought and therefore need our prayers.

Verse 5

*Let your conversation be without covetousness; ...*

Lesson Twenty-Six

Hebrews 13:6, 7

'Conversation' means 'behavior' or 'manner of life.'

I want to stick with the illustration and say that we should not be wishy-washy. We should accept the truth and let go of the past in the sense that we are maturing in the faith. We do not need the burden of the Old Testament LAW. We need to be ...

... *and be content with such things as ye have: ...*

We have Jesus as our High Priest. Our salvation is by God's grace and our faith; not through the works of the LAW. The Jew need not feel left in the cold. The New Testament is valid for them too.

... *for he hath said, I will never leave thee, nor forsake thee.*

Verse 6

*So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.*

Confidence is the name of the game here. God wants all people everywhere to follow Him with confidence. This is the way. Jesus is the Savior. What others say will not stop us from worshipping Him.

Verse 7

*Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.*

'Them which have the rule over you' are men who have been called of God to minister the Word Of God in and through the Lord's churches. It would be unreasonable to accept the idea that pastors are not placed in the churches by the Great Overseer. No man taketh this honor unto himself. He is called and placed by God. He is given a charge. He is bound by his 'calling' to preach the Word, the commandments of God, and you are being asked to 'remember them which have the rule over you.' They are your leaders. YOUR PASTOR IS YOUR LEADER. He is not a warrior set to conquer you. He is a shepherd who loves you enough to feed you and aid you in sickness and in danger. He loves you because he is one with you. Remember him in your prayers.

Lesson Twenty-Seven

Hebrews 13:7

## LESSON TWENTY-SEVEN

Chapter 13:7 - 15

The book of Hebrews expressed the fact that God used various means to communicate His message through the past ages. He has been known to speak through the wind, the clouds, fires, signs, judges, prophets and other means but He is speaking to US through His Son, Jesus.

Herein is a challenge to study the office and duty of Old Testament priests and patriarchs. We have been enlightened to the work of our Great High Priest and now we are asked to consider the preachers and their services. Let's look once more at verse seven.

Verse 7

*Remember them which have the rule over you, ...*

'rule' means, in other words, 'the official authority

This authority is not one of power taken up by a man on his own accord. It is the authority placed upon him by God Who called him and charged him to pastor one of His churches. Technically speaking, a man cannot 'accept' a church as his pastorate. Neither can he 'quit' a church. God moves men when He is ready. Men are literally, and truly should be, servants of God. Remember them which have the charge over you. (See II Timothy 4:1-5).

... *who have spoken unto you the word of God:* ...

'spoken' means 'preached' -

... *whose faith follow,* ...

Follow the example of their faith -

... *considering* ...

reviewing or beholding -

... *the end of* ...

the far reaching effects, the subject of -

... *their conversation.*

Behaviour -

Lesson Twenty-Seven

Hebrews 13:8, 9

Remember those who have preached God's Word unto you, then follow their example of faith.

Now, looking into verse eight, notice it is not a complete sentence as it appears in the King James Version. I do not wish to skip over it so I am going to assume it should be a part of verse seven. Thus -

Verse 8

*Jesus Christ the same yesterday, and to day, and for ever.*

This should be considered the end, the goal of a pastor's efforts. You would be asked to follow him unto Christ. He is the beginning and the end; the author and Finisher, the alpha and Omega, the way of escape, the means of salvation.

His program of redemption was the 'same yesterday' as it is 'today,' and the same today

as it will be 'forever.' It has not changed and neither shall it ever change. You can depend upon it. So -

Verse 9

*Be not carried about with divers and strange doctrines.*

'Carried about' means 'moved around' as an expression of instability -

'Divers' and strange doctrines ' are 'various in character, new or alien to the Scriptures'

-

... *For it is a good thing* ...

It is a virtuous thing -

... *that the heart be established* ...

'stabilized' -

... *with grace;* ...

with gratitude, with joy, with pleasure, with thanksgiving -

... *not with meats,* ...

referring to food allowed or disallowed under the Jewish law -

... *which have not profited* ...

served to no advantage to -

... *them that have been occupied therein.*

Lesson Twenty-Seven

Hebrews 13:10, 11, 12

'occupied' means 'walked' -

It is an honorable thing for our hearts to be established with gratitude, not by things allowed or disallowed in the Old Testament. Those works of righteousness never gained any merits from God but they did show the Jews how difficult it was to live under law and to establish their own way of righteousness. God honors faith. -

Verse 10

*We have an altar, whereof they have no right to eat which serve the tabernacle.*

This verse would be clearer if it were read in the following manner: We have an altar whereof they which serve the Tabernacle have no right to eat.

The word 'altar' means 'a place of sacrifice.'

The word 'right' means 'privilege or delegated authority.' -

The word 'serve' means 'to minister to God.' -

The word 'tabernacle' refers to 'the tabernacle of the Old Testament.' -

It is also helpful to note the tense of the verse. It is written as though that service is being performed at the present time. If that is the case, those still serving in the Tabernacle or Temple are not accepting Jesus as their High Priest, thus they are classified as false leaders and have no authority to spiritually guide New Testament worshipers.

They are attending the wrong altars; making useless sacrifices, not comprehending the Old Testament types and shadows. They should know 'there remaineth no more sacrifice for sins.' (See chapter 10:26).

Verse 11

*For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.*

Evidently the bodies of those animals that were burned outside of the camp were types or shadows portraying Christ. The High Priests failed to comprehend the meaning, nonetheless they had significant meaning.

Verse 12

*Wherefore ...*

That's why -

Lesson Twenty-Seven

Hebrews 13:13, 14, 15

*... Jesus also, ...*

God's ONLY sacrifice -

*... that he might sanctify the people with his own blood, suffered without the gate.*

Jesus was condemned by the priests in the Sanhedrin Council (See Matthew 26:65.) within the city but He was crucified at Mount Calvary - outside the city -

Since the Tabernacle has fulfilled its meaning, its full purpose, the priests have offered the last 'LAMB' that had any significance. "There remaineth no more sacrifice for sin." (Again, ref. 10:26) -

Verse 13

*Let us go forth therefore unto him without the camp, bearing his reproach.*

'His reproach' means 'His shame and disgrace.' -



Verse 14

*For here have we no continuing city, but we seek one to come.*  
(Ref. 12:22).

Verse 15

*By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.*

WE are not to be ashamed of Jesus. We are to share His reproach for we have nothing in this world to satisfy our desires. Our hope is in the sky.

Now, until we are redeemed from this earth, let us offer the sacrifice of praise which is the fruit of our lips. The power of the spoken Word, when spoken under conviction, is beyond our estimation. Let us render service unto God through Jesus' name, Who alone deserves our praise.

Lesson Twenty-Eight

Hebrews 13:16, 17

## LESSON TWENTY-EIGHT

### Chapter 13:16-25

Verses sixteen through twenty-five may be considered as benedictory notes and continue to offer challenges for today's adherents. They express commands and good wishes and end a very meaningful letter to the Hebrews and Christians of this church age throughout the world.

Before entering this exposition, let's look again to some of the imperative statements in this chapter.

Verse 1 - Let brotherly love continue.

Verse 2 - Be not forgetful to entertain strangers.

Verse 3 - Remember them that are in bonds.

Verse 5 - Let your conversation be without covetousness.

- Be content with such things as you have.

Verse 7 - Remember them which have the rule over you.

Verse 9 - Be not carried about with divers and strange doctrines.

Verse fifteen is a prod to get people to talk about their Christian experience; to tell the world what god has done for them, to show their appreciation for the blessings god has given and to do what can be done for His glory and honor.

Verse 16

*But to do good and to communicate forget not: ...*

To do good is to do things that benefit the cause of Christ.

To communicate is to support the work with various contributions; with money, service, and with God-given abilities.

The author made it imperative that WE FORGET NOT. Then, he explained why -

*... for with such sacrifices God is well pleased.*

Those sacrifices are quite different from those required under the Old Covenant.

Verse 17

*Obey them that have the rule over you, and submit yourselves: ...*

'Obey', as it is used in this place, is complicated but, in-a-round-about way, it means that you should bring yourself to them that are leading you. Follow them. -

Lesson Twenty-Eight

Hebrews 13:17 cont'

'Submit' means the same thing. The difference is to be noted in 'obedience' which requires one to make some effort to know what is being taught. Then, 'submission' takes place but all of this has its reasons -

*... for they watch for your souls, ...*

'watch' means 'they keep awake' -

*... as they that must give account, ...*

'must' means 'of necessity' -

'To give account for your souls' is perhaps the greatest burden a pastor has. He will have to account for the things he says, including his thoughts; for the topics or subjects of discourse, his reasoning behind them, his motives and his manner of expressing Christ. The pastors are charged to take care of the flock and to feed them, (See Acts

20:28). The safety of your souls should be your pastor's first concern. You are to be submissive to him and his preaching.

No, you are not required to follow just any 'Tom, dick or Harry' who carries a Bible or some sacred book wherein are the strange doctrines. You have a responsibility for your own soul but men who accept the 'call from God' to preach the gospel must do it with great concern. There is much more involved than a 'payday for the pastor'. They must stay awake and keep-an-eye-out for the soul -

... *that they may do it ...*  
give and account -

... *with joy, and not with grief: ...*

Two emotions are expressed. Accounting can be done with joy or it can be done with grief. Some of the responsibility rest upon the pastor, Some of it rest upon his followers -

... *for that is unprofitable for you.*

The pastor has his obligations, that is for sure, but he cannot force his convictions upon the congregation. If a pastor understands his duties and renders them well, according to God's standards, the rest is up to the hearer. **YOU HAVE YOUR OBLIGATIONS TOO.** One of the worst things a person can do in his life is to **HEAR THE TRUTH** and **PUSH IT ASIDE** as profane and useless to him. On the

Lesson Twenty-Eight

Hebrews 13:18, 19, 20, 21, 22

other hand, the best things a person can do is **YIELD HIMSELF** to the preaching and teaching of God's Word. To turn It away is 'unprofitable for you.'

One is **NOT OBLIGATED** to submit to false doctrines of any sort but he must **SEARCH THE SCRIPTURES** to know with confidence. -

Verse 18

*Pray for us: for we trust we have a good conscience, in all things willing to live honestly.*

Verse 19

*But I beseech you the rather to do this, that I may be restored to you the sooner.*

The rest of the letter is the losing remarks and expressions of the writer's 'good wishes'.

Verse 20

*Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,*

Verse 21

*Make you perfect in every good work to do his will, ...*

'Perfect' means mature and carries the idea of getting a good education, understand what the 'work' and 'will' of the Lord is. -

*... working in you that ...*  
that quality and character -

*which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.*

Verse 22

*And I beseech you, brethren...*

I 'beg' you -

*... suffer ...*  
Stand up to -

*... the word of exhortation: ...*  
Let this word or letter come you -

Lesson Twenty-Eight

Hebrews 13:23, 24, 25

*... for I have written a letter unto you in few words.*

Verse 23

*Know ye that our brother Timothy is set at liberty; ...*

The writer (which may have been Paul) and Timothy were probably in Jail in Italy when this letter was written but now, in the end, Paul was expecting to be free soon (verse 19) and Timothy was already free. Paul planned to make a trip with Timothy. ...

*...with whom, if he come shortly, I will see you.*

Verse 24

*Salute all them that have the rule over you, and all the saints. ...*

Say 'hello' to your pastors and fellow Christians for us and tell them -

*... They of Italy salute you.*

They said 'Hello' to you.

Verse 25

*Grace be with you all. Amen.*

God bless you.

\* \* \* \* \*

The major thoughts expressed in this Book are:

I. The Significance Of God's Son In This Age.

- A. His sacrifice for sin was His own body.
- B. His sacrifice was a one-time offering for all men for all times
- B. His qualifications for the office of High Priest

II. The Readers Show Progress To Perfection

- A. To let go of the Levitical priesthood
- B. To accept Jesus as the High Priest
- C. To let go of the Tabernacle system of worship
- D. To assemble in a New Testament type of worship

III. Children Of God Should Demonstrate Their Acceptance

- A. To love one another
- B. To pray for their pastor
- C. To heed the word of instructions.