

## HEBREWS VERSE-BY-VERSE

By: Scott Crawford

### I. God's final revelation through His Son is preeminently superior over all (1:1-2:18).

*1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his Son, (Hebrews 1:1-2a)*

- God has revealed Himself progressively; culminating with the message of the Son.
  - The power of God's voice: Creation: Ps 33:1-11; Gen 1:1,3; Heb 1:3, 11:3
  - Are we listening? Isa 66:2 How are we listening? Isa 57:15 Do we understand the power of His voice? 1 Pet 1:23; John 6:63; 15:3; Ps 119:60,130
  - To whom has God spoken? Adam/Eve, Cain, Noah, Enoch (Jude 14). Primarily to the nation of Israel through certain individuals, not the nation as a whole (this will change in the coming millennial day Jer 31:34). John 7:22; Rom 3:2; 9:5; 15:8
- Times and Seasons (Acts 1:7; 17:26): Past time v. 1 were times of ignorance (Acts 17:29-30); Last days v. 2 are times of knowledge (Eph 1-3); times of the gentiles (Luke 21:24) followed by the times of refreshing (Acts 3:19), fullness (Eph 1:10), and restitution (Acts 3:21).

#### A. Jesus is superior to the Old Testament prophets (1:1-4).

*1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by [through] his Son[in the person of His Son], whom he hath appointed heir of all things, by [through] whom also he made the worlds; 3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; 4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. (Hebrews 1:1-4)*

- These verses are the controlling theme of Hebrews. All of the rest of the book flows from this initial announcement. God's final word to man is now known. The past words have been fulfilled.
- Christ has died once and for all is a controlling theme (7:27; 9:12, 23-28; 10:10-14). "Times" have changed and the initial Hebrew readers were not in full understanding of the eschatological nature of Christ's work. A new worship system (a new way of worship/fellowship) after the order of Melchisedec (7:1-9:28) has been inaugurated. Failure to understand the full significance of Christ's Melchisedecian priesthood will result in a neglect of "so great salvation."
- Sevenfold description of the "Son"; the center of attraction for all mankind (John 12:32). To "see" the son is salvation in its fullest sense. He is high and holy with a name above every name (Phil 2:9-11). The reader is to first set their affection upon Him (Col 3:1-4) with a worship centered life (Rom 12:1-2)
- *whom he hath appointed heir of all things,*
  - God appointed (John 14:28) Father Superior by position not capacity to Son. Submission and love within the Godhead is clearly taught by Jesus (John 3:35; 5:19-29; 10:17-18).
  - All things: the universe
  - Heir: His heirship was pre-creation; as a member of the family He could be an heir.

- *by[through] whom also he made the worlds*
  - The Father is revealed through the Son (John 5:19). The Father is the source and the Son is the agent (1 Cor 8:6; John 14:6).
    - The Son was the agent by which redemption would occur because of His position prior to creation. “It is the object of the Son “to bring us to God” ( 1 Pet 3:18), to recover the sinner from that legal and moral alienation from Him, and to establish us in His *favor* (Rom 5:1-2), yea in His *fellowship* (1 John 1:3), and finally to set us before the *presence of His glory* in exceeding joy (Jude 24,25; Eph 1:4; Col 1:22; Heb 2:10). It is the object of our adversary to prevent this at one or more of its stages.” (Lang)
- *Made the worlds* is a reference to time and material creation. Time was created because finite creatures came on the scene. God is King of the ages (1 Tim 1:17; Rev 15:3) and His grand purposes are supreme. The Son is Creator and outside of time (Col 1:17; John 1:3).
- *Who being the brightness of his glory*
  - God shows forth His glory to creation via the Son. The word “being” denotes permanency and eternity. “It has always been the case that the Son rayed forth the splendor of the Father; it will always be the case; only now it is His human form that is the focal point of that radiance (2 Cor 4:3-6; Col 1:15-19; Acts 22:6, 14; 26:13-15).” (Lang)
- *the express image of his person*
  - “the exact representation of God’s very being” (John 14:9)
- *upholding all things by the word of his power* (Col 1:17)
- *when he had by himself purged our sins*
  - OT sacrifice(s) pointed to the one-time sacrifice (Ex 29:36; 30:10; Lev 8:15; 16:16, 19, 30).
  - Positional truth: The one-time sacrifice dealt with sin completely and fully: John 1:29; 19:30; Heb 7:26-27; 9:11-12, 23-28. Jesus has (past tense) dealt with sin at a particular time in history; in the past. The barrier of sin has been dealt with; recon-ciliation has been made for all humanity (2 Cor 5:18-19; Rom 3:23-28; 1 John 2:2).
- *sat down on the right hand of the Majesty on high*
  - Signifies a completed work as a sacrificial priest (Heb 10:1-15). He is currently in the role of High Priest as a result of His sacrifice (in the OT system there was not a place for the priest to sit in the tabernacle or temple; he was always working). He sits in a position of power pleading for the redeemed that are still in the clutches of sin. He will stand up one day to assume His role as King. (Ps 110:1)
  - His seat is in a local place; on the right hand of the Majesty on high (Ps 93:4). It must not be spiritualized. His throne must be a place beyond the created universe. Acts 2:33; Rom 8:34; Eph 1:20-21; Phil 2:9; Col 3:1).
  - The Father resides in a place and is a person. Jesus attributed form and voice to the Father (John 5:37). His voice was heard on earth 3 times (Matt 3:17; 17:5; John 12:28). The Father has a face which cannot be looked upon by sinful finite man (Matt 18:10). It is this face we as believers can now approach through and by our Great High Priest. (Heb 4:14-16)

- *Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.*
  - The Son: Christ is the Son from eternity – He is deity. However, this verse indicates He has earned a greater name, as a man, than the angels. He has become higher (more powerful than) the angels. Eph 1:19-21; Phil 2:9; Rev 5:5-7,12-14; 19:11-16
  - The God-man, as the heir, because of His faithfulness and completed work, has been rewarded (obtained the inheritance). The heir has inherited. The inheritance speaks of rulership and administration. Notice the subject matter for which the writer is speaking is defined in Heb 2:5. Angels will no longer serve as administrators over the earth.

**B. Jesus is superior to all the angels (1:5-14). Why would this need to be emphasized?**

*5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? 6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. 7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. 8 But unto the Son he saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom. 9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. 10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: 11 They shall perish; but thou remainest; and they all shall wax old as doth a garment; 12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. 13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? 14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*

**Seven Messianic Quotations** (with a view to the glory of the Messiah)

1. *5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?* Quote from Ps 2:7. Christ the son **in resurrection**, not in eternity (even though He is the son from eternity). Cf. Acts 13:32; Rom 1:3-4. It speaks of a new day with a view to the last man, the second Adam (cf. 1 Cor 15:45-47) The OT spoke of the deity of the messiah as well as his humanity. Believers are connected to the Son and have direct access to the Father. Such access is not possible via an angel.
2. *And again, I will be to him a Father, and he shall be to me a Son?* Quote from 2 Sam 7:14; 1 Chron 17:13. It spoke of Solomon but looked forward to the messiah. The relationship between Father and Son was unaltered from eternity.
3. *6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.* Quote from Deut 32:43; Ps 97:7. The messiah is deity, for only God is to be worshiped. Worship at birth Luke 2:8-14. Worship of the Father and Son by angels: Rev 5.
  - Firstborn – Heir of all things Heb 1:2
  - Only begotten – from eternity John 1:14
  - Firstborn – of Mary and head of creation Col 1:15
  - Firstborn – from among the dead Col 1:18
  - Firstborn – from David's line Ps 89:27
4. *7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.* Quote from Ps 104:4. The angels are His ministers. The nature of angelic substance is hinted at in this verse. Notice 1 Pet 1:11-12
5. *8 But unto the Son he saith, Thy throne, O God, is forever and ever[eternal]: a sceptre of*

*righteousness is the sceptre of thy kingdom. 9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.* Quote from Ps 45:6-7 (a psalm of triumph; millennial in scope, cf. Rev 19:11-16)).

- o God declares the deity of the Son. His throne is eternal; the angel's thrones are temporal (cf. 2:5)
  - o Straight scepter vs. crooked scepter (Satan John 14:30; Dan 10:13; Ps 82).
  - o *God, even Thy God:* Eph 1:3, 17
  - o Performance produced position. Righteousness allowed Jesus the position above all of his fellows (companions). Cf. Matt 25:21, 23; Heb 12:2
6. *10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: 11 They shall perish; but thou remainest; and they all shall wax old as doth a garment; 12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.* Quote from Ps 102:25-27. More declaration of the deity of the Son, the messiah.
7. *13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?* Quote from Ps 110:1, the most quoted OT verse (7 times in the NT).
- Position: Deity (cf. Matt 22:41-46)
  - Service: Priest (cf. Heb 4:14-10:39)
  - Future: sit until (cf. Rev 19 & 20; 1 Cor 15:20-28)

- v. *14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation ('are about to inherit salvation')*? Christians are presently being ministered to by angels.
- o Angelic ministry: at the Fathers directive angels minister for those who are about to take their place. They are actively involved in the training process for Christians. Believers are training for reigning. Cf. Heb 2:5
  - o 3 supernatural realms of ministry for the NT believer:
    - o Jesus as High Priest: Heb 4:14-16; 1 John 2:1-2
    - o The Holy Spirit as comforter and guide: John 14-16; Rom 8:26-27
    - o Angels as ministers: Heb 1:14; 13:2; Matt 18:10; Ps 91:11
  - o Tenses of salvation: past (Eph 2:8-9; faith alone), present (1 Cor 1:18; faith and works), future (Heb 1:14; result of love and obedience)
  - o Inherit: the inheritance of this salvation is in the future; once property is owned, one is no longer an heir, but an owner. Heirs must be children (Rom 8:17a). Compare with 1 Pet 1:3-7. The inheritance is heavenly in nature and held in reserve. It is not heaven, but rather wealth (reward) reserved in heaven. Compare Col 3:23-25; Matt 6:19-20.

C. The Hebrews are warned against drifting from their so great salvation (2:1-18).

- o Warning # 1. *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. 2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; 3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; 4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost according to his own will?* (Hebrews 2:1-4)
  - o Note on the warnings: 3 basic views.
    - Calvinist: Spurious or "false" believers. "Professors but not possessors."
    - Arminian: "True" believers in danger of losing everlasting life.

- Partaker: Written to believers in jeopardy of losing inheritance/reward; grace is not lenient or an excuse to sin (Rom 6:1-2). **Pay strong attention** to the warnings for they are God's way of saying "don't miss out on the full extent of My goodness and salvation. As my child, I expect love and obedience to characterize your life."
- o v. 1 "Therefore," ref back to v. 1-14 and other portions of scripture (gospels & Heb 2:5-18).
  - ☐ Earnest heed – pay close attention, don't fall away from the glorious truths of scripture concerning the Messiah! A marvelous practical application (a severe warning) sandwiched between highly technical and deep portions of scripture. Don't neglect the calling of God: seek the kingdom, seek heavenly things, die to self, etc. Don't be like Esau who despised of his birthright and traded it for earthly satisfaction (Heb 12:14-17). Seek for the payment of reward as did Moses (Heb 11:35).
  - ☐ "We" author included in the warning, thus written to Christians. 1 Cor 9:24-27
- o v. 2 "For" Exodus generation is the example given in contrast to the NT believer.
  - Angels are again contrasted with Christ. Christ is superior to the message delivered by angels; He is the culmination and fulfillment of what they described in the Law.<sup>1</sup> Grace is not lax; Christ will judge His people! 1 Pet 4:17; 1 Cor 3:12-15; 2 Cor 5:6-11; Gal 6:7-9. **Grace demands loving obedience; it is not lenient, this is the thrust of the warnings.**
  - The exodus generation was a redeemed people (Ex 14:31; 15:13). The law was given after their salvation from Egypt to instruct them as to how to live as the redeemed.
  - Transgression: stepping over the line; violation of a Divine command.
  - Disobedience: failure to listen and obey
  - Recompense: reward or payment for work rendered; in this sense reward for disobedience; negative reward. This is for God's people! God has not changed His view of sin; He will judge sin in the life of the believer. Christ loves righteousness and hates iniquity (1:9).
- o v. 3 Impossible for Christians to escape justice at the Judgment seat of Christ
  - So Great Salvation: this is the future aspect of Salvation. The full realization of this salvation must be won (it is a prize) during the present walk of faith. (2 Tim 2:10) It involves the faith and works of the believer. Heb 5:8-9; Phil 2:12-13
  - Spoken of first by Jesus: it is not justification by faith alone, for that was already known in the OT (Gen 15:6; Ps 32; Ez 37:1-14; Jer 31:31-34; John 3:1-10). Not the common salvation (justification) spoken of by Jude.
  - Participating in the coming Messianic kingdom: reigning with Christ and replacing the angels (cf. 2:5; 1 Cor 6:1-3): *this* is the Great Salvation. It is the most glorious thing God could grant fallen man. The Great Salvation involves close knit shared

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<sup>1</sup> The original readers of Hebrews were Christians who had been converted from Judaism. They were falling back into the OT system and ignoring the superior NT system communicated by the Son. They were falling away from the glorious truths prophesied in the OT and revealed in the gospels. They were more impressed with the old than the new.

experiences with the Messiah, the Lord Jesus Christ! It is sharing the inheritance with Him.

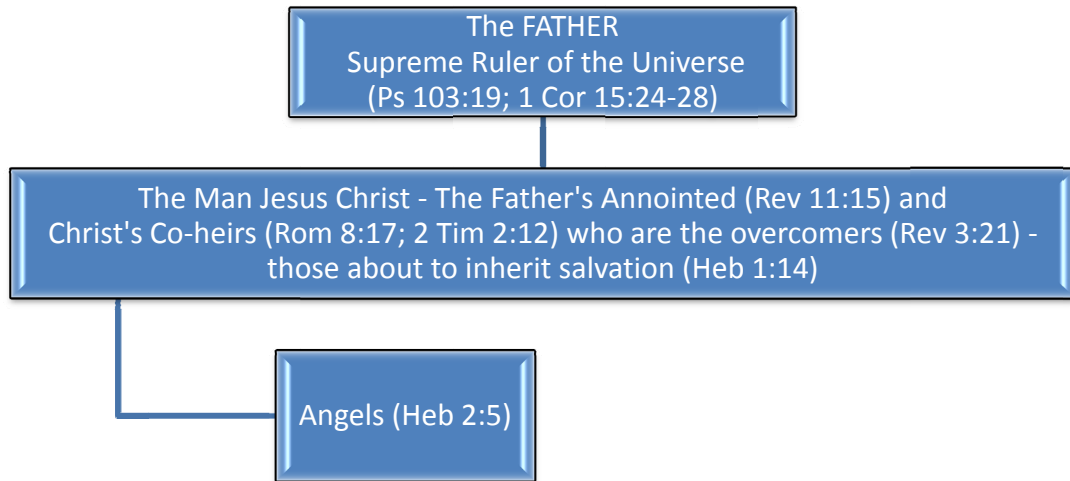
- Relationship of “son” with the Father: Matt 5:16, 43-48; John 14-17; Rev 21:7
  - Co-heirship with the Son over creation: Rom 8:14-17; 1 Cor 3:21-23
  - Co-rulership with the Son: Matt 24:44-47; Luke 22:28-30; Rev 2:26-28; 3:21
  - Co-residence in the heavenlies with the Son: John 14:1-3; 1 Thess 4:16-18
  - First taught by Jesus: Matt 5:12; 6:19-21; 19:21; Luke 12: 31-32; 22:28-30; Heb 2:10; comp Col 3:1-2
  - The highest calling of man: Phil 3:10-14; 1 Pet 5:10; 1 Thess 2:12 “But the proposal that men should be elevated bodily from the earth, man’s natural home, to the heavens above, should share the glory of God Himself, and the sovereignty of the universe with the Son of God, *this* was so startling, so unimaginable, that God confirmed it as His message by exceptional signs, wonders, various powerful workings, and especially by distributions of His own Spirit, without Whose in-working aid it were scarcely possible to grasp the proposal or think it credible.” (G.H. Lang, *The Epistle to the Hebrews*)
- o v. 4 The great salvation which has the kingdom as its subject was authenticated by signs and wonders the world had never seen. Signs and wonders always relate to the kingdom of the Messiah.
  - o The Royal Destiny of Man

*5 For unto the angels hath he not put in subjection the world to come, whereof we speak. 6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? 7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: 8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. 9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. (Hebrews 2:5-9)*

- o v. 5 The subject of the exhortation: Christ’s future millennial kingdom – the theme of the Bible. Creation groans for the culmination of the ages (Rom 8:22). This future age contemplates the will of the Father with reference to the earth.
- o “For” resumes the subject of chapter 1, specifically v. 14.
- o The world to come – the future kingdom – further pointing to the eternal ages beyond.
- o Mankind will rule, not angels. 1 Cor 3:18-23; 6:1-3; 9-10; Col 1:16



## Heavenly Governmental Structure Over the Earth During the Coming Millennium



- o The great salvation is outlined above: Jesus was the first to speak of it: Matt 5:12; 6:19-20; 24:45-47; 25:21, 23; Luke 19:17; 22:29-30. It is the reclamation of what Adam lost.
- o v. 6-8 A quote from Ps 8: commentary on Gen 1:26 – man’s purpose from the beginning. God’s sovereign purpose will not be thwarted.
- o Son of man: Jesus favorite title, He became a man to restore what man had lost and could not regain by himself. (Phil 2:6-8)
- o Not yet all things put under him: cf. 1:13 sit until; Rev 5
- o v. 9 Jesus, the second man, experienced death and paid the debt for every man. He is the substitute for all men. 1 John 2:2; 1 Pet 2:24
- o **Jesus, the Captain (Pioneer) and faithful High Priest** *10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. 11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, 12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. 13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me. 14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; 15 And deliver them who through fear of death were all their lifetime subject to bondage. 16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham. 17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. 18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted. (Hebrews 2:10-18)*
  - o v. 10 Jesus the creator desires “many sons unto glory.” Matt 5:9, 44-45; Luke 6:35-36; Rom 8:17; 2 Tim 2:12; Rev 21:6-7
    - Son denotes a maturity.
    - Glory denotes rulership; glory is our calling 1 Thes 2:12; 2 Thes 2:14

- God's desire is to bring many to the place of maturity. He thus wants to place them in a place of authority over His creation. This again has been emphasized throughout the first two chapters; namely, God's desire for man to rule and glorify Him in this sense. The subject of salvation in this verse refers to the 3<sup>rd</sup> aspect of salvation, not justification.
- The Captain was made perfect (complete or mature) through suffering. This was the path chosen by the Father (John 12:23-28). It is the same path we are to follow in order that we might share in Christ's glory in the kingdom (Phil 3:10-14; Rom 8:17; 2 Tim 2:12). cf. Heb 2:18; 5:8-9
- o v. 11-13 Christ and His brethren
  - v. 11-12 Christ declared the Father to the disciples in resurrection. cf. Matt 28:10; John 20:17
  - v. 13a Christ trusts the Father to deliver the brethren and allow them rule with Him; He is patiently waiting until... cf. Heb 1:13
  - v. 13b Christ's children are the reward of His work. cf. John 21:5; Isa 53:11
- o v. 14-15 Christ the victorious man!
  - Flesh and blood: Jesus was 100% human & 100% Divine.
  - Victory in resurrection. 1 Cor 15; Rom 1:4; 14:9
  - Christ has paralyzed the enemy (death) and the avenger (Satan). 1 Cor 15:54-58; Rom 6:1-10
- o v.. 16-18 Christ's identification with humanity
  - Abraham's physical and spiritual seed Gal 3:29; Rom 11
  - Christ's condescension; the robe of flesh Phil 2:5-9
  - Merciful and faithful High Priest – a man who has been there. cf. Heb 4:15-16
  - Deliverance from temptation: Rom 6:11-13

II. **The Hebrews are warned not to repeat the unbelief of the Exodus generation (3:1-4:13).** The theme is wrath for disobedience or rest for obedience; there is no middle ground.

- A. Jesus is superior to Moses (3:1-6). Both were faithful; the issue with the original readers was not initial faith, rather faithfulness to and over that which God as appointed Him!
- o *1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; 2 Who was faithful to him that appointed him, as also Moses was faithful in all his house. 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. 4 For every house is builded by some man; but he that built all things is God. 5 And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; 6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.* (Hebrews 3:1-6)
  - o v. 1-2 Christian, keep your **focus** and **worship** on Jesus!!! Become enthralled with Him! Be faithful as He was and is faithful!



- Holy Brethren: those who have been saved and sanctified (1 Cor 1:2); positional truths.
- Partakers (sharers) of the heavenly calling (invitation): positional truth; **our heavenly calling already assumes we are citizens of Heaven**; Christians share in a heavenly calling, our “promised land” (our reward) is in the heavens, not on the earth as was Israel’s. We are to seek heavenly treasures (Matt 6:19-20; 33; Eph 1:3; Col 3:1-2). We are called to be holy and mature so we might win the “prize of the high calling.” (Phil 3:14; 20; 1 Thes 2:12)
- Consider Jesus: fix your mind and eyes upon Him! (Heb 1:1-4; 4:14-16; 12:1-2; Col 3:1) Just as Jesus was (and still is) faithful and experienced reward so must we be faithful. Faithfulness is a major theme throughout the epistle. “Dig where God tells you there is much treasure, and you are on the way to be rich.” Govett, Hebrews p. 71.
- Moses was a faithful Prophet and High Priest: a superlative type of Christ
- Moses house: the nation of Israel’s tabernacle, including the priesthood
- v. 3-4 Jesus, superior to Moses in every way. Moses was counted worthy of much glory (seeing God face to face, his face shined as a result, as Israel’s most notable prophet and priest, etc.), but Christ is counted worthy of more glory (cf. Heb 1-2)! Christ earned this glory based on His faithfulness. Christians are to follow in Christ’s footsteps; cross then crown. (Eph 4:1; 1 Thes 2:12)
- v. 5-6 Contrast of OT vs. NT worship system. Intimacy with God is in view. Moses a servant in his house; the earthly house (tabernacle) was for the worship/service of God by His redeemed people. Contrast: Jesus, a Son in his house (the heavenly tabernacle), a superior place of worship/service of God by His redeemed people. Moses earthly tabernacle was a type of the heavenly (Heb 8:5).
  - The contrast is between two worship/service systems; not two systems of justification salvation! **Notice Heb 10:19-25 as a parallel/expanded passage**. The emphasis is upon faithful perseverance in worship/service (cf. Rom 12:1-2). The writer is encouraging us to experience on earth our position in heaven (abide in Him John 14-16). We are to enter into the holy tabernacle, by faith. The initial problem with the Hebrews was their desire to go back to the OT worship system. Hence, they were not properly worshipping God (cf. Acts 7:39-43). How could they be called the house of God?
  - If... Conditional statement... we are Christ’s house (household) if we persevere. Experiential truth, dealing with progressive sanctification. House narrowed to household. The spiritual test is with regard to our present fellowship with our Lord. Are we worshipping Him in the proper way (Rom 12:1-2; Eph 2:19-22)? How is our sanctification progressing?
  - Peter’s household (1 Pet 2:1-5)
  - OT example of being cut off from the house. King Uzziah (2 Chro 26; 28:1-15)
  - Paul’s discussion of the house (1 Cor 3:9-17)
  - Jesus outside the house (Rev 3:20)

- Hope: expectation or anticipation, but not certainty. Heaven is not our hope, it is our home. This positional truth is certain. Our hope is to be rich in heaven (Matt 6:19-20) as our Lord desires for us. It is the hope of being counted worthy of sharing with Christ in His glories (outlined in Heb 1-2). Hope is attached to reward. Eph 4:4; Rom 15:12-13; Tit 2:11-13.
- **Conclusion:** v. 1 refers to our position as saints; v. 6 being Christ's house, refers to our heavenly experience of that position or lack thereof.
- B. The Exodus generation judgment is used to warn the Hebrews (3:7-19).
  - Review: Aspects of Salvation: Past: by grace through faith alone! Present: by faith and works, conditional! Future: an outcome of the other two aspects; all will possess eternal life, but some will have abundance!
  - Hebrews: while not forgetting the past aspect, is focused on the present aspect with a view to the future aspect. Salvation is conditional upon works (sanctification salvation).
  - Eternal security vs. perseverance of the saints? What about assurance?
  - Hebrews: Saved, yet not saved?
    - Saved: 3:1; 6:4-5; 10:10; 10:29; 12:22-24
    - Not Saved: 3:6; 3:12-14; 4:1; 4:11; 4:16; 5:11-12; 6:1-3; 6:7-8; 6:9-12; 10:22; 10:26-39; 12:1-3; 12:11-15; 12:25; 13:1-22
    - Gift and the prize must be properly delineated. The gift is FREE? (eternal life, John 3:16; Eph 2:8-9) The Prize must be attained via faith and works! (reward or inheritance, I Cor 9:24-27; Col 3:23-25)
  - The Exodus Generation: the most infamous generation of spiritual losers in the entire Bible!
    - A saved group of people! Ex. 14:31; 15:13; Hos 11:1; Heb 11:29
    - Yet not saved! Unbelieving believers. Num 20:12; Ps 99:6-8
    - Biblical Case studies on the Exodus Generation: Ps 78; 106; Acts 7:20-44; Cor 10:1-11;
      - Saved for a purpose: Ex 14:31
      - Failure to continue in belief caused them to lose sight of the purpose
- C. The Hebrews are warned to be reverently diligent to enter God's rest (4:1-13).

### III. The order of Melchizedek is superior to Old Testament Worship (4:14-10:18).

- v. 14-16 Our High Priest is there to help, ministering on the behalf of believers!
  - Original recipients needed to consider Christ's superiority to Aaron:
    - He is the Creator-Savior (1:1-4) He made purification for sins v. 3
    - As a man, the God-man, He identified with us (2:14-18)
    - Superior to angels (1:5-14)
    - Superior to Moses (3:3-6)
    - Will bring about God's ultimate will for man to rule the earth (2:5-8)
- Facts to ponder regarding our resurrected High Priest:

- He is in fact ours, available at all times
- He is not insignificant; He is great (2:9; Phil 2:9-11)
- He is *High* priest, not subordinate, with **privilege** to the throne: Matt 11:27; John 6:37-40
- He is in the heavenlies ministering on **our behalf** forever
  - 1:3 seated in majesty
  - 7:26 higher than the heavens
  - 9:23-24 in heaven for us
  - 12:25 speaking from heaven
  
- He is the Son of God, the God-man, accepted of the Father (2 Pet 1:17)
- He is without sin
  
- Our response should be:
  - Hold fast: don't fall away from the access to and ministry of the High Priest
  - Draw near: come with boldness (assurance); to come otherwise is lacking in faith and sinful. 6:11, 18-20; 7:19-21; 10:20-22; Col 3:1-4
  - "And he who, by confidence in the Priest, with the energy of His Spirit of sonship, does thus enter into the presence of God in heart consciousness, **and does this habitually**, will find that he gains there what can be gained nowhere else, even mercy to forgive his failings, and grace, that is, succor [help] and strength, to meet every need of his pilgrim life as a confessor of God and His Son." Lang
  
- A. In contrast to the Aaronic Priesthood the Melchizedekian is perfect (5:1-10).
  - v. 1 The High Priest of men, for men, to approach and please God.
    - Gifts always have and will be presented to God by angels and men
  - v. 2 Our High Priest has identified with our limitations and infirmity. He has compassion and deals gently with the ignorant and erring. However, note, He does not minister so to the rebellious child who willingly rejects His ministry (cf. 3:10).
  - v. 3 Christ became sin for us (2 Cor 5:21)
  - v. 4-6 Appointed by God to the Melchizedekian Priesthood
  - v. 7 Christ truly was **a man** who experienced the pain of humanity. He trusted God to deliver Him from death; an answer to prayer (John 17:5).
  - v. 8 Obedience was learned. In His humanity, Christ learned by experience the difficulties man has in obeying God. Suffering preceded glory (Isa 53:12; Phil 2:5-16; 12:2; Rom 5:19; 1 Pet 3:18). The same is true for believers; suffering must precede glory (Matt 5:5-12; 2 Tim 2:12; 3:12; James 1:2; 1 Pet 3:14). God uses trials to mature us into loving, trusting, obedient servants.
  - 9-10 The King-Priest will provide deliverance (salvation) for the obedient. He is the source or the cause of this salvation. The focus is upon the current High Priestly ministry of the Lord. The salvation looks forward to the world to come (cf. 2:5) and concerns those obedient believers who will accompany the Lord in His reign over the earth (cf. 1:14)
  
- B. Their persistent immaturity is pushing them toward apostasy and judgment (5:11-6:8).
  - The importance of spiritual growth to maturity (v. 11-14)
    - Spiritually dull: stopped up ears, what a shame! The truths and application of the Melchizedekian Priesthood is crucial for the growth of the believer.

1. 1 Tim 4:11-16; 2 Tim 2:15
- Spiritually responsible: teaching should be for all believers!
  - Milk and Meat
    2. Milk: associated with the law; these readers were still dwelling on the letter of the Mosaic Law. They were concerned with the ramifications of the Aaronic Priesthood. It dealt with forgiveness of sin, ceremonial washings, and the ABC's of the faith. 1 Cor 3:1
    3. Meat: Pertains to the Melchizedkian Priesthood. It reveals the glory of the Messiah. It is the deeper truths of the faith. It is this food the writer wants to feed the readers. Unfortunately, they are not ready and could possibly choke.
    4. The word of righteousness: not the imparted righteousness of Christ received by faith. Rather, the instruction to walk righteously as a Christian should **walk**. It is tied to the scriptures teaching on **wisdom and spiritual growth**. Eph 4:11-16
    5. The mature feast on the meat and prosper. They are able to discern the will of God and act accordingly. The thrust of this appeal is the critical need for believers to begin to feast upon the meat of the word of God. It is able to produce wise and mature believers in whom the Father is pleased. Acts 20:16-32
- The danger of spiritual lethargy (6:1-3)
    - Grasping the importance of Christian maturity is the key to understanding this passage and the following warning in 6:4-6.
      - The passage is parallel to the Exodus generation
      - Further spiritual growth and the entrance into God's rest is what is at stake; not everlasting life.
      - Just like the Exodus generation, God will judge them and He will not change His mind (v.4-6 explain why God will judge His people for a lack of zeal)
    - Elementary Teaching is milk: v. 1-2 define milk
      - The foundation is important, but it must be built upon. Cf. 10:25
        - Repentance [from dead works cf. 9:11-14] and Faith (truths surrounding justification)
        - Baptisms and laying on of hands (truths surrounding sanctification)
        - Resurrection and eternal judgment (truths surrounding glorification)
      - The author refuses to teach them the foundational truths; instead He discusses Melchizedkian Priesthood which is the antidote to their spiritual lethargy. He expects maturity 6:9 from them. Maturity (growth) involves moving from knowledge to wisdom. It is not necessarily the amount of knowledge one has, rather his application of the possessed knowledge. Ps 1; 90:12
        - Christ's current priestly ministry and coming Kingly rule is the secret to spiritual growth. Col 3:1-4. Note: the Devil spends a great deal of time deceiving believers and keeping them from this blessed truth and experience.
    - Taking advantage of the High Priest's ministry has several benefits 4:11-16
      - Experience the house of God 3:6
      - Become a partaker 3:14
      - Enter rest 4:1-11

- Maturing is God's work and will v. 3
  - It is God's will that all Christians mature? YES! 1 Thes 4:3
  - It takes our cooperation; we must not leave the light
  - If we leave the light, we run the risk of rejection by God of entering rest (3:18-19)
- Warning # 3 Impossible Renewal to Repentance (6:4-6)
  - "Again" 3 times: 5:12; 6:1; 6:6 Not again! Contrast "again" with "once," the finality of Christianity as it relates to the plan of God for man.
  - "for" in v. 4 refers back to v. 3..."if God permit" verse 4-6 describe the scenario under which God would not permit further Christian growth (maturity with a view to commendation at the Judgment Seat of Christ)
  - "Impossible" and "once" are emphatic. "Once" affects the four participle phrases in v. 4-5.
  - v. 4-5 Those addressed are believers who have had a rich salvation experience. Plenty of confirmation and faith building circumstances have been theirs. **Don't forget the writer still has the Exodus generation in mind as an example or type of these Christians.**
    - *Once Enlightened:* 10:32; Eph 1:18; 5:8; 1 Thes 5:5; 1 Pet 2:9; 2 Cor 4:3-4. These believers have seen beyond the elementary truths into the deeper truths.
    - *Tasted the Heavenly Gift:* Taste means to experience fully or appreciate the quality of a thing. They have tasted of the "true bread" Jesus the Son of God. John 6:32 ff. 2:9; 1 Cor 10:1-4. They know of the abundant life He promised.
    - *Partakers of the Holy Ghost:* they have received the Holy Ghost and been a *partner* with Him via the various spiritual gifts; especially during the apostolic era.
    - *Tasted the good word of God:* They have been exposed to solid teaching from the word of God and know its goodness and power. 4:12; Ps 119:97; Rom 7:22
    - *Tasted the power of the world (age) to come:* This refers to a major theme in the epistle; the coming millennial age. These believers have been taught about the coming kingdom and its blessings. The workings of the Spirit during the apostolic era were but a foretaste of what will be experienced in the coming kingdom.
    - The good word of God and the power of the age to come are closely tied together. The focus of the word of God is the redemption of the earth/mankind. It will occur in the coming kingdom of Christ. This kingdom is most pleasing to God. Matt 6:10; 33; Ps 145
  - v. 6 The Christian's (individual) Kadesh Barnea experience; an example of the most extreme type of rebellion.
    - Those described in v. 4-5 have a mature knowledge (a clear understanding) of Christ and His once for all atoning work, His coming kingdom, and the blessings (rewards) associated therewith.
    - If they fall away and re-crucify: apostasy – they repudiate the once for all sacrifice of Christ and don't press toward the hope (reward) of the coming kingdom, but instead begin to practice Judaism again, they will not be able to grow further and will not enter the rest spoken of in 4:11. This has not happened

yet, but the writer is fearful they may drift away (2:1) from the truths imparted. They need to hold fast (3:6; 14) or judgment will follow (10:26).

- Repentance: a change of mind generally followed by a change of action.
  - Who will not repent? God will not repent with regard to the Melchizadekian Priesthood (7:21). Remember the Exodus generation at Kadesh-Barnea Num 14; God still fed and cared for them, but they did not enter the promised land.
  - This does not call into questions everlasting life or even possible restored fellowship with God (although restored fellowship would be difficult at best). God may forgive and restore fellowship, but he will not change His mind with regard to entering rest/gaining inheritance/earning reward. There is a line that can be crossed by a believer with respect to the recompense of reward. Those who clearly understand the proffered blessings and then turn away are in great danger of monumental loss. See the following case studies:
    - Saul: anointed king who crossed the line and lost his kingdom 1 Sam 9:2; 10:1-16; 13: 8-14; 15:1-31; 28:16-20
    - Esau: sold his birthright/inheritance for worldly things Gen 25:27-34; 27:34-40; Heb12:16-17
    - Paul's warning: 1 Cor 9:24-27; 1 Cor 11:27-32
- **Application for Today:** Hold fast and stay close! Don't drift; choose to walk with God! Heb 6:9-12; 1 John 2:28
- v.7-8 Parable to explain the loss described in v.4-6
  - Earth is likened to the readers: they have been watered well, but are not producing the proper vegetation. If they persist in producing thorns and thistles, the ultimate remedy of the farmer (God) will be to burn away the undesirable growth which will have everlasting effects. Their everlasting destiny is to be with God, but they will not have any eternal reward to enjoy. Cf. 1 Cor 3:10-17

C. God's faithfulness can be trusted for better results (6:9-20).

- Encouragement after the warning v. 9-10
  - Better things....of you. Even after 3 warnings, #1 not escape judgment, #2 not enter rest, # 3 no further growth....They will make it, they will not apostatize.... mainly because of their Great High Priest!
  - things that accompany salvation: reward, an inheritance 1:14; Col 3:23-24
  - Reward: a most marvelous example of the gracious and righteous **character** of God. God compensates His children for their work. Ps 18:20-24; Jer 31:16; Matt 10:42; 16:27; John 4:35-36; 1 Cor 3:8; Eph 6:7-9; 1 Tim 5:18; Rev 2:23; 22:12.
- Assurance of reward for those who diligently seek it v. 11-12
  - Diligence: 2 Pet 1:3-14. Fight the fight, run the race, take up the cross daily; don't give up, be diligent and disciplined (Heb 11:6). Application: make life changing decisions for God's glory and your good.
  - Full assurance of hope to the end: the hope is focused upon the reward of the inheritance (1:14); being a partaker with Christ (3:14); entering God's rest (4:11). Those who are diligent and are seeking God via faith can have full assurance that what God has promised He will deliver. It can be a present day assurance of a



future day hope. It is accessed by faith and patience (Acts 14:22). Patient endurance (KJV suffering) or perseverance leads to reward (Rom 8:17; 2 Tim 2:12)

- Inherit the promises: again the rewards mentioned above; these are the things that accompany salvation.
- Abraham's example of mature faith (faith followed by obedience resulting in righteous works) v. 13-15
  - Abraham's journey of faith (without law)
    - Gen 12:1-3 God speaks (election) in grace and Abram believes and goes. 12:10 then lapses in faith; is still involved with family (Lot) 13:1-13. Promised renewed after parting from Lot 13:14-17; Abraham has doubts about reward, safety, childlessness, and lack of land 15:1-2, 8 (deeper assurance is given). Obedience invited 17:1 and then tested 22:1
    - Gen 17: Change in the story; grace requires obedience to commands. God desires all-around integrity, singleness of heart, and sincerity. The promises must be inherited and this required an obedient faith which would transform character; hence the name change.
      - 17:9 Abraham is asked to keep the covenant.
      - Ch 18 shows Abraham as a godly man leading his family in righteousness with a lapse in Ch 20.
  - Mature faith, full assurance that God will provide (according to His Word) no matter the circumstance. Gen 22:15-18
    - Abraham waited nearly 50 years between the first call and last promise.
    - He was a tent dweller, a nomad
    - He was not exempt from trials
    - Yet, God dealt with him bountifully as he is the prototype for the NT believer in that he walked by faith and will be abundantly rewarded for that walk.
    - God's Oath: The point at which God will not change His mind. 4 OT occurrences: Gen 22:16; Num 14:20-23; Ps 89:19-37; Ps 110:1-4
  - 2 Justifications in the life of Abraham
    - By faith alone in which everlasting life was given: Gen 12:1-3; 15:6; Rom 4:1-5; Eph 2:8-9
    - By faith and works; the result being blessing and multiplication (reward). Gen 22:15-18; James 2: 21-24
      - Having a promise and obtaining the promise are different. There are various levels of promise in the story; Casual and Legal
- v. 16-18 The immutable promise and the oath
  - More encouragement. God will not turn back; He will not change His mind about the promise of man's future position in God's creation. This is to be our motivation factor; this is what Peter never wanted us to forget (cf. 2 Pet 1:12)

- Promise: God's promise to Abraham is likened to the promise set before us. The promise was abundant life with abundant possessions. Ours is abundant life with abundant possessions (John 10:10; Matt 6:19-20, 33)
  - Oath: (1) self binding under (2) self Imprecation
  - Both given as a display of God's gracious and righteous character. Be encouraged, don't look at circumstance or the delay of time, God will perform in the fullness of time! That time is in the "world to come, whereof we speak" (2:5b); the coming kingdom of Christ.
  - Fled for refuge: intimation back to the cities of refuge
- v. 19-20 The Christian's hope: abundance (1 Pet 1:13; 2 Pet 1:11; Tit 2:13; Rom 8:18-25; Col 1:21-29; Eph 1:15-23) Cf. v. 11-12
- Hope is anticipation; it is connected to reward – see v. 10. God will recompense His children for faithfulness. This is a major teaching of scripture: Matt 25:14-30; Mark 10: 28-31; Luke 19:11-27
  - Anchor: a spiritual anchor sure and unmovable because of the promise and oath of God. The anchor is fixed in heaven. The Godman has prevailed, He is the forerunner – this is different than the OT High Priest who was not a forerunner as he did not stay within the veil. Jesus is now there, superior to Aaron (2:16-17; 4:14-16; 12:1-2)
  - "Observe how greatly the plan of God has advanced since the oath to Abraham. Not only has "the Seed come, to whom the promises were made" but He has, as High Priest, brought in the peace with God. He has died, and is risen. Also, He is set by God in the Holiest above, in the best possible situation to advance our interests, and to realize our hope of the coming kingdom of glory. He is the High Priest, after the order of Melchizedek. He is the Priest-King. He has entered the Holiest as the High Priest for His friends. He is coming out as the King, to put down his foes, and reward His friends." (Govett on Hebrews, p. 188)

D. The Melchizedekian Priesthood of Christ is superior to the Levitical Priesthood (7:1-28).

- The significance of the order of Melchizedek (5:10-11): Because of the priesthood of Christ, man is now in a position to move from slavery to sonship (2:9-18).
  - The main argument of the book (4:14-10:25): Hebrews 5-10: theological discourse on the last supper (Luke 22:20) focused upon in Heb 7-10.
  - Ps 110 and Jer 31 used to explain the New Covenant's application for the church. Melchizedek is contrasted to Aaron (old vs. new).
  - Practical section on the order of Melchizedek begins in 10:19: Worship God by faith in a new and living way **inside the heavenly holy of holies** (10:19-25)! Aaron could not provide this majestic continual entrance into God's presence.
  - This order of worship must be put into practice (just like the Aaronic order, a model of the new cf. 8:5) by faith (cf. Heb 11). This **great privilege** should motivate us to worship God in spirit and truth. If we fail to worship God in this way, we face certain judgment (cf. 10:26-32).
  - How does a Christian worship a God he cannot see?
    - **Theological answer** (7:1-10:18). **Practical answer** by faith in spiritual principals one implements into their life; not through religious form and ritual. This is the **goal** of the writer; he wants the readers to personally experience the heavenly order of

Melchizedek in their souls (cf. Heb 10:19-25). This order and the ensuing reward serve as the major motivating force to worship God.

- **A Christian's existence is one of worship!** How intense is our worship? Our attention to our worship will give us what we need to be victorious. The power exists through and only through our Great High Priest to overcome and obtain our inheritance (4:14-16)! We have available an indestructible, eternal priesthood which confers resurrection power to the worshiper.
- "The whole thrust of Hebrews is that Christ died once for all, the major theme of Heb 10, and this has inaugurated a glorious new eschatological order of history, covenant and worship, which can only be ignored at the worshiper's peril." (Musser)
- Melchizedek, a type of Christ. v. 1-3
  - Gen 14: Abram's encounter with Melchizedek
    - King of Salem: Jerusalem meaning "peace"
    - Priest of "Most High God" [El Elyon "God the highest"]. First mention of a priest.
      - "Most High God" title associated with the heavens rule over the earth (looking forward to the millennial rule). Dan 4:17,25; 7:1-14; Ps 2; 45-47
    - Melchizedek "blessed" Abram (a priestly act, cf. Lev 9:22) for his victory in war. Yet, our blessing comes from exhibiting peace Matt 5:5.
  - A *predictive type* is an Old Testament person, event, or thing having historical reality and designed by God to prefigure (foreshadow) in a preparatory way a real person, event, or thing so designated in the New Testament and that corresponds to and fulfills (heightens) the type. An *illustrative type* may be defined as a biblical person, event or thing having historical reality that pictures or is analogous to some corresponding spiritual truth in a natural and unforced way and is not explicitly designated in the New Testament as a type. Both are divinely designed.
  - v.1-3 exaggerates Melchizedek's characteristics in order to point to Christ. It shows that the order of Melchizedek has no predecessors or successors. The same exaggeration (hyperbole) is done in the Psalms with David that point to the Messiah. The Messiah will fulfill the exaggerated claims made of David in the Psalms.
  - Royalty: King-Priest (future role of Jesus) is the focus of Ch. 7-8. Forbidden by Mosaic Law 2Chron 26:16-21. Prior to Mosaic law, Noah served as head of family and priest; Moses served as both. Babylon after flood kings were also priest. It appears the original ruler of the earth (Lucifer) held a priestly type of office (cf. adornment in Ez 28). The angelic elders in Rev 4&5 serve in a priestly manner of worship and intercession. Man will one day serve in this heavenly domain as kings and priests alongside the great King-High Priest.
    - The focus is upon the Kingship in these verses. Priesthood is emphasized in the remainder of Ch 7. OT emphasis is upon the Kingship; only two references to the Priesthood of the King in the OT Ps 110:4; Zech 6:12-13.
    - King of Righteousness and Peace over a literal kingdom: Jer 23:5-6; Isa 24:23; Zech 14:9, 16-17; Rom 14:17
- Melchizedek, superior to Abraham and Aaron v. 4-10
  - Abraham paid tithe because of Melchizedek's greatness, not because of law demand.
  - Melchizedek blessed Abraham
  - Levi paid tithes to Melchizedek. Under the Mosaic Law, Levi received tithes.
  - A permanent position; not temporal like Aaron. Melchizedek unlike Aaron is an eternal priesthood; the current High Priest is the **one and only** who will fulfill the office.
- Melchizedek, the superior Priesthood v. 11-28

- The apocalyptic days of Ps 110 have begun; hence, the old covenant has been abrogated and the new is in place.
- Melchizedek is superior to the entire Jewish old covenant system, and this has tremendous eschatological consequences (the last days are here! 1:2).
- Melchizedek is a royal heavenly priesthood; a celestial King Priest.

Comparison of Priesthood	Levitical Priesthood	Melchizedekian Priesthood
v. 11-14	Provisional	Permanent
v. 15-19	Hereditary	Eternal
v. 20-22	Without an oath	With an oath (Ps 110)
v. 23-25	Plural and successional	Singular and enduring
v. 26-28	Imperfect	Eternally perfect, without rival

- Conclusion: Old covenant was dependent upon the priesthood; A superior priest is now in place; the Old covenant (Mosaic Law) is abrogated. This was implied from the Mosaic Law anyway. The key to understanding is v. 11-12.
- **Everything (man’s position, privilege, etc. in God’s economy) stands or falls upon the Priesthood!**
- v. 25 Jesus is able to provide complete/perfect salvation; He satisfies God’s requirements. This includes present and future salvation.
  - His intercession is for daily deliverance/salvation, it is not a matter of justification; rather one of progressive sanctification. His intercession is founded upon His sacrifice. 4:14-16; 9:24; Phil 1:6; 2:12-16
- v.26 A Royal High Priest made like us, human. Yet without sin, He is in all ways pleasing to God.
- v.27-28 Christ is perfect and His onetime sacrifice (cf. 9:24-28) is complete and without rival. His sacrifice is the basis of the Better Covenant. It enables salvation in all forms.
- Application: Focus upon the grand royal scene (Rev 4-5). Seek those things above (Col 3:1-4). You and I are actually there! We are positionally seated with Christ (cf. Eph 2:6) in the heavenlies! Reckon it so (Rom 6:11-12)!
  - Notice the blessing brought to Abraham by Melchizedek in 7:1. Our battle is not physical, yet spiritual (cf. Eph 6:12). To inherit the blessing we must war victoriously as did Abraham. The victory is ours, if we abide in our Lord.

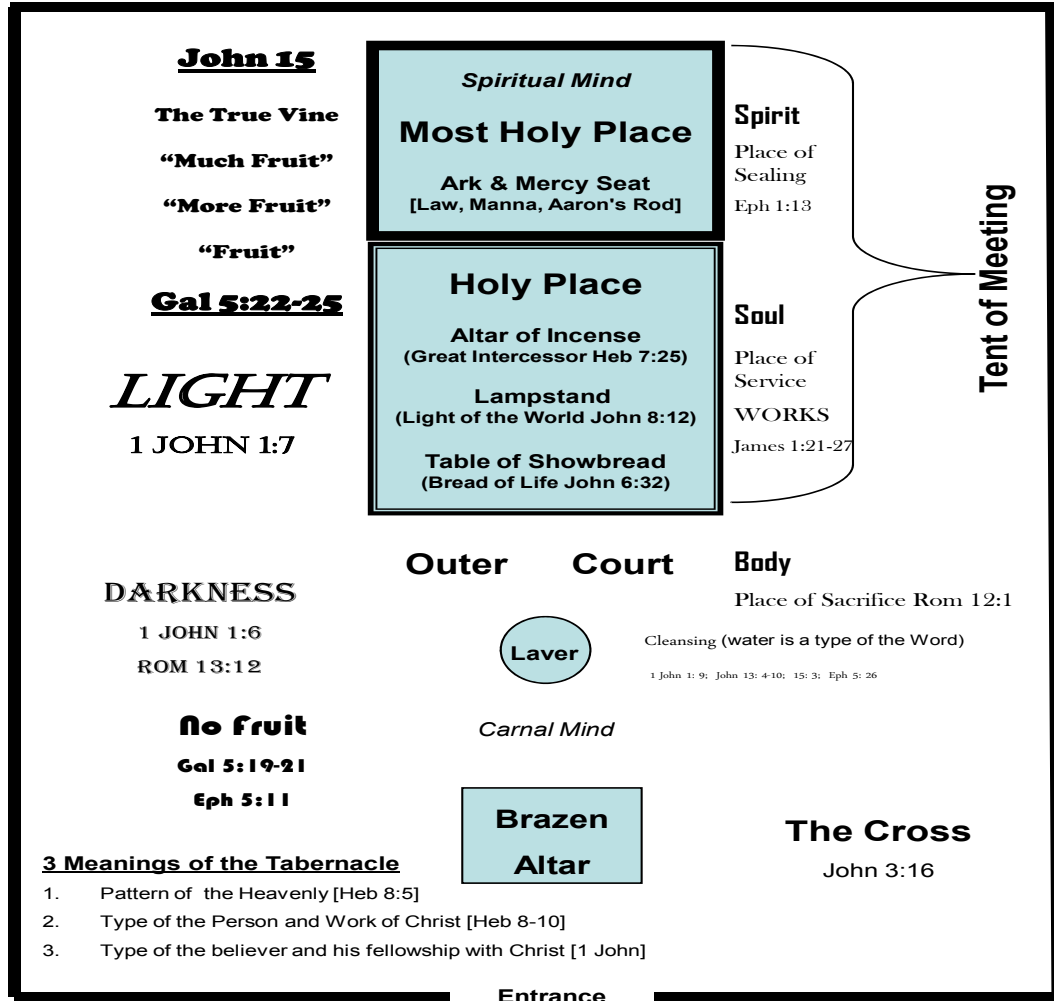
E. The high priesthood of Christ has inaugurated the new covenant (8:1-10:18).

- Jesus our Magnificent High Priest 8:1-5. He embodies all the necessary qualifications
  - Position: Seated (1:3, 13; 9:11-14) until!
  - Dignity: Right Hand on the Throne in Majesty in the Heavens
    - Jesus is in the heavens representing us. The heavens do rule (Dan 4:17, 25, 26, 32, 35) and Jesus is in a supreme position to make decisions on our behalf (1 John 2:1-2).
  - Service: to God for man in the heavenly true tabernacle. This is done at His own expense and is an expression of His love, mercy, and grace. Only those who come to Him (4:14-16; 7:25) does He provide this service; it is a service for the regenerate only. Chapters 9 & 10 will summarize His gifts and service.
    - The true tabernacle: heavenly not earthly
      - A dwelling: God’s abode. “As to His infinity and universality God is everywhere, but as the Center of creation and the Object of its worship He has a

- place where beings limited in nature and form can approach Him.” (Lange) Matt 18:10; Rev 15:5-8
- Temporary: not eternal as is God. The heavenly tabernacle is for the benefit of creation and is a part of it.
  - Moveable: A tent that can and will be moved. 1 Chron 17:4-6; Rev 7:15; 15:5; 21:3
  - Divinely erected, inhabited, and protected
  - True: not a type like the old but the real and ultimate dwelling of God. John 6:55
- The earthly (Ex 25:9, 40) was a copy of the heavenly. We should seek to know all we can about the true heavenly tabernacle (Col 3:1-2). Details are important; we should apply our hearts to know of our High Priest and His present dwelling and work.
- The New Covenant: 8:6-13
- **Covenant**: a contract (binding agreement) in which each party binds himself to the other on certain conditions.
  - **Eternal life is not** attained by sinful man keeping covenant; rather eternal life is a gift of God apart from man’s works or continued cooperation. John 3:16; Gal 3:10-12. The gift of eternal life is a result of God’s grace being given via man’s belief (acceptance or receipt) Gal 3:7; John 1:12. Man does not agree to do anything in order to obtain or retain eternal life; he humbly accepts the gift. The work involved with the New Covenant was performed by Jesus on man’s behalf (John 19:30). In this sense we could say we have entered into covenant with God through Christ for everlasting life.
  - **God’s covenant nation** is Israel: Rom 3:1-2; 9:1-5; Jer 31:31-37; Lev 26; Deut 28
  - **The Mosaic Covenant** directly applies to the Jew. It was not a way of gaining eternal life. It set up the standard and the rule of life. It was an outward (carnal) law and was not the perfect rule of life. It was given because of the carnality of the Exodus generation. God’s best for the nation is revealed in Ex 19:1-8 from which they immediately fell away.
  - **Faith and love** is the preferred manner in which to relate to God. Faith is trust, and trust opens the heart to love, obedience, and joy. Ps 119:97; Dan 10:11; John 15:9-12
  - **Judah and Israel** are distinct from all other nations. They are the only nation who is under covenant with God. All other nations are benefactors of this covenant, but are not direct parties to the covenant. This is evidenced by the writer’s explicit inclusion of Israel and Judah. The blessings of the New Covenant will not be experienced by Judah and Israel until the Millennial Kingdom (Matt 23:37-39). Further, the entire earth will not experience the full blessings of the New Covenant until the Millennial Kingdom.
  - **Christian’s** then are benefactors but not direct parties of the new covenant. The blood of the covenant reaches vastly beyond the promises specific to Israel. The blood of the covenant allows eternal life to all who believe.
  - **The New Covenant** is mentioned several times in the New Testament outside the book of Hebrews: Matt 26:28; Mark 14:24; Luke 22:20; 1 Cor 11:25; 2 Cor 3:5-6.
  - **Limited Application** of the New Covenant exists for present day believers and is sometimes difficult to comprehend. The Jew-Gentile barrier is eliminated among believers during the dispensation of grace (Gal 3:28; Eph 3:3-11; Col 1:25; 3:11). But, eternal divisions among the saved of the ages can easily be seen. Rev 21 tells of the bride, the apostles, the nations, and Israel being distinct in the kingdom.
    - **Abraham** is the source of all spiritual blessing for mankind. (Gal 3:8-18, 26-29)

- **Salvation by grace** has always and will always be made possible by the shed blood of the New Covenant. The Lord's Supper is a celebration of the power of the shed blood of Christ. All men from all ages are saved via the blood of the New Covenant.
  - **The Apocalyptic Days** of the New Covenant have come to pass (Heb 1:2 "last days"); the Old Covenant is outdated being fulfilled in Christ (Matt 5:17-18). Worship today is based on the superior New Covenant.
  - **The Surety and Mediator** of the New Covenant has been appointed.
  - **Further benefits** for Gentile's are not directly addressed by the Old Testament revelation of the New Covenant.
  - **New Covenant blessings** for Christians' are addressed throughout the New Testament, namely reward for faithfulness (Rom 8:17; 2 Tim 2:12; 2 Tim 4:6-8; Rev 3:20-21). These blessings are heavenly in nature (Eph 1:3; Heb 3:1). Hebrews gives a comprehensive exposition of New Covenant blessings: 3:1; 4:14-16; 10:19-25
- The Old Testament Worship system was only ritual (9:1-28)
    - Typology: the OT tabernacle was a type of the heavenly tabernacle.
    - OT law was earthly in nature and thus transitory (this pointed to the coming Messiah)
    - The Old covenant was earthly while the New is heavenly
    - 9:1-14 distinguishes between earthly and heavenly priesthood; OT and NT tabernacle; Moses and Christ's house;
    - 9:15-22 explains the reason for the transition: Jesus **one for all** sacrifice for sin.
    - The necessity for the coming of the Messiah is the argument of Heb 9. The tabernacle was a type of Him and His work. Its purpose was to point to the Messiah (Christ). John 2:16-21; Gal 3:24-27. Once the real thing has come the old order is no longer necessary.
      - V. 1-5 Describes the characteristics of Moses tabernacle, but not in great detail.
      - The tabernacle was an earthly type of the heavenly reality (8:5; 9:9).
      - Difference is noted between the holy place and the holy of holies
      - V. 6-10 describe the significance of the great day of atonement; the climax of the Jewish worship calendar. It emphasized very limited access to God via a representative.
      - V. 9 shows how this earthly worship system was lacking and could not perfect the worshiper. Thus, there really was no access to God for those who were imperfect. This is something Christ solved 9:14.
      - V. 10 speaks of the transitory existing until the new order is established. The time of reformation has come (9:11; 9:26). The ritual of cleansing has been replaced with the reality of cleansing through the Messiah. The worshiper is now perfect through Christ and can freely and boldly approach God. The new covenant has been inaugurated; there is no going back to the old system.





## THE TABERNACLE: Where God meets man!

- 9:11-14 focuses upon the heavenly sanctuary and Christ's accomplishments. His accomplishments are final and eternal. This is the focus until 10:18.
- The Day of Atonement is contrasted with Christ's once for all sacrifice in 11-14. 9:26 shows this sacrifice being the **climax of redemption history**.
- 9:11-14 reflects how Christ's death on the cross was as much of a heavenly event as an earthly event.
  - God required a spiritual sacrifice in the heavens in order to allow man access in the heavens.
  - The ritual sacrifices of the old covenant were of a carnal nature and could not propitiate (appease/satisfy) in the heavenly realm.
- V.11 The Melchizedekian priesthood is here connected with the past work of Christ. The previous mention of the High Priest referenced His present ministry as heavenly intercessor. It is because of the past work that the present is possible.
  - 5:1 and 8:3 anticipates a gift; the gift was the High Priest Himself. He was the lamb of God (Isa 53:6; John 1:29; 36; 1 Pet 2:24)
  - His death as Priest is here emphasized; His resurrection ministry has previously been highlighted (4:14-16; 5:8-10; 7:24-25). Sanctification salvation (a process) has been

- the focus, now Justification salvation (an instantaneous event) is mentioned. Thus, the order of Melchizedek provides for Justification and Sanctification.
- V. 12 shows the redemption to be eternal or everlasting, unlike the redemption in the OT. Eternal (*aionios*) means forever in this context.
    - Redemption: to set free and/or buy back through paying a ransom price. Rom 3:24; Col 1:14; 1 Pet 1:18-19; Gal 3:13; 4:5
  - V. 13-14 points out the benefits of Christ's work:
    - A clear conscience: we assured the Christ's work is totally acceptable and reliable. We are assured God is satisfied and upon faith in Christ our conscience is clean with regard to the payment for sin. 10:2; 22. Our conscience is cleansed from dead works which cannot please God but made clear to serve the living God. Rom 6
    - The ability to serve/worship the living God. 1 Cor 15:58
  - V.15-22 Christ the superior mediator of the new covenant
    - V. 15 "for this cause" points back to the once for all death of Christ in v. 14.
    - Christ is the mediator (communicator, arbitrator) of the New Testament 7:22; 8:6; 1 Tim 2:5
    - The promise: eternal inheritance, an everlasting possession
      - Inheritance in Hebrews refers to promised reward which is still yet future (eschatological). Cf. 1:14; 6:12; 10:35-36; 11:13
      - Inheritance in the NT generally refers (not always Gal 3:29; 4:6-7; Rom 8:17a) to promised reward which is still yet future. It is a possession that is generally awarded based on merit. (Cf. Rom 8:17b; Col 3:23-24; 2 Pet 1:4). It is contrasted by the gift of everlasting life given without merit, which is a free gift. Cf. John 3:16; Rom 5:1, 15; Eph 2:8-9; Tit 3:5
      - Inheriting the kingdom means to have it as a possession, to have ownership (cf. Matt 5:5; 1 Cor 15:50 1 Cor 6:9-10; Gal 5:21; Eph 5:5). This is the thrust of Heb 1-2 – Christ has gained possession or ownership (from Satan) of what Adam lost. It involves sharing in the glory of the victorious son, the King-Priest, Apostle, guarantor, and Mediator – the Lord Jesus Christ. Cf. Dan 7:21-22, 27; 1 Cor 6:2; 2 Tim 2:12; Rev 2:26
      - V. 16-17 Testament vs. Covenant...the same Greek Word is used... which is it?
        - The writer uses it both ways to communicate the vast truths surrounding the New Covenant. It is an agreement and a will, which is final upon death of the testator. The validity of the New Testament is proven by the existence of the shed blood of Christ.
      - V. 18-21 The Old Covenant was also put in place after death, which is signified by the shedding of blood.
      - V. 22 This shows the principal that the shedding of blood, hence death, is required for forgiveness. As already stated, Christ death and shed blood has once and for all satisfied the demands of God with regard to sin (cf. 9:12, 14).
  - V. 23-28 The heavenly sanctuary was purified with a better sacrifice
    - V.23 The heavenly sanctuary (8:5) required "better sacrifices" to put away sin. Phil 2:5-8. Cleansing of the heavens was necessary: 2:14; Job 4:18; 15:15; Isa 14:12-14; Ez 28: 14-15; Col 2:15; Eph 6:12
    - V. 24 The true sanctuary was typified by Moses tabernacle (8:2, 5)
      - In heaven for us: serving as our High Priest and Advocate (1 John 2:1-2)
    - V. 25-26 Comparison with the Day of Atonement
      - Christ sacrificed himself once for all. 7:27

- End of the world – consummation of the ages – the prophesied eschatological event. 1:2; 9:10. New Covenant has been inaugurated awaiting complete fulfillment of OT prophecies.
- Christ hath appeared (manifested John 1:18, 31; 1 Tim 3:16; 1 Pet 1:20)
- V. 27-28 Christ will once again appear
  - All die and then face judgment
  - Christ died for many so they would not have to face the Great White Throne judgment. He died for all mankind, not just the elect. 2:15; 1 Tim 2:3-6; John 1:29; 3:16; 1 John 2:2. Sin has been dealt with for a judicial aspect.
  - Salvation for those who look for Him: not justification salvation for it is a past event. Future (Eschatological) Salvation with regard to the inheritance 1:14; 2:3, 10; 5:9; 6:9. Salvation has various aspects: past (Eph 2:8-9), present (2 Pet 1:5-9; 1 Tim 4:11-16; 6:12-19), future (9:28).
    - Great Salvation for those who love His appearing. 2 Tim 4:6-8; 1 Pet 1:4-5; 2 Pet 1:3-12; Rev 3:21
- Eternally Secure Heb 10:1-18
  - V.1-4 Reminder of the insufficient, inefficient, and inferior OT system.
    - The Law was an earthly shadow (type) of the heavenly reality
    - Sacrifices were repeated annually...they produced an annual remembrance of sin and its barrier between God and man. They could not make the worshipers perfect. Perfect means fully developed, complete, or whole. Its context is with regard to the conscious awareness of sin (cf. 2, 8:12; 9:9).
  - V.5-10 Christ fulfilled God's Will with regard to sin and its consequences; also with regard to God's will for mankind and the earth/creation. Cf. Ps 40.
    - V. 5-6 Offerings alone were not enough... obedience and sacrifice **from a man** was necessary (cf. Ps 51:16-17; Isa 1:13-17; Mark 12:33).
    - V. 7 Christ came to do the will of God (cf. Matt 6:10). Gen 3:15 speaks of His ultimate work...redemption and restoration of what Adam lost and Satan retained. The scriptures spoke of Him as the central figure of history and eternity. Cf. Luke 24:25-27; John 5:39; 17:4; 19:28). By means of Christ's work "God's will shall be done on earth even as it is done by the holy angels in heaven, and so shall earth and heaven become at last on perfect kingdom of God, because ruled everywhere and wholly by the one will of God." (GH Lang)
    - V.8-9 explain Ps 40 and God's plan to fulfill the law's type in Christ. Take away means to abolish.
    - V. 10 God's will was that mankind be saved by the ONCE FOR ALL sacrifice of Jesus Christ! The Greek construction is emphatic; the nature of its force is nothing less than a total climatic fulfillment. (Cf. 6:4-6; 7:26-27; 9:11-12; 25-28; 10:10-14, 26). The once for all fulfillment is the key theological thrust of Hebrews. Eternal security rests on the work of one man – the man Jesus Christ. Hence, my work is of no moment with regard to the judicial aspect of sin and its consequences. A believer "has been" sanctified (past tense) "set apart" and nothing can change the past act or nullify it. God is appeased via the act of His Son. Further, God accounts us as having died with Christ (Rom 6:2-11; Gal 2:19-21). Hence, with regard to the judicial aspect of sin, no further sacrifice is needed. However, from the practical or experiential aspect spiritual sacrifices are necessary for fellowship (cf. 1 Cor 1:2; 5:7; Rom 12:1-2; Heb 13:15-17).

- Eternal Security is a precious doctrine. It allows the writer of Hebrews to explain how the backslidden readers can be saved from the lake of fire apart from their behavior. At the same time, these same believers have inheritance (reward) to lose unless they repent, confess, and change their ways. They are saved from the lake of fire, but are in danger of not being considered God's house (3:6); not being a partaker of Christ (3:14); not entering rest (4:1-11); or seeing God (12:14).
- V. 11-18 Christ's Death Perfects the Sanctified
  - V. 11-13 contrast the Aaronic Priesthood with Christ's Priesthood. Christ sat down (cf. 1:3; 8:1) signifying a finished work (cf. John 19:30).
  - V. 14 The one time offering of Christ has perfected the conscience of believers so that they might serve God continually knowing the need for additional sacrifices has ended. The thought shifts to the present experiential aspect of sanctification (are being sanctified) from the past judicial aspect in v. 10 (have been sanctified).
  - V. 15-18 The New Covenant allows God to forgive sin because of the work of Christ. God does not hold sins to our account because of this work. Thus, work is not necessary on man's part because there is no longer any debt owed... the note has been stamped "paid in full!" "This concludes and clinches the proof of the abrogation of the old covenant, for the machinery by which the law provides for the payment of debts, and enforces payment, has no further reason for existing when there are no debts left to be paid." (GH Lang)

#### IV. The Hebrews are admonished to obey the glory of New Testament worship (10:19-13:25).

- A. The Hebrews are warned to practice the priesthood of Christ (10:19-39)
  - The New and Living Way of Worship (Heb 10:19-25)
    - Therefore: Summation and conclusion of the theological argument of Heb 7-10:18. The writer now moves to practical spiritual application. What a lofty standing! (Rom 5:1-2)
      - Conscience cleansed (10:2); Sanctified once for all (10:10); Christ died once for all (10:12); Believers perfected once for all (10:14); Sins forgotten (10:17); No more offerings for sin (10:18); Confident entrance by the blood (10:19) is now possible.
      - Entrance into the holy of holies is made possible **only** by the blood of Jesus – their Great High Priest. It is accessed **ONLY** by FAITH! Their performance of carnal ritual is not necessary.
      - The New and Living Way is based on superior covenant (10:15-18) and superior priesthood (10:21).
      - This New and Living Way of Christian worship is in heaven as opposed to earth. Through the resurrected Christ (Rom 1:4; Rev 1:18; 5:6), believers have access to resurrection life within the holy of holies – again only by faith.
        - Entrance into the holy of holies is made through the sacrificial flesh of Christ. Bold and confident entrance for the purpose of worship/service can be made (4:14-16; 7:27; 9:24; 10:21)
    - Three directives for the NT worshiper:
      - Draw near with a sincere heart full of faith – sin is no longer an issue (10:22). Sprinkling is faith appropriating Christ's sacrifice; washing is faith gaining holiness by a daily life of obedience. "It is deeply important to ponder that a holy walk is indispensable to fellowship with the holy God in His holy place. It lies at the basis of the solemn warnings of this epistle and all scripture." (GH Lang)
      - Hold fast the confession of hope – persevere in the NT faith (10:23). Heb 3:6, 14; 4:1; 6:11-12, 18-19 Compare Col 1:22-23; Titus 2:12-13; Heb 9:28. Our hope is

sharing in the glory of Christ in His coming kingdom – we hope for a lofty position alongside the great king priest. Our hope is to be rich in heaven (Matt 6:19-20) as our Lord desires for us. It is the hope of being counted worthy of sharing with Christ in His glories (outlined in Heb 1-2). Hope is attached to reward. Eph 4:4; Rom 15:12-13; Tit 2:11-13.

- Encourage one another in love and good works (Eph 2:10) – stay together as a body (10:24-25). Do this diligently and earnestly. John 13:34-35; 14:15, 21,23; 15:9-17. Exhort one another – come along side and inspire one another with truth (cf. 3:13).
- Motivation: the day is approaching – the eschatological reality of the kingdom is drawing near and the judgment seat of Christ is a sober reality (1 John 2:28). Hence the reason for the fourth warning in 10:26-31.
- Thus, the exhortation urges to increase in faith, hope, and love (1 Cor 13:13)
  - Faith: The inward conviction that something is true.
  - Hope: desire accompanied by expectation of or belief in fulfillment
  - Love: A profound tender affection for a person, expressed via action.
- The fourth warning (10:26-31) for believers
  - V.26 “if we sin;” the writer includes himself.
    - Willful sin: all sin is willful, but this aspect of willful intimates rebellion and unbelief. It is apostasy, a falling away from a previously held position. It is not a onetime sin, it is a continually persistent sin; the construction is thus, “if we go on sinning.” It is a habitual lifestyle of sin. The sin in context is described in v. 29 – it is the rejection of Christ and the good news of his onetime sacrifice and all its eschatological ramifications – His current High Priestly ministry and His coming glorious kingdom.
    - “Knowledge of the truth”: *epignosis* – full experiential knowledge. Those described have a full knowledge of the truth. (cf. 6:4-6)
    - “No more sacrifice” the great theme of Heb 7-10 (cf. 10:18). No other way to obtain cleansing from sin other than Christ’s sacrifice. Christ’s sacrifice is final. Although true in relation to justification, the context is not for justification, rather sanctification – it is a cleansing from sin which a believer commits.
  - V. 27 Judgment for willful “high handed” sin in the life of the NT believer. God judges His people for sin. Num 14:1-10, 22-23, 27. Those we sin this way create and adversarial relationship between themselves and their Lord. Peter (Matt 16:21-23) James 4:4. Believers can commit any kind of sin an unbeliever can commit. David committed adultery and murder; Thomas doubted the resurrection. 1 Cor 10:11-12.
  - The OT made no provision, except for the Day of Atonement (Lev 16), for presumptuous sin (Ex 15:22-31).
  - For the believer, eternal judgment/punishment – eternity in the lake of fire – has been paid for. However, the NT believer cannot sin with impunity. Forgiveness does not mean escape of consequences. Divine punishment will result from presumptuous sin. Punishment in time and in loss of reward is in view. Remember, God is merciful and just at the same time; He is holy and loving as the perfect Sovereign. God will judge His people. Cf. Ex 34:6-7; Num 14:18, 20-22; 1 Sam 3:14. This is why the saved of 10:19 are told to draw near, hold fast, and encourage one another.
  - V. 28 Moses law was given to the already redeemed people. The gentile nations were not subject to this law which governed the life of God’s chosen people. Deut 17:2-7 gives an example of this judgment of death for the sin of idolatry. It was death for an Israelite who fell away and worshiped other gods.

- V. 29 Gives detail of the willful sin. It is a rejection of the truths of Christ, especially His once-for-all sacrifice, His present High Priestly role, and His coming Kingdom. Christians who have done this have disrespected Christ, regarded His blood as similar to that of any other man or animal, and insulted the ministry of the Spirit of God.
  - Worthy of punishment worse than death: how can this be for a Christian? Because it is not eternal punishment in the lake of fire. It is punishment for willful sin which will result in possible loss of physical life, (cf. 1 Cor 5:5; 11:30-32; 1 John 5:16; James 5:19-20), anguish and shame at the judgment seat of Christ (1 John 2:28), and loss of inheritance (Matt 24: 42-51; 25:14-30; Col 3:23-25). OT examples were Achan and his family along with Aaron’s sons who offered strange fire. NT examples include Ananias and Saphira.
  - Because of the possibility for these Hebrew Christians to continue falling away from the truths they know, the writer warns of God’s wrath. He will judge more severely than the exodus generation. The word of God (cf. 4:12-13) is more able to judge them than two or three witnesses. Remember, the writer also includes himself in this warning. He realizes he is not infallible and is perfectly able to fall in the same manner (1 Cor 10:11-12).
- V. 30 God will judge His people with justice, not mercy (cf. Deut 32:35-36; 1 Pet 4:17).
  - Recompense: just payment due. 2:2, 10:35; 11:36
- V. 31 “The Fear of the Lord is the beginning of wisdom” Prov 1:7 (cf. Prov 9:10; 14:26-27; 19:23; 22:4). It is reverence for His might and power, but goes beyond that. It is a fear of the one who has the power and authority to recompense men for their actions (cf. Matt 10:28).
  - Serve God with fear (cf. 12:28-29; 1 Pet 1:13-17); He will judge you one day for your works (Luke 19:11-27; Rom 14:10-12; 1 Cor 3: 11-17; 2 Cor 5:1-11; Col 3:23-25).
  - Fearing God is critical with regard to our Christian life. (Ecl 12:13-14) While love for God is also critical, it is not all God demands or deserves.

**WARNING**

**6:4-8**

**10:26-31**

<b>Description of the Apostasy</b>	Fallen away (6:6); re-crucifying the Son of God (6:6); exposing Him to open shame (6:6)	Deliberately persist in sin (10:26); trample upon the Son of God (10:29); treat the blood of the covenant as common (10:29); insult the Spirit of grace (10:29)
<b>Prior Salvation Experience</b>	Once for all enlightened (6:4); have experienced the heavenly gift (6:4); have become partakers of the Holy Spirit (6:4); have experienced the good Word of God and the coming age (6:4)	Have received a full knowledge of the truth (10:26); sanctified by means of the blood of the covenant (10:29)
<b>Impossibility of Recovery</b>	It is impossible ... to renew them to repentance (6:4,6)	No longer any sacrifice for sin (10:26)
<b>The Judgment</b>	Loss (6:6); close to being cursed (6:8); burning (6:8)	Terrifying expectation of judgment (10:27); raging fire (10:27); severe punishment (10:29); dread (10:31)

- Press on to the goal: salvation (deliverance or preservation) of the soul (10:32-39)
  - V. 32-33 The writer urges the readers to remember the past – specifically after their conversion – when they served the Lord with patience and endurance.
  - V. 34 Suffering and loss of earthly wealth results in heavenly wealth cf. Matt 6:19-21.
  - V. 35 Hold on to your belief in Christ and His promises, it results in great reward.



- V. 36 Patience speaks of endurance through trials. 6:11-12, 15; James 1:1-12. The promise is the reward of the inheritance for faithful service (Col 3:24).
- V. 37 Jesus will not tarry (cf. 9:28) and He will reward all according to their works (Matt 16:27)
- V. 38 The saved man (who is saved by faith) should also live by faith (sanctification). God is pleased with a life of continually growing faith (1 Cor 10:1-12)
- V. 39 The result of a life that endures to the end is a saved soul.
  - Tripartite nature of man: Body, Soul, Spirit. 4:12; 1 Thess 5:23
    - Jesus, *Elohim* (a plural noun describing the Trinity) manifested in the flesh: Body (Matt 27:57-61), Soul (Acts 2:27), Spirit (Luke 23:46; cf. Acts 7:59; Eccl 12:7)
    - Spirit: The God conscience part of man (John 4:24). Man died spiritually when he sinned (Rom 5:12; Eph 2:1,12; John 3:6). His body and soul continued to live.
    - Soul: the man-conscience part of man. *Psuche* means life (Lev 17:11). The soul is the seat of the emotions, feelings, and man-consciousness. From the soul, man's likes, dislikes, desires, sensations, and experiences emanate. This is the natural man (1 Cor 2:14) or the old man (Eph 4:22). Jesus referred to His soul/life and said he would lay it down and then take it back (John 10:17).
    - Body: The material world-conscience part of man. To be changed at resurrection (Rom 7:24; 8:23)
  - 3 facets of salvation: past (Eph 2:8-9; spirit) present (1 Cor 1:18; soul) future (Rom 8:23; body)
  - Soul salvation is a **gradual continuing process** sometimes called progressive sanctification. The struggle between our saved spirit (new man) and our unsaved soul (old man or natural man) is what we face each and every day (1 Pet 2:11). The anchor of the soul (Heb 6:19) is the hope of soul salvation which encourages believers to hold fast and endure so that they might inherit the promises (Heb 6:12, 15).
    - Spiritual: *pneuma* refers to man's spirit; it pertains to the higher divine life. This part of man is controlled by God and it is how we gain victory over the world, flesh, and Devil. 1 Cor 3:1; Gal 6:1
    - Carnal: *sarkikos* refers to the flesh or the old man/natural man.
  - Soul Salvation is the Great Salvation (2:3) which Jesus taught to His disciples. Matt 10:37-39; 16:24-27; Mark 8:34-38; Luke 9:23-26; John 12:24-25. This salvation is not a gift – it is not given freely – it is a salvation which involves faith and works. The one who has a saved spirit (a free gift) is to endure the fight of faith so that he will experience a saved soul. Based on Jesus teaching, in order to gain a saved soul, one must deny self or deny his soul in this world in order to gain it in the world to come.
    - Luke 21:19 gives an example of endurance in order to have a saved soul. Persistence and prayer are needed 21:34-36. (cf. 1 Thess 5:6, 17)
  - Soul Salvation will be realized at the judgment seat of Christ. It is always referred to in a future sense. 10:39; James 1:21; 1 Pet 1:9
  - Perdition refers to destruction. It need not always refer to everlasting destruction. In this context, it refers to destruction at the judgment seat of Christ (cf. 1 Cor 3:15-17). The spirit will be saved (eternal security) but the soul/life will not. The

enjoyment of reward will not exist for the individual who experiences destruction (perdition) at the judgment seat of Christ.

B. The faith of Old Testament heroes are examples to follow (11:1-40).

- The great faith chapter should be understood in light of 10:32-39. It is a chapter describing how OT saints acted upon their belief – they were faithful.
- Faith: a confident belief in the truth, value, or trustworthiness of a person, idea, or thing. Synonyms: reliance, trust, conviction. Those who have faith, are convinced, confident, and sure of the object of faith.
- V. 1 “substance” is assurance and “evidence” is confidence. Faith enables hope. Faith validates hope. Hope is a positive anticipation of something in the future.
  - The hope of a Christian is focused upon an inheritance which is involved with a future salvation (cf. 1:14; 3:6; 6:11-12, 17-18; 1 Pet 1:3-9; 2 Pet 1:3-11) – the salvation of the soul. This salvation is realized at the Judgment seat of Christ when a believer’s works survive the fires of the judgment seat (cf. 1 Cor 3:12-15). Those who receive reward receive an inheritance (Col 3:23-24) and experience the end of their faith – the salvation of their soul [life] (cf. 1 Pet 1:9; Heb 6:11-12). These believers will be granted positions alongside Christ as administrators in His kingdom. This glorious position alongside Christ is the focus of our hope. It is the treasure of heaven (Matt 6:20-21), the hope of our calling (Col 1:5; Eph 1:18), our sought after reward for faithfulness and perseverance (2 Tim 4:6-8).
- V. 2 Faith has governed the lives of believers since Adam. Faith enables one to be faithful. Hence, pleasing God by faith (cf. 11:6).
- V. 3 Faith allows us to understand creation. Faith is not blind – there is evidence (Rom 1:20)
- Knowledge is essential. What is it we know and can hence have faith? (cf. Rom 10:17)
  - Everlasting Life: The object is the Lord Jesus and the knowledge of His ability to give everlasting life freely (cf. John 3:16; 5:24; 6:40, 47; 11:25-27; Rom 5:1, 15-18).
  - Reward: The object is still the Lord Jesus and the knowledge of His will to award believers with reward for faithful service. However, this award or prize is **merited**, unlike the gift of everlasting life which is unmerited. (cf. Rev 3: 21; 22:12; Eph 6:8)
- “The Faith” is a different concept than “faith.” “The faith” describes the doctrinal teachings of scripture. It is the whole counsel of God which Paul preached (Acts 20:27). Notice 2 Cor 13:5, it is an admonition to examine our fellowship with the Lord, not our relationship. Compare with Paul’s use of imperatives: “stand fast in the faith” (1 Cor. 16:3); “be sound in the faith”, (Titus 1:13); and “established in the faith” (Col. 2:7). These are not instructions for unbelievers.
- Example of those who walked by faith
  - V. 4 Abel: believed and subsequently obeyed God; his faith and obedience provide an example for us today; persecution is sometimes the price for pleasing God (cf. Matt 5:12).
  - V. 5 Enoch: believed God and testified of Christ and His glorious reign (Jude 14-15); this subject along with a life focused upon it are most pleasing to God. (cf. Matt 6:10; 1 Thes 4:1-8; 2 Tim 4:6-8).
  - V. 6 Pleasing God occurs through faith. Those who do not believe in God’s reward for their labor are not pleasing to Him. Believing what God has said and acting upon it is pleasing to God. God desires to reward the believer who diligently seeks Him. We must accept this teaching as fact.

- Diligently seeking Him means to draw near (4:16; 7:25: 10:1, 22), compare with 12:1-2. This is wisdom; gaining wisdom should be a focus of a Christian's life (cf. Prov 4:7; Eph 1:18-23; Col 1:9-12)
- God is a rewarder of man's works: a major teaching of scripture (6:10-12; Deut 28:1-14)
- V. 7 Noah: believed God concerning coming judgment; he then acted accordingly.
  - Fear of judgment motivated Noah and should motivate us (cf. 12:28; 2 Cor 5:6-11)
  - Noah's personal righteousness earned him the privilege to be an heir (Gen 7:1; 6:9)
  - This righteousness was practical not imputed righteousness. Hence, it was not the imputed righteousness of Christ, rather it was the outworking of that imputed righteousness in the life of Noah. Noah knew God, believed God, and was moved with fear to obey God. (cf. Luke 1:5-6; 2:25; 2 Pet 2:5)
- V. 8-19 Abraham and Sarah believed God's promises.
  - Abraham's journey of faith (without law) and obedience
    - Gen 12:1-3 God speaks (election) in grace and Abram believes and goes. 12:10 then lapses in faith; is still involved with family (Lot) 13:1-13. Promised renewed after parting from Lot 13:14-17; Abraham has doubts about reward, safety, childlessness, and lack of land 15:1-2, 8 (deeper assurance is given). Obedience invited 17:1 and then tested 22:1
    - Gen 17: Change in the story; grace requires obedience to commands. God desires all-around integrity, singleness of heart, and sincerity. The promises must be inherited and this required an obedient faith which would transform character; hence the name change.
      - 17:9 Abraham is asked to keep the covenant.
      - Ch 18 shows Abraham as a godly man leading his family in righteousness with a lapse in Ch 20.
  - Mature faith, full assurance that God will provide (according to His Word) no matter the circumstance. Gen 22:15-18
    - Abraham waited nearly 50 years between the first call and last promise.
    - He was a tent dweller, a nomad
      - A sojourner, looking for the reward of a heavenly city. This detail is only given in Hebrews. Abraham's promised reward was earthly and heavenly (cf. Gen 15:5). By faith, Abraham was a partaker of a heavenly calling; substance (riches) in the heavenlies motivated him to walk by faith.
      - Abraham knew he would not experience the heavenly reward until after death and via resurrection. (cf. Gen 3:6; Luke 20:38)
      - Abraham hoped for the heavenly city and reckoned it as a place of great importance. He saw the splendor of the New Jerusalem (Heb 12:22; Rev 21:10-27). He sought for the largest mansion possible.
    - He was not exempt from trials
    - Yet, God dealt with him bountifully as he is the prototype for the NT believer in that he walked by faith and will be abundantly rewarded for that walk.
    - God's Oath: The point at which God will not change His mind. 4 OT occurrences: Gen 22:16; Num 14:20-23; Ps 89:19-37; Ps 110:1-4
  - 2 Justifications in the life of Abraham
    - By faith alone in which everlasting life was given: Gen 12:1-3; 15:6: Rom 4:1-5; Eph 2:8-9

- By faith and works; the result being blessing and multiplication (reward). Gen 22:15-18; James 2: 21-24
  - Having a promise and obtaining the promise are different. There are various levels of promise in the story; Casual and Legal
- V.20-22 The faith of Issac, Jacob, and Joseph
  - Issac's blessing was with regard to the promises of God made to Abraham. The election of Jacob was with regard to the promised seed and rulership in the land, not eternal life. Rom 9:8-13. Further, both Jacob and Esau received blessing from their father Issac (cf. Gen 27:24-40).
  - Jacob's blessing was with a view to the promises of God to Abraham and Issac concerning the seed, the land, and the inheritance (rulership) in the land. Gen 48-49.
    - Inheritance among sons is in view in these chapters. The practice of inheritance was that the firstborn received prominence among the other brethren; they generally received: (1) Kingship of the family; (2) Priesthood of the family (3) A double portion of inheritance. This privilege could be lost, as was the case with Jacob's firstborn son Ruben who lost the privileges, but was still Jacob's son.
  - Joseph's faith was also based on these promises; he believed what was promised to Abraham, Issac, and Jacob concerning the land, inheritance, and rulership. He BELIEVED what God said (cf. Gen 15:13-14; 50:24-25)! He did not want to be associated with Egypt (a type of the world) or its glory. He also reckoned himself a stranger and a pilgrim. This should also be our mindset. (cf. 1 Pet 1:13-17; 2:1-20)
- V. 23-29 The Faith of Moses
  - V. 23 Moses' parents believed the promises of God to Israel. They defied Pharaoh and obeyed God. "We ought to obey God, rather than men." Acts 5:29
  - V. 24-26 Moses' Choices (BY FAITH).
    - He chose temporal suffering instead of temporal exaltation
    - He chose temporal reproach instead of temporal praise
    - He chose temporal peril instead of temporal safety
    - He chose eternal glory rather than eternal abasement
    - He chose eternal regality rather than eternal commonality
    - He chose eternal wealth rather than eternal poverty
    - By Faith, Moses regarded the payment of reward (heavenly riches) more valuable than the riches of Egypt. Moses was wise and saw afar (2 Pet 1:8-11) and by faith claimed the promises which God revealed to Him. These promises extended to the Messianic Era and reigning with Christ.
      - Recompense (payment) of Reward: 10:35; 11:6, 26 – strongly emphasized in this book and in God's entire book. Cf. Col 3:23-25; Matt 6:19-21, 33; 1 Tim 6:19.
    - We should imitate Moses and seek the heavenly reward instead of the earthly pillage. We must see the **immense value** of the heavenly and the utter insignificance of the earthly. Col 3:1, 24; Phil 3:10-14.
  - V. 27 Moses renunciation: He left Egypt by Faith, not fearing the most powerful earthly ruler.
  - V.28 Moses and the Passover: He understood and believed in the power of the death angel (The destroyer: Ex 12:23; 2 Sam 24:15-16; 2 Kings 19:35; Ezek 9:1-7; Rev 6:8; 9:1-11)

- V. 29 Moses believed God to deliver the people from destruction. In the face of destruction, he believed the promise and power of God.
- V. 30 Joshua & Israel believed the Lord for deliverance – unlike the unbelieving Exodus generation.
- V. 31 Rahab believed in God and in His power. Cf. Josh 2:8-14
- V.32-40 Many hero's in the faith hall of fame
  - Faith (biblical faith) is a **confident belief** in the truth, value, or trustworthiness of a person, idea, or thing. Synonyms: reliance, trust, conviction. Those who have faith are convinced, confident, and sure. They are persuaded of the truth. Cf. Acts 17:4-12; John 11:25-27
  - Are there different **degrees of faith**? Can one be 25%, 50%, 75%, 99% sure, convinced, confident? Can one be partially persuaded? No, one either believes or not.
    - Mark 9:20-24: **Help my unbelief.** My faith is fragile...I need more evidence to remain confident.
    - Luke 17:1-5: **Increased Faith.** This is revolutionary; teach us more to help us believe.
    - Matt 6:30: **Little Faith.** Believe things you don't already believe...expand upon what you already believe.
    - Matt 8:5-10: **Great faith.** Advanced faith about God...something difficult to believe. Abraham would be another example when he was about to sacrifice Isaac.
      - Faith requires knowledge: study the scriptures so you can believe more!
  - Adding to our faith: 2 Pet 1:3-11. This is acting upon what we believe. It involves growing in “the faith;” not having a greater degree of faith.
    - Add is an imperative; it carries the idea of furnishing, supplying or supporting. It is the work of sanctification; walking properly and growing in Christ (cf. Phil 4:8; 1 Pet 2:9). It requires our work and God's (Phil 2:12-13).
    - Walking in the Spirit: This is the directive. Cf. Gal 5:16, another imperative. Love is the fruit of the Spirit.
  - The “better resurrection”: a reward – a distinction or special status among the saved. This status of resurrection correlates to the promise(s), the hope, and the recompense of reward mentioned in Hebrews (6:11, 12, 15, 19; 10:35-36; 11:6, 13, 26, 39) cf. Phil 3:10-14; Luke 20:34-36
    - Phil 3:10-14 Paul's motivation was to attain (or earn) the reward of a better resurrection.
      - Resurrection is *anastasis* in Greek and speaks of physical resurrection. Paul uses the word *egeiro* (raised) and *zao* (alive) in Rom 6:4, 11-13; 8:10-17 to speak of a spiritual resurrection that is in the past.
        - Resurrection OF THE DEAD: Job 14:14; 19:25,26; John 11:24.
        - Resurrection FROM AMONG THE DEAD: Mark 9:9; 1 Cor 15:20; 1 Thes 4:16
        - Resurrection OUT FROM AMONG THE DEAD: Phil 3:11
      - V. 11 *exanastasis*, a derivative of *anastasis*, means “out-resurrection.” It is used only one time in the NT. The out-resurrection is a physical selection of certain people who have already experienced a physical resurrection.



- Notice the context of Paul’s last words: 2 Tim 2:11-13; 4:5-8, 18. He knew he was a victor – he attained (earned) the privilege of the out-resurrection and had won the prize of the up-calling (Phil 3:14), being a crowned ruler with Christ in His kingdom (Rev 3:21; 22:5).
- V. 39-40 The “promise” is yet future – it is Messianic in scope – it is the “recompense of reward” (10:35-36) which will be awarded to the Old and New Testament saints at the same time – during the Messianic age (Eph 1:10; Rev 3:21; 20: 1-6). It is the rest that awaits the people of God (4:1-11). It is heavenly in nature (cf. 3:1; 11:10-16) and refers to the **regal** purpose for which man was created (Gen 1:26-28) and will one day fulfill (2:5-10) – governance over the earth and angels (1 Cor 6:3). It is the grace that will be revealed at the revelation of Jesus (cf. 1 Pet 1:13).
- **Great Faith Chapter Summary:** Faith followed by good works – faith and works emphasized (cf. James 2:14-26, **justification by faith and works**) with a view to reward – “the promise” (6:11-12; 10:35-36; 11:9, 11, 39). Hence, this is faith that is **perfected** via works – faith that results in obedience (obedience being better than sacrifice). This chapter speaks of believers who have received justification with regard to everlasting life (faith without works Rom 4:1-8, **justification by faith alone**). It moves on to progressive sanctification (the author of Hebrews calls this sanctification the “salvation of the soul [Greek: *psuche* – life]” Heb 10:39) which looks forward to occupying a position alongside the Messiah in His kingdom (1:14; Matt 16:24-17-5; 24:14-30; Luke 19:12-27). This faith – that results in obedient works – is pleasing to God (11:6) and results in a good testimony (11:39) which will be rewarded (11:6) via inheriting the promises (6:11-12) and entering into God’s rest (4:1-11). The goal of every Christian is to continue on and persevere so that they will finish victoriously and receive that which is promised (10:35-36) i.e. entering rest, the bringing of many sons to glory [exaltation, majesty, splendor] (2:10). Cf. Col 1:21-23; Jude 2

C. The example of Christ is a pattern to follow in the trials of adversity (12:1-17).

- V. 1-3 Run the Race of *the Faith* – finish the course – Run to Win!
  - V1. “Wherefore” (Therefore or For that very reason) the conclusion of the matter concerning the goal of the faith – faith made perfect (receiving the promises, the recompense of reward) is begun. Contextually, the goal of the faith has to do with Christians receiving the heavenly reward (inheritance) being offered to them (1:14; 2:10; 3:1; 11:10-16).
  - The witnesses are not watching us; we are observing them through the lens of scripture.
  - Running efficiently: get rid of the weights that slow us down and the ensnaring sin
    - Weights are not necessarily sinful things. Cf. Matt 13:3-23; Luke 8:14; Rev 3:14-21
      - Cares of this world (age)
      - Deceitfulness of riches
      - Pleasures of this life
    - Nothing should impede our progress in the race of the faith (Rom 14:23; 1 Tim 6:1-12; 2 Tim 2:1-13)
    - The “besetting” sin: a snare. “Sin” is articular in the Greek text which refers to a specific sin common to all Christians – a lack of faith.



- Why would a Christian not believe or have lost confidence in God? Some have allowed circumstances to cloud their minds. They are not focused on the promises or they have been persuaded the promises are not true. Some don't understand the goal of the race – to win the inheritance/reward/prize (cf. 1 Cor 9:24-27; Phil 3:1-14). Hence, they don't know why they are running or what they obtain if they finish victoriously! Knowledge and understanding is the key – God does not want us to be ignorant of His promises! (cf. Eph 1:16-23; 6:8; Col 1:9-12; 3:23-24)
- **God has enrolled us in the race so that we may win!** He has:
  - Made provision for training (cf. Eph 4:11-13; Heb 1:14; 4:14-16; James 1:2-4)
  - He set limits on the intensity during the race (cf. Job 1:12; 1 Cor 10:13)
  - He has told us how to run successfully (cf. Heb 12:1-2; Col 3:1-2; Matt 6:19-20, 33)
- Running effectively: with patience, **knowing** it is a long distance race not a sprint.
  - Patience, endurance, and perseverance have been a theme throughout Hebrews (4:11; 6:1, 12; 10:23, 36).
  - “Patience” is the Greek word *hupomone* which means “patient endurance.” It is directly related to enduring trials and testing (cf. Heb 11). The same word is used in James 1:3-4 and translated “patience.” While not listed as a fruit of the Spirit in Galatians, it is closely tied to longsuffering. (cf. 2 Pet 1:6, “to add to your faith.”)
  - Patient endurance with reference to trials and testing’s is a part of our calling! We must bear the cross prior to receiving the crown! It is trials that product patience and endurance that will enable us to have victory and win the race and crown (cf. James 1:12). We must see that our “problems” are divinely ordered for our good (cf. Rom 8:28). As we continue in the race, we are supposed to be moving from immaturity to maturity (cf. Rom 12:1-2; Eph 4:11-16). This is the burden of the warnings and encouragement from the writer of Hebrews (cf. Heb 5:11-14).
  - *Hupomeno*, the verb form of *hupomone*, is used by Paul in 2 Tim 2:12 to describe the qualifying factor for reigning with Christ – one must “suffer.” (cf. Rom 8:17b)
  - OT examples of trials include Joseph, Moses, and David.
  - Paul’s example of a successful race (Acts 20:24; 1 Cor 9:24-27; 2 Tim 2:5; 4:7-8).
- V2 Look at your example, advocate, and cheerleader – Jesus! Don’t look anywhere else! Don’t let anything distract you from the glorious majestic person!
  - Jesus, our majestic Lord,
    - **who as a man** has been *appointed heir of all things* (1:2) and as God’s “firstborn” Son will inherit infinite glory and honor.
    - *made the worlds* (1:2) being God’s agent in creation
    - *is the brightness of God’s glory* (1:3) who reflects the majesty of God
    - *the express image of His person* (1:3) God visible in the flesh
    - *upholds all things by the word of His power* (1:3) the sustainer of the universe
    - *seated at the right hand of the Majesty on high* (1:3) Ruling with the Father on His throne
    - *better than the angels* (1:4) to be exalted (as man 2:5-9) over the majesty of angels
    - *captain of our salvation* (2:10) actively involved in promoting the saints to exalted positions of glory and majesty
    - *the destroyer of the devil* (2:14) through death conquered the devil and the power of death

- *our merciful and faithful High Priest* (2:17) via His blood has restored us to fellowship with God
- *is worthy of more glory than Moses* (3:3) because He is a Son not servant
- *is a High Priest who can sympathize with us* (4:15) because he lived as we and experience the same trials and temptations
- *always lives to make intercession* (7:25) as our eternal representative
- *mediator of a better covenant* (8:6) in the heavenly tabernacle
- *our model for running the race* (12:1-3) who encourages us to keep running to win
- *the great shepherd of the sheep* (13:20) who cares for us and leads us on the path to maturity, glory, majesty, and abundant eternal life
- *Looking unto Jesus*: keep your eyes on this glorious majestic King Priest – Get to know Him – for He is altogether lovely! Phil 3:10-14
  - Knowing Christ (Phil 3:10): a greater knowledge of Christ – intimacy with Him – this requires time with the Majestic Christ! This is accomplished by spending **time** in the *written word* which reveals the *living word* (John 1:1-18; Col 3:1-4; Rom 12:2). Hence, “looking unto Jesus” – looking away from everything else and looking only at Him – a purposeful myopic view of our glorious Messiah.
    - i. *The power of His resurrection*: Christ thoroughly completed His work on earth (John 17:4) and was well pleasing to the Father (Matt 3:17); He rose from the dead as the victor over Satan (Acts 13:30-34); All power has been delivered to Him (Matt 28:18); He will one day take possession of Satan’s kingdom (Rev 12:7-10); He patiently awaits this day (Heb 1:13) and offers believers the opportunity to reign with Him (Rev 3:20-21). Hence, Paul desired to experience this power which Jesus desires to share. In anticipation of the resurrection, Paul encouraged believers to “reckon” themselves dead to sin and alive to God in Rom 6:11. His view was always out ahead where Christ would in resurrection power rule.
    - ii. *The fellowship of His sufferings*: “All that will live godly in Christ Jesus shall suffer persecution” (2Tim 3:12). We should suffer with the proper mindset – we should do as Jesus and focus on the glory out ahead (Heb 12:2). Suffering precedes glory (Phil 2:5-11; Luke 24:25-26) – our theology and its application should be firmly fixed upon this sequence (cf. James 1:1-12).
    - iii. *Being made conformable to His death*: We are to follow Jesus footsteps and His commands. He told us to lay down our lives daily (Luke 9:23; cf. Rom 12:1); this dying to self is for a revealed purpose, that we might be victorious as He was and be subsequently rewarded (Matt 16:24-17:5).
    - iv. *The Goal*: The out-resurrection of verse 11 is connected with the prize of the high calling in verse 14. It is for this reason – the highest commendation and attainment possible for mankind – that Paul laid aside everything (Phil 3:7-8) and *ran the race with patience*. Paul knew a crown would follow his cross. He wanted to share in the glory (cf. Rom 8:18) His majestic Lord so desperately wanted to award Him.
- *The Author and finisher of our (the) faith*:
  - Jesus is the “author” [originator/founder] and “finisher” [the one who sees it through to completion] of “the faith.” Cf. Rev 1:8 “Alpha and Omega”
  - “the faith” describes the doctrinal teachings of scripture. It is the whole counsel of God which Paul preached (Acts 20:27). In 1 Tim 6:12 we are told to

fight the fight of (the) faith”. It could be translated “strive [strain every muscle of your being] in the good contest of the faith.” We are told to do this so we might “lay hold on eternal life.” This is pointing us to the crown to which Paul refers in 2 Tim 4:6-8 which speaks of the quality of life we can experience in the age to come.

- *The joy set before Him:*
  - Jesus, the Messiah, was to suffer and then enter into His glory (Luke 24:25-26; Isa 52-53; Ps 22-24; 1 Pet 1:10-11). Suffering preceded glory for the Messiah – this formula does not change for the believer.
  - The glory is spoken of in this verse as His “joy” (cf. Matt 25:14-30; 2 Pet 1:16-18). The “joy” out ahead speaks of the glory Christ will enjoy in His coming kingdom (cf. Ps 2; 21:1-7; 110:1; Rev 19-20).
    - i. Jesus was focused upon the joy of the Kingdom – it is what kept him encouraged and able to endure the sufferings of the cross (cf. 1:9). This is why Jesus told us to “seek ye first the kingdom of God.” (Matt 6:33) He knew we also would face sufferings, but He also knew the glory that was ahead would make the sufferings bearable (cf. Rom 8:17-18; 1 Pet 5:10).
  - It is this kingdom and glory which is the focus of scripture, especially the book of Hebrews. Jesus wants to share His joy/glory with believers (cf. 1:9; 2:10) – this is the goal of our race – to share in the joy of our Lord seated beside him as a co-ruler in His kingdom (Rev 3:22).
- *Endured the Cross:*
  - Because of Calvary, redemption and restoration of the kingdom were possible (cf. Eph 2:1, 5; Col 2:13-14). Man is able to now be redeemed and placed in the position for which he was originally created – to rule over God’s creation. Redemption of man and restoration of the kingdom is why Jesus came (Luke 19:10).
- *Despising the shame:*
  - “For” in this verse is the Greek word *anti* which refers to setting one thing over against another. Christ’s “joy” was set over against His “shame.” While the shame was great, the joy was enormous being looked upon as of little consequence (cf. Rom 8:18).
  - Christians should take note of this correlation and realize, “Christ also suffered for us, leaving us an example, that ye should follow his steps” (1 Pet 2:21). 1 & 2 Peter were written in order to encourage Christians to endure sufferings with the prospect of great reward out ahead (cf. 1 Pet 1:4-9; 4:12-13; 2 Pet 1:3-11).
- *Seated at God’s Right Hand:*
  - Jesus ascended, via the Shekinah Glory (cf. Luke 24:50-51; Acts 1:9; 1 Tim 3:16), and is currently seated on the Father’s Throne (Ps 110:1); sharing (as a man) in His Father’s glory/majesty; sharing in the Father’s rule of the universe; serving as our Great High Priest (though not in a kingly fashion); awaiting the day He will get up and be seated upon His own throne (Rev 3:21) where He will rule the earth as God’s anointed King-Priest “after the order of Melchizedek.” (Ps 110:2-4)
- V3 Consider Jesus, in all His suffering and don’t be discouraged! Run to win – don’t quit – the prize is out ahead!
  - *Don’t grow weary and faint in your minds*

- The battle is spiritual and is waged in our minds. Our strength comes from focusing upon our majestic victorious Lord – the Pioneer of “the faith.” We must keep our eyes upon Him and the joy out ahead or the stress of the race will cause us to collapse. We need to renew our minds daily with truth (Rom 12:2).
- We can do all things through Christ (Phil 4:13).
- Our strength comes from waiting patiently for the hope set before us (Isa 40:28-31; Heb 10:35-36; 11:6).
- Discouragement comes when we lose sight of the promises of God, namely the reward of the inheritance (cf. Col 3:24). God will reward our works. 1 Cor 15:58; Gal 6:7-9; 2 Thes 3:13; James 5:7-11
- The Privilege of Divine Discipline v.4-11
  - V. 4 striving (fighting) against sin is difficult, but God desires for us to do so, for He wants to conform us to the image of Christ; God is bringing many sons unto glory (honor). 2:10
  - V.5-6 Divine Chastening Prov 3:11-12 **Don’t forget** its purpose; 2 Pet 1:9
    - Welcome discipline; it is for our good. Deut 8:2-3
    - Discipline is education, correction, and training; it is not punishment. God allows trials, temptations in our lives to help increase our dependency upon Him. These issues of life should drive us to our knees; they should cause us to search the scriptures; they should cause us to love our Heavenly Father know He has such good in store for us.
    - Devine discipline builds character (James 1:2-12)
    - God loves His children (Rev 3:19) and desires the best for them (Prov 13:24).
  - V. 7-8 Sonship and chastening – mature ones endure chastening.
    - A “son” is a mature child and in ancient times was able to function as an adult and was able to inherit. The word “partakers” is the Greek word *metochoi* (meaning sharer or companion 1:9; 3:1, 14; 6:4) and speaks of those Christians who preserve and enjoy the reward of the inheritance (1:14; Col 3:24) with Christ in His kingdom.
    - Those who are “bastards” most likely refers to Christians who are carnal and will not inherit the reward of inheritance. A bastard is and illegitimate child; in the roman world and illegitimate child had no inheritance rights. Those Christians who do not undergo divine discipline (they faint and drop out or quit running the race toward the prize/reward) are judged severely – they do not inherit the superlative reward being offered.
  - V 9-10 Earthly Parents compared to our Heavenly Father
    - Subjection and obedience to our earthly parents meant a long, prosperous, and fulfilling life – a great quality of life (Ex 20:12; Deut 5:33). Subjection and obedience to our Heavenly Father will result in great quality of life in the Heavenly realm (Matt 5:3-12; 6:19-20, 33; 7:11; 1 Tim 6:11-14)
    - God chastens us so that we may enjoy Him and the blessings afforded to those who are progressively changed to be like Christ. We profit (gain) by this chastening process (6:10-12; 10:35-36). Being a partaker of His holiness is a practical matter, not a positional one. Those in Christ are to seek the Lord and abide in Him (1 John 2:28). We are to be holy as He is holy (1 Pet 1:15-16)
  - V 11 Endue chastening now in order to reap the benefit afterward 2 Tim 3:16
    - Job’s example: 1:3; 42:12. Nebuchadnezzar Dan 4:36
    - Scourging is painful but also profitable. James 1:2-4

- Fruit of righteousness: this denotes completeness of character. Those who endure will be mature and fit for the Master's use. 5:13-14; Rom 14:17
- We must "exercise" ourselves under the mighty hand of God. We must submit ourselves to the discipline of God where we will experience exaltation. 1 Tim 4:7-10; James 4:10; 1 Pet 5:6
- Strengthen yourself in the faith v. 12-13
  - Exhortation to press on in the race (v.1) in light of Divine discipline. Again, comparison to the Exodus generation can be seen – they became weary in their circumstances. Isa 35:2-5 is quoted to show the benefit of remaining faithful to the Lord. Cf. Isa 40:31
  - Today, we should be encouraging our brothers and sisters in Christ to strengthen themselves in the Lord and continue running the race with patience (v.1). We should remind each other that great benefits lay ahead (10:35-36) – the difficult journey will be rewarded by our Father if we run well (6:10). We should continue to minister to one another and encourage one another in love and good works – with the day of the Lord in view (10:24-25).
  - In order to be strengthened, we must "eat" the proper spiritual food – we must feast upon the truth of God's promises not attending to false doctrine (cf. 13:9; 1 Tim 6:3-12).
- The proper path of peace and holiness v. 14-15
  - Pursue peace as your disposition (Matt 5:9, 43-48; Rom 12:18; 14:17, 19; 2 Tim 2:24; 1 Pet 3:11-12). It is a fruit of the Spirit. One will not naturally (in the carnal nature) follow this course. It is a challenge to walk peaceably – we must make it a worthy pursuit seeing it as all desirable and worth great effort. It will involve great personal sacrifice (Matt 16:24; Luke 9:23).
  - In v 14, holiness (sanctification) is practical in nature, not positional. Cf. Rom 6:19
  - We are called to be (become) holy in our Christian life. Cf. 2 Cor 7:1; 1 Thess 4:3-7; 1 Pet 1:13-16
  - The reward of peace and holiness – seeing the Lord (cf. Matt 5:8). A life of faithful obedience will be rewarded with an extraordinary future heavenly vision of the Lord! This vision is a reward of special and unique intimacy or closeness with the Lord that will be afforded to those who kept themselves clean (cf. Ps 24:3-6; 51:10).
    - Moses and the redeemed Exodus Generation – 2 visions
      - Distant: Ex 19:17-24; 20:18-21
      - Close up: 24:1-11; 33:20-23
    - Seeing the Lord: Every eye (believer and unbeliever) Rev 1:7, every believer will see Him at the rapture I John 3:2; not all believers will have intimate sight of Him I John 2:28. Cf. 1 Tim 6:16
  - V. 15 Diligence in the race is necessary in order to secure the prize of intimacy and privilege (2 Pet 1:5).
    - To *fail of the grace of God* means to fall short of attaining the quality of life God desires and makes possible for a believer to live. The end result of this failure is to forfeit the privileges of a firstborn son (v.16-17). Cf. Heb 4:1; Rom 3:23; Gal 5:4.
    - Bitterness: the result of a life lived in the flesh – walking contrary to the grace of God – being out of fellowship with the Lord. Abiding in Christ or drawing near (4:14-16; 10:22) is the secret of defeating bitterness (a lust of the flesh). Cf. Rom 5:5; John 15:9-10; Eph 4:31-32. We can have joy instead of bitterness if we abide in Christ. If we abide in Him we can experience joy and confidence when He appears – for we will have a "pure heart" and will be able to see Him and not be ashamed (1 John 2:28).



- *Many be defiled*: Bitterness and a life lived in the lust of the flesh is contagious. The writer wanted the readers to understand the ramifications of this sin. We are not “on our own;” our sin affects many (cf. Deut 29:18). Likewise, our righteousness is a positive influence and is able to “save” others from walking down the wrong path (cf. 1 Tim 4:11-16).
- V. 16-17 Firstborn son’s rights and risks. Unlike today, the firstborn son in a family enjoyed privileges not afforded to any other son. Being a firstborn son was a **right of birth** which included tremendous benefits – these benefits were neither won nor bought – they were held by right of birth.
  - **Rights**: OT –firstborn rights are regal in nature (Deut 21:17; 1 Sam 20:28-29).
    - Priority: Kingship of the family
    - Privilege: Priesthood of the family
    - Possession: A double-portion of the inheritance (land, money, possessions)
  - **Risks**: Although family status cannot change, the rights afforded a firstborn son can be lost due to behavior. A firstborn son can commit apostasy (fall away from fellowship with God), i.e. *fail of the grace of God*, and lose his inheritance rights.
    - Ruben: lost his rights as firstborn due to immoral behavior (Gen 49; 1 Chron 5:1-3)
    - Esau: lost his rights as firstborn by despising the heavenly nature of them in exchange for earthly desire (Gen 25:27-34; 27:26-40).
      - i. Esau: a worldly son who despised his spiritual birthright (firstborn status). He was focused on earthly pleasures and cared not for spiritual treasures. In this way, Esau was an apostate – he fell away from his spiritual promises in order to satisfy his flesh.
      - ii. Isaac: would not and could not change his mind (repent) regarding the superlative blessing given to Jacob. Esau could do nothing to change the course of past events – he could not change His father’s mind or actions.
      - iii. The readers are warned not to follow the steps of Esau. Following peace and holiness will lead to realization of the firstborn rights. Believers must diligently seek for and greatly esteem the inheritance rights that are theirs. Following a life of strife and sensuality will cause a Christian to lose the inheritance rights they possess (1 Cor 3:3; 6:9; Gal 5:21; Eph 5:5). These inheritance rights cannot be gained or restored once they are lost (at the Judgment seat of Christ). It must be stressed that loss of eternal life is **not** in view; rather, loss of eternal reward/inheritance is in view (Col 3:23-25). Paul feared being rejected (loss of the crown) when he wrote about the race and his need to discipline himself (1 Cor 9:24-27).
  - In Hebrews, the loss of firstborn blessing is a result of being cut off from God’s house (3:6) and of not being a partaker with Christ (3:14). Without the firstborn blessing it will be impossible to enter into His rest (4:1-11) or see the Lord (12:14). Those who are “about to inherit” (1:14) will come short of their inheritance.
  - God’s Firstborn Sons
    - Jesus – son by procreation; the firstborn of every creature (John 3:16; Heb 1:1-6; Col 1:15, 18)
    - Israel – God’s son by birth (Isa 43:1, 7), firstborn by adoption (Ex 4:22-23; Rom 9:4)
    - The Church – sons by birth (2 Cor 5:17), firstborn by adoption (Gal 4:5; Rom 8:23)



D. The glory of Mt. Zion far surpasses the austerity of Mt. Sinai (12:18-29).

- V. 18-24 Mt. Sinai (Old Covenant) **contrasted** with Mt. Zion (New Covenant). The reader is to focus his mind upon the glories associated with Mt. Zion. The glories and privileges of Zion are to be a great encouragement for the struggling believer. He is also to be thankful for the privilege of being associated with Zion instead of Sinai. Zion is far superior to Sinai. While the privileges are far superior so are the responsibilities.
  - V.18-21 Mt. Sinai was the place where the **redeemed** nation of Israel came to gain a greater and more intimate knowledge of Jehovah. Looking up some 7,000 feet they came to understand their God was “The God” and the others gods pale in comparison. Awesomeness, fear, and judgment were before them. This is the reason God instructed Moses to sanctify them (Ex 19) prior to their meeting. After the people beheld the awesomeness of God and heard Him speak, they were scared and did not want to hear any more – they asked Moses to intercede for them (Ex 20:18-21; Deut 5:22-27). Unfortunately, because of their rebellion and lack of belief (from the banks of the Red Sea), they were entering into a covenant of law. For prior to this they were led by grace from Egypt (Gal 3:19). Cp. Ex 15-19; Deut 4-5; 9
    - The Law of Moses – not God’s original intent. Gal 3:19; Ex 19:5-6. The entire nation was to be a “kingdom of priests.” However, because of rebellion and unbelief, the Lord enacted the Law of Moses.
    - The Law of Christ – God’s original intent – grace.
  - V. 22-24 Mt. Zion is the place where NT believers have come to fellowship with/worship/serve God. We came to Zion the moment we believed – spiritually we are standing at the foot of Zion. Its glories far surpass those of the OT Mt. Sinai. Its privileges are heavenly as opposed to the earthly ones on Sinai. We are to abide and listen to God, not to hide. Because of our great High Priest, we have already drawn near with full assurance of faith (Heb 10:19-22). Thus, the lesson is for us to fellowship with our Lord by faith as we sojourn through this wilderness. We are to keep our sights upon Zion which embodies all the heavenly rewards that can be ours. This exposition from the writer of Hebrews is an awesome encouragement for believers. We are the most privileged group of individuals to ever live!!!
    - **Mt. Zion** looks forward to the millennial glory of Christ and His companions (those who inherit the reward - Heb 1:9; 3:12). From Zion the Messiah will rule with a rod of iron in righteousness and peace (Isa 2:1-4; Mic 4:1-8; Ps 2; 48; 50; 65; 69; 132:10-15). Literally, during the millennium heaven will be on earth – resurrected saints and mortal men and women will dwell together on the earth (Isa 9:1-7; 11:1-10; Dan 12:1-3; Rev 20) along with the glorious King-Priest – the Messiah of God – the Lord Jesus! David’s palace stood on Mt Zion. From it preceded justice to rule the kingdom (Ps 122:5).
    - **The heavenly Jerusalem** will be a satellite city (designed built by God Heb 11:10) – a spiritual metropolis – from which the Lord Jesus and His companions (faithful ones) will rule over the earthly Jerusalem. From this heavenly city those who love the Lord being counted worthy – they have overcome (Rev 3:21) – will rule alongside the Messiah. It must be remembered that the millennium will give way to the eternal state where God the Father will move His throne to the new earth (Rev 21). This heavenly city will be the home of the bride and the nations will walk in the light of the city (Rev 21:24).
    - **An innumerable company of angels** are present and current rule over the heavenly regions of God’s creation. Many of these angels are currently ministering on the

behalf of God's people (Heb 1:14; 13:2). In the millennium and beyond, man will replace the angels in rank (Heb 2:5).

- **The general assembly and church of the firstborn** refers to those believers who are a part of the dispensation of Grace. They are a select group of believers whose beginnings were at Pentecost (Acts 2) and will be completed at the rapture (1 Thes 4:14-17). Our names are enrolled in heaven – the tense is past – and the enrollment is permanent. However, while our enrollment is permanent and we are eternally secure, we still have great responsibility to be faithful. Our rights (inheritance rights) as firstborn sons are still at risk (this is the purpose for the inclusion of Esau's story and loss earlier in chapter 12).
- **God the judge of all** is mentioned to remind us that God loves and dwells among His people. However, it also reminds us to approach our privilege with awe, respect, and fear. Our works as His children will come under His intense scrutiny.
- **The spirits of just men made perfect** refers to all those who have been redeemed as a result of Christ's magnificent sacrifice (Heb 10:10, 14, 11:40). This would include Adam and all the other OT believers.
- **Jesus** is the mediator of the New Covenant and His blood allows all men the chance to have mercy and pardon (John 3:16; Heb 9:26; 10:19). Unlike the blood of Abel, which cried out for justice and retribution, Jesus blood makes it possible for all men to experience the grace and mercy of God.
- **This awesome heavenly scene** is where we as NT believers have come (by faith, spiritually, not physically yet). By faith, we see the glory of the Son when he shall come in all His glory with the holy angels (Matt 16:27; 25:31; Zech 14:5; Col 3:4). This marvelous scene with its special supreme honors should encourage our hearts as we walk by faith. We know where we are headed and the glory and splendor that waits. We have much more revelation than the Exodus generation. We must realize our salvation is much greater than deliverance from hell. We have been saved from hell for a purpose – so that we may serve God as administrators over His creation (Heb 2). Truly, we have a “heavenly calling” (Heb 3:1). The book of Ephesians deals with the heavenly blessings and inheritance awaiting faithful Christians. We should be greatly encouraged by the blessings that can be ours. The prospect of accompanying the Messiah in His reign is beyond comprehension. Truly, it is a “great salvation” (Heb 2:3) that awaits us. In order to fully realize these blessings and enjoy abundant entrance (2 Pet 1:11) we must draw near (Heb 4:14-16; 10:22), press on (Heb 6:1), persevere (Heb 10:36), and keep our focus on our victorious forerunner the Lord Jesus Christ (Heb 12:1-3)! God is currently training us so that we might mature and enjoy the birth rights (firstborn rights) we have. He takes us through trials and tribulations so that we might inherit the blessing of reward and privilege alongside His other firstborn son's Israel and Jesus.

- **V. 25-29 The fifth and final warning for believers.** The voice of God should be heeded. He has spoken and we should listen and not fall away. A balance of encouragement and warning occur in Hebrews. This final warning is on the heels of the encouragement of the believers gaze into the glories of heaven (18-24). God is desirous for all believers to have a full abundant reward (2 John 8; 2 Pet 1:11), but God requires faithfulness and obedience in order for those born again to realize their reward (10:35-36). An earthquake and fire are used as parallel illustrations to teach the gravity of the judgment seat of Christ.
  - V. 25 Believers are to pay attention to the word of God. LISTEN – He has spoken from heaven (22-24) through His Son (1:2) and expects us to keep our eyes focused upon Jesus (12:1-3). To refuse to listen to the very inspired word of God is to turn away from God Himself. Turning away (apostasy) from God is not at all advisable and will result in judgment. Trials and temptations are to be expected as we traverse this pilgrim journey (11:13). We should seek the treasures of the heavenly country or else when we arrive we will find ourselves deficient of heavenly wealth (Matt 6:19-20; 1 Cor 3:15). The exodus generation is once again referenced as they failed to heed God’s instruction and suffered His judgment – they were not allowed to realize their inheritance and died without reward in the desert (Num 14:1-38). They even repented of their evil (Num 14:39-45) but it was too late – God’s line had been crossed and He would not change His mind (6:4-6). We must remember the longsuffering of God towards this generation. Even Moses and Aaron were not allowed to enter the Promised Land and realize their inheritance because of unbelief and disobedience. Joshua and Caleb on the other hand wholly followed the Lord and were rewarded with inheritance in the land.
  - V. 26 The shaking is the coming judgment of the earthly and heavenly realm. Watch out! This coming judgment is inescapable – and judgment must begin with God’s people (1 Pet 4:17). The judgment will yield eternal results, hence the imperative to listen. This coming judgment will begin at the rapture and continue throughout the millennial kingdom (The day of the Lord). Cf. Ps 99:1-2
  - V. 27 This coming eschatological earthquake will shake loose everything in the universe that is contrary to God’s will. From a governmental aspect all that will remain will be the kingdom of the Messiah which cannot be removed (Dan 2:44). The heavens will be cleansed as well as the earth at Christ’s second coming (Rev 12 & 19; Hag 2:6-9). All will be shaken to give way to a new epoch. Jesus gave a parallel illustration in the Sermon on the Mount concerning the materials that will survive a storm. Those who build upon the rock will enjoy a lasting structure (Matt 7:26-27). Notice that the structure (what the man built) is the focus, not the man. Hence, eternal security is intact, eternal rewards are not. Paul used fire in the same way to illustrate the righteous judgment of God with regard to our works (1 Cor 3:10-15). The writer of Hebrews also uses fire to exemplify this point in verse 29.
  - V. 28-29 Grace and fear balance our relationship with God. Our eternal destiny is assured; we have passed from death to life. However, our eternal inheritance (our reward of wealth in the kingdom) is at stake. It is for this reason we should worshipfully serve the Lord out of heartfelt gratitude. Our great High Priest has made it possible for us to enjoy all the glory and splendor of God and His kingdom.
    - If we worshipfully serve our Lord as instructed throughout Hebrews, great reward awaits us (Matt 5:12). We will realize the Great Salvation (2:3); we will enter the inheritance rest (3&4); we will inherit the promises (6:12); we will enjoy the inheritance rights of the first born (12:16-17); we will see the Lord (12:14) in a most intimate and rewarding way; we will fulfill the purpose for which we were created – we will serve God as an administrator in His kingdom ruling over angels

(2:5). Great will be our reward (Matt 5:12) as we enjoy abundance in the kingdom (2 Pet 1:11) ruling alongside the great King-Priest (Rev 3:21).

- If we fall away and fail to worshipfully serve the Lord we will not escape judgment (2:1-4; 4:1, 11; 6:6; 10:29-31). God will not allow us to sin with amnesty. He will judge us according to our works. Where much is given, much is required (Luke 12:48). Every believer will be judged based upon works (Rom 14:10-12; 1 Cor 3:10-17; 2 Cor 5:8-11). Our God is a consuming fire – His judgment will be righteous and just as He deals with His own (Matt 25:14-30). He will evaluate each individual at His coming and those who did not abide will be ashamed (1 John 2:28). They will not realize the hope of their calling and will be rewarded according to their works. A time of sorrow and grief will occur during the millennial kingdom for these believers. The judgment of God will fall and those whose building has been shaken to the ground and whose works have been burned will experience great remorse for their neglect of God's word. God in grace will wipe away those tears (Rev 21:4) at the end of the millennial kingdom. However, though the tears will be wiped away, the reward has been eternally lost. Hence, the reason for the 5 warnings of Hebrews (the number five is the number of grace). Our God of grace earnestly desires for His children to enjoy all His best.
- A parallel passage to v. 29 is found in Deut 4:21-24. Because of Moses unbelief and disobedience, he was not allowed to enter the Promised Land. Although he was a believer in God, he did not enjoy all God intended for him. This great man of God was judged for his actions as a child of God. God deals justly with all men, especially His own.

E. The Hebrews are given general ethical admonitions (13:1-19).

Directly after the stinging 5<sup>th</sup> and final warning, the writer instructs the readers as to how they should live in order to avoid the ramifications of facing the all consuming fire of the living God. When we think about living as a Christian, we should realize our entire life is one of worship. Thus, the writer is telling us how we are to worship/serve God as a NT believer (cf. 9:14; 12:28; 13:15). At the top of the list is love – this is the directive for our entire Christian journey. Walking in the spirit is the answer – abiding in Christ will result in confidence at the judgment seat of Christ (1 John 2:28).

Practical instruction follows through theological foundation. 12 chapters of intense theology prepare the reader for Christian ethics. Actions not founded upon truth are worthless. Religion without truth is humanistic, bare, and empty. The original readers needed to know this and so it is true with us today. Our worship/service to God will be dry and without life if it is not founded upon the truth of God's word. We must see how awesome our calling is – we must realize NT Christianity is the most awesome thing God has ever allowed sinful mankind to experience. The challenge is that we cannot see or touch this religion. We have come to Mt. Zion but we can only experience it right now by faith. But faith is the way we are able to please God and expect a reward from Him.

- **V.1-6 Concluding moral instruction.** Love and contentment are the basic instruction. The law that governs grace is love – it is the law of Christ (John 13:34; Gal 5:14; 6:2). Love is the superior path (1 Cor 12:31-13:13). Love is what *should* characterize the NT believer. Love for God and fellow man are the greatest commandments and encapsulate all of what pleases God (Matt 22:36-40).

- Love is the fruit of the Spirit (Gal 5:22). God is love and the believer who is walking with God (walking in the Spirit) will manifest love in his life. An abiding life is one that is characterized by love and results in confidence and boldness rather than shame and fear at the judgment seat of Christ (1 John 2:28; 4:17-5:3).
  - Showing hospitality is a natural result of love. Love shares and is not stingy or ashamed. (6:10; 10:33)
  - Bearing one another's burdens shows we love God and our fellow man. God desires us to help one another through the good times and the bad times. Persecution and incarceration were prevalent during this time and these believers were to share in the plight of fellow believers (10:34; 1 Cor 12:26).
  - Love is faithful in marriage. It honors what God has ordained. Love submits to authority and respects truth. God will judge all those who resist or pervert His ordinance of sex (1 Thes 4:1-8).
  - Love is content with its surroundings and circumstances. Love seeks the greater will of God (10:7; Ps 40:7-8). The ultimate act of love was exemplified by Jesus who became poor that we might become rich (2 Cor 8:9). We are to rely on God for our protection.
  - Contentment is founded in the truth – the *fact* that our promises are not of this world! We are to seek first the kingdom (Matt 6:33; Col 3:1-4) and God will supply all of our current *needs* as He sees fit (Phil 4:19). We are to lay up heavenly treasures not be covetous of earthly wealth and fame (Matt 6:19-20; 1 Tim 6:5-12)
  - Lack of contentment is a rejection of the truth revealed in Hebrews and the remainder of scripture – we are rich beyond imagination if we simply view it by faith. We are simply passing through; we are involved in a race that will yield a great prize! We must realize God has entered us in the race for our profit – He wants to award us a great prize – a reward for winning the race set before us (6:11; 10:35-36; 12:1-3).
  - Contentment is something we *learn* as we mature in the faith (Phil 4:11). “Teach us, O God, that, if we had Thy perfect wisdom and Thy perfect love, we should order for ourselves exactly what Thou orderest for us” (A.T. Pierson)
- V. 7-17 **Concluding religious instruction.** Verse 7 and verse 17 form an inclusio (bookends) emphasizing the great need for believers to heed the instruction of their God ordained leaders. The truth is critical and knowledge of the truth brings freedom (John 8:32).
- V. 7 indicates that pastors/teachers/leaders are worthy of admiration. It is important that all Christians (especially leaders 1 Tim 5:17; 1 Thes 5:12-13; 1 Cor 16:15-16) live a life worthy of emulation. Paul lived such a life of faith and invited others to follow him (1 Cor 11:1; Acts 20:18-20; Phil 3:7-14; 2 Tim 4:6-8) as he followed Christ. One must be careful to follow the proper leader – leaders must be following Christ. Leaders worthy of our attention live a consecrated life, teach the word of God regularly and **in-depth**, and don't use their ministry for personal gain. The writer tells the readers to consider the end result of following after this manner of life – certainly it results in great reward (10:35-36).
  - V. 8 The central truth is that Jesus Christ is eternal – He is God almighty in the flesh. He is the eternal creator and sustainer of all things (Col 1:15-19). Heb chapters 1-2 deal with the Deity and humanity of Christ. Christ claims of Divine being are manifold throughout the gospels (John's gospel alone features 7 “I Am” statements from the lips of Jesus himself declaring His Divinity).



- V. 9 Proper doctrine results in proper living. We must know the truth in order to experience the freedom we have in Christ. The admonition to mature (Heb 5-6) is reinforced in this verse. False doctrine, especially related to the Person and work of Christ, must be avoided. Without a proper understanding of the Godman, we are left in peril. Jesus is the Messiah, God of very God while at the same time 100% human – God manifest in the flesh. He is currently seated, as a man, by the Father interceding on our behalf until the time comes when the Father instructs Him to arise and assume His proper and earned role as King over the earth. The book of Hebrews deals with this subject (Christ’s Melchizedekian Priesthood) in detail and this doctrine is critical for the NT believer. Without a proper understanding of Christ – His Person and work – one is apt to be led astray into despair. The victory and Great Salvation that awaits the faithful Christian is beyond comprehension.
  - Grace is governed by the Law of Christ – Love. Gal 5:14; 6:2; John 13:34-35.
  - A heart established in grace is one that is fixed and content (Ps 57:7; 108:1). The NT way of being established is through grace and not externals (meats/foods/ceremonies). Cf. Rom 14; 1 Cor 6:12-13; 1 Tim 4:3. This content heart is at peace with God (Rom 5:1), recognizing the freedom to worship the Father in spirit and truth. Bondage to earthly/fleshly ordinances is no more. Jesus and Paul revealed the great liberty with which God intends for us to live (Matt 11:27-30; Gal 5:1). Further, being at peace **with** God allows one to experience the peace **of** God (Phil 4:6-7) on a daily basis.
  - Grace reveals the sufficiency that is in Christ. His work on the cross made it possible for man to be at peace with God relative to the sin of Adam. No longer does death reign, rather life reigns (Rom 5).
  - Grace allows one to have assurance of salvation from the lake of fire, apart from any works – past, present, or future. Those who look for works to verify their faith are mistaken and don’t understand they are living in fear and doubt. Faith is convinced and sure – it does not rely on future events to prove itself. Grace understands that human works (good or bad) do not provide “proof” of faith. Those who look to their **continued walk in the faith** as “absolute proof” of their past salvation are in error. This view is a rejection of the finished work of Christ as the only “work” which results in justification relative to salvation from the eternal lake of fire. This view is a mixture of law and Romanism which is condemned by Paul in Galatians.
  - Grace also understands that progressive sanctification is a work of God which requires faith and an individual’s cooperation. Sanctification relative to the Christian’s daily walk does include works. We are to live our lives in the Grace of God – not via the Law of Moses. This is a great theme in Hebrews. Our new system of worship is heavenly not earthly – spiritual not physical.
  - Grace further understands that eternal rewards are the result of a life lived in accordance to the will of God. Faith and obedience (perseverance) will result in great reward (10:35-36; 12:1-3). It is in this realm that works play such a critical role – works relative to grace, not the Mosaic Law. Understanding the distinctive nature of Grace is critical to a proper understanding of systematic theology.
- V. 10 The altar of the NT believer is the cross of Christ. Drawing off of the old covenant, the writer describes the privileges afforded the NT believer relative to the altar of sacrifice. Because of Christ’s one time superior sacrifice, the NT believer can enjoy forgiveness of sins and fellowship with God. The meal we enjoy occurs at the



Lord's Supper. This ordinance along with believer's baptism are the only two fleshly or outward observances for the NT believer. The ordinances of the Law of Moses are fulfilled in Christ and no longer necessary.

- V. 11 The day of atonement is in view (Lev 16) with regard to the sacrifice outside the camp (city). On this special day, the sacrifice was to be taken out of the tabernacle and city and none of the meat was to be eaten by anyone. Its blood was to be taken to the holy of holies once per year. This most holy day was typical of the sacrifice of the Son of God who was the ultimate Lamb of God.
- V.12 In keeping with the OT type of the Day of Atonement, Christ died outside of Jerusalem on the altar of the cross.
- V. 13 Instructs us to identify with Christ as NT believers and not to mingle the OT with the superior NT. We are to reject the fleshly nature of the OT as it has been fulfilled by Christ.
- V. 14 Illustrates the passing nature of the earthly city of Jerusalem and looks forward to the heavenly Jerusalem (11:16; 12:22). While the earthly Jerusalem is important and will continue to exist during the millennium, the heavenly Jerusalem is far superior. Its inhabitants and visitors will experience superlative privilege.
- V. 15-16 The NT way of worship illustrated. NT worship is heavenly and spiritual in nature. It is done only by faith. While under the Old Covenant, David understood God's desire for worship from the heart. God desires worshipers who worship in spirit and truth.
  - V. 15 The sacrifice of praise is one way we worship God. Understanding God's greatness and His superlative plan via the Lord Jesus Christ deserves continual praise (Ps 34:1; 71:6,8; 92:1-2; 145:1-2; Eph 5:20; Col 3:17; 1 Thess 5:18; Rev 4:8). God has blessed man beyond comprehension. God's gift of everlasting life is awesome. Further, His offer of reward and exaltation as a result of our obedience/perseverance is beyond our imagination.
  - V. 16 Good works motivated by love are also the way we worship God. We are called (it is our primary job as a Christian) to perform good works (Eph 2:10; Matt 5:16). The only way to fulfill our calling is to operate in the Spirit. Walking in the Spirit allows us to love all men, especially the brethren. Rom 12:1-2 illustrate how we are to view our lives. We are to be the sacrifice that is willing to do God's will. God has also given us with spiritual gifts that allow us to specifically and specially please Him by serving the body of Christ. Edification of the body of Christ is the primary reason for spiritual gifts.
- V. 17 marks the end of the inclusio started in v. 7. The readers are to submit and obey those who are responsible for their maturity in the faith. The goal of every pastor/teacher is to present his students as mature "sons" at evaluation day. Cf. Eph 4:11-16; Phil 1:6-10; Col 1:28-29; 1 Thess 2:19-20. The ramifications of a poor showing at the judgment seat of Christ are the thrust of the 5 warnings. The stakes are high and the readers must take heed.

F. The benediction exhorts the Hebrews to bear the warnings of the book (13:20-25).