

SIMPLE STUDIES IN THE SCRIPTURES

THE EPISTLE TO THE HEBREWS

STUDENT'S STUDY GUIDE

DR. STANFORD E. MURRELL



Hebrews 12:1

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us; 2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God”.

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Human Author
Unknown
Possibly the Apostle Paul

Divine Author
God the Holy Spirit

Written
c. AD 61-68

Key Thought
The Supremacy of Christ

HEBREWS 1

The objective of the author is to establish the superiority of Christ and the Christian message while preventing a defection to Judaism. In order to establish authority, Christ is revealed as the eternal Son of God, through whom He has spoken, following the testimony of the prophets. There is an essential unity between the *Old Testament* and the *New Testament* which must never be minimized or terminated.

1 God, who at sundry [different] times and in divers [various] manners [ways] spake in time past unto the fathers [ancestors] by the prophets,

2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir [possessor with dominion and authority] of all things, by whom also he made the worlds [ages and what they contain, the physical universe];

1:2 these last days. The coming of Christ brings to a formal close the former periods, and inaugurates the eschatological hope associated with the Messiah.

1:2 he made. The concept of Christ being the Creator is established in Scripture. See Heb. 1:10; John 1:3, 10; 1 Cor. 8:6; Eph. 3:9; Col. 1:15-19).

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 [expiated] our sins, sat down on the right hand of the Majesty on high;

1:3 his glory. The glory of God is the manifestation of His essence. God has revealed His nature, character and power, by His actions. God is present in the universe and He is not silent. Christ is the perfect radiant of God, and imitates His splendor by sustaining the universe by the word of His power, by accomplishing the act of redemption, and by ascending to heaven for His eternal session.

1:3 by the word of His power. What are often called the Laws of Nature are simply a manifestation of Divine faithfulness. Because of His sovereignty, the Lord can maintain, suspend or alter these laws any time, and in any manner He deems proper. *Psalms 33:9 For he spake, and it was done; he commanded, and it stood fast.*

1:3 purged. The concept is to remove sin, not merely purify the soul in the moral sense of the term. *Exodus 29:36 And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.* After a sacrifice was made it was removed from the altar, because the justice of God had been expiated or satisfied.

1:3 God has not merely spoken in continuation of the message of the prophets, He has spoken in a superior way in the person and work of Christ.

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

1:4 better than the angels. The superiority of Christ to the angels is implied in the divinity of His Sonship, and then openly revealed in four ways:

- His more excellent name. Though angels are spoken of as “*sons of God*” (Job 1:6), the title is used in an entirely different way, for Christ is the Son of God (Matt. 16:16; John 6:69), something that was never said of any angel.
- His eternal relationship to the Father (1:5).
- His receiving worship by the angels (1:6).
- His exalted place over ministering spirits who merely serve (1:7, 13-14).

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?

1:5 this day. The reference is to the Incarnation, the birth of Christ. Paul declares in Acts 13: 32 that God fulfilled His promise to the fathers by raising up Jesus. As it is written in the second Psalm, “*I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee*” (Psalms 2:7).

1:5 I will be to him. Once more prophecy is fulfilled, as an appeal is made to the *Old Testament Scriptures*. *2 Samuel 7:14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:*

6 And again, when he bringeth in the first begotten [firstborn] into the world, he saith, And let all the angels of God worship him.

1:6 worship him. On the night of His birth the angels did worship Christ. *Luke 2:13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 14 Glory to God in the highest, and on earth peace, good will toward men.*

“Angels we have heard on high
Sweetly singing o’er the plains,
And the mountains in reply
Echoing their joyous strains.

Gloria, in excelsis Deo!
Gloria, in excelsis Deo!”

1:6 all the angels. At the First Advent there was “*a multitude of the heavenly host praising God*” (*Luke 2:13*). At the Second Advent “*all the angels*” will be gathered to glorify Christ. *Matthew 16:27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.*

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

1:7 maketh. God never “*made*” His Son anything, The Father always acknowledges Him as what He is. In contrast angels, who are spirits, act as the Lord’s ministers just as flames of fire or lightning is used. Though angels are mighty beings, in comparison to men they are essentially and positionally, less than the Son.

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

1:8 thy throne, O God. With these words the Father declares the Godhood of the Son. Everlasting stability, and that without change, is ascribed to the Lord’s throne.

“Glory be to the Father,
And to the Son,
And to the Holy Ghost.

As it was in the beginning,
Is now and ever shall be,
World without end.
Amen. Amen.”

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

1:9 hast loved righteousness. The principles of the righteous rule of Christ is rooted in His character. Jesus loves righteousness and hates lawlessness. During the days of His flesh, Christ loved righteousness. Therefore, God the Father has anointed Christ, spiritually speaking, with perfumed oil, or the "*oil of gladness.*"

1:9 thy fellows. The reference may be to all those who have occupied the throne of David. However, the anointing of Christ is superior to theirs in character, circumstances, and consecration for He is without sin being the Savior, as well as the Sovereign.

"Crown Him! Crown Him!
Crown the Savior King of kings;
In your hearts enthrone Him,
Lord and Master own Him;

Crown Him! Crown Him!
While heaven exultant rings;
Crown the blessed Savior King of kings."

Leila N. Norris, 1914

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

1:10 laid the foundation. The superiority of Christ to the angels, is reflected in the fact that He brought the original creation into existence. The advocates of the evolution theory are wrong when they teach time, plus space, plus chance equals everything. Matter is not eternal, Christ is. Christ did not merely rearrange existing material, but "*laid the foundation of the earth.*" The "*heavens are the works*" of His hands. Christ is the,

"Creator of the earth and sky,
Ruling the firmament on high,
Clothing the day with robes of light,
Blessing with gracious sleep the night"

Ambrose of Milan, 340-397

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.

1:12 thou art the same. All of creation had a beginning, and it shall have an end. But Christ is the same, not only in the future, but in the past.

1: 1-12 Summary. In addressing God the Son, God the Father has spoken of His Deity, His throne, His scepter, His Kingdom, His character, His exaltation, His power to create, and His unchanging eternal nature.

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

1:13 But to which. The question is rhetorical demanding no response for a strong negative answer is in view. The quotation is from Psalm 110:1. *A Psalm of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.*

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

1:14 to minister. The holy angels have an important role in the divine economy. They are sent forth to minister to those who shall be the heirs of salvation, the elect of God.

How Holy Angels Minister to the Elect

- Angels minister to the elect by delivering them from the place of judgment, as Lot was delivered by holy angels from Sodom. *Genesis 19:16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.*
- Angels minister to the elect by revealing the future, when God so ordains the future be known. *Daniel 8:15 And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. 16 And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. 17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.*
- Angels minister to the elect by providing instruction on matters of faith and practice. *Matthew 28:5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. 6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay. 7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.*

- Angels minister to the elect by performing miracles on their behalf, as when Peter was delivered out of prison. *Acts 12:7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.*
- Angels minister to the elect by administering divine judgment for unbelief. Zecharias was not allowed to speak for several months due to his unbelief concerning the words of Gabriel. *Luke 1:20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.*

Student's Study Guide

Questions and Answers on Hebrews 1

1. What was the twofold objective for writing the epistle to the Hebrews?

Answer.

2. When did the “*last days*” begin?

Answer.

3. Comment on the Laws of Nature. What are they really a manifestation of?

Answer.

4. List four arguments set forth to demonstrate the superiority of Christ.

Answer.

-
-
-
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5. In what sense may the term “*first begotten*” be used in relation to Christ?

Answer.

Personal Application and Reflection

1. How can the *Epistle to the Hebrews* be applicable today?

2. What is to be said to those who believe Jesus Christ is not superior to other great religious teachers?

3. Does the concept of Christ being the “*first begotten*” of God the Father in reference to His incarnation but not to His person, make sense? Why or why not?

4. Do you believe in angels? Why or why not?

5. Are you aware of a moment of divine intervention in your life whereby a holy angel might have been ministering to you or on your behalf in some manner? Please share.

Memory Work

Hebrews 1:1 God, who at sundry [different] times and in divers [various] manners [ways] spake in time past unto the fathers [ancestors] by the prophets, 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir [possessor with dominion and authority] of all things, by whom also he made the worlds [ages and what they contain, the physical universe];

Student's Supplemental Material

1:5 First begotten.

Doctrine of First begotten

1. The word *first begotten* is *prototokos* and can be used either literally or figuratively.
2. In Hebrews 1:6 The word figuratively describes the position of superiority of Christ.
3. In Colossians 1:15 the title is used of Christ as the Creator, “*Who is the image of the invisible God, the firstborn of every creature.*”
4. Though forbidden, it was possible in Israel for a father to make any one of his sons legally the firstborn regardless of birth order. *Deuteronomy 21:16 Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn: 17 But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his.*
5. The firstborn received a double portion of blessing.
6. Christ is given the title of firstborn.
 - *Colossians 1:15 Who is the image of the invisible God, the firstborn of every creature:*
 - *Colossians 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.*
 - *Revelation 1:5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,*
 - *Romans 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.*

- *Hebrews 1:6 And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.*
 - *Psalms 89:27 Also I will make him my firstborn, higher than the kings of the earth.*
7. When the *Scriptures* speak of Christ being the “*first begotten*” the meaning is not that Christ as a person was the product of a celestial primogeniture act, as is wickedly taught by some cults, but that Christ as the incarnate One was begotten.
 8. The eternity of Christ as a person is established in such passages as John 1:1 with John 1:14. “*In the beginning was the Word, and the Word was with God, and the Word was God....And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*”
 9. The existence of Christ by way of the incarnation necessitated the virgin birth. A special body was prepared for Christ. *Hebrews 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:*
 10. As the firstbegotten, Christ has received a double portion which He passes on to the elect. The double blessing of “*grace*” and “*peace*” comes “*from God our Father, and from the Lord Jesus Christ.*”

HEBREWS 2

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

2:1 Therefore. This word looks back to the argument of the preceding chapter regarding the Person and work of Jesus Christ and reaches a logical conclusion. Namely, because Christ is superior to the angels the message of His messengers must be given greater attention.

2 For if the word [*i.e.*, the Law at Mt. Sinai] spoken by angels was steadfast [certain], and every transgression and disobedience received a just [fair] recompence [repayment] of reward;

2:2 spoken by angels. The presence of angels at the giving of the Law to Moses is attested to in *Scripture*.

- *Acts 7:53 Who have received the law by the disposition of angels, and have not kept it.*
- *Galatians 3:19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.*
- *Deuteronomy 33:2 And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints [LXX angels]: from his right hand went a fiery law for them.*
- *Psalms 68:17 The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.*

2:2 just recompence. The demands of the Law would not yield. Every transgression and every act of disobedience against the Law was recorded and properly rewarded.

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*;

2:3 How shall we escape. As demanding and exacting as the Law was, neglecting the gospel of salvation brings an even greater degree of penalty if neglected.

2:3 first began. Christ was the first one to proclaim the great doctrine of salvation. It was confirmed, or established, by those who were present to hear Him speak.

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

2:4 God also bearing them witness. In four ways God the Father set His seal of approval upon the ministry of Christ.

- **Through signs.** *Matthew 12:38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. 39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas : 40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.*
- **Through wonders.** *Luke 6:17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; 18 And they that were vexed with unclean spirits: and they were healed.*
- **Through various miracles (power).** *Luke 6: 19 And the whole multitude sought to touch him: for there went virtue [power] out of him, and healed them all.*
- **Through the gift of the Holy Ghost.** *Luke 11:13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?*

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

2:5 put in subjection. The future of the world is not to be placed into the hands of the angels, but Christ. *Matthew 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.*

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 [considers] him?

2:6 a certain place. The biblical reference is Psalm 8:4. *What is man, that thou art mindful of him? And 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:

2:7 madest him. The immediate reference is to Adam and his posterity. The ultimate reference is to Christ.

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.

2:8 we see not yet. The original divine plan was for Adam and his posterity to subdue “*all things*”. But something happened. Sin came to mar the pristine plan of God. Nevertheless, the divine purpose will not be finally frustrated for “*we see Jesus.*”

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.

2:9 made a little lower. The purpose why Christ was made to differ from the angels is stated: “*for the suffering of death.*” Some angels can, and will endure a physical form of pain and suffering, for the non elect angels are to be placed in hell (Matt. 25:41). However, as a class they do not die. In order for Christ to die, He had to be made “*a little lower than the angels.*”

2:9 The word for “*man,*” “*anthropos,*” is not found in this passage but “*pantos*” is, which signifies “*everyone*” or “*everything*”. The concept is that every one of the heirs of salvation (1:14), every one of the sons of God (2:10), and every one of the brethren (2:11), is assured that Christ tasted the awful death of redemption by way of anticipation (Luke 2:49), and then drained the bitter cup. “*Christ did taste death for every son to be brought to glory and for all the children whom God had given to Him. But there is not the slightest warrant in this text to extend the reference of the vicarious death of Christ beyond those who are most expressly referred to in the context*” (John Murray, *Redemption Accomplished and Applied*, p. 61).

10 For it became him, for whom *are* all things, and by whom are all things, in bringing many sons [believers] unto glory, to make the captain [author] of their salvation perfect [mature] through sufferings.

2:10 The totality of every facet of life, all that is or shall be, originates in God.

2:10 perfect. Moral perfection is not in view, for Christ possessed absolute righteousness, but official perfection is in view. The sufferings Christ endured were divinely appointed as the way to expiate, or satisfy, the justice of God’s outrage against sin.

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,

2:11 call them brethren.

A Progression of Intimacy

- **Disciples.** *John 8:31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed.*

- **Servants.** *Luke 19:15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.*
- **Friends.** *John 15:15 Henceforth I call you not servants ; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.*
- **Brethren.** *Hebrews 2:11 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.

2:12 I will declare. This is the first of three *Old Testament* quotations. *Psalms 22:22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.* The concept of the Singing Savior is one of the most precious images in the Bible. Before they left for the Mount of Olives Jesus led the praises of His brethren in the singing of the Hallel (Psa. 113 thru 118) as per Matthew 26:30. *“And when they had sung an hymn, they went out into the mount of Olives.”*

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

2:13 I will put my trust. Knowledge of God’s sovereignty produces great confidence in the hearts of the elect.

2:13 again...and again. These quotations are from Isaiah 8:17, 18. *And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him. 18 Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.* These words express confidence and dependence of Christ upon the Father, and then His identification with those who through redeeming grace would be brought to walk the path of faith with Him.

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;

2:14 he might destroy him.

Jesus, Why did You Come?

- **To fulfill the terms of the Covenant of Redemption.** *Genesis 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*
- **To seek and to save that which is lost and to give eternal life to all who believe.** *Luke 19:10 For the Son of man is come to seek and to save that which was lost. John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*
- **To destroy the works of the Devil.** *1 John 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.*
 - ❖ Lying is a work of the Devil. Gen. 3:1-5
 - ❖ Murder is a work of the Devil. 1 John 3:10-15
 - ❖ Pride is a work of the Devil. 1 Chron. 21:1,7,9-14
 - ❖ Betrayal is a work of the Devil. John 13:23-30
- **To destroy him that had the power of death, that is, the devil.** *Hebrews 2:14 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.

2:16 angels. This is the final reference to angels until chapter 12. The author declares that neither redemption nor the world has been entrusted to their care, but these matters are entrusted to Christ who is superior to them.

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 [propitiation, satisfaction] for the sins of the people.

2:17 the people. The death of Christ was sufficient for all, efficient for some. Salvation is by the grace of God. A reference to “*the people*” indicates that not all the people of the world shall be saved but “*the people*” for whom Christ died.

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

Jesus, Why Else did You Come?

- **To deliver individuals from the fear of death and the bondage of sin.** *Hebrews 2:15 And deliver them who through fear of death were all their lifetime subject to bondage.*
- **To become a merciful and faithful High Priest.** *Hebrews 2:17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God...*
- **To make reconciliation for the sins of the people.** *Hebrews 2:17 Wherefore in all things it behoved him to be made like unto his brethren..., to make reconciliation for the sins of the people.*
- **To be able to comfort those who are tempted.** *Hebrews 2:18 For in that he himself hath suffered being tempted, he is able to succor them that are tempted.*

Student's Study Guide

Questions and Answers on Hebrews 2

1. List four ways God the Father set His seal of approval upon the ministry of Christ.

Answer.

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2. For whom has Christ tasted death?

Answer.

3. List the progress towards intimacy between Christ and His people.

Answer.

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4. List six reasons why Jesus came.

Answer.

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5. What two projects have not been entrusted to angels but to Christ?

Answer.

Personal Application and Reflection

1. Do you believe there are degrees of punishment for those who have more knowledge than for those who have less?
2. In your journey of grace have you witnessed any spiritual phenomena that would be classified along with “*sign and wonders*” or “*miracles*”? If so please share. If not, why not?
3. Does it embarrass you to be known as a Christian in public? Are you ashamed of other Christians?
4. Are you afraid of death? Why or why not? Are you still in bondage to some particular sin?
5. Is it hard for you to believe that Christ was tempted? How do you respond to that concept? Does it make you think that Christ understands your heart better?

Memory Work

Hebrews 2: 9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

Student's Supplemental Material

Eight Reasons why Christ was Made Lower than the Angels

1. Christ was made lower than the angels so He could suffer a death for men that would satisfy the justice of God.
2. Christ was made lower than the angels so He could be crowned with honor and glory.
3. Christ was made lower than the angels in order to be the Author of salvation and bring many sons to glory.
4. Christ was made lower than the angels in order to identify Himself with man as Man.
5. Christ was made lower than the angels so He could become officially perfect.
6. Christ was made lower than the angels in order to destroy the devil.
7. Christ was made lower than the angels in order to bring the children of God out of the bondage of sin and the power and fear of death.
8. Christ was made lower than the angels in order to become the High Priest of those for whom He would die.

HEBREWS 3

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

3:1 heavenly calling. The origin of the effectual call to salvation is in heaven. Salvation is of the Lord.

3:1 Apostle and High Priest. Of the many titles and functions of Christ these two are emphasized in this chapter to show the superiority of Christ over Moses.

3:1 our profession. It can never be said that Christ is the Apostle or High Priest of the non-elect or of those who will perish. Christ is the Savior of souls and the protector of “*our profession*”, a reference not to the world in general but to the redeemed in particular.

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

3:2 Moses was faithful. While Christ is contrasted with Moses, the two are not hostile to one another. There is no enmity between Moses and Christ. Let those who once said, “*We are Moses’ disciples*”, now say,

“I am Thine, O Lord,
I have heard Thy voice,
And it told Thy love to me;
But I long to rise in the arms of faith
And be closer drawn to Thee.”

Fanny Cosby

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

3:1 builded the house. The first argument set forth for the superiority of Christ over Moses is that Christ built the household of faith and indeed of all creation. He even made Moses.

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

3:4 is God. The ontological argument indicates the reality of God by postulating that the idea of a perfect and infinite Being cannot originate from a finite and imperfect creation. Therefore, since the concept of a perfect Being exists in the conscience of all men, the existence of God must be a reality.

5 And Moses verily [truly] was faithful in all his [God's] house, as a servant [an attendant with high responsibilities], for a testimony of those things which were to be spoken after [in the gospel];

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

3:6 if we hold fast. While the believer is preserved by the power of God and kept securely in His great love (Jude 24), there is a responsibility to persevere in the faith. The Jewish believer must not revert to Judaism, the Gentile believer must not return like a dog to its vomit (2 Peter 2:22).

7 Wherefore (as the Holy Ghost saith, Today if ye will hear his voice,

3:7 as the Holy Ghost saith. The concept of the divine authorship of *Scripture* is clearly asserted. *2 Peter 1:20 Knowing this first, that no prophecy of the scripture is of any private interpretation. 21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.* The quotation is from Psalm 95:8.

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

9 When your fathers tempted [tested] me, proved me, and saw my works forty years.

10 Wherefore I was grieved [displeased] with that generation, and said, They do always err in *their* heart; and they have not known my ways.

3:10 not known my ways. The Exodus generation of twenty years and over did not approve of the ways of God, for the people did not understand His absolute sovereignty. God can dispose of events as He pleases. The responsibility of the church is to accept divine providence.

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

3:11 I swear. The oath of God declared His unalterable purpose that the Exodus generation would not enter into the rest they had been called out of Egypt to enjoy.

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

3:12

Five ways to Provoke the Lord

- Murmuring against divine provisions
- Preferring one's own ways
- Hardening the heart
- Unbelief
- Refusing to listen to God's voice

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

3:13 deceitfulness of sin. Deceitfulness is the chief characteristic of sin. *Genesis 3:13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. Romans 7:11 For sin, taking occasion by the commandment, deceived me, and by it slew me.* Deceit induces a person to believe that what is false is true, as a benefit is promised that proves to be harmful. Driving the will to sin is the will to power, and the principle of a promised pleasure. Only too late is it realized that *"the wages of sin is death"* (Rom. 6:23).

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

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

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

3:16 for some. The larger point of this verse is that while a great majority of people embrace error, that does not sanction it. Unanimity in unbelief is no virtue and steadfastness in faith in spite of opposition, is no vice.

17 But with whom was he grieved forty years? *Was* it not with them that had sinned, whose carcasses fell in the wilderness?

3:17 carcasses fell.

- *Numbers 14:29 Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me.*
- *Numbers 14:32 But as for you, your carcasses, they shall fall in this wilderness.*

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

3:18 to whom sware he. The biblical narrative is found in Numbers 14:23, 28-30 and Deuteronomy 1:34, 35.

- *Numbers 14:23 Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it:*
- *Numbers 14:28 Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you: 29 Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, 30 Doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.*
- *Deuteronomy 1:34 And the LORD heard the voice of your words, and was wroth, and sware, saying, 35 Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers.*

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

3:19 could not enter in. A journey of only eleven days (Deut. 1:2), a distance of only 200 miles, was stretched out to cover forty years and endless miles of traveling in the hot burning dessert. The unbelief of the Exodus generation serves as a gospel warning to the church. *1 Corinthians 10:5 But with many of them God was not well pleased: for they were overthrown in the wilderness. 6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. 7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. 8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. 9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. 10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. 11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.*

Student's Study Guide

Questions and Answers on Hebrews 3

1. What two offices are ascribed to Christ to demonstrate He is superior to Moses?

Answer.

2. Define the ontological argument in defense of the reality of God. .

Answer.

3. How does deceit allow sin to function?

Answer.

4. In spiritual matters, what is no virtue and what is no vice?

Answer.

5. If the Israelites had not been placed under divine discipline, in how many days could they have entered into the Land of Promise after leaving Egypt?

Answer.

Personal Application and Reflection

1. What do you think of Moses and the Law? In your journey of grace have you been led to believe that in some manner Moses and Christ are hostile to one another? Please explain.
2. In the 2005 Fall issue of *Heartcry!* Jim Eliff has made the following observation about absent members who have prayed the prayer of salvation and walked an isle to invite Christ into their hearts. *“All have been told they are Christians. But in too many cases, obvious signs of an unregenerate heart can be found, such as bitterness, long-term adultery, fornication, greed, divisiveness, covetousness, etc.”* The question is this. *“Are such people converted?”* Explain.
3. Do you believe it is possible for a Christian to lose their salvation? Why or why not?

4. Is there some area in your soul that is gospel hardened? Be specific.
5. Have you ever failed to enter into a promise of God because of sin? Perhaps someone could benefit by an honest sharing of your failure as well as a sharing of some success in the journey of grace.

Memory Work

Hebrews 3:12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. 13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

Student's Supplemental Material

3:1 consider the Apostle.

Apostles and the Apostleship of Jesus Christ

1. The word "apostle" is *apostolos* in the Greek, meaning "*an ambassador; one who is sent; a delegated authority.*"
2. The word was originally used for a high-ranking naval officer in classical Greek times.
 - During the classical Greek period of the 4th and 5th centuries BC, the term *apostolos* was used by Lysias and Demosthenes to refer to the commander of a naval expedition. When the Athenians went to war, there were a number of individuals who were able to command the fleet. One of these was elected by the casting of lots and sent to the fleet to command. He was called the *apostolos*.
 - During the Hellenistic period, c. 323 BC and following, the term *apostolos* was used to refer to a person commissioned and authorized by one of the gods.
 - In the Papyri of the koine (common) Greek period the term *apostolos* was used to refer to a civil agent sent to transact official business.
3. Spiritually, an apostle of Jesus Christ was the highest ranking official in the local churches.
 - *1 Corinthians 12:28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.*
4. God the Father appointed Apostles of Jesus Christ in order to establish churches and disseminate the gospel.

- *Ephesians 3:1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, 2 If ye have heard of the dispensation of the grace of God which is given me to you ward: 3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words, 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; 6 That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel: 7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. 8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; 9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: 10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.*

5. A distinction can be made between the spiritual gift of being an apostle and the apostolic office.

- The spiritual gift was the divine enabling to function as an apostle. *Ephesians 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.*
- The office of apostleship was the authority to function as an apostle. *Romans 1:5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: Acts 1:25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. Galatians 2:8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles :)*

6. The Apostles of the *New Testament* ministered in a twofold direction.

- **The apostles of Jesus Christ ministered first to nation Israel.** *Luke 6:12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. 13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; 14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, 15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, 16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.* These men were appointed by Jesus Christ according to the will of God the Father to minister to the lost sheep of the house of Israel.
- **The apostles of Jesus Christ ministered to the Church.** The apostolic individuals called to minister to the church included the original eleven disciples (Acts 1:26), plus Paul (Rom. 1:1, etc.), James the brother of Christ (Gal. 2:19), Barnabas (Acts 14:14), Timothy and Silas (1 Thess. 2:6, 7 cf. 1:1).

7. In order to be an apostle to the church specific qualifications had to be met.

- **An apostle had to have the spiritual gift bestowed.** This gift was given by the resurrected Christ after His ascension into Heaven. *Ephesians 4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. 9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.) 11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.*
- **An apostle had to receive not only the gift but the office by the sovereign decision of God the Father.** *1 Corinthians 1:1 Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother.*
- **The apostle had to have been an eyewitness of the resurrected Lord.** *Acts 1:22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. 1 Corinthians 9:1 Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? are not ye my work in the Lord?*

8. The credentials of an Apostle were established in the following manner.

- **An apostle was endowed with miraculous powers of signs and wonders.** *Hebrews 2:4 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? 2 Corinthians 12:12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.*
- **An apostle was able to witness effectually.** *1 Corinthians 9:2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord. 2 Corinthians 3:1 Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? 2 Ye are our epistle written in our hearts, known and read of all men: 3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. Galatians 2:7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; 8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) 9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.*
- **An apostle had the capacity to suffer patiently.** *2 Corinthians 12:12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.*

9. The responsibilities of an apostle included the following.

- **An apostle received and communicated new revelation.** *Ephesians 3:2 If ye have heard of the dispensation of the grace of God which is given me to you ward: 3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words, 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; 6 That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel:*
- **Apostles communicated the gospel effectively and with power from on high.** People accepted Christ in response to their preaching. *Luke 24:49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. 1 Corinthians 9:1 Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are not ye my work in the Lord?*
- **Apostles helped organize local churches and appointed officers.** *Acts 14:23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. Titus 1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:*
- **Apostles instructed new believers in doctrine.** *1 Thessalonians 1:5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. 6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: 7 So that ye were ensamples to all that believe in Macedonia and Achaia. 8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing. 9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; 10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.*
- **Apostles had the authority to administer church discipline.**
- ❖ **Ananias and Sapphira.** *Acts 5:1 But a certain man named Ananias, with Sapphira his wife, sold a possession, 2 And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. 3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? 4 Whiles it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God. 5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. 6 And the young men arose, wound him up, and carried him out, and buried him. 7 And it was about the space of three hours after, when his wife, not knowing what was done, came in. 8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said,*

Yea, for so much. 9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. 10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

- ❖ **Hymenaeus and Alexander.** *1 Timothy 1:20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.*
- ❖ **Believers at Corinth.** *1 Corinthians 4:21 What will ye? Shall I come unto you with a rod, or in love, and in the spirit of meekness?*
- ❖ **Man who committed incest.** *2 Corinthians 13:2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:*

10. The apostle had authority over all local churches because he was the channel of *New Testament* revelation.

11. There is no apostolic succession. The highest authority in the local assembly today is the elder(s).

12. The principle for making anyone an apostle was grace. Paul realized this truth and confessed he was the least deserving to be an apostle.

- *1 Corinthians 15:9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.*

13. Because Satan is a counterfeit he has placed false apostles to disseminate discord and false information in the church.

- *2 Corinthians 11:13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.*
- *Revelation 2:2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:*

14. Jesus Christ is called an Apostle

- *Hebrews 3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.*

15. The credentials of Christ as an Apostle are clearly established.

- **Christ was sent from God.** *Matthew 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.*

- **Christ established the church.** On Christ the church is built. *1 Corinthians 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.*
- **Christ taught the apostles, who taught the people.** *Matthew 5:1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: 2 And he opened his mouth, and taught them, saying.*
- **Christ ministered first to the house of Israel.** *Matthew 10:5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 6 But go rather to the lost sheep of the house of Israel.*
- **Christ ministered to those outside the house of Israel.** *John 4:4 And he must needs go through Samaria.*
- **Christ was able to perform great miracles.** *Luke 6:17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;*
- **Christ taught with unusual insight, clarity, and authority in order to impart to the people new ideas and doctrine.** *Mark 1:27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? What new doctrine is this? For with authority commandeth he even the unclean spirits, and they do obey him.*
- **Christ produced good results when He taught.** Many souls came into the kingdom of heaven. *Mark 12:37 ... And the common people heard him gladly.*
- **Christ administered discipline.** *John 2:15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. 17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.*
- **Christ had the capacity to suffer patiently.** *Isaiah 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth : he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.*
- **Christ raised himself from the dead.** *John 10:18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.*

16. In all points and in ever detail Christ is entitled to be recognized as the Apostle of “*our profession*” (*Heb. 3:1*).

3:1 consider the Apostle and High Priest.

Doctrine of the Priesthood of Christ

1. A priest refers to a person who has been appointed by God to minister before His presence in association with sacred rituals and objects.
2. One of the most sacred responsibilities for the priest was to act as a mediator between man and God.
 - *Hebrews 5:1 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:*
 - *Hebrews 8:3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.*
3. In the *Old Testament* economy several distinct priesthoods were recognized. .

Family Priesthood. Initially there was only the family priesthood. The oldest male member of the household was responsible for disseminating the gospel, as Adam taught Cain and Able to worship the Lord, which they did. Abraham was a family priest, as was Jethro, the father in Law of Moses.

- *Genesis 4:3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. 4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:*
- *Genesis 20:17 So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare children.*
- *Exodus 3:1 Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.*

Melchizedek's Priesthood. Melchizedek was a king of Salem (Jerusalem). He is presented in *Scripture* as combining both royalty and priesthood in one individual and thus a type of Christ.

- *Genesis 14:18 "And Melchizedek king of Salem brought out bread and wine; now he was a priest of the most High God").*

Levitical Priesthood. The Law of Moses established the Levitical priesthood through the line of Aaron. According to the will of God the entire tribe of Levi was made priests to minister to the remaining tribes of Israel and maintain the holy objects. .

- *Exodus 28:1 And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.*

- *Numbers 1:49 Only thou shalt not number the tribe of Levi , neither take the sum of them among the children of Israel: 50 But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.*

National Priesthood of Israel. While God ordained the specialized priesthood of Levi, there was a sense in which the divine design was to have the entire nation be considered as priests to the Gentile nations. Every man was to be a minister to God.

- *Exodus 19:6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.*
- *Hosea.4:6 "My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being My priest (Priest-Nation). Since you have forgotten the law of your God, I also will forget your children".*

Moses' priesthood. As a type of Christ the priesthood of Moses is acknowledged in Scripture by his many intercessions is seen in his repeated intercession on behalf of Israel, and in his unlimited access to the Tabernacle (Ex.32:31-35, et al.).

4. Turning to the *New Testament*, the priesthood of Christ's priesthood is emphasized following His ascension into heaven, when He sat down on a throne of glory. .
 - *Psalms 110:1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.*
 - *Hebrews 4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.*
 - *Hebrews 7:26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;*
 - *Hebrews 8:1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;*
5. The appointment of Christ as the eternal High Priest was made by God the father and confirmed by an oath.
 - *Psalm 110:4 "The LORD [Father] has sworn and will not change His mind, 'You are a priest forever according to the order of Melchizedek'".*
6. The priesthood of Christ is eternal and therefore not transferable. The believer has confidence that the love of the Lord for His own will compel Him to function as a mediator before God forever.
 - *Hebrews 7:16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.*
7. The priesthood of Christ's was anticipated by the priesthood of Aaron. .

8. Aaron's priesthood foreshadowed Christ's in that:

Both were established by divine appointment.

- *Hebrews 5:4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron. 5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. 6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.*

Both demanded a sacrifice for sins.

- *Hebrews 5:3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.*
- *Hebrews 7:27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.*
- *Hebrews 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.*

Both take into account the infirmity or frailty of humanity.

- *Hebrews 2:18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.*
- *Hebrews 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.*
- *Hebrews 5:2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.*

9. Despite the fact the priesthood of Aaron was a type of Christ, the Lord's priesthood is presented in *Scripture* as being superior. :

The priesthood of Christ is superior to that of Aaron's because the Levitical priesthood itself is overshadowed by a more perfect type of Christ in the person of Melchizedek who was both king and priest. And, since Jesus is both king and priest his priesthood can be declared to be after the order, or classification of Melchizedek, and not after Levi.

- *Hebrews 7:4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. 5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: 6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. 7 And without all contradiction the less is blessed of the better. 8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. 9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. 10 For he was yet in the loins of his father, when Melchisedec met him.*

The priesthood of Christ is superior to that of Aaron's because Aaron's priesthood could not produce perfection in those it ministered to, while the priesthood of Christ can bring many sons into glory.

- *Hebrews 7:11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?*
- *Hebrews 7:18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. 19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.*

The priesthood of Christ is superior to that of Aaron's because Christ's was confirmed with an oath to be eternal and not temporal.

- *Hebrews 7:20 And inasmuch as not without an oath he was made priest: 21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)*

The priesthood of Christ is superior to that of Aaron's because Christ ministers in heaven, while the Levites ministered on earth.

- *Hebrews 8:1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; 2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.*

The priesthood of Christ is superior to that of Aaron's because Christ's ministers in the sphere of reality, while the Levites served in the shadows of rituals without a full reality.

- *Hebrews 8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.*

The priesthood of Christ is superior to that of Aaron's because Christ's priesthood is founded upon "a better covenant".

- *Hebrews 7:22 By so much was Jesus made a surety of a better testament.*
- *Hebrews 8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.*

The priesthood of Christ is superior to that of Aaron's because Christ offered a final and complete sacrifice for sin in contrast to the on going sacrifices of the Law, had it been allowed to continue.

- *Hebrews 7:27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.*

The priesthood of Christ is superior to that of Aaron's because Christ ministers according to an endless life.

- *Hebrews 7:16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.*
- *Hebrews 7:23 And they truly were many priests, because they were not suffered to continue by reason of death: 24 But this man, because he continueth ever, hath an unchangeable priesthood. 25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*

10. The uniqueness of Christ as the High Priest is found in the fact that the Lord is both the Sacrifice (the Lamb) and the Priest.

11. In order to minister as the High Priest Christ entered the Holy of Holies of heaven *through* His blood, but not *with* His blood.

- *Hebrews 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.*
- *Hebrews 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant.*

12. There is no biblical basis to teach Christ presented literal blood in heaven. While the bloody death of Christ was mandated to be the divine penalty to be paid for sin, while without the shedding of Christ's blood there is no remission for sin, it is the death of deaths in the death of Christ which saves. The literal blood of Christ speaks of a spiritual forgiveness of sin by which the souls is healed by His wounds and by which spiritual cleansing comes to the heart that sins.

- *Isaiah 53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.*
- *1 John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*

13. There are several great ministries Christ, the God-man, as High Priest performs. .

- There is the ministry of intercession. Christ actively intercedes on behalf of others. *Romans 8:34 "...Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us").*
- There is the ministry of securing the salvation of sinners. Jesus saves and preserves all who believe. *Hebrews 7:25 "Hence, also, He is able to save forever those who draw near to God through Him, since He always lives to make intercession for them".*
- There is the ministry of answering prayer. Christ intercedes with the Father on behalf of all who approach *"the throne of grace in time of need" (Heb.4:16).*

- There is the ministry of divine empathy. Our High Priest sympathizes with "*our weaknesses*" (*Heb.4:15*).
 - There is the ministry of divine awareness in order to comfort. The presence of Christ in heaven reassures the believers on earth the struggle for sanctification and eternal life is worth the effort. Christ is our Advocate. *Hebrews 4:13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. 1 John 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:*
14. The priestly ministry of Christ is shared with the Church. Christ has "*made us to be a kingdom, priests to His God and Father*"; (*Rev. 1:6*). "*But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession...* (*1 Peter 2:9*).
15. Because of Christ every believer can offer up spiritual sacrifices to God. *1 Peter 2:5 "you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ"*.
16. The spiritual sacrifices the believer can offer to God include the following.
- **A bodily sacrifice.** *Romans 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*
 - **Praise.** *Hebrews 13:15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.*
 - **The production of good works.** *Hebrews 13:16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.*
 - **Intercessory prayer for self and others.** *Hebrews 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

3:15 harden not your heart.

Doctrine of Hardness of the Heart

1. The *Bible* reflects what experience in life confirms, it is possible for individuals to grow cold hearted or develop what is called a "*stony heart*".
 - *Ezekiel 11:19 And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:*
2. A cold heart is characterized by indifference to the pain and suffering of others. One evil act leads to another so that noble feelings are deadened and dark feelings reign.

3. A cold heart affects the most intimate of relationships such as marriage.

- *Matthew 19:8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.*

Of course it is possible for women to put away their husbands too, and many do. Many times the underlining reason is the same, the heart has grown cold. This is not to say there are no legitimate reasons for divorce. It is to say that sin is the reason that leads to the separation.

4. A cold heart saturated in religion, but not righteousness, dries up human kindness so that a good act of healing is resented.

- *Mark 3:2-4 And they watched him, whether he would heal him on the Sabbath day; that they might accuse him. 3 And he saith unto the man which had the withered hand, Stand forth. 4 And he saith unto them, Is it lawful to do good on the Sabbath days, or to do evil? To save life, or to kill? But they held their peace. 5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.*

5. A hard heart that resists the good news of the gospel provokes the wrath of God and brings judgment upon the soul.

- *Romans 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;*

6. When the heart is hardened against God, His Word and His righteousness, the mind is given over to imaginations of evil which is soon followed by physical expressions of the same. People seek to live out their thoughts.

- *Genesis 6:5-6 And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.*
- *Romans 1:28-32 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; 29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, 31 Without understanding, covenant breakers, without natural affection, implacable, unmerciful: 32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.*

7. As unbelievers are charged with the sin of having a hard heart, so Christians can become hard hearted if care is not taken. When the women came to tell the disciples that Jesus had risen from the dead, the disciples did not believe the good news. When the Lord finally appeared to the eleven, he rebuked them for their unbelief.
 - *Mark 16:14* *Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.*
6. A hard heart can be recognized upon self-examination.
 - The heart is hardened when sin is repeated with no remorse, no sorrow, no guilt, and no regrets.
 - The heart is hardened when a gospel truth is perceived to be true, but not believed or if believed not acted upon.
 - The heart is hardened when evil can be performed in the literal presence of the *Scriptures*, or in front of those who should stand for righteousness.
 - The heart is hardened when the evil actions of others are justified.
 - The heart is hardened when wrong is called right.
 - The heart is hardened when the truth is suppressed and the conscience is silenced.
 - The heart is hardened when words are spoken known to be offensive, but the decision is made and the will does not care.
 - The heart is hardened when actions are taken that will wound or offend, and yet it does not matter.
 - The heart is hardened when the reputation of someone is not guarded or protected.
 - The heart is hardened when private fantasies are permitted without restraint or regret.
 - The heart is hardened when job, reputation and all that is precious is risked for a fleeting moment of self-pleasure.
 - The heart is hardened when it is remembered how much pain and sorrow others will experience if the evil deeds of self are revealed, and still evil is done.
 - The heart is hardened when the Bible can be read, songs can be sung and prayers offered, and there is no change in life. The rhetoric does not match the reality.
 - The heart is hardened when life revolves around self-interests and personal interests.

- The heart is hardened when preparation is made for evil.
- The heart is hardened when sin is loved more than the Savior. The sight of a crucified Christ no longer matters.
- The heart is hardened when there is always money for personal interests, but no money for gospel ministry.
- The heart is hardened when a secret alternative lifestyle is developed. It is possible to live with someone, worship with someone, and be a friend for many years to someone, and not really know him or her. The stranger next to you might be your spouse, your business partner your pastor, or your parishioner.

7. The cure for a stony heart.

- **God must convert the heart.** *Ezekiel 11:19 And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:*
- **Christ must teach the heart.** *Luke 24:27-32 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. ...30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. 31 And their eyes were opened, and they knew him; and he vanished out of their sight. 32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?*
- **The Holy Spirit must sanctify the heart.** *2 Thessalonians 3:3 But the Lord is faithful, who shall stablish you, and keep you from evil. Jude 24-25 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, 25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.*
- The Word of God must guard or garrison the heart. *Colossians Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.*
- **Personal responsibility must protect the heart.** *Josh 6:18 And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. Acts 15:29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. 1 John 5:21 Little children, keep yourselves from idols. Amen. Jude 21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.*

HEBREWS 4

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

4:1 come short of. By nature sin is an agitator. It moves and stirs the soul to rob it of peace, harmony and happiness. Sin produces a guilty conscience, deprives the body of sleep, wastes precious time on trivial matters through addictive behavior and becomes a Tyrant worse than any Egyptian pharaoh. The Exodus generation did not enter into the rest of Canaan which God had given to them by way of promise. The prize was just ahead but the people were turned aside to wander in the desert for forty years. Like members of the Exodus generation *New Testament* believers can miss out on the temporal rest the gospel offers by allowing the motions of sin to stir the soul to transgress. There will be no rest for the righteous who act in a wicked manner. And for the unbelieving, the unrest becomes permanent and eternal. *Revelation 14:11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.*

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

4:1 unto them. In many ways the essential unity between the *Old Testament* and the *New Testament* saints is declared in *Scripture*. The same gospel that saves a soul today was preached unto previous generation “*but the word preached did not profit them, not being mixed with faith in them that heard it.*” Here is a word of warning. It is not enough to hear the word of God preached. The precious truths of divine revelation must be mixed or united to faith to have any life transforming power. One reason why the gospel does not fundamentally and forever change the heart of many of those who hear it proclaimed is because no faith is present to embrace its contents.

The Characteristics of Non Faith

- **Non faith does not take God at His Word.** Adam and Eve ate of the forbidden fruit because they did not believe in the day they ate they would die. Members of the Exodus generation did not believe God would sustain them in the dessert and so they murmured and tempted God until He was weary of their complaining.
- **Non faith is bold to sin.** It consciously and deliberately gives full expression to the emotions of the soul knowing that in the emotions there is a pleasure principle that awaits.
- **Non faith produces a cold heart,** a hard heart that ceases to be sensitive to or moved by noble concepts such as duty, honor, and decency.

- **Non faith is self centered.** Any thoughts of God and holiness are suppressed.
- **Non faith is the basis of damnation for the gospel is rejected.** Jesus Christ is not embraced by saving faith though it is possible to embrace Him with spurious faith as Judas Iscariot did.

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

4:3 we which have believed. While it is possible to miss out on the blessing of a life of faith, it is also possible to believe and enter into God's place of perfect peace and happiness. There is a rest which comes to the soul which dares to believe. This Faith-Rest Life is predicated on the following principles.

- **There is the characteristic of patience.** Patience is simply another way of speaking of perpetual faith. It is a matter of "*Casting all your cares upon him for he careth for you*" (1 Peter 5:7). The heart remembers "*The battle is the Lord's*" (1 Samuel 17:47). Instead of moving to action through the energy of the flesh the soul is content to "*Stand still and watch the deliverance of the Lord*" (Exodus 14:13).
- **There is the characteristic of labor.** *Hebrews 4:11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.* The word for labor is better translated "*diligence.*" The grand invitation comes for Christians to join the author in being diligent to join in the Faith-Rest Life. Like Ponce de Leon who made a diligent search for the legendary fountain of youth in Florida the believer can have a mindset of desperately wanting to trust God and His Word.
- **There is the characteristic of knowing the Bible.** Apart from an intimate knowledge of *Scripture* the Faith-Rest Life will never be entered into. *Hebrews 4:12 For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*
- **There is the characteristic of living consciously in the presence of God.** *Hebrews 4:13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.*
- **There is the characteristic of sharing our faith with others by witnessing.** *Hebrews 4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.*

The world, the flesh and the devil, unite to attack the Christian faith. The Faith-Rest Life defends the faith delivered to the saints.

- **There is the characteristic of testing.** The testing that comes to those desiring to live the Faith-Rest Life is for the purpose of approval and to enhance faith. As pressure through exercise builds up the physical body so the pressures of life are designed to build up the spiritual body. *Hebrews 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.*
- **There is the characteristic of prayer.** *Hebrews 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.* Those who live in a constant state of prayerful communion with God will find grace and mercy and divine deliverance in time of need.

A Faith-Rest Life is contrary to a Flesh-Filled Life. However, “*they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint*” (Isaiah 40:31).

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

4:4. in a certain place. The quotation comes from Genesis 2:2. “*And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.*”

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

4:5 in this place again. The quotation comes from Psalms 95:11. *Unto whom I swear in my wrath that they should not enter into my rest.*

6 Seeing therefore it remaineth [from past times] that some must enter therein, and they to whom it [the good things] was [were] first preached entered not in because of unbelief [disobedience]:

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

4:7 as it is said. The quotation comes from Psalms 95:7. *For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, 8 Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness.*

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

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

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

4:10 he also hath ceased. The believer has ceased or rested from performing the works of the law for righteousness “*for by the works of the law shall no flesh be justified*” (Galatians 2:16).

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

4:11 enter into that rest. In context, the author is drawing a contrast between the weekly Sabbath rest given to Israel as a sign of the covenant, and the eternal rest given to the Church. Having presented Christ as superior to the angels and superior to Moses, having presented Christ as the Apostle and High Priest of faith, the holy author is concerned that his Jewish audience will yet return to a system of works and legalism, instead of resting upon the finished work of Christ at Calvary thereby being able to cease from spiritual labor to earn or deserve salvation, but simply rest upon what Christ has done.

12 For the word of God *is* quick [living], and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner [judge] of the thoughts and intents of the heart.

4:12 soul and spirit. Just as the marrow cannot normally be separated from the bone without destroying life, so the spirit is united to the totality of a person. Only the *Word of God*, as a penetrating force can demonstrate that life is more than body, it is spirit.

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

4:14 all things are naked and open.

“They who seek the throne of grace
Find that throne in every place;
If we live a life of prayer,
God is present everywhere.

In our sickness and our health,
In our want, or in our wealth,
If we look to God in prayer,
God is present everywhere.

When our earthly comforts fail,
When the woes of life prevail,
'Tis the time for earnest prayer;
God is present everywhere.

Then, my soul, in every strait,
To thy Father come, and wait;

He will answer every prayer:
God is present everywhere.”

Oliver Holden, 1765-1844

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

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

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

4:16 obtain mercy.

“There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.”

Frederick William Faber, 1814-1863

Student's Study Guide

Questions and Answers on Hebrews 4

1. Describe the nature of sin.

Answer.

2. List five characteristics of non-faith.

Answer.

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3. What are the seven principles upon which the Faith-Rest Life is built?

Answer.

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4. What thought is being presented in Hebrews 4:12 by making a division between the soul and spirit?

Answer.

5. How does Christ want the believer to perceive His throne?

Answer.

Personal Application and Reflection

1. Do you fear not enjoying a promise of God? If so which promise in particular are you afraid of missing?
2. Is the concept of a life of Faith-Rest clear to you? Why or why not?
3. Is the contrast between the weekly Sabbath given to national Israel and the eternal Sabbath given to the Church understandable?
4. Do you think Christ was able not to sin, or was He not able to sin?
5. Do you believe that God's mercy is something that must be sought for and obtained through acts of contrition, self loathing, and tears, or is the mercy of God freely dispensed? If the later, how does it not become a form of cheap grace?

Memory Work

Hebrews 4:12 For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Student's Supplemental Material

4:1 Let us therefore fear.

Doctrine of Fear

The New Testament Teaching

1. Personal standards mixed with fear of social disapproval may prohibit holy behavior. When Joseph discovered Mary was with child he was fearful of taking her to wife.
 - *Matthew 1:20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.*
2. When a Christian's conduct is above reproach and the motives are pure in the sight of God, there is no reason to fear the slanderous comments of others.
 - *Matt 10:25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? 26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.*

3. Legitimate fear is a sanctified terror of the omnipotent God who has the power to destroy both body and soul in hell. God would have us fear Him so there can be freedom to love and obey Him with a clear conscience.
 - *Matthew 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.*
4. Illegitimate fear is emotion which produces daily apprehension because the mind says to itself that individuals are nothing more than an animal.
 - *Matt 10:29 Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. 30 But the very hairs of your head are all numbered. 31 Fear ye not therefore, ye are of more value than many sparrows*
5. Unexplained phenomena causes the heart to be fearful.
 - Jesus walking on the water. *Matthew 14:26 And when the disciples saw him [Jesus] walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.*
 - Zacharias being able to talk. *Luke 1:65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea.*
 - The healing of the sick. *Luke 5:25-26 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. 26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today.*
 - The casting out of demons. *Luke 8:37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.*
6. God uses fear to help restrain many expressions of evil. The enemies of Christ were cautious in condemning His ministry because they feared the reaction of the people if they gave an answer to a question Jesus had for them concerning John the Baptist. The Lord asked what was the origin of his ministry. The Pharisees thought about the matter and decided they could not answer.
 - *Matthew 21:26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.*
7. Holy angels can produce fear in the hearts of men.
 - The unconverted. *Matthew 28:4 And for fear of him the keepers did shake, and became as dead men.*
 - The converted. *Luke 1:12 And when Zacharias saw him, he was troubled, and fear fell upon him.*

8. Holy angels try to calm the fears of the saints, both men and women, by assuring them of their good intentions.
 - **Women comforted.** *Matthew 28:5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. Luke 1:30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.*
 - **Men comforted.** *Luke 1:13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. Luke 2:10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.*

9. Those who learn to fear God will enjoy divine mercy.
 - Divine mercy. *Luke 1:50 And his mercy is on them that fear him from generation to generation.*

10. When a Christian is filled with the Holy Spirit and prays, God can be served without fear of men.
 - *Luke 1:67 And his [John's] father Zacharias was filled with the Holy Ghost, and prophesied, saying, 68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people, 69 And hath raised up an horn of salvation for us in the house of his servant David; 70 As he spake by the mouth of his holy prophets, which have been since the world began: 71 That we should be saved from our enemies, and from the hand of all that hate us; 72 To perform the mercy promised to our fathers, and to remember his holy covenant; 73 The oath which he swore to our father Abraham, 74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, 75 In holiness and righteousness before him, all the days of our life.*

11. Illegitimate fears are overcome embracing the following facts of faith.
 - Knowing the Lord has a geographical and occupational will for every life. *Luke 5:10 And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.*
 - Knowing the Lord will avenge His own. *Luke 18:2-7 There was in a city a judge, which feared not God, neither regarded man: 3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; 5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. 6 And the Lord said, Hear what the unjust judge saith. 7 And shall not God avenge his own elect, which cry day and night*

- Remembering to Whom the believer belongs will help to calm fears. *Romans 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba [Papa], Father.*

12. Sometimes divine healing will come when fear is cast out and permission is granted to have faith in a healing miracle.

- *Luke 8:50 But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole.*

It must be kept in mind that permission must be granted for faith to be exercised, otherwise there is danger in developing faith in faith, which is a work of the flesh. A perfect example of this can be found in the life of Catherine Marshall. After suffering for several years with a case of tuberculosis, God gave Catherine permission to believe she would be healed. And so she was.

13. Remembering the promise of Jesus minimizes fear of the future. He will give the kingdom to those who love Him.

- *Luke 12:32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.*
- *John 12:15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.*
- *Hebrews 12:28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:*

14. Those who will not fear God by choice, might be forced to fear Him by circumstances. Jesus predicted a time when the hearts of men would fail them for fear “*and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken*” (Luke 21:26). In AD 70 this prophecy was literally fulfilled and will be fulfilled again at the Second Advent.

15. If a conscious choice and circumstances do not cause the heart to learn to fear God, the heart will become so adamant that even in death God is cursed. When Jesus was placed on the Cross he was crucified with two other men. One man began to curse and was rebuked for not fearing God. “*But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?*” (Luke 23:40) In Romans 3:18 the apostle Paul writes of hardened individuals saying, “*There is no fear of God before their eyes.*”

16. Though the heart of the Christian might know the movement of fear of men, it is still compelled to do what is noble and right, illustrated in the actions of Joseph of Arimathaea.

- *John 19:38 And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.*

17. When the heart is most afraid, Jesus will come to comfort His people. He always has. He always will.

- *John 20:19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.*

18. If the question were asked, “How does a person learn to fear God?” the Scriptures provide an answer.

- **The performance of miracles can cause the heart to learn to fear God.** The miracles the apostles performed were designed to cause men to fear God. Miracles are not a form of mass entertainment or to attract a crowd. Miracles are meant to induce a holy terror of the Almighty. *Acts 2:43 And fear came upon every soul: and many wonders and signs were done by the apostles.*
- **Divine discipline can cause the heart to learn to fear God.** The premature demise of Ananias and his wife illustrates this point. *Acts 5:5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.*
- **Preaching the gospel can produce fear of God in the heart though it does not always lead to a conversion.** *Acts 24:25 And as he [Paul] reasoned of righteousness, temperance, and judgment to come Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.*
- **Demonic activity not handled properly can cause the heart to fear God.** *Acts 19:14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. 15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? 16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. 17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.*
- **Remembering the severity and justice of God can induce the heart to learn to fear God.** *Romans 11:20 Well; because of unbelief they [national Israel] were broken off, and thou standest by faith. Be not high-minded, but fear:*
- **Public accountability will produce a godly fear.** *1 Timothy 5:20 Them that sin rebuke before all, that others also may fear.*

19. When the church fears God there are some wonderful results.

- **There is peace in the congregation as spiritual growth takes place.** *Acts 9:31 Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.*

- **Holiness is perfected.** *2 Corinthians 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*
 - **Genuine repentance takes place.** *2 Corinthians 7:11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.*
 - **The capacity to receive a fallen brother is found.** *2 Corinthians 7:15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.*
20. It is normal to be fearful due to the fall. Even the apostle Paul confessed to his personal fears.
- *1 Corinthians 2:3 And I was with you in weakness, and in fear, and in much trembling.*
21. Though natural fears are normal they are to be minimized and overcome by faith.
- **Confidence that the will and work of the Lord are being done helps to overcome fears.** *1 Corinthians 16:10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.*
 - **Suffering for the sake of righteousness tends to eliminate fear.** The apostle Paul noticed that his suffering caused other believers to become bolder in witnessing. *Philippians 1:14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.*
22. There are spiritual fears of concern that mark the sensitive and mature Christian's heart.
- **The loss of the simplicity in Christ should be feared.** *2 Corinthians 11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.*
 - **A congregation marked by sins of the tongue and mind is something to fear.** *2 Corinthians 12:20 For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:*
 - **Not receiving all the promises of God should be of spiritual concern.** *Hebrews 4:1 Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.*

23. The conclusion of the matter is that the Christian life is to be worked out in an atmosphere of fear and trembling, which means it is to be taken very seriously. *Philippians 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.*
24. A godly fear is not the same as a fleshly fear or the fear produced by self-doubts, sin, Satan, or the world.
- *2 Timothy 1:7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.*
25. Fleshly fear is characterized by the following.
- **An inordinate terror of death.** *Hebrews 2:15 And deliver them who through fear of death were all their lifetime subject to bondage.*
 - **An inducement of terror in others verbally or physically.** *1 John 4:18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.*
26. Christ has come to deliver individuals from the fears induced by the Fall.
- **Christ delivers believers from fleshly fears by His faithful work of redemption.** *Hebrews 2:15 And deliver them who through fear of death were all their lifetime subject to bondage.*
 - **Christ delivers believers from fleshly fears by encouraging them to pray and to affirm faith.** *Hebrews 13:6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.*
27. Godly fear is visibly recognized.
- **Godly fear is identified by gospel obedience.** *Hebrews 11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.*
 - **Godly fear will produce a sense of the presence of God.** *Hebrews 12:21 And so terrible was the sight, that Moses said, I exceedingly fear and quake :)*
 - **Godly fear is accompanied by a sense of humility.** *1 Peter 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:*
 - **Godly fear will move to save others.** *Jude 23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.*

4:15 yet without sin.

The Sinlessness of Christ

1. In the year 451 AD the Council Of Chalcedon met and formulated the faith of the Church respecting the person of Christ, and declared Him, *"to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of the natures being in no wise taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons."*
2. The great truth enunciated is that the eternal Son of God took upon Himself our humanity, and not that the man Jesus acquired divinity.
3. Fierce controversy has raged around the subject, Did the Lord's deity render sin impossible, and consequently make His temptations unreal? The following argument is set forth:
4. If, to Christ, sin was impossible then His temptation by Satan was a meaningless display, and His victory a mere delusion, and His coronation (Phil. 2:6) a shadow.
 - *Philippians 2:6 Who, being in the form of God, thought it not robbery to be equal with God:*
5. One charitable answer to this thorny problem is—*"We may say it was impossible Jesus would sin. We dare not say it was impossible He could not sin."*
6. While this response would please many, for others it does not due justice to either the Scriptures or to the person of Christ.
7. It is a matter of record that once the concept is embraced that Jesus could sin, the temptation comes to teach and believe that He did sin.
8. Historically, the church has argued that Jesus was free, both from hereditary depravity, and from actual sin. This is shown:
 - by His never offering a sacrifice and by His never praying for forgiveness. Jesus frequently went up to the Temple, but He never offered sacrifice. He prayed, *"Father, forgive them"* (Luke 23:34); but He never prayed: *"Father, forgive me."*
 - by His teaching that all but He needed the new birth He said: *"Ye must be born anew"* (John 3:7); but the words indicated that He had no such need. Jesus not only yielded to God's will when made known to him, but he sought it: *"I seek not mine own will, but the will of Him that sent me."* John 5:30 It was not personal experience of sin, but perfect resistance to it that made Jesus fit to deliver us from it.

- by His challenging all to convict Him of a single sin.

Luke 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

John 8:46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

John 14:30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

There was not the slightest evil inclination upon which His temptations could lay hold.

7. But if in Christ there was no sin, or tendency to sin, how could He be tempted?
8. The answer is that Jesus was tempted in the same way that Adam was tempted which is susceptibility to all the forms of innocent desire. To these desires temptations may appeal. Sin consists, not in these desires, but in the gratification of them out of God's order, and contrary to God's will. So Satan appealed to our Lord's desire for food, for applause, and for power (Matt. 4:1-11).
9. All temptation must be addressed either to desire or fear; so Christ "*was in all points tempted like as we are*" (Heb. 4:15).
10. The first temptation, in the wilderness, was addressed to desire; the second, in the garden, was addressed to fear.
11. Satan, after the first, "*departed from him for a season*" (Luke 4:13); but He returned, in Gethsemane—"the prince of the world cometh: and he hath nothing in me" (John 4:30)—if possible to deter Jesus from His work, by rousing within Him vast and agonizing fear with which His holy soul was moved, He was "*without sin*" (Heb. 4:15).
12. To press the point of the impeccability of Christ more closely, we ascribe to Christ not only natural, but also moral integrity, or moral perfection, that is sinlessness.
13. This means not merely that Christ could avoid sinning, and did actually avoid it, but also that it was impossible for Him to sin because of the essential bond between the human and the divine natures.
- 14 The sinlessness of Christ clearly testifies to it in the following passages:
 - *Luke 1:35. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.*

- *John 8:46. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?*
- *John 14:30. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.*
- *2 Cor. 5:21. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*
- *Heb. 4:15. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.*
- *Heb. 9:14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?*
- *1 Peter 2:22. Who did no sin, neither was guile found in his mouth:*
- *1 John 3:5. And ye know that he was manifested to take away our sins; and in him is no sin.*

15. While Christ was made to be sin judicially, yet ethically He was free from both hereditary depravity and actual sin.
16. Part of the problem for those who do not embrace the impeccability of Christ is the tendency to believe that Jesus is but a man; yet there is at the same time they feel the constraint to ascribe to Him the value of a God, or to claim divinity for Him in virtue of the immanence of God in Him, or of the indwelling Holy Spirit.
17. Again, this does not do justice to the truth of the two natures in Christ: He is both Divine and Human in one Person forever.

HEBREWS 5

1 For [now] every high priest taken from among men is ordained [appointed] for [Gk. *huper*, on behalf of] in things *pertaining* to God, that he may offer both gifts and sacrifices for [Gk. *peri*, concerning] sins:

5:1 taken from among men. That is, every high priest shared the human nature of men.

5:1 gifts. The “gift” of Abel consisted of “*the firstlings of his flock and of the fat thereof*” (Gen. 4:4). *Hebrews 11:4* *By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.* The giving of a gift emphasizes the heart while the sacrifice emphasizes what is actually given.

2 Who can have compassion [sympathy] on the ignorant, and on them that are out of the way [erring]; for that he himself also is compassed with infirmity [surrounded with weakness].

5:2 ignorant. The ignorance in view is a culpable ignorance, a lack of the knowledge of God and His will which might have been known and should have been known. *Romans 1:20* *For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:*

5:2 out of the way. These words convey the concept of wandering. To be ignorant of God is to wander or depart from Him.

3 And by reason hereof he ought [is weak], as for the people, so also for himself, to offer for sins.

5:3 is weak. The high priest recognized his own sinful propensities and so was gentle with the people as he offered as sacrifice for his own sins as well.

4 And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

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

5:5 glorified. The priesthood of Christ was similar to that of Aaron’s in as far as it was by divine appointment and involved sympathy with human need. However, the priesthood of Christ was superior to Aaron’s in the following ways.

- Christ is the eternal Son of God and is addressed by the Father as such.
- Christ is of a superior order in that His priesthood is modeled after Melchisedec combining kingship with priesthood.

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

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

5:7 the days of His flesh. The reference is to the Incarnation. *Luke 22:44 And being in an agony he [Christ] prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.*

5:7 he feared. There was a holy horror at the prospect of being cut off from the Father. Nevertheless, Christ *“was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed” (Isa. 53:5).*

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

5:8 learned he obedience. Christ was not taught to obey, as a child is trained to obey parents. Rather, by a voluntary submission to suffering, He acquired knowledge through a new experience and found satisfaction in fulfilling the will of the Father.

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

5:9 being made perfect. The concept is that Christ was exalted to glory.

5:9 author. Christ is the cause of eternal salvation. He is not merely the formal cause but the active cause of it.

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

5:10 the order of Melchisedec. The order of Melchisedec is to combine royalty with the priesthood. Because Satan is a counterfeit, several attempts have been made to unite the two offices.

- **Nimrod.** Nimrod established the first kingdom among nations and set up the first system of idolatry. *Genesis 10:8 And Cush begat Nimrod: he began to be a mighty one in the earth. 9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. 10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. 11 Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, 12 And Resen between Nineveh and Calah: the same is a great city.*
- **Roman Emperors.** Julius Caesar became both the Dictator of the Roman Republic and the *Pontifex Maximus* or Chief Priest of the state religion.
- **Popes.** The popes claim regal power as well as ecclesiastical power though they do not press the issue.

Only Christ has a right to unite church and state. Only Christ can unite the Royal Kingship and the Priesthood. *Zechariah 6:13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.*

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

5:11 dull of hearing.

The Spiritual Condition of His Hearers

Hebrews 5:11-14

- Dull of hearing
- In need of learning basic doctrine
- Spiritual babes
- Lacking experience
- Lacking discernment
- In need of progress

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

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

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

5:14 strong meat. By lingering under ceremonies, and rituals, and types, under the Law it was impossible for the believers to move to appreciate the fact that the ceremonies should cease, for Reality had come to replace the rituals, as all the types were fulfilled in Christ. The doctrine of the ascended Son of God in His Royal Priesthood could be devoured as strong meat.

5:14 good and evil. It has been said that all doctrine should be practical, and all practice should be doctrinal. There is good. There is evil. There are absolutes. It is the responsibility of the believer to discern between the two.

Student's Study Guide

Questions and Answers on Hebrews 5

1. What type of ignorance is in view in Hebrews 5:2?

Answer.

2. In what two ways is the priesthood of Christ superior to that of Aaron's?

Answer.

-
-

3. List three people or groups of people that have tried to unite royalty with a priesthood.

Answer.

-
-
-

4. Describe the spiritual condition of those to whom the author of Hebrews was writing.

Answer.

-
-
-
-
-
-

5. In context what might be considered "*strong meat.*"

Answer.

Personal Application and Reflection

1. Do you believe that individuals today are still called to specialized ministries, or is the ministry merely a professional choice?
2. How would you evaluate your own spiritual condition in light of Hebrews 5:11-14?
3. Do you believe in absolutes, or is morality and values a matter of relativity?
4. How can a person discern between good and evil?
5. Is the author of Hebrews wrong to emphasize the superiority of Christ over angels, Moses, and Levitical priesthood? Is this not being insensitive to other religions of the world, especially Judaism?

Memory Work

*Hebrews 5:8-9 Though he were a Son, yet learned he obedience by the things which he suffered;
9 And being made perfect, he became the author of eternal salvation unto all them that obey him;*

HEBREWS 6

It is possible to be attracted to Christianity without definitely accepting Christ. It is possible to be “enlightened” without receiving Christ as the true “Light” of the world. It is possible to have “tasted of the heavenly gift,” without having received it fully. It is possible to share in the power of the Holy Ghost without being indwelt by Him. Such individuals are in a two fold danger. They can be turned away from the gospel by legalism or fear of persecution. A special word of warning is given to such people in this passage. In context the author does not want his readers to return to Judaism and thus identify themselves with the guilt of the crucifixion of Christ.

1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

6:1 principles of the doctrine of Christ.

Basic Principles of the Doctrine of Christ

- Jesus Christ was born of a virgin
- Jesus Christ is the Son of the living God
- Jesus Christ is the Lamb of God given as a Substitute Savior for the sins of others
- There is no other Name given under heaven whereby individuals can be saved
- Only by faith in the Person and work of Christ can a soul be forgiven of sin and set free from sin’s ruling power
- Assurance that Christ is all He claimed to be is confirmed by His resurrection from the dead
- Christ now resides in heaven as the eternal God-Man
- Christ serves in heaven as a Royal-High Priest making intercession for those who shall be the heirs of salvation
- One day Christ will return the Second Time for all that believe
- When Christ comes again He will judge the world in righteousness

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

6:1-2

A Spiritual Foundation of Faith

- Doctrine of Repentance
- Doctrine of Faith
- Doctrine of Baptisms
- Doctrine of Authority (Laying on of Hands)
- Doctrine of the Resurrection

• Doctrine of Eternal Judgment

3 And this will we do, if God permit.

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

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

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

6:6 The loss of salvation is not taught in this section. However, a word of warning is given to teach what happens to a person who has enjoyed gospel privileges but turns away. The author believes his readers are saved (Heb. 6:9) but warns them of a false profession. The general teaching of *Scripture* is that the security of the believer is rooted in the promises of God to preserve His own (Phil 1:6; 1 John 5:13).

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

6:7 receiveth blessing. As herbs naturally produce fruit when they receive proper nourishment so those who respond to the work of the Holy Spirit and embrace the gospel will receive a blessing from God.

8 But that which beareth thorns and briers *is* rejected, and *is* nigh [near] unto cursing; whose end is to be burned.

6:8 to be burned. In nature thorns and briers are rejected, cursed and burned. In like manner those who refuse the gospel will be rejected, cursed and burned. It is a fearful thing to fall into the hands of the living God who is angry with the wicked. It must be stressed that this passage does not comment on the question of eternal security, but presents a contrast between true Christianity with its spiritual realities, and Judaism with its types and shadows. What was revealed in former ages finds fulfillment in Christ, and so should not be returned to. The solemn warning in Hebrews 6:6-8 does not negative the author's confidence, he writes to those who will not turn back to Judaism, for they are truly converted.

9 But, beloved, we are persuaded [convinced] better things of you, and things that accompany [belong to] salvation, though we thus speak.

6:9 accompany salvation.

Five Signs of Salvation

- Gospel obedience to baptism Acts 8:36-37
- Partaking of the Lord's Table Luke 22:14-20
- A willingness to witness Matthew 28:19-20
- A passionate pursuit for holiness 2 Corinthians 7:1
- Love for the brethren 1 John 3:16

10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

6:10 ministered to. Love for God takes on a very practical form as the needs of the saints are met, financial and otherwise.

6:10 the saints. In the divine economy every born again believer is called a saint, a holy one. *Romans 1:7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.* Church tradition that singles out individuals for a special category of sainthood violates the spirit and teaching of the *New Testament*.

11 And we desire that every one of you do shew the same diligence [strenuous endeavor] to the full assurance [unwavering carrying] of hope unto the end:

12 That ye be not slothful [sluggish, slow or dull], but followers [imitators] of them who through faith and patience inherit the promises.

6:12 slothful. It is possible to be sluggish in either hearing or acting.

6:12 inherit the promises. The promises of God will be the full possession of those who embrace them by faith and patience. An important distinction must be made between the "now" and "then." Failure to make this distinction leads to nonsensical language and beliefs, such as affirming healings that never happen, and riches that are never received.

13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

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

6:14 Saying. *Numbers 14:21 But as truly as I live, all the earth shall be filled with the glory of the LORD. Deuteronomy 32:40 For I lift up my hand to heaven, and say, I live for ever.*

15 And so, after he [Abraham] had patiently endured, he obtained the promise.

6:15 patiently endured. There is a divine timeline that usually involves the passage of many days, weeks, months, and even years, before a promise is realized. God's timing is far different than humans. Nevertheless, the word of promise is secure. During the interval of time the soul is subject to many trials and temptations and apparent delays in order to test faith.

16 For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife.

6:16 swear by the greater. Usually, individuals appeal to God, when taking an oath, to affirm their sincerity.

17 Wherein God, willing more abundantly to shew unto the heirs of promise [all true believers] the immutability [permanent character] of his counsel [word], confirmed it by an oath:

6:17 God is pleased to make His sovereignty known to men.

18 That by two immutable [unchanging] things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

6:18 the hope.

“My hope is built on nothing less
Than Jesus’ blood and righteousness.
I dare not trust the sweetest frame,
But wholly trust in Jesus’ Name.

On Christ the solid Rock I stand,
All other ground is sinking sand;
All other ground is sinking sand.”

Edward Mote, 1834

What God cannot Do

- **God cannot lie.** *Hebrews 6:18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:*

- **God cannot change.** *Malachi 3:6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.*
- **God cannot sin.** *Leviticus 11:45 For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.*

19 Which *hope* we have as an anchor of the soul, both sure and stedfast [fixed], and which entereth into that within the veil [that which is spread];

6:19 anchor of the soul. An anchor is out side the ship but connected to it and keeps it secure. The believer's hope in Christ is the anchor of the soul in times of doubt, despair, and spiritual darkness. The hope, the anchor is spread forth in the presence of God in the most holy of holies and will prevent the soul from making shipwreck.

20 Whither the forerunner [first one] is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

6:20 entered. Jesus Christ has gone before the believer into the presence of God the Father with the promise that where He is so will His followers be. *John 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*

Student's Study Guide

Questions and Answers on Hebrews 6

1. What are ten basic principles of the Christian faith?

Answer.

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2. What six doctrines form a firm biblical foundation?

Answer.

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3. What are five signs of gospel obedience?

Answer.

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4. In what two ways will the promises of God be obtained?

Answer.

5. What can God not do?

Answer.

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-

Personal Application and Reflection

1. Do you believe it is possible for a person to lose their salvation? Why or why not?
2. If it is possible for a person to lose their salvation does the term “*eternal life*” have any significant value and is not salvation cast upon the basis of good works? Defend your answer.
3. Tell what you know about God.
4. Is it possible to know God personally or only to know about Him through theological concepts and definitions? If possible to know God personally, how is that done?
5. On a scale of 1 – 10 with one being less and 10 being high, rate the following.
 - “*I know I am saved.*”
 - “*I know I have eternal life.*”
 - “*I know I will go to heaven when I die.*”
 - “*I know God personally.*”
 - “*I am not afraid of death.*”
 - “*I am not afraid of the judgment to come.*”

Memory Work

Hebrews 6:4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5 And have tasted the good word of God, and the powers of the world to come, 6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

Student's Supplemental Material

6:1 let us go on unto perfection.

Doctrine of Christian Perfection

1. There is a perfection of which Scripture speaks as being possible and attainable.
2. God asks and expects His children to be perfect.
 - *Deuteronomy 18:13 Thou shalt be perfect with the LORD thy God.*
 - *Matthew 5:48 Be ye therefore perfect, even as your Father which is in heaven is perfect.*
 - *2 Corinthians 13:11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.*
3. God promises this state of perfection as His own work in time.
 - *2 Samuel 22:33 God is my strength and power: and he maketh my way perfect.*
 - *John 17:23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*
 - *Hebrews 13:21 Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.*
 - *Psalms 18:32 It is God that girdeth me with strength, and maketh my way perfect.*
 - *Isaiah 42:16-19 And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. 17 They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods. 18 Hear, ye deaf; and look, ye blind, that ye may see. 19 Who is blind, but my servant? Or deaf, as my messenger that I sent? Who is blind as he that is perfect, and blind as the LORD's servant?*
4. The *Scriptures* speak of some specific individuals as having been perfect toward God and having served Him with a perfect heart.
 - Noah. *Genesis 6:9 These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.*
 - Asa. *1 Kings 15:14 But the high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days.*

- Job. *Job 1:1 There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. (cf. 1:8; 2:3)*
- The prayer of Hezekiah was based upon the fact that he had served the Lord with a perfect heart.
- *2 Kings 20:3 I beseech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.*
- *Isaiah 38:3 And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.*
- Others are exhorted to be perfect.
- Abraham *Genesis 17:1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.*
- National Israel. By Moses: *Deuteronomy 18:13 Thou shalt be perfect with the LORD thy God.* By Solomon. *1 Kings 8:61 Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.*

5. Specific individuals *without* a perfect heart are noted.

- Solomon. *1 Kings 11:4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father. (cp 15:3) David had exhorted Solomon to have a perfect heart towards the Lord. 1 Chronicles 28:9 And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.* David had even prayed for a perfect heart to be given Solomon. *1 Chronicles 29:19 And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision.*
- Amaziah, king of Judah. *2 Chronicles 25:2 And he did that which was right in the sight of the LORD, but not with a perfect heart.*

6. Men of Israel with a perfect or a *united* heart came to make David king of Israel.

- *1 Chronicles 12:38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel were of one heart to make David king.*
7. When the Temple was to be built the people of Israel had a perfect heart in the matter.
- *1 Chronicles 29:9 Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy.*
8. The gold that was used to construct the Temple was perfect gold.
- *2 Chronicles 4:21 And the flowers, and the lamps, and the tongs, made he of gold, and that perfect gold;*
9. The Jews were to have perfect sacrifices in the sense that the offerings were to be without blemish.
- *Leviticus 22:21 And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish his vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein.*
10. The Jews were required to have perfect or just weights.
- *Deuteronomy 25:15 But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.*
11. King Artaxerxes wished perfect peace upon Ezra as he sent him back to Jerusalem to rebuild the walls of the city.
- *Ezra 7:12 Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time.*
12. To know what biblical perfection is, the Christian must begin by accepting the command and obeying it with a whole heart. The Lord seeks for such souls who will believe Him and take Him at His Word.
- *2 Chronicles 16:9 For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.*
 - *Job 8:20 Behold, God will not cast away a perfect man, neither will he help the evil doers:*
 - *Psalms 101:6 Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.*

13. Perfection is not an arbitrary demand; in the very nature of things God can ask nothing less, for all of His ways are perfect.

- *Deuteronomy 32:4 He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.*
- *2 Samuel 22:31 As for God, his way is perfect; the word of the LORD is tried: he is a buckler to all them that trust in him.*
- *Psalms 18:30 As for God, his way is perfect: the word of the LORD is tried: he is a buckler to all those that trust in him.*

14. As the ways of God are perfect, so is His knowledge.

- *Job 36:4 For truly my words shall not be false: he that is perfect in knowledge is with thee.*
- *Job 37:16 Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?*

15. The Law of God is perfect.

- *Psalms 19:7 The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.*

16. Perfection, as the highest aim of what God in His great power would do for His own, is something so divine, spiritual, and heavenly, that it is only the soul that yields itself very tenderly to the leading of the Holy Spirit that can hope to know its blessedness.

- *Psalms 138:8 The LORD will perfect that which concerneth me: thy mercy, O LORD, endureth forever: forsake not the works of thine own hands.*
- *1 John 4:12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.*

17. Biblical perfection does not negate trials and tribulations. Job thought that he was perfect before the Lord, and had the testimony of heaven to that effect. Yet he suffered. The perfect have many enemies.

- *Job 9:20-22 If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse. 21 Though I were perfect, yet would I not know my soul: I would despise my life. 22 This is one thing, therefore I said it, He destroyeth the perfect and the wicked.*
- *Psalms 64:4 That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.*

- *1 Peter 5:10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.*

18. The end of the perfect man is peace.

- *Psalms 37:37 Mark the perfect man, and behold the upright: for the end of that man is peace.*

19. The goal of every believer is to live in a perfect way before the Lord.

- *Psalms 101:2 I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.*
- *Colossians 1:28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:*

20. One facet of the perfect way is to hate what God hates.

- *Psalms 139:22 I hate them with perfect hatred: I count them mine enemies.*

21. Spiritual rewards await those who are perfect.

- *Proverbs 2:21 For the upright shall dwell in the land, and the perfect shall remain in it.*

22. The righteous look forward to the perfect day.

- *Proverbs 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.*

23. Righteousness shall direct the path of those who peruse holiness.

- *Proverbs 11:5 The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.*

24. Several things are said to be perfect in Scripture.

❖ There is a perfect time for harvest.

- *Isaiah 18:5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches.*

- *Luke 8:14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.*
- ❖ There is a perfect peace.
- *Isaiah 26:3 Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.*
- ❖ There is a perfect state of health.
- *Matthew 14:36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.*
 - *Acts 3:16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.*
- ❖ There is a perfect will of God.
- *Romans 12:1,2 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*
- ❖ There is a positional state of perfection in Christ that is even now ascribed to believers.
- *1 Corinthians 2:6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:*
 - *Hebrews 10:14 For by one offering he hath perfected for ever them that are sanctified.*
- ❖ There is a perfect work of patience.
- *James 1:4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.*
- ❖ There is a perfect love.
- *1 John 4:17 Herein is our love made perfect, that we may have boldness in the Day of Judgment: because as he is, so are we in this world. In perfect love there is no fear. 1 John 4:18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.*

❖ There is a perfect harmony of the heart, which should be sought in the Church.

- *1 Corinthians 1:10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.*

❖ There is a perfect praise which babies can offer to God.

- *Matthew 21:16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?*

❖ There is a place of perfection.

- *Psalms 50:2 Out of Zion, the perfection of beauty, God hath shined*

❖ There are perfect gifts from God.

- *James 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.*

25. In the early Church, there was something to come, which was to be perfect.

- *1 Corinthians 13:10 But when that which is perfect is come, then that which is in part shall be done away. Some believe this perfect gift to be the complete canon of Scriptures as per James 1:25: But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.*

26. Concerning the Word of God, it is possible to have a more perfect knowledge of it.

- *Acts 18:26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.*

27. Through the perfection of His people, God is glorified.

- *Ezekiel 16:14 And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord GOD.*

28. Part of the perfecting process is to be made weak.

- *2 Corinthians 12:9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.*

29. There is a false and sinful self-assessment of perfection.

- *Ezekiel 27:3 And say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord GOD; O Tyrus, thou hast said, I am of perfect beauty. (cf. Ezek. 27:11)*

30. The works of the flesh cannot perfect the believer.

- *Galatians 3:3 Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?*

31. Satan was once the quintessence of beauty and perfection.

- *Ezekiel 28:12, 15 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty...28:15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.*

32. Some people have come close to biblical perfection only to fall short of that and ultimate salvation.

- *Matthew 19:21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.*

33. It is possible to have a perfect understanding of the gospel and the life of Christ.

- *Luke 1:3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,*

34. It is possible to have a perfect understanding of the gospel and the life of Christ—and be lost forever.

- *Acts 24:22 And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.*

35. The distinguishing mark of perfection is to be like the Master and to control the tongue.

- *Luke 6:40 The disciple is not above his master: but every one that is perfect shall be as his master.*
- *James 3:2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.*

36. Concerning the Law, Paul said that he was taught it perfectly.

- *Acts 22:3* I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

37. Despite perfect knowledge of the Law, the Law could not save for the Law made nothing intrinsically perfect. Neither the priesthood, nor the letter of the Law, nor all the bloody sacrifices could effect salvation for a single soul.

- *Hebrews 7:11* If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?
- *Hebrews 7:19* For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.
- *Hebrews 9:9* Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;
- *Hebrews 10:1* For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

38. The ultimate perfection of the believer awaits the future and the state of glorification.

- *Ephesians 4:13* Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:
- *Hebrews 12:23* To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

39. Paul never claimed for himself sinless perfection.

- *Philippians 3:12* Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

40. And yet Paul did claim for himself a biblical perfection.

- *Philippians 3:15* Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

41. Prayers for the perfection of the believer are biblical.

- *Colossians 4:12 Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.*

42. One facet of pastoral ministry is to move believers toward a more perfect faith.

- *2 Corinthians 13:9 For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection.*
- *1 Thessalonians 3:10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?*
- *Ephesians 4:11,12 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:*

43. The purpose for the giving of the Scriptures is to perfect the saints.

- *2 Timothy 3:17 That the man of God may be perfect, thoroughly furnished unto all good works.*

44. The salvation of souls has been made perfect through the sufferings of the Savior.

- *Hebrews 2:10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.*
- *Hebrews 5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him;*

45. Christ is a more perfect Tabernacle than the Jews had in the wilderness.

- *Hebrews 9:11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;*

46. The Old Testament church is not perfect or complete without the New Testament Church.

- *Hebrews 11:40 God having provided some better thing for us, that they without us should not be made perfect.*

52. Good works makes faith perfect.

- *James 2:22 Seest thou how faith wrought with his works, and by works was faith made perfect?*

53. The Church must be careful to maintain perfect works before God.
- *Revelation 3:2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.*
54. The message and ministry of the Messiah was perfected on the third day after His crucifixion.
- *Luke 13:32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.*
55. Gospel obedience perfects the love of God in the souls of the saint.
- *1 John 2:5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.*
56. Fear of God will lead to a perfecting of holiness.
- *2 Corinthians 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*
57. The perfection of God Himself can never be fully fathomed.
- *Job 11:7 Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?*
58. Sin has sought to destroy all perfection.
- *Psalms 119:96 I have seen an end of all perfection: but thy commandment is exceeding broad.*
 - *Lamentations 2:15 All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The perfection of beauty, The joy of the whole earth?*
59. For those who struggle with sin and living out the ethics of the Christian life, the final exhortation is this: *let us go on to perfection. not laying again the foundation of repentance from dead works, and of faith toward God, (Heb. 6:1)*
60. Love is the final form of perfection.
- *Colossians 3:14 And above all these things put on charity, which is the bond of perfectness.*

HEBREWS 7

Melchisedec was a historical personage who ruled in Salem, an ancient name for Jerusalem. His story is told because he was a prefigure of the Lord Jesus Christ who united the office of king with that of priest to become a Royal - Priest. The life of Melchisedec and Christ is told in three parts.

Part I

The Person of Melchisedec (Heb.7: 1-1).

- The greatest of Melchisedec as a king-priest (Heb. 7:1-3).
- The superiority of Melchisedec to the Levitical priesthood because of his superiority to Abraham (Heb. 7:4- 10).

Part II

Christ is the Anti-type of Melchisedec (Heb. 7: 11-25).

- Christ was not of Aaron's tribe (Heb. 7:11-14). Christ was of the tribe of Judah.
- Christ had dignity in His own person (Heb. 7:15-19).
- Christ was made a priest by a Divine oath (Heb. 7:20-22).
- Christ established and maintains an unchangeable priesthood on behalf of His own (Heb. 7:23-25).

Part III

The Character of the Superiority of Christ in His Priesthood (Heb. 7:26-28).

- Christ is a superior High Priest in Character (Heb. 7:26).
- Christ is a superior High Priest in qualifications (Heb. 7:27).
- Christ is a superior High Priest by appointment as the Son of God (Heb. 7:28).

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

7:1 met Abraham. The story of Melchisedec meeting with Abraham with regal authority in a priestly ministry is told in Genesis 14:18-20. *“And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. 19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: 20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.”*

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

7:2 righteousness...peace. *Psalms 85:10 Mercy and truth are met together; righteousness and peace have kissed each other.* At Calvary the righteousness of God was satisfied with the person and work of Jesus Christ who offered Himself as a Substitute for sinners. His atoning work was accepted resulting in peace which met and kissed righteousness.

3 Without father, without mother, without descent [genealogy], having neither beginning of days, nor end of life; but made like unto the Son of God; abideth [remains] a priest continually.

7:3 Melchizedek is presented as a type of Christ with special attention paid to royal authority, an unending Sonship, and the work of redemption as King-Priest (Heb. 7:25b) that will never cease thereby producing peace (Rom. 3:25-26; Rom. 5:1). While a historical personage Melchizedek is presented as being without a recorded mother, descent or beginning of days in order to be a more perfect type of Christ.

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

7:4 gave the tenth. Abraham gave the tenth of the spoils of war lest he be tempted with the satanic proposal from the king of Sodom to enjoy a worldly state of luxury and pseudo prosperity. *1 John 2:17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.* The means of true spiritual power and blessing for a child of God is reflected in the two facts that the King-Priest “met” Abraham and “blessed” him. The source of a person’s prosperity is important to trace. Is it a work of the flesh or a by product of spiritual faith. Only the Christian can and should sing the following.

“Praise God, from
Whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.”

Thomas Ken, 1674

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

7:5 take tithes. The tithes were an expression of gratitude to God by His people. Basic to tithing was the acknowledgment of God's ownership of everything in the earth. While the Levites received tithes of their brethren, they in essence paid tithes to Melchizedek in the person of Abraham, thereby establishing the spiritual truth of the superiority of Melchizedek over Levi.

6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction [any question] the less [of lower rank] is blessed of [by] the better [greater].

7:7 the less. While Abraham was called a prophet (Gen. 20:7) he was no priest and he was no king. Therefore, “*inferiority is blessed by superiority.*”

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

7:8 men that die. The superiority of the Melchizedek priesthood and therefore of Christ is demonstrated by ancestry, genealogy and now with deathlessness. Only the Church can sing of a risen, living Savior.

“Christ the Lord is risen today;
Christians, haste your vows to pay;
Offer ye your praises meet
At the Paschal Victim's feet.

For the sheep the Lamb hath bled,
Sinless in the sinner's stead;
'Christ is risen,' today we cry;
Now He lives no more to die.”

9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

10 For he was yet [still] in the loins of his father [Abraham], when Melchisedec met him.

**The Superiority of the
Priesthood of Christ**

Hebrews 7:11-28

Vs.

- | | |
|------------------------------|-------|
| • Superior in its perfection | 11-14 |
| • Superior in its duration | 15-19 |
| • Superior in its holiness | 20-24 |
| • Superior in its Personage | 25-28 |

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

7:11 priesthood...the law. The Levitical priesthood and the giving of the Law were inseparable. Any change in one would necessitate a change in the other. If the Levitical priesthood and or the Law could purify sin and make the conscience clear why should the Psalmist in Psalm 110:4 speak of the need for a priest of a different order from that of Aaron's?

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

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

14 For *it is* evident that our Lord sprang [hath sprung] out of Juda; of which tribe Moses spake nothing concerning priesthood.

7:14 priesthood. By Moses, under the direction of God, the priesthood was given to the sons of Levi. *Numbers 18:6 And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the LORD, to do the service of the tabernacle of the congregation.*

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

16 Who is made, not after the law of a carnal [temporal] commandment [legal requirement], but after the power [authority] of an endless life.

17 For he [God the Father] testifieth, Thou *art* a priest for ever after the order of Melchisedec [Psalm 110:4].

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

7:18 commandment. The Law which established the Levitical priesthood was flawed in two ways: it was weak and it was unprofitable. The Law was weak in that it lacked the power to accomplish a stated end, the forgiveness of sin. It was unprofitable because it could not effect the perfection required to satisfy the righteousness, holiness, and justice of God.

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

7:19 perfect. The Law could not purge the conscience of sinners. It was unable to impart life or power. Though the Law itself was holy, righteous, and good (Rom. 7:12) it proved ineffectual.

7: 19 better hope. The person of Christ provided a better ground of hope. Christ stands in place of the Law, not something in addition to it.

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

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

7:21 oath. An oath refers to a solemn statement or claim used to validate a promise or provision.

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

7:22 surety. Christ is the Surety or “*bail*” which assures the provisions of the New Covenant.

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

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

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

7:25 to save. The Royal Priesthood of Christ combines intercession with the power to save.

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

7:26

Five Perfections of the Royal Priest

- His character is holy
- His essential glory is harmless or guileless
- His sacrifice is undefiled
- His relationship to sinners is one of separation
- His exaltation is that He is made higher than the heavens

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did [has done] once [for all], when he offered up himself.

7:27 for the people. While the sacrificial work of Christ was sufficient for every man, woman and child that will ever be born it is effective "*for the people's*". A definite redemption accomplished will be applied for those for whom He died. St. Augustine well says; "*If all were saved, the wages of sin demanded by justice would be hidden. If none were saved, no-one would see what grace bestows.*"

7:27 once for all. In no way does the Lord make propitiation for sins as High Priest now that He is in glory. Christ entered heaven through the blood not with His blood, and it was enough.

28 For the law maketh men high priests which have infirmity [are weak]; but the word of the oath, which was since the law, *maketh* [appoints] the Son, who is consecrated [perfected] for evermore.

7:28

Christ, the Son of God

- Presented as a Spokesperson in contrast to the prophets in Hebrews 1:1, 2.
- Set in contrast to the angels in Hebrews 1:5-8, 13.
- Placed in distinction to Moses in Hebrews 3:5, 6.
- Established as a High Priest in Hebrews 4:14.
- Honored for His humility in Hebrews 5:5-9.
- Must not be crucified afresh as per Hebrews 6:6.
- Enjoys a permanent Royal Priesthood after the order of Melchizedek according to Hebrews 7:3.
- Appointed as the Son of God with an oath by the Father to be the great High Priest.

Student's Study Guide

Questions and Answers on Hebrews 7

1. Why did Abraham give a tenth of the spoils of war away?

Answer.

2. How is the priesthood of Christ superior to others?

Answer.

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3. What could the law not do (Heb. 7:19)?

Answer.

4. List five perfections of the royal priest.

Answer.

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5. List seven ways Christ, the Son of God is presented.

Answer.

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Personal Application and Reflection

1. Do you believe in tithing? Why or why not?
2. Was Melchisedec a real historical person or was he more?
3. What should be said to people who try to present trick questions such as, “*Can God make a rock He cannot move?*”
4. Can a person be converted and a born again Christian, who only believes that Jesus is a good man, but not the Son of God? Explain.
5. Read and reflect on the words of Hebrews 7:27. Are you convinced of the doctrine of a definite redemption or a limited atonement? If not, why not?

Memory Work

Hebrews 7:24 But this man, because he continueth ever, hath an unchangeable priesthood. 25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Student's Supplemental Material

Doctrine of Tithing

1. Tithing may be defined as the practice of giving a tenth of one's income or property as an offering to God.
2. The paying of a tithe indicates the spiritual principle that the whole belongs to God.
3. The custom of paying a tithe was an ancient practice found among many nations of the ancient world.
4. The practice of giving a tenth of income or property extends into Hebrew history before the time of the Mosaic Law. The first recorded instance of tithing in the *Bible* occurs in Genesis 14.
 - *Genesis 14:17 And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale. 18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. 19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: 20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.*

5. After returning from rescuing Lot and defeating his enemies, Abraham met Melchizedek, the "king of Salem" and "priest of God Most High." The text states simply that Abraham gave Melchizedek a tithe of all the goods he had obtained in battle.
6. The author of the *Book of Hebrews*, in recounting this episode, considered the Levitical priests who descended from Abraham and who appeared centuries later as having paid tithes to Melchizedek through Abraham.
 - *Hebrews 7:1-10 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; 2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; 3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. 4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. 5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: 6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. 7 And without all contradiction the less is blessed of the better. 8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. 9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. 10 For he was yet in the loins of his father, when Melchisedec met him.*
7. There is no recorded demand of Abraham for a tenth. Neither is an explanation given about why Abraham gave a tithe to Melchizedek. It is possible that Abraham was resisting the satanic temptation to glory in his own strength and power rather than give glory to God.
8. Jacob also, long before the Law of Moses, promised that he would give to the Lord a tenth of all he received thereby establishing the spiritual nature of the tithe.
 - *Genesis 28:22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.*
9. The Law of Moses prescribed tithing in some detail. Leviticus 27:30-32 stated that the tithe of the land would include the seed of the land and the fruit of the tree.
 - *Leviticus 27:30-32 And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD's: it is holy unto the LORD. 31 And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. 32 And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD.*
10. In addition the Hebrew people were required to set apart every tenth animal of their herds and flocks to the Lord.

11. Mosaic legislation on tithing is also found in Numbers 18:21-32 which states that the tithes in Israel would be given to the Levites because the Levites did not receive a land inheritance like the other tribes of Israel. As a spiritual act of worship the tithe would sustain those who give themselves to the work of the ministry.

- *Numbers 18:21-32 And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. 22 Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die. 23 But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: it shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance.*

12. Having received the tithe from the people, the Levites, in turn, were to offer a heave offering to the Lord. This would constitute a tithe on their part of the goods which they received.

- *Numbers 18:24 But the tithes of the children of Israel, which they offer as an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance. 25 And the LORD spake unto Moses, saying, 26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, even a tenth part of the tithe. 27 And this your heave offering shall be reckoned unto you, as though it were the corn of the threshing floor, and as the fullness of the winepress. 28 Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD's heave offering to Aaron the priest. 29 Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, even the hallowed part thereof out of it.*

13. The rest of the goods which the Levites received would provide their living as the reward for their work in the tabernacle.

- *Number 18: 30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshing floor, and as the increase of the winepress. 31 And ye shall eat it in every place, ye and your households: for it is your reward for your service in the tabernacle of the congregation. 32 And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.*

14. A third passage dealing with the tithe is Deut 12:5-7, 11-12, 17-18.

- *Deuteronomy 12:5 But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: 6 And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks: 7 And there ye shall eat before the*

LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

- *Deuteronomy 12:11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD: 12 And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that is within your gates; forasmuch as he hath no part nor inheritance with you.*
- *Deuteronomy 12:17 Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand: 18 But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.*

15. This passage instructed Israel to take their tithes to the place the Lord prescribes, or the city of Jerusalem.

16. In Deuteronomy, only a vegetable tithe is mentioned.

17. In 2 Chron 31:6, however, the tithe of cattle is mentioned.

- *2 Chronicles 31:6 And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the LORD their God, and laid them by heaps.*

18. In Deut 26:12 the third year is called the year of tithing. This may indicate that the tithes were not collected annually (however, cf. Deut. 14:22).

- *Deuteronomy 26:12 When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; 13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them: 14 I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead: but I have hearkened to the voice of the LORD my God, and have done according to all that thou hast commanded me. 15 Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.*

19. Apparently in this year only the goods which were given as tithes could be offered and stored locally. The offering of the tithe also took the form of a ritual meal (Deut 12:7, 12).

- *Deuteronomy 12:7 And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee....12 And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that is within your gates; forasmuch as he hath no part nor inheritance with you.*

20. Some *Bible* scholars have suggested that there were three tithes, but this seems unlikely.

21. There is no mention of a tithe in Ezekiel but only the giving of the first fruits.

- *Ezekiel 44:29 They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs. 30 And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.*

22. The prophet Malachi indicated that Israel had robbed God in withholding tithes and offerings. Thus the Israelites were exhorted to bring their tithes into the storehouse in order to enjoy the Lord's blessing.

- *Malachi 3:8 Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. 9 Ye are cursed with a curse: for ye have robbed me, even this whole nation. 10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. 11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. 12 And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.*

23. In the *Old Testament* another purpose of the giving of a tenth was to meet the material need of the Levite, the stranger, the fatherless (the orphan), and the widow. In this way spiritual and charitable works were performed.

- *Deuteronomy 26:12 When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; 13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them:*

24. In the *New Testament* the words *tithe* and *tithing* appear only eight times in seven verses.

- *Matthew 23:23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.*
- *Luke 11:42 But woe unto you, Pharisees! For ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.*
- *Luke 18:12 I fast twice in the week, I give tithes of all that I possess.*
- *Hebrews 7:5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: 6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.*
- *Hebrews 7:8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. 9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.*

25. All of these passages refer to *Old Testament* usage and to current Jewish practice.

26. Nowhere does the *New Testament* expressly command Christians to *tithe*.

27. However, as believers we are to be generous in sharing our material possessions with the poor and for the support of Christian ministry.

28. Christ Himself is our model in giving. Giving is to be voluntary, willing, cheerful, and given in the light of our accountability to God.

29. Giving should be systematic and by no means limited to a *tithe* of our incomes.

- *1 Corinthians 16:1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. 2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. 3 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.*

30. We recognize that all we have is from God. We are called to be faithful stewards of all our possessions (Rom 14:12; 1 Cor 9:3-14).

- *Romans 14:12 So then every one of us shall give account of himself to God.*

- *1 Corinthians 9:3 Mine answer to them that do examine me is this, 4 Have we not power to eat and to drink? 5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? 6 Or I only and Barnabas, have not we power to forbear working? 7 Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 8 Say I these things as a man? Or saith not the law the same also? 9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? 10 Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. 11 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? 12 If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. 13 Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar? 14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.*

Doctrine of the Royal Priesthood of the Believer

1. The priestly ministry of Christ is shared with the Church. Christ has *“made us to be a kingdom, priests to His God and Father”*; (Rev. 1:6). *“But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession... (1 Peter 2:9).*
2. Because of Christ every believer can offer up spiritual sacrifices to God. *1 Peter 2:5 “you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ”.*
3. The spiritual sacrifices the believer can offer to God include the following.
 - **A bodily sacrifice.** *Romans 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*
 - **Praise.** *Hebrews 13:15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.*
 - **The production of good works.** *Hebrews 13:16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.*
 - **Intercessory prayer for self and others.** *Hebrews 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

Doctrine of the Oath

1. The first mention of an oath in the *Bible* is in association with the commandment of Abraham to his servant that a wife should be found for Isaac. When asked what would happen if a woman were not willing to follow Isaac back to the land of Promise, Abraham said the servant would be released from the promise.
 - *Genesis 24:8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.*
2. The second mention of an oath in *Scripture* is the reaffirmation to Isaac of the divine promise made to Abraham.
 - *Genesis 26:3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swear unto Abraham thy father;*
3. An oath was often made with symbolic gestures, such as raising the hand, or touching the sex organs, thereby symbolizing a person's life and power.
 - *Genesis 14:22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,*
 - *Genesis 24:2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:*
4. Believing God to be favoring Isaac, king Abimelech requested a treaty with Isaac. An oath was used to seal the treaty thereby insuring that neither party broke their promise.
 - *Genesis 26:28 And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee;*
5. On his death bed, Joseph made the children of Israel swear they would not leave his bones in Egypt but would take him back home someday.
 - *Genesis 50:25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.*
6. It was and is permissible for a man to vow a vow unto the Lord, or to swear an oath provided he keeps his word.
 - *Numbers 30:2 If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.*

7. While it is wrong to take the Lord's name in vain by calling God to be a witness to a transaction or statement which is false, it is not wrong to call God as a witness.
 - *Exodus 22:11 Then shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good.*

8. Oaths that had curses attached to them were used to protect property rights from thieves (Judges 17:2) or from those who found a stolen object, or knew of a theft.
 - *Judges 17:2 And he said unto his mother, The eleven hundred shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it. And his mother said, Blessed be thou of the LORD, my son.*
 - *Leviticus 5:1 And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.*

9. A bad oath was to be confessed and repented of.
 - *Leviticus 5:4 Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. 5 And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing:*

10. A woman suspected of adultery was to be charged with the force of an oath, and then tested for the purpose of sexual purity.
 - *Numbers 5:19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse: 20 But if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband: Numbers 5:21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell;*

11. The vows of women were to be honored provided the husband supported them. The principle of the headship of the household is recognized in this passage.
 - *Numbers 30:10 And if she vowed in her husband's house, or bound her soul by a bond with an oath; 11 And her husband heard it, and held his peace at her, and disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand. 12 But if her husband hath utterly made them void on the day he heard them; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.*

12. God will often do good to a stubborn and rebellious people such as the Exodus Generation because He will honor His word given to another generation.

- *Deuteronomy 7:8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.*

13. It is an honor to enter into covenant with the Lord and into His oath.

- *Deuteronomy 29:10 Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, with all the men of Israel, 11 Your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water: 12 That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day:*

14. Covenants have far reaching effects for they can extend from one generation to the next.

- *Deuteronomy 29:14 Neither with you only do I make this covenant and this oath; 15 But with him that standeth here with us this day before the LORD our God, and also with him that is not here with us this day:*

15. Some oaths have conditions attached to them. Rahab had to let down a scarlet cord in order to be saved and she had to be quiet about the spies.

- *Joshua 2:17 And the men said unto her [Rahab], We will be blameless of this thine oath which thou hast made us swear. 18 Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. 19 And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him. 20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.*

16. Some oaths are hastily made, are foolish in character and have tragic consequences, as when Saul made a rash oath that eventually involved his son Jonathan.

- *1 Samuel 14:26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath. 27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened. 28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth any food this day. And the people were faint.*

17. Sometimes an individual would pronounce a curse upon themselves in association with an oath they had taken. David vowed not to eat until evening with these words: "*God do so to me, and more also, if I taste bread or anything else till the sun goes down*" (2 Samuel 3:35). By this pledge David was demonstrating his determination to honor his word.
18. An oath made in the name of the Lord is to be honored as if the Lord himself had made it. David honored this principle in a positive way, as did Solomon in a negative way when he held Shimei accountable for his attitude and actions.
- *2 Samuel 21:7 But the king [David] spared Mephibosheth, the son of Jonathan the son of Saul, because of the LORD's oath that was between them, between David and Jonathan the son of Saul.*
 - *1 Kings 2:42 And the king [Solomon] sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any wither, that thou shalt surely die? And thou saidst unto me, The word that I have heard is good. 43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?*
19. It is not wrong to pray and ask the Lord to be the judge in a matter when a person is accused of doing wrong yet swears his innocence. In legal cases oaths were sometimes used to make a person confess their guilt.
- *1 Kings 8:30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive. 31 If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house: 32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.*
20. It is possible to make an oath in the name of the Lord without knowing all the facts or the mind of God as the man Obadiah did in the case of Elijah.
- *1 Kings 18:7 And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah? 8 And he answered him, I am: go, tell thy lord, Behold, Elijah is here. 9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? 10 As the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not. 11 And now thou sayest, Go, tell thy lord, Behold, Elijah is here.*
21. For centuries sacred oaths have been made in sacred places illustrated by the high priest Jehoiada during the days of Jehoash, king of Judah (d. 796 BC).

- *2 Kings 11:4 And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son.*
22. When an oath is good it causes the hearts of people to rejoice.
- *2 Chronicles 15:15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.*
23. Individuals being restored to a place of responsibility will take their duties more seriously if forced to affirm them with an oath.
- *Nehemiah 5:12 Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.*
24. In the act of dedicating or rededicating oneself to the Lord the taking of an oath is not improper.
- *Nehemiah 10:29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;*
25. Citizens should be loyal.
- *Ecclesiastes 8:2 I counsel thee to keep the king's commandment, and that in regard of the oath of God.*
26. God will administer retributive divine justice to those who break a solemn oath.
- *Ezekiel 16:59 For thus saith the Lord GOD; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.*
27. Lying about an oath can result in death.
- *Ezekiel 17:16 As I live, saith the Lord GOD, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. 17 Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounds, and building forts, to cut off many persons: 18 Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape.*

28. When an oath has been violated it is best to confess the sin.

- *Daniel 9:11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.*

29. Because of the hardness of the human heart oaths were sometimes taken lightly, as if everyone expected the vows to not be honored.

- *Hosea 10:4 They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field.*

30. Oaths were never designed to be used to wrongfully accuse someone.

- *Exodus 20:7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.*
- *Job 31:30 Neither have I suffered my mouth to sin by wishing a curse to his soul.*
- *Psalms 10:7 His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity.*
- *Hosea 4:2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.*

31. No one should ever rejoice when a false oath is made.

- *Zechariah 8:17 And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the LORD.*

32. The unrighteous often feel it necessary to confirm their evil words and intentions with an oath.

- *Matthew 14:7 Whereupon he promised with an oath to give her whatsoever she would ask.*
- *Acts 23:21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.*

33. Jesus was once illegally bound by an oath. Though Jewish rule of jurisprudence said a prisoner did not have to testify against himself, Christ was so compelled.

- *Matthew 26:63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. 64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.*

34. The sin of Peter included not only the betrayal of Christ but using the name of God in vain.

- *Matthew 26:72 And again he denied with an oath, I do not know the man.*

35. No matter how many centuries pass God's people can remember God's oaths and expect Him to honor what He has sworn to do.

- *Luke 1:73 The oath which he sware to our father Abraham,*
- *Acts 2:30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;*

36. Paul was not opposed to the usage of oaths. .

- *2 Corinthians 1:23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.*
- *Galatians 1:20 Now the things which I write unto you, behold, before God, I lie not.*

37. When God the Father swears with an oath, it is by Himself, to anything else would negate His own essence and sovereignty.

- *Hebrews 6:16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. 17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:*

38. Under the New Covenant Christ was made a priest of the order of Melchisedec which was confirmed by an oath.

- *Hebrews 7:20 And inasmuch as not without an oath he was made priest: 21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)*

39. While the making of an oath that involves God is not sin, neither is careless oath taking encouraged lest there be sin.

- *James 5:12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.*

HEBREWS 8

1 Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

8:1 the sum. The author of Hebrews is setting forth the proposition that Christ is a Minister of the sanctuary and the true tabernacle. There are distinct features of this heavenly sanctuary.

- It is the true tabernacle in the sense that it is spiritually real.
- It is an eternal tabernacle and will last forever in contrast to the temporal nature of the Aaronic priesthood.
- It was ordained by divine decree. The Lord “*pitched*” it.

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained [appointed] to offer gifts and sacrifices: wherefore *it is* of necessity that this man [Christ] have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who serve unto the example and shadow [image] of heavenly things, as Moses was admonished [given official advice] of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

6 But now hath he obtained a more excellent [exalted] ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

8:6 a better covenant. The New Covenant is better not only because Christ is the Surety, but because He is the Mediator.

8:6 better promises. The Old Covenant under Moses promised life to those who kept the Law. Obedience brought life. However, no one could keep the Law. The Law was holy and just and good but it was also demanding. Instead of giving life it brought forth death. The New Covenant under Christ is established on a better promise, and that is Christ will fulfill the Law on behalf of those who will be the heirs of salvation.

7 For if that first *covenant* [agreement] had been faultless [free from defect], then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make [draw up] a new covenant [agreement] with the house of Israel and with the house of Judah [i.e., all Israel]:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

8:9 continued not. Despite their sincere intention to keep the Law (Ex 19:5-8; Deut. 5:27; 7:9-11), the people were helpless before it.

10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

8:10 I will. God covenants to be not only the Author but the Enabler of the New Covenant. Read Jeremiah 31: 31-34.

11 And they shall not teach every man his neighbour [fellow-citizen], and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

8:10-12

Provisions of the New Covenant

- The New Covenant will be made with the spiritual house of Israel.
- The New Covenant will be different in nature and character from the Old Covenant.
- God will put His laws into hearts and minds in a supernatural and permanent manner.
- God will never leave or forsake His people nor will they leave or forsake Him.
- There will be an essential and innate knowledge of the Lord.
- Even children will know the Lord.
- God will be merciful toward the unrighteous.
- God will not hold the sins of His people against them in ultimate judgment.

Student's Study Guide

Questions and Answers on Hebrews 8

1. List three distinct characteristics of the true tabernacle.

Answer.

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2. How is the New Covenant a better covenant?

Answer.

3. What was the original intention of the Old Testament saints when they first received the Law?

Answer.

4. Which prophet and which passage is quoted from the Old Testament as a basis for establishing the New Covenant?

Answer.

5. List the eight provisions of the New Covenant.

Answer.

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Personal Application and Reflection

1. In light of the specific promises and provisions of the New Covenant, is it conceivable the church is doomed for failure in the future? Defend your answer.
2. What warms your heart and stirs up love for God? How do the promises and provisions of the New Covenant affect you?
3. What practical steps can be taken to promote and enhance love for God?
4. When was the last time you told God you loved Him? When was the last time you praised Him or thanked Him?
5. Do you believe Israel and the House of Judah refer spiritually to the church? Why or why not?

Memory Work

Hebrews 8:10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

Student's Supplemental Material

The Essential Unity between the Old and New Testament Saints

1. The essential unity between the Old Testament saints and the New Testament saints to form the one body of Christ may be found by comparing *Scripture* with *Scripture*.
2. The New Testament saints have a heavenly hope; the Old Testament saints have a heavenly hope
 - *Psalms 49:15 But God will redeem my soul from the power of the grave: for he shall receive me. Selah.*
 - *Hebrews 11:13-16 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. 14 For they that say such things declare plainly that they seek a country. 15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. 16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.*

3. The New Testament saints have an earthly hope.
 - *Revelation 2:26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:*
 - *Revelation 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*
 - *Revelation 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.*
4. The New Testament saints are born again and indwelt by the Holy Spirit. The Old Testament saints were born again and indwelt by the Holy Spirit.
 - *Ezekiel 3:26-27 And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house. 27 But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD; He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house.*
5. The New Testament saints constitute the Bride of Christ. Spiritual Israel was also called a Bride.
 - *Hosea 2:20 I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.*
 - *Hosea 3:1-3 Then said the LORD unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine. 2 So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley: 3 And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee.*
6. The New Testament saints are considered to be a wife. Israel was called the wife of the Lord.
 - *Revelation 19:7 Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.*
7. The New Testament saints know salvation through faith in Christ. The Old Testament saints also expressed faith in Christ as He was revealed to them.
 - *Hebrews 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.*

8. Moses was part of the church in the wilderness.

- *Acts 7:37-38 This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. 38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us:*

9. The New Testament church is a continuation of the true spiritual seed of Abraham (Gal. 3:29). The church is the Israel of God (Gal. 6:16) and is part of the commonwealth of Israel (Eph. 2:12).

- *Galatians 3:29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*
- *Galatians 6:16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.*
- *Ephesians 2:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:*

10. Joel 2:28 is fulfilled in the New Testament expression of the church.

- *Acts 2:16-21 But this is that which was spoken by the prophet Joel; 17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: 19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: 20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: 21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.*

11. The New Covenant of Jeremiah 31:31-34 finds fulfillment in the New Testament expression of the church.

- *Jeremiah 31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: 33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and I will remember their sin no more.*

- *Hebrews 8:7 For if that first covenant had been faultless, then should no place have been sought for the second. 8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: 9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. 10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. 13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.*

HEBREWS 9

1 Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread [holy bread]; which is called the sanctuary [holy place].

9:2

Division and Articles within the Tabernacle

Holy Place

- Candlestick or lamp stands
- Table of shewbread

Holy of Holies

- Golden censer
- Ark of the Covenant
- ❖ Manna
- ❖ Aaron's rod that budded
- ❖ The Tablets of the Law of Moses
- Mercy Seat covered by cherubims

3 And after the second veil [curtain], the tabernacle which is called the Holiest of all;

4 Which had the golden censer, and the Ark of the Covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

9:4 manna. The manna was divinely preserved from putrefaction as a testimony to the power, faithfulness, and mercy of God.

9:4 Aaron's rod. This rod initially belonged to Moses when he watched the sheep for his father in law, Jethro. The rod was used when Pharaoh was confronted (Ex. 4:2-17). The rod was raised to strike the rock from which water flowed, and it budded to confirm the priesthood of Aaron (Num. 17:1-10).

5 And over it the cherubims of glory shadowing the mercy seat; of which we cannot now speak particularly [in detail].

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of* God.

7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and for the errors [ignorances] of the people:

8 The Holy Ghost this signifying [showing by this], that the way into the holiest of all was not yet made manifest [opened] while as the first tabernacle was yet standing:

9 Which was a figure [parable] for the time then present, in which were offered both gifts and sacrifices, that could not make him [the high priest] that did the service perfect [complete], as pertaining to the conscience;

10 *Which stood* only in meats and drinks, and divers [various] washings, and carnal ordinances [fleshly regulations], imposed on them until the time of reformation [a making straight].

11 But Christ being come an high priest of good things to come, by [means of] a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once [for all] into the holy place, having obtained eternal redemption *for us*.

9:12 Christ has not purchased eternal redemption for all men without exception, but for “*us*,” the elect of God. The redemptive work of Christ for the elect is not temporal but eternal. Once the blood of Christ is applied to the soul of the believer, there can be no return to a former state of unbelief and condemnation.

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth [set apart] to the purifying of the flesh:

9:13 ashes. See Numbers 19. The ashes of the heifer were placed in water in a clean place outside the camp. They served to cleanse those who had been defiled by contact with a dead body. A clean person had to sprinkle the unclean with the water of separation. In this way a person was cleansed outwardly. With Christ the cleansing process is inward.

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge [cleanse] your conscience from dead works to serve the living God?

9:14 eternal Spirit. The reference could be to Christ's own eternal spiritual nature, or the reference could be to the Holy Spirit who is consistently associated in connection with Christ and His works (Luke 1:35; 3:22; 4:1, 18; Matt. 12:28; Acts 10:38).

9:14 offered himself. It was at Calvary that Christ offered Himself to God "*without blemish*", because He was "*holy, guileless, undefiled*" (Heb. 7:26, 27).

9:14 dead works. Dead works has reference to any human attempt to find acceptance with God apart from gospel terms. Dead works bring no pardon, no peace, no life and no spiritual communion. Only the blood of Christ can cleanse the conscience and bring the heart to a place of service to the living God rooted in holy motives.

15 And for this cause he [Christ] is the mediator of the New Testament [covenant] that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament [covenant] is, there must also of necessity be the death of the testator.

17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator [confirmer] liveth.

9:17 are dead. The force of the argument is that God could only bestow grace on those who had transgressed His law in a manner consistent with His holiness and justice. This necessitated a Victim and a Mediator, both of whom are Christ.

18 Whereupon neither [not even] the first *testament* [covenant] was dedicated [established] without blood.

19 For when Moses had spoken every precept [commandment (Ex. 20:22)] to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, This is the blood of the testament which God hath enjoined [commanded] unto you.

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

9:22 almost. Not even temporal forgiveness could be obtained for all things by the shedding of blood. For example, there was no provision made for presumptuous sinning. *Numbers 15:30 But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people. 31 Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him.*

23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

9:23 purified. Some sins were purified by water (Lev. 16:26, 28; Num. 31:23), while other sins were purified by fire and water (Num. 31:22, 23).

9:23 better sacrifices. Christ was the fulfillment of various kinds of sacrifice, such as the sin offering, the peace offering, the burnt offering, and the trespass offering.

24 For Christ is not entered into the holy places made with hands, *which are* the figures [examples] of the true [real one]; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

9:25 offer himself. There are two great differences between the work of Christ and the work of the priests of old. First, they offered repeated sacrifices while Christ's was once for all. Second, the priest brought blood not their own, while Christ entered into the presence of God in virtue of the efficacy of His own blood.

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

9:26 since the foundation. While theologians debate the difference between an infralapsarian view, and a supralapsarian view of predestination the *Word of God* seems to state plainly that the need of a Savior for sinners, and a provision of a Savior for the same, reaches back to the eternal decree before ever sin entered into the world.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

9:28 “Declaration is made that Christ purposely died to bear the sins of many. The wisdom and grace of God provided for the elect’s deliverance from the curse. The Anointed One, as the High Priest of His people, presented to God an all-sufficient and final satisfaction for all the sins of all who have been, from eternity, given to Him by the Father. The sins of many Christ bore had imputed to Him, received the punishment of, and fully expiated in His own body on the tree” (1 Pet. 2:24, A.W. Pink).

9:28 second time. Any system of eschatology which teaches what constitutes to a third coming of Christ must be challenged by this passage. Nonsensical language must be rejected which tries to tie together as one coming in two events with movements in opposite directions separated by a large interval of time. The simplicity of *Scripture* and the historic faith of the church is that Christ is coming the second time for all who believe. The Second Advent does not take place in stages or phases but is one grand event.

“To those who love the Lord I speak;
Is my Beloved near?
The Bridegroom of my soul I seek,
Oh! When will He appear?

Though once a man of grief and shame
Yet now He fills a throne,
And bears the greatest, sweetest name
That earth or heaven have known.

Grace flies before, and love attends
His steps where’er He goes
Though none can see Him but His friends,
And they were once His foes.

He speaks;—obedient to His call
Our warm affections move;
Did He but shine alike on all,
Then all alike would love.

Then love in every heart would reign,
And war would cease to roar;
And cruel and bloodthirsty men
Would thirst for blood no more.

Such Jesus is, and such His grace;
Oh, may He shine on you!
And tell Him, when you see His face,
I long to see Him too.”

Olney Hymns, William Cowper, from *Cowper’s Poems*

Personal Application and Reflection

1. According to the biblical revelation of the appearance of a cherub how might Satan look?
2. Comment on the concept of Christ being the Surety, Victim, Mediator, Administrator, and High Priest of salvation.
3. If you are not familiar with the terms infralapsarian, and supralapsarian, look them up and write out a definition for each.
4. What response should be offered to those who believe that Christ died for all sins of all people?
5. Do you believe or have you been taught to believe, that the second coming of Christ will take place in two stages, one called the Rapture, and then seven years later the second stage called the Second Advent Proper? In light of Hebrews 9:28 what happens to this popular teaching?

Memory Work

Hebrews 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? 15 And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

Hebrews 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Student's Supplemental Material

9:5 cherubim.

1. **The cherubim** (Gen. 3:24; Ex. 25:18-20; Ezek. 1:4-28; 10:1-22)
2. A biblical description of the cherubim reveals the following.
 - Each cherub has four faces.
 - ❖ The face in front is as a man.
 - ❖ The face on the right is as a lion.
 - ❖ The face on the left is as an ox.
 - ❖ The face in back is as an eagle.
 - Each has two pairs of wings.

- ❖ One pair spreads out from the middle of the back.
 - ❖ The other pair is used to cover the body. These wings make a noise like waves crashing upon the seashore.
 - Cherubs have the legs of men, but their feet are cloven like calves' feet, which shine like burnished brass.
 - They have four human hands, with one located under each wing.
 - They apparently travel in groups of four. The outstretched wings of each cherub touches those of the remaining three companions, so that they form a square. When they move, they move as a group without turning their bodies.
3. The duties of the cherubs are detailed.
- Cherubs kept Adam and Eve from the Tree of Life after the fall, lest they eat of it and live forever in sin (Gen.3: 24).

Note: There is an interesting analogy between the cherubim as guarding the entrance to paradise and the winged bulls and lions of Babylon, and Assyria, colossal figures with human faces standing guard at the entrances of temples and palaces. Inasmuch as both these nations occupied the very spot where the original Garden of Eden may have been located, it is not unreasonable to suggest that these idols were perverted statue copies of the real cherubims.

- Two golden cherubims were formed at God's command and placed at either end on top of the ark lid in the tabernacle of the Holy of Holies (Ex. 25:18-20; Heb. 9:5).
- Cherub appeared to Ezekiel (Ezek. 1, 10).
- Prior to his fall, Satan (then known as Lucifer) was the chief cherub angel. *Isaiah 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! Ezekiel 28:14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.*

9:9.

Doctrine of the Conscience

1. It is possible to feel guilty about some matters where no guilt is present.
 - *1 Cor 10:25 Whatsoever is sold in the shambles, that eat, asking no question for conscience sake:*
2. While others may give wrong meaning to social practices, there need be no sin in the soul if the same situation can be done to the glory of God.
 - *1 Cor 10:27 If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.*
3. If the participation in a specific event will violate the conscience of someone, else or give offense it is better to demonstrate social grace and refrain from giving offense.
 - *1 Cor 10:28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fullness thereof:*
 - *1 Cor 10:29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?*
 - *2 Cor 1:12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.*
4. Every believer is called upon to renounce secret sins, questionable practices, and a deceitful handling of *Scripture* that would justify the unthinkable. The purpose for such a renewed conduct is to be able to have a good conscience in the sight of God.
 - *2 Cor 4:2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.*
5. With a good conscience the heart will want to engage in good deeds toward others.
 - *1 Tim 1:5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:*
6. It is not easy to hold onto a good conscience, for there are many enemies of the soul seeking its downfall and destruction.
 - *1 Tim 1:19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:*

7. One of the grand objectives in the Christian's life is to have a pure conscience so that belief and behavior match.

- *1 Tim 3:9 Holding the mystery of the faith in a pure conscience.*

8. It is possible for the conscience to become insensitive to the point it is likened to being seared with a hot iron. Nothing touches the conscience when it becomes this hardened.

- *1 Tim 4:2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;*

Neither fearful threats of exposure, nor faithful warnings of ultimate damnation, neither the tragic consequences of others or the wretchedness of public shame and exposure, will stop the soul from sinning when the conscience is seared and the heart is hardened.

9. Paul was able to maintain a good conscience before God following salvation.

- *2 Tim 1:3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;*

10. Some of the most tragic words in the Bible are these: "*and conscience is defiled.*" The conscience is defiled because there is no longer anything considered holy or sacred.

❖ Unbelief defiles sacred time—it no longer exists

❖ Unbelief defiles sex—marriage is no longer the place for intimacy

❖ Unbelief defiles life—for life is easily destroyed almost before it begins

❖ Unbelief defiles the Moral Law—it is no longer binding (Rom. 13:8, 9).

- *Titus 1:15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.*

11. Because sin has defiled the conscience, redemption is necessary. But what can cleanse the conscience? Good works? Animal sacrifices? No. Only the blood of Christ applied to the soul by faith.

- *Heb 9:9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;*

- *Heb 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?*

- *Heb 10:2 For then would they not have ceased to be offered? Because that the worshippers once purged should have had no more conscience of sins.*

12. God offers to give men access to His heart with full assurance of faith and clean hearts.

- *Heb 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.*

13. Believers must pray for one another to have a good conscience.

- *Heb 13:18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.*

14. It is commendable when a Christian endures wrong actions and attitudes because his conscience is turned toward God.

- *1 Pet 2:19 For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.*

14. By having a good conscience sinners can be put to shame.

- *1 Pet 3:16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.*

15. Gospel obedience produces a good and clear conscience before God.

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

9:19 hyssop.

The Hyssop Plant

1. Hyssop has reference to a plant with a long, straight stalk, downy leaf, and white blossom (Exodus 12:22).
2. The hyssop was common in Palestine and near Mount Sinai.
3. It was an aromatic plant.
4. The hyssop plant is found in Egypt, the desert, and Palestine.
5. It grows among stones and upon walls, and trails like a bramble, in contrast to the stately cedar of Lebanon (compare Judges 9:15).

9:27 the judgment.

The Various Judgments of Scripture

1. The judgment of Satan and the fallen angels.

- *Isaiah 14:12-14 How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14 I will ascend above the heights of the clouds; I will be like the most High.*
- *Matthew 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:*

2. The judgment of Adam and Eve in the Garden of Eden.

- *Genesis 3: 8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. 9 And the LORD God called unto Adam, and said unto him, Where art thou? 10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. 11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? 12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. 13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. 14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. 16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. 17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.*

3. The judgment of Adam's posterity.

- *Galatians 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.*

- *Romans 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: 13 (For until the law sin was in the world: but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. 15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.*

4. The judgment unto moral degeneracy.

- *Romans 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; 19 Because that which may be known of God is manifest in them; for God hath shewed it unto them. 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: 21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. 22 Professing themselves to be wise, they became fools, 23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. 24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: 25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. 26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: 27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. 28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; 29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, 31 Without understanding, covenant breakers, without natural affection, implacable, unmerciful: 32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.*

5. The judgment of Christ for the sins of the world.

- *Isaiah 53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.*
- *2 Corinthians 5:21 He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.*

- *1 Peter 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.*
6. The judgment of Christ which frees the believer from sin's reign as a principle of power.
- *Romans 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: 6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. 7 For he that is dead is freed from sin. 8 Now if we be dead with Christ, we believe that we shall also live with him: 9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. 11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*
 - *Galatians 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*
 - *Romans 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*
7. The self-judgment of the believer.
- *1 Corinthians 11:31 For if we would judge ourselves, we should not be judged.*
8. The judgment of God as He disciplines His owns.
- *Hebrews 12:4 You have not yet resisted to the point of shedding blood in your striving against sin; 5 and you have forgotten the exhortation which is addressed to you as sons, "My son, do not regard lightly the discipline of the Lord, Nor faint when you are reprov'd by Him; 6 For those whom the Lord loves He disciplines, And He scourges every son whom He receives." 7 It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline? 8 But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. 9 Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live? 10 For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, that we may share His holiness. 11 All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.*

God disciplines His children for a variety of reasons, but mainly to bring a wayward child who refuses to judge himself back into fellowship.

- *1 Corinthians 11:31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.*
 - *Psalms 32:3 When I kept silence, my bones waxed old through my roaring all the day long. 4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. 5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.*
9. Divine discipline is part of the training process by which God's children are brought into the experience of God's holiness.
- *Hebrews 12:10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.*
10. Divine discipline is an expression and a proof of God's love.
- *Hebrews 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.*
 - *Hebrews 12:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.*
11. Divine discipline is designed to produce obedience and to protect the believer against an untimely physical death.
- *Hebrews 12:9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?*
 - *Romans 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.*
 - *1 Corinthians 11:30 For this cause many are weak and sickly among you, and many sleep.*
12. Divine discipline yields the peaceful fruit of righteousness.
- *Hebrews 12:11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.*
13. There is the righteous judgment of human opinion.

14. Generally speaking human judgment must not take place too quickly or without caution. The principle is stated in Matthew 7:1-5.

- *Matthew 7:1 Judge not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? 5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.*

In doubtful matters even more caution is to be exercised.

- *Romans 14:1 Him that is weak in the faith receive ye, but not to doubtful disputations. 2 For one believeth that he may eat all things: another, who is weak, eateth herbs. 3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. 4 Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. 5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.*

15. However, *Scripture* does allow for critical discernment on certain matters. For instance, Matthew 7 which tells us not to judge, also commands that holy matters not be given to swine.

- *Matthew 7:6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.*

16. How can the category of swine, referring to those incapable of appreciating the truth, be made apart from critical discernment or a certain judgment?

17. In addition believers are called upon to make judgments in the sense of evaluations when it comes to selecting elders and deacons, or in dealing with those who have fallen into sin.

- *1 Timothy 3:1 This is a true saying, If a man desire the office of a bishop, he desireth a good work. 2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; 4 One that ruleth well his own house, having his children in subjection with all gravity; 5 (For if a man know not how to rule his own house, how shall he take care of the church of God?) 6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. 7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. 8 Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre; 9 Holding the mystery of the faith in a pure conscience. 10 And let these also first be proved; then let them use the office of a deacon, being found blameless. 11 Even so must their wives be grave, not slanderers, sober, faithful in all things. 12 Let the deacons be the husbands of one wife, ruling their children*

and their own houses well. 13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

- *Galatians 6:1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. 2 Bear ye one another's burdens, and so fulfil the law of Christ. 3 For if a man think himself to be something, when he is nothing, he deceiveth himself. 4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. 5 For every man shall bear his own burden.*
- *2 Thessalonians 3:6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. 7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; 8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: 9 Not because we have not power, but to make ourselves an ensample unto you to follow us. 10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat. 11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. 12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. 13 But ye, brethren, be not weary in well doing. 14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. 15 Yet count him not as an enemy, but admonish him as a brother.*

18. The judgment of the righteous and unrighteous at the *Bema* seat of Christ.

- *John 5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.*
- *2 Corinthians 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*
- *Revelation 20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.*

HEBREWS 10

Four Themes

- Inadequacy of the Law 10:1- 4
- The Incarnation 10:5-10
- The Present Session 10:11-13
- The Second Coming 10:36-37

1 For the law having a shadow of good things to come, *and* not the very image [exact reality] of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then would they not have ceased to be offered? Because that the worshippers once purged [cleansed] should have had no more conscience [awareness] of sins.

3 But in those *sacrifices there is* a remembrance [reminder] again *made* of sins every year.

4 For *it is* not possible that the blood of bulls and of goats should take away sins.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou [you] wouldest not [did not want], but a body hast thou prepared me:

6 In burnt offerings and *sacrifices* for sin thou has had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God [Psalm 40:6 -8].

8 Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish [introduce] the second.

10:9 I come. There is divine certainty in this utterance. Christ will accomplish what He came to do. The Lord's very submission, dependency, and humiliation, were the acts of omnipotence.

10:9 to do thy will. The will of God for Christ included the following.

- His incarnation Luke 2:7
- Days of humiliation Matt8:20
- Keeping the law Matt5:17

- | | |
|--------------------|------------|
| • The cross | Matt 17:22 |
| • The grave | Matt 17:23 |
| • The resurrection | Matt 28: 6 |
| • His exaltation | Phil2: 9 |

10 By the which will we are sanctified [set apart] through the offering of the body of Jesus Christ once *for all*.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man [He], after [when] he had offered one sacrifice for sins for ever, sat down on the right hand of God;

10:12 sat down. The King is on His throne. He is free to move, and does, for Steven saw the Lord standing, and John saw Him walking in the midst of His churches. Nevertheless, the King of kings reigns for ever and ever.

13 From henceforth expecting [waiting] till his enemies be made his footstool.

10:13 his enemies.

The Enemies of Christ

- | |
|---|
| <ul style="list-style-type: none"> • Lucifer is an enemy of Christ. <i>Revelation 12:7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,</i> • The self righteous chief priests and elders of Israel were the enemies of Christ. <i>Matthew 27:1 When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:</i> • The legalist who seek to merit salvation by works of the law is an enemy of Christ. <i>Galatians 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.</i> • Those who do not follow Jesus but walk contrary to His moral teaching, are enemies of Christ. <i>Philippians 3:18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: 19 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)</i> |
|---|

- The world is an enemy of Christ. *1 John 2:15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.*
- Teachers of false doctrine are the enemies of Christ. *2 Peter 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2 And many shall follow their pernicious ways; by reason of*
- *whom the way of truth shall be evil spoken of. 3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.* Death is an enemy of Christ. *1 Corinthians 15:26 The last enemy that shall be destroyed is death.*

14 For by one offering he hath perfected [completed] for ever them that are sanctified [set apart].

10:14 The redemptive work of Christ is perfect. If a person could be lost after salvation then the Lord's saving accomplishments would be proven ineffectual, the promises of God would be overthrown, and the words of Scripture would be rendered meaningless.

15 Whereof the Holy Ghost also is a witness to us: for after that he had said before,

16 *This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;*

17 *And their sins and iniquities will I remember no more.*

18 Now where remission [forgiveness] of these is, there is no more offering [sacrifice] for sin.

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

10:20 the veil. The veil has not been removed, only entered through. There is no veil over the face of Christ as per 2 Corinthians 3:13 and so the believer sees Him clearly, but Christ is the veil through which the believer goes to have access to the Father. *John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

21 And *having* an high [great] priest over the house of God;

22 Let us draw near with a true heart in full assurance of faith, having [had] our hearts sprinkled from an evil conscience, and [having had] our bodies washed with pure water.

10: 22 draw near.

Four Exhortations

- To draw near Heb 10:22
- To hold the confession Heb 10:23
- To show love Heb 10:24
- To gather for worship Heb 10:25

23 Let us hold fast the profession of *our* faith [hope] without wavering; (for he is faithful that promised ;)

24 And let us consider one another to provoke unto love and to good works:

25 Not forsaking [neglecting] the assembling of ourselves together, as the manner of some is; but exhorting [encouraging] *one another*: and so much the more, as ye see the day approaching.

26 For if we sin willfully [with settled intent] after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

10:26 This passage does not teach that any of the readers had committed the sin of apostasy. It does warn that those who deny Christ are worthy of a more severe punishment than was administered under the *Old Testament* economy. Receiving the knowledge of the truth is not the same as receiving Christ as Lord and Savior and thus being born again.

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

10:27 fiery indignation. Under the Law of Moses the penalty for apostasy was swift and severe. *Deuteronomy 17:2 If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant, 3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded; 4 And it be told thee, and thou hast heard of it, and inquired diligently, and, behold, it be true, and the thing certain, that such abomination is wrought in Israel: 5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die. 6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death. 7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.*

28 He that despised [disregarded] Moses' law died without mercy under two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite [insulted] unto the Spirit of grace?

10:29 Every penalty must fit the crime committed. Those who disregarded the Law of Moses were punished without mercy. Therefore those who despise the Son of God must be visited with greater judgment even though they were once externally dedicated to God by a profession of faith in the blood of Christ. John Murray contends that there is a sense in which it can be argued that Christ died for the non-elect, but the benefits which they derive from the atonement are only temporary.

“The difference can be stated bluntly to be that the non-elect do not participate in the benefits of the atonement and the elect do. The non-elect enjoy many benefits that accrue from the atonement but they do not partake of the atonement” (Collected Writings, Vol. I, pp. 64-69).

30 For we know [full well] him that hath said, *Vengeance* belongeth unto me, I will recompense [repay], saith the Lord. And again, The Lord shall judge his people

10:30 hath said. Deut. 32:36; Psa. 135:14.

31 *It is* a fearful thing to fall into the hands of the living God.

10:31 a fearful thing. Note 2 Sam. 24:14; Matt. 10:28; Luke 12:5.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

10:32 call to remembrance.

Six Exhortations to Remember

- past afflictions Heb 10:32
- past faithfulness Heb 10:34
- to maintain boldness Heb 10:35
- to have patience Heb 10:36
- to never turn back Heb 10:38
- other true believers Heb 10:39

33 Partly, whilst ye were made a gazing stock [a spectacle] both by reproaches [contemptuous defamation] and afflictions [horrible treatment]; and partly, whilst ye became companions [sharers] of them that were so used [so lived in the same way of suffering afflictions].

34 For ye had compassion [suffered with] of me in my bonds [them in their bonds], and took [accepted] joyfully the spoiling of your goods [property], knowing [by experience] in yourselves that ye have in heaven a better and an enduring [permanent] substance.

10:34 took. The willing acceptance of the Christians of the lose of their property or disposable goods was extraordinary. It was a sign of faith, and a testimony to inner grace and stability. When the Christian does not accept pain and suffering by faith, then the Enemy has an opportunity to sow a seed of bitterness and resentment.

10:34

“Better”

- Better than the angels Heb 4:1
- Better salvation Heb 6:9
- Better priest Heb 7:7
- Better hope Heb 7:19
- Better testament Heb 7:22;
8:6; 12: 24
- Better sacrifices Heb 9:23
- Better substance Heb 10:34
- Better country Heb 11:16
- Better resurrection Heb 11:35
- Better promise Heb 11:40

35 Cast not away therefore your confidence [boldness], which hath great recompence [compensation] of reward.

36 For ye have need of patience [persistence], that, after ye have done the will of God, ye might receive the promise.

10:36 patience.

- Patience is needed to do well in living out the ethics of the Christian faith. *Romans 2:7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:*
- Christian character is perfected in patience. *James 1:4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.*
- Patience is needed to run the appointed race. *Hebrews 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,*
- Patience is needed to endure trials. *Matthew 24:13 But he that shall endure unto the end, the same shall be saved.*
- Patience is essential to gospel service. *2 Timothy 3:10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,*
- Patience is a condition for reigning with Christ. *Revelation 1:9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.*
- Patience is a virtue that must be taught. *2 Thessalonians 3:5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.*

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now the just [righteous] shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

10: 38 live by faith. This quote from Habakkuk 2:4 reminds the believer that faith lies at the heart of faithfulness.

Three Quotes of Habakkuk 2:4

Quote	Emphasis
• Romans 1:17	The Righteous
• Galatians 3:11	Faith
• Hebrews 10:38	Faithfulness

39 But we are not of them who draw [shrink] back unto perdition [destruction]; but of them that believe to the saving [obtaining] of the soul.

10:39 the saving of the soul. While God preserves all those who are the heirs of salvation, and none of the sheep that have given to the Son shall be lost, those who are the heirs of salvation are of *“them that believe to the saving of the soul”*. There is perseverance in the sphere of faith. Sinners are saved to serve the Lord. *“Perdition is not the destiny of any child of God”* (W.E. Vine).

“We are climbing Jacob’s ladder,
We are climbing Jacob’s ladder,
We are climbing Jacob’s ladder,
Soldiers of the cross.

Every round goes higher, higher,
Every round goes higher, higher,
Every round goes higher, higher,
Soldiers of the cross.

Sinner, do you love my Jesus?
Sinner, do you love my Jesus?
Sinner, do you love my Jesus?
Soldiers of the cross.

If you love Him, why not serve Him?
If you love Him, why not serve Him?
If you love Him, why not serve Him?
Soldiers of the cross.”

African Spiritual

Student's Study Guide

Questions and Answers on Hebrews 10

1. What are the four themes of Chapter 10?

Answer.

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-

2. Give four general exhortations.

Answer.

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3. List the six exhortations to remember.

Answer.

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4. Trace how the word “better” is used in Hebrews. Make a chain reference in your Bible from one passage to the next beginning with Hebrews 4:1.

Answer.

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5. What does Hebrews 10:39 teach about the eternal security of the believer?

Answer.

Personal Application and Reflection

1. What is the greatest spiritual truth you have learned, or remembered thus far, from the study of the Epistle to the Hebrews?
2. As you examine your heart in times of tribulation, and wrongful persecution, do you find you are able to meet the situation with joy, or is there much bitterness and resentment? How can Hebrews 10:33-34 become personally real?
3. By temperament are you a patient person? Is impatience a virtue or a liability? What can a Christian do to cultivate patience?
4. Have you ever questioned your personal salvation? How do you resolve your doubts and fears?
5. How does the promise that Jesus shall come “*in a little while*” reconcile with the passing of more than two thousand years?

Memory Work

Hebrews 10: 39 But we are not of them who draw [shrink] back unto perdition [destruction]; but of them that believe to the saving [obtaining] of the soul.

Student's Supplemental Material

10:9 to do thy will.

Doctrine of the Will of God

1. Being in the right geographical location is according to the will of God.
 - *Romans 1:10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.*
2. It is the will of God the Holy Spirit pray for the believer according to His will.
 - *Romans 8:27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.*
3. It is the will of God that believers not be conformed to this world.
 - *Romans 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*
4. It was the will of God that Paul be called to be an apostle.
 - *1 Corinthians 1:1 Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,*
5. It was the will of God the church of Corinth be generous with their persons and possessions.
 - *2 Corinthians 8:5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.*
6. It was the will of God that Christ died for others.
 - *Galatians 1:4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:*
7. It is the will of God that every believer be sanctified.
 - *1 Thessalonians 4:3 For this is the will of God, even your sanctification, that ye should abstain from fornication:*
8. It is the will of God that thanksgiving be made for everything.
 - *1 Thessalonians 5:18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.*

9. It is the will of God that some Christians suffer.

- *1 Peter 3:17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.*
- *1 Peter 4:19 Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.*

10:19 boldness.

Doctrine of Holy Boldness

1. Being occupied with the person of Christ, believing in His resurrection, and committing oneself to advancing His cause and kingdom, will enhance a holy boldness in the heart.

- *Acts 4:13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus.*

2. A legitimate prayer petition is to ask for holy boldness in order to witness effectively.

- *Acts 4:29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,*

3. God will be pleased to answer a sincere and prolonged prayer for spiritual power. The disciples met for ten days in the upper room before they were filled with the Holy Ghost. However, once filled, the disciples were bold to witness, both men and women.

- *Acts 4:31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.*

4. The apostle Paul boldly spoke to the believers at Corinth, for it took holy boldness to correct their sins and commend them for their good works. Only a fool will speak his or her mind indiscriminately in the name of boldness. A wise person, a spiritual person, will boldly speak, but with fear and trembling, not knowing how the message will be received.

- *2 Corinthians 7:4 Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.*

5. Faith in Christ, confidence in one's salvation produces a holy boldness of relationship with the Father, Son, and Holy Spirit. The believer is always to approach God with dignity and humility, but with holy boldness as well.

- *Ephesians 3:12 In whom we have boldness and access with confidence by the faith of him.*

6. Without having confidence in the flesh, the heart of the Christian should always long to never be ashamed of Christ but to testify of His great love and grace, so that by life or death, the Lord might be honored in one's body.
 - *Philippians 1:20 According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.*
7. Spiritual leaders such as Elders and Deacons can display great boldness in the sphere of faith as they administer the affairs of the local assembly.
 - *1 Timothy 3:13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.*
8. Because of Christ every Christian can go into the most holy place and have access to God with a holy boldness.
 - *Hebrews 10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,*
9. Fear can paralyze the heart when the Day of Judgment is considered. Love can cast out that fear. In as far as the believer has a deep, genuine, and abiding love for Christ, the Day of Judgment need not be feared.
 - *1 John 4:17 Herein is our love made perfect, that we may have boldness in the Day of Judgment: because as he is, so are we in this world.*

Doctrine of Vengeance

1. The word for vengeance 'naqam' means, "to avenge, take vengeance, punish." This root and its derivatives occur 87 times in the *Old Testament*, most frequently in the Pentateuch, Isaiah, and Jeremiah; occasionally it occurs in the historical books and the Psalms.
2. Following Cain's murder of Abel, he was concerned that his brothers and sisters would retaliate against him. In sovereign grace, God moved to protect Cain, by threatening to move against anyone who took offense for Able.
 - *Genesis 4:15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.*
3. Lamech, a descendant of Cain's, in a sword song announced a scornful challenge to others, while making a blatant attack on the justice of God with mockery: "...for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold" (*Gen 4:23-24*).

4. God has always reserved the ultimate level of accountability to Himself.
 - *Deuteronomy 32:35 To me belongeth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste*
 - *Deuteronomy 32:41 If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.*
5. Generally, the Mosaic Law prohibited personal acts of vengeance:
 - *Lev 19:18. "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord"*
6. However, the law did allow for a man to call for "vengeance" at certain times.
 - When another man committed adultery with a man's wife:
 - *Prov. 6:34 "For jealousy is the rage of a man: therefore he will not spare in the day of vengeance".*
 - When a murder occurred.
 - *Exodus 21:20 "And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished" In Israel, this responsibility was given to the "avenger of blood" Deut 19:6. He was responsible to preserve the life and personal integrity of his nearest relative.*
 - When a man was attacked because he was God's servant, he could rightly call for vengeance on his enemies, as Samson prayed for strength, "...that I may be at once avenged of the Philistines for my two eyes" *Judges 16:28.*
7. God's people have always rested in the fact that no one gets away with evil in the eyes of the Holy God.
 - *Deuteronomy 32:43 Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.*
8. A remarkable woman by the name of Jephthah understood the concept of divine vengeance, and, with that in concept in mind, forsook her life The enemies of her people had been defeated in battle and it was enough. Such is the strength of patriotism and piety.
 - *Judges 11:36 And she said unto him, My father, if thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, even of the children of Ammon.*

9. There is a lawful satisfaction of the soul when a just verdict is rendered upon the ungodly.
 - *Psalms 58:10 The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.*

10. It is not wrong to pray for God's vengeance to be made manifest.
 - *Psalms 94:1 O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself.*
 - *Jeremiah 11:20 But O LORD of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause. Cf Jeremiah 20:12.*

11. Therefore, the Lord's people commit their case to Him as David did.
 - *1 Samuel 24:1 "The Lord judge between me and thee [Saul], and the Lord avenge me of thee: but mine hand shall not be upon thee"*

12. There can be a divine harmony between vengeance and forgiveness. God deals with the results of sin while loving the soul.
 - *Psalms 99:8 Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions.*

13. One of the attributes of God is that He administers justice in time among the affairs of men.
 - *Psalms 149:7 To execute vengeance upon the heathen, and punishments upon the people;*

14. Great passion is associated with the act of taking vengeance. The word itself seems strong, forceful, and menacing.
 - *Proverbs 6:34 For jealousy is the rage of a man: therefore he will not spare in the day of vengeance.*

15. While God may delay in avenging His own, He will not delay forever.
 - *Isaiah 34:8 For it is the day of the LORD's vengeance, and the year of recompences for the controversy of Zion.*

16. A high confidence that God will deal with the ungodly, and this will help to calm the passions of the heart, when a grave injustice has been received, and there is fear that evil will prevail.
 - *Isaiah 35:4 Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.*

17. When God does take vengeance upon a soul, He does so as the omnipotent Sovereign of the Universe, and not as a man.

- *Isaiah 47:3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man.*

18. When God does move to deal with evil, He wraps vengeance around Himself like a garment.

- *Isaiah 59:17 For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke.*

19. The coming of Christ fulfilled the promise that God would take vengeance against Satan for the evil he has done. The greatest strength of Satan was destroyed by Christ at the Cross.

- *Isaiah 61:2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;*
- *Isaiah 63:4 For the day of vengeance is in mine heart, and the year of my redeemed is come.*

20. It is a fearful matter to be the object of God's vengeance.

- *Jeremiah 46:10 For this is the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.*

21. One way that God's wrath is vented upon a nation is through the use of the military.

- *The Lord said to Moses: "Avenge the children of Israel of the Midianites.... And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the Lord of Midian" Num 31:2-3.*

Military vengeance for national Israel reflects the Lord's vengeance for spiritual Israel.

- *Jeremiah 50:15 Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it is the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her.*
- *Jeremiah 51:11 Make bright the arrows; gather the shields: the LORD hath raised up the spirit of the kings of the Medes: for his device is against Babylon, to destroy it; because it is the vengeance of the LORD, the vengeance of his temple.*

22. Another way that God exacts vengeance is through nature.

- *Jeremiah 51:36 Therefore thus saith the LORD; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry.*

23. The message of a vengeful God must be told and gladly received.

- *Jeremiah 50:28 The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.*

24. Those who do not want to be a target of God's wrath must repent and flee from the place of evil, death, and destruction.

- *Jeremiah 51:6 Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the LORD's vengeance; he will render unto her a recompence.*

25. It is not wrong for the hurting heart to tell the Lord about the evil which others do, including acts of unjust vengeance.

- *Lamentations 3:60 Thou hast seen all their vengeance and all their imaginations against me.*

26. In the hour of divine visitation God will reveal why He is exacting vengeance.

□ **God told Edom.**

- *Ezekiel 25:12 Thus saith the Lord GOD; Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them; Ezekiel 25:14 And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord GOD.*

□ **God told the Philistines.**

- *Ezekiel 25:15 Thus saith the Lord GOD; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it for the old hatred;*

□ **God told Israel.** In the covenant, God warned that His vengeance may fall on His own people:

- *Lev 26:25. "And I will bring a sword upon you, that shall avenge the quarrel of my covenant..." Isaiah thus says of Judah: "Therefore saith the Lord, the Lord of hosts... Ah, I will ease me of mine adversaries, and avenge me of my enemies" 1:24.*

27. Through acts of divine vengeance the wicked come to understand there is a just God.

- *Ezekiel 25:17 And I will execute great vengeance upon them with furious rebukes; and they shall know that I am the LORD, when I shall lay my vengeance upon them.*

28. The foolish heart that fears not God will wish it had.

- *Micah 5:15 And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.*
- *Nahum 1:2 God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.*

29. Christ predicted a New Testament era example of God's vengeance.

- *Luke 21:22 For these be the days of vengeance, that all things which are written may be fulfilled.*

30. The worldview of the unbeliever attributes vengeance to a personified fate.

- *Acts 28:4 And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.*

31. In His dealings with man, God never does wrong, even when He takes vengeance.

- *Romans 3:5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)*

32. Generally, the position of the New Testament is to suffer injustices for righteousness sake.

- *Romans 12:19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.*

33. The Second Advent of Christ will be glorious for the Christian but terrible for the unbelieving community.

- *2 Thessalonians 1:8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:*

34. Constant reminders of God's watchful care are stated in the New Testament in order to subdue anger and counsel patience.

- *Hebrews 10:30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.*

35. The past acts of God's vengeance serve as a fearful warning to the present generation.

- *Jude 7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.*

10:34 compassion.

Doctrine of Compassion

1. To have compassion is to have a feeling of pity with a view to wanting to alleviate suffering and help.

- *Exodus 2:6 And when she [Pharaoh's daughter] had opened it [the basket], she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.*

2. Compassion is a divine attribute.

- *Isaiah 49:15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee.*
- *Psalms 86:15 But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.*
- *Psalms 111:4 He hath made his wonderful works to be remembered: the LORD is gracious and full of compassion.*
- *Psalms 112:4 Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.*
- *Psalms 145:8 The LORD is gracious, and full of compassion; slow to anger, and of great mercy.*

3. Divine compassion can be prayed for.

- *1 Kings 8:50 And [Father-God] forgive thy people that have sinned against thee and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them:*

4. Divine compassion can be expected.

- *Micah 7:19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.*

5. Compassion was a well known characteristic of Christ.

Jesus had compassion on the multitudes. .

- *Matthew 9:36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.*
- *Matthew 14:14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.*
- *Matthew 15:32 Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.*

Jesus had compassion on the individual.

- *Matthew 20:34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.*
- *Mark 1:41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.*

6. The compassion of Christ is extended to the ignorant and to the weak.

- *Hebrews 5:2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.*

7. Compassion is something that can be, and should be, demonstrated by all.

- Compassion can be shown to those who struggle to pay a legitimate debt. *Matthew 18:33 Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?*
- Compassion can be shown to those who have been hurt and left to suffer on their own. *Luke 10:33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,*
- Compassion can be shown to a child repenting and returning home. *Luke 15:20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.*

8. Compassion can be identified with, and expressed in a variety of methods.

- Compassion can be associated with healing. *Mark 5:19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.*

- Compassion can be associated with people not having a leader or a sense of direction. *Mark 6:34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.*
 - Compassion can be associated with hunger. *Mark 8:2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:*
 - Compassion can be associated with someone caught up in the world of the occult. *Mark 9:22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.*
 - Compassion can be associated with those who are grieving. *Luke 7:13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.*
9. The sovereignty of God is bound up in the divine displaying of compassion.
- *Romans 9:15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.*
10. Compassion is to be a distinguishing mark of all Christians.
- *1 Peter 3:8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:*
11. Lack of compassion is a sign that salvation has not touched the heart.
- *1 John 3:17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?*
12. The eternal destiny of a person may be dependant on whether or not compassion was shown at a strategic moment.
- *Jude 22 And of some have compassion, making a difference:*

10:36 patience.

Doctrine of Patience

1. In time of economic distress individuals often plead for patience in repaying the loan.
 - *Matthew 18:26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.*
2. Spiritual fruit can only come forth with the passage of time and patience, provided the soul soil is good and receives the Word. Weeds and flowers may spring up overnight, but a mighty oak takes a long time to produce.
 - *Luke 8:15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.*

"No great thing is created suddenly, any more than a bunch of grapes or a fig. If you tell me that you desire a fig, I answer you that there must be time. Let it first blossom, then bear fruit, then ripen" (Epictetus).
3. Souls are lost, people are injured, harsh words are spoken, poor judgments are rendered, sometimes even health is jeopardized in the presence of impatience. A French proverb says, *"Laziness is often mistaken for patience."* Perhaps the opposite is also true, patience is often mistaken for laziness. A mother once chided her doctor, when her daughter was ill and she was worried. *"Why don't you do something?"* she asked. *"I am doing something,"* replied the doctor. *"I am waiting."* Many of us have trouble determining when we are being patient and when we are being lazy.
 - *Luke 21:19 In your patience possess ye your souls.*
4. Both Paul and James taught that tribulation, or adversity, worketh the Christian virtue of patience, or calm endurance.
 - *Romans 5:3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience.*
 - *James 1:3 Knowing this, that the trying of your faith worketh patience.*
5. From the root of patience comes the fruit of patience.
 - **Experience is a fruit of patience.** *Romans 5:4 And patience, experience; and experience, hope:*
 - **Hope is a fruit of patience.** *Romans 15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.*

- **Worthiness to serve as a minister is a fruit of patience.** *2 Corinthians 6:4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, 2 Corinthians 12:12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.*
 - **Reflected glory is a fruit of patience.** *2 Thessalonians 1:4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure.*
 - **Receiving the promise of eternal life is a fruit of patience.** *Hebrews 10:36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.*
 - **Coming to a place in the Christian life where nothing is wanted, for nothing is lacking is a fruit of patience.** *James 1:4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.*
 - **Happiness is a fruit of patience.** *James 5:11 Behold, we count them happy which endure.*
6. Patience is an attribute of God that is to be manifested toward others according to the will of the Lord.
- *Romans 15:5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:*
- Benjamin Franklin said, "*He that can have patience can have what he will.*"
7. Only the power of the resurrected Christ can strengthen or fortify the soul with divine patience.
- *Colossians 1:11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;*
8. When the virtue of patience is displayed, it is remembered and commented upon.
- *1 Thessalonians 1:3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;*
9. While fleeing from specific forms of evil such as covetousness, the believer is to seek hard after patience.
- *1 Timothy 6:9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. 10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.*

Holiness itself takes time and effort. Along the Danube River in Austria, on top of a prominent hill, sits the famous Weissenkirk. There are 365 steps leading from the valley below up to the church. There is one step for every day in a year! So for us, there may be many steps before we reach our spiritual goals. We must not get discouraged. We must take one step at a time.

10. It is not wrong to evaluate self and even offer self as a role model in spiritual virtues as Paul did, provided there is genuine integrity in the soul.

- *2 Timothy 3:10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,*

11. The church is to teach Christian men how to be mature in patience.

- *Titus 2:2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.*

12. Christian exhortation is sometimes needed to remain faithful, as others have been faithful. We need to follow the example of believers who have gone before.

- *James 5:10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.*
- *Hebrews 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,*

13. The Christian must be like a farmer waiting on a crop.

- *James 5:7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.*

In Young and Drake's famous comic strip "*Blondie*," a man is standing in front of Dagwood's door saying, "*I'm accepting political contributions.*" Dagwood replies, "*Well, I'd have to know what you stand for first.*" The man answers, "*If the contribution is large enough, I can stand for just about anything.*" Certainly, we must have convictions that we will not give up for any price, but we may take the phrase in a far different sense and say that God's grace can give us patience to endure, to stand for just about anything.

14. We often speak of the patience of Job. We ought also to speak of the patience of Jesus. We see his patience with the disciples when we read the gospels. We see his patience with us when we think about our lives. The apostle Peter calls it "*the long-suffering of God*" (*2 Peter 3:15*).

- *James 5:11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.*

The patience of Job reminds us that spiritual lessons are not always easily learned or understood. Charles Kingsley wrote, "*Therefore let us be patient; and let God our father teach his own lesson in his own way. Let us try to learn it well and quickly; but do not let us fancy that he will ring the school bell, and send us out to play before our lesson is learnt.*"

15. Virtue after virtue is to be added to the Christian character.

- *2 Peter 1:6 And to knowledge temperance; and to temperance patience; and to patience godliness.*

16. In times of adversity the believer is not alone.

- *Revelation 1:9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.*

17. The resurrected Lord knows intimately the lives of the saints. He knows the areas of weakness and He knows the areas of strength.

- *Revelation 2:2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:*
- *Revelation 2:19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.*

18. The Lord speaks with favor for those who have calmly endured hardships for His cause.

- *Revelation 2:3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.*
- *Revelation 3:10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*

19. Christ will honor those who have honored Him.

- *Revelation 14:12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.*

20. Do not be discouraged. Often time must pass before honor can be bestowed. In 1917, Irving Berlin wrote a song for a musical intended to boost morale during World War I. It was cut from the show. It did not appear in the musical made of the show. Twenty years later, Kate Smith asked Berlin for a patriotic song. He opened a trunk and dusted off "*God Bless America.*"

HEBREWS 11

1 Now faith is the substance [assurance] of things hoped for, the evidence [proof] of things not seen.

11:1 faith is. This is more of a description of what faith *does* than what faith *is*. “*Faith is not a distant view but a warm embrace of Christ*” (John Calvin).

2 For by it [faith] the elders obtained [won] a good report.

“*God our Father has made all things depend on faith so that whoever has faith will have everything, and whoever does not have faith will have nothing*” (Martin Luther).

3 Through faith we understand that the worlds [ages] were framed [fit together] by the word [utterances] of God, so that things which are seen were not made of things which do appear.

11:3 were not made. The existing universe was not made of eternal matter, as the theory of evolution postulates. All that is, has come into existence by the power of the word of God. It has been noted that a frog plus a princess equaling a handsome prince is called a “*fairy tale*” but a frog plus 10 billion years equaling a handsome prince is called “*science*”.

Seventeen Members of Faith’s Hall of Fame

- Abel
- Cain
- Enoch
- Noah
- Abraham
- Isaac
- Sarah
- Jacob
- Joseph
- Moses
- Rahab
- Gideon
- Barak
- Samson
- Jephthah
- David
- Samuel

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

11:4 a more excellent sacrifice. The character of Abel included faith while the character of Cain displayed unbelief. God accepted the sacrifice of Able because his heart was right (Gen. 4:7). *“Faith and works should travel side by side, step answering to step, like the legs of men walking. First faith, and then works; and then faith again, and then works again -- until they can scarcely distinguish which is the one and which is the other “ (William Booth).*

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

11:5 pleased God.

What Pleases God

- | | |
|---|--------------------|
| • To judge the wicked | Numbers 23:27 |
| • To bless the righteous | 2 Samuel 7:29 |
| • A sincere prayer | 1 Kings 3:10 |
| • When individuals escape from immorality | Ecclesiastes 7:26 |
| • To receive worship | Psalms 69:31 |
| • The power of His word | Isaiah 55:11 |
| • The work of Christ | Matthew 3:17 |
| • To save sinners | 1 Corinthians 1:21 |
| • To call souls to service | Galatians 1:15 |
| • Intimate fellowship | Hebrews 11:5 |
| • Faith | Hebrews 11:6 |

“God is most pleased with us when we are most satisfied with Him.”

6 But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder [Dispenser of rewards] of them that diligently seek him.

11:6

Eight Ways to Seek God

- Through meditation
- Through prayer
- Through the Study of the Word
- Through holy conversations

- Through dreams and visions
- Through gospel preaching being heard
- Through writing a journal of one's journey in grace
- Through providential circumstances being recognized

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

11:7 by faith Noah. Noah had not seen rain (Gen. 2:5) when God instructed him to build an ark in order to survive the coming flood (Gen. 6:13-17).

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker [framer] is God.

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged [considered] him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded [convinced] of *them*, and embraced *them*, and confessed [admitted] that they were strangers and pilgrims on the earth.

11:13 confessed. Speaking to the sons of Heth, Abraham said, *I am a stranger and a sojourner with you: give me a possession of a burying place with you, that I may bury my dead out of my sight (Genesis 23:4).*

Psalms 39:12 Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were.

In like manner Jacob spoke to Pharaoh of his journey. *Genesis 47:9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.*

14 For they that say such things declare plainly [make it clear] that they seek a country.

15 And truly, if they had been mindful [thought back] of that *country* from whence they came out [Ur in Chaldea], they might have had opportunity [a chance] to have returned.

16 But now they desire [reach after] a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

11:16 a better country.

“On Jordan’s stormy banks I stand,
And cast a wishful eye
To Canaan’s fair and happy land,
Where my possessions lie.

I am bound for the Promised Land,
I am bound for the Promised Land;
Oh who will come and go with me?
I am bound for the Promised Land.

O the transporting, rapturous scene,
That rises to my sight!
Sweet fields arrayed in living green,
And rivers of delight!

There generous fruits that never fail,
On trees immortal grow;
There rocks and hills, and brooks and vales,
With milk and honey flow.

O’er all those wide extended plains
Shines one eternal day;
There God the Son forever reigns,
And scatters night away.

No chilling winds or poisonous breath
Can reach that healthful shore;
Sickness and sorrow, pain and death,
Are felt and feared no more.

When I shall reach that happy place,
I'll be forever blest,
For I shall see my Father's face,
And in His bosom rest.

Filled with delight my raptured soul
Would here no longer stay;
Though Jordan's waves around me roll,
Fearless I'd launch away."

Samuel Stennett

17 By faith Abraham, when he was tried [tested], offered up Isaac: and he that had received the promises offered up his only begotten son,

18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

11:19 raise *him* up. Abraham believed that if God brought Isaac into existence once, and He did, God could do it again, and He would. While Abraham was able to take Isaac back home with him, the relationship between the two was fundamentally changed. Abraham had proven he loved God more than anything or anyone, and it was enough.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

11:20 blessed. A blessing was given to another when, under the spirit of prophecy, the approval of God was anticipated. For this reason Isaac blessed Jacob and Esau, and Jacob in turn blessed his sons (Genesis 49:1-28; Hebrews 11:21).

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

22 By faith Joseph, when he died, made mention [remembered] of the departing of the children of Israel; and gave commandment concerning his bones [Josh. 24:32].

23 By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper [beautiful] child; and they were not afraid [dismayed by] of the king's commandment.

11:23 proper. A person can be beautiful physically and or morally. Stephen notes that Moses was fair to God, meaning he was beautiful in the sight of God. *Acts 7:20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:*

24 By faith Moses, when he was come [grown] to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer [endure trouble] affliction with the people of God, than to enjoy the pleasures of sin for a season [little time];

11:25 affliction. There is no passage in the *New Testament* which teaches God's people shall escape affliction or tribulation. Jesus said, "*In the world ye shall have tribulation: but be of good cheer; I have overcome the world*" (*John 16:33*). Paul taught, "*that we must through much tribulation enter into the kingdom of God*" (*Acts 14:22*). Any teaching which advocates an escape from a period of tribulation prior to the Second Advent is contrary to Christian experience, and contrary to sound doctrine.

26 Esteeming [accounting] the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

11:26. reproach of Christ. It was not "*reproach for Christ*" that Moses esteemed but the sufferings of Christ Himself which he foresaw. Jesus said plainly of Moses, "*He wrote of Me*" (*John 5:46*). There is a spiritual treasure that surpasses the riches of Egypt.

27 By faith he forsook [left] Egypt, not fearing the wrath of the king: for he endured [persevered], as seeing him who is invisible.

11:27 not fearing. The first time Moses left Egypt he was afraid, for he had committed murder and was terrified of retribution. *Exodus 2:13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? 14 And he said, Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. 15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.* In contrast, the second time Moses left Egypt leading the people of Israel out of slavery he was not afraid. He had seen God and was no longer terrified of what men could do to him.

28 Through faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

29 By faith they passed through the Red sea as by dry *land*: which the Egyptians assaying to do were drowned.

11:29

**Four Acts of Faith
Expressed by Moses**

- Choose to suffer affliction
- Left Egypt without fear
- Kept the Passover
- Passed through the Red Sea

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

11:30 wall of Jericho. The narrative moves from the Exodus to the conquest of Jericho, leaving out the forty years in the dessert, for those were not years of faith.

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

32 And what shall I more say? For the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

**Works of Faith
Hall of Fame**

- Faith can subdue kingdoms
- Faith will produce righteousness
- Faith can obtain promises
- Faith can stop the mouths of lions
- Faith can quench the violence of fire
- Faith can cause an escape from the edge of the word
- Faith can produce strength out of weakness
- Faith will wax valiant in a spiritual fight
- Faith can turn an army to flight
- Faith can receive the dead to life
- Faith can end torture
- Faith can overcome cruel mocking and scourging
- Faith can triumph over bonds and imprisonment
- Faith can survive being stoned
- Faith lives beyond being sawn asunder

- Faith can humble itself to wander about in sheepskins and goatskins
- Faith can know what it is to be destitute
- Faith can survive being afflicted and tormented
- Faith can wander if necessary, in deserts and mountains, in dens and caves

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched [put out] the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed [became brave] valiant in fight, turned to flight the armies of the aliens.

11:34 quenched the violence of fire. See Daniel 3:26.

11:34 escaped the edge of the sword. Study the lives of David, Elijah, Elisha and Jeremiah.

11:34 out of weakness made strong. As in the case of Hezekiah (2 Kings 20).

11:34 waxed valiant in fight. Examine the spiritual experiences of Barak, Gideon and Jephthah.

35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

11:35 received their dead. Instances of this are recorded in 1 Kings 17:22-24 and 2 Kings 4:36.

36 And others had trial of *cruel* mockings [and scourgings [whippings], yea, moreover of bonds and imprisonment:

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy :) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise:

40 God having provided [foreseen] some better thing for us, that they without us should not be made perfect [complete].

11:40 without us. The essential unity of the church consists of both Old Testament saints and New Testament saints. The body of Christ is not complete, the one without the other.

Student's Study Guide

Questions and Answers on Hebrews 11

1. List eleven ways God is pleased.

Answer.

What Pleases God

- | | |
|---|--------------------|
| • To judge the wicked | Numbers 23:27 |
| • To bless the righteous | 2 Samuel 7:29 |
| • A sincere prayer | 1 Kings 3:10 |
| • When individuals escape from immorality | Ecclesiastes 7:26 |
| • To receive worship | Psalms 69:31 |
| • The power of His word | Isaiah 55:11 |
| • The work of Christ | Matthew 3:17 |
| • To save sinners | 1 Corinthians 1:21 |
| • To call souls to service | Galatians 1:15 |
| • Intimate fellowship | Hebrews 11:5 |
| • Faith | Hebrews 11:6 |

2. In what eight ways can God be sought?

Answer.

Eight Ways to Seek God

- Through meditation
 - Through prayer
 - Through the Study of the Word
 - Through holy conversations
 - Through dreams and visions
 - Through gospel preaching being heard
 - Through writing a journal of one's journey in grace
 - Through providential circumstances being recognized
3. What four acts of faith are associated with Moses?

Answer.

Four Acts of Faith

Expressed by Moses

- Choose to suffer affliction
- Left Egypt without fear
- Kept the Passover
- Passed through the Red Sea

4. List the works of faith.

Answer.

Works of Faith Hall of Fame

- Faith can subdue kingdoms
- Faith will produce righteousness
- Faith can obtain promises
- Faith can stop the mouths of lions
- Faith can quench the violence of fire
- Faith can cause an escape from the edge of the sword
- Faith can produce strength out of weakness
- Faith will wax valiant in a spiritual fight
- Faith can turn an army to flight
- Faith can receive the dead to life
- Faith can endure torture
- Faith can overcome cruel mocking and scourging
- Faith can triumph over bonds and imprisonment
- Faith can survive being stoned
- Faith lives beyond being sawn asunder
- Faith can humble itself to wander about in sheepskins and goatskins
- Faith can know what it is to be destitute
- Faith can survive being afflicted and tormented
- Faith can wander if necessary, in deserts and mountains, in dens and caves

5. Comment on the essential unity of the Church.

Answer.

The essential unity of the church consists of both Old Testament saints and New Testament saints. The body of Christ is not complete, the one without the other.

Personal Application and Reflection

1. What should be said to those who try to divorce salvation from good works?
2. Do you think there is a basis for the church to embrace a doctrine of double justification, one that saves and one that rewards good works? Explain and defend your answer.
3. What evidence is there in your life to justify you before God and before the world? Be specific.
4. Moses learned not to be afraid of men once he learned to be afraid of the living God. Do you fear God? If so, in what way and for what reason?
5. If your life were to end today would you receive a good report? Would you deserve it? Why or why not?

Memory Work

Hebrews 11: 6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Student's Supplemental Material

11:3 things not made.

Three Monkeys

“Three monkeys sat in a coconut tree
 Discussing the things
 that are said to be—

Said one to another:
 “Now listen you two
 There’s a certain rumor,
 but it can’t be true,
 That man descended
 from our noble race—
 Why, the very idea; it’s a disgrace!

“No monkey ever deserted his wife,
 Starved her babies and ruined her life.
 Nor did ever a mother-monkey
 Leave her babies with others to bunk,
 Or pass them on from one to another
 ‘Till they scarcely knew
 who was their mother.

“And another thing you’ll never see
 A monkey building a nest around

a coconut tree,
And let the coconuts go to waste,
Forbidding all other monkeys
to have a taste.

Why, if I build a fence
around a coconut tree,
Starvation would cause me
to distribute to you.

“Here’s another thing that
a monkey won’t do:
Go out at night and get on a stew;
Or use a gun, a club, or a knife
To take another monkey’s life.

Yes, Man descended, the ornery cuss!
But Brother, he didn’t descend from us.”

11:4

What can Happen by Faith

1. The heart can be purified by faith.
 - *Acts 15:9 And put no difference between us and them, purifying their hearts by faith.*
2. The life of a Christians is sanctified by faith.
 - *Acts 26:18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*
3. The righteousness of the Christian life can only be lived by faith.
 - *Romans 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*
4. The object of saving faith is Christ.
 - *Romans 3:22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:*
5. The basis of justification is faith and not the works of the law.

- *Romans 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.*
6. No one is ever saved apart from faith alone.
- *Romans 3:30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.*
7. Justifying faith brings peace with God in the sense of being reconciled to Him.
- *Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:*
8. As there is saving faith, and justifying faith, so there is accessing faith wherein we stand and have the hope of knowing the glory of God.
- *Romans 5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*
9. Anyone who seeks salvation apart from grace alone, through faith alone, will stumble and become offended at Christ and the gospel.
- *Romans 9:32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone;*
 - *Galatians 3:11 But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith.*
10. Saving faith translates into sustaining faith which stabilizes the soul.
- *Romans 11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear:*
11. Pastors are to enable believers to grow in the sphere of faith through the impartation of Bible doctrine and by pastoral oversight.
- *2 Corinthians 1:24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.*
12. In life's darkest hours faith causes the heart to be stabilized despite the circumstances.
- *2 Corinthians 5:7 (For we walk by faith, not by sight :)*
13. Before Christ was born the church had only the promise that the Messiah would come. God kept His word. God always keeps His word.

- *Galatians 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.*
14. The law being holy, just, and good serves to bring the soul to Christ that the heart might be justified by faith.
- *Galatians 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.*
15. The Bible plainly reveals how any person can become a child of God by faith in the person and work of Jesus Christ.
- *Galatians 3:26 For ye are all the children of God by faith in Christ Jesus.*
16. As the Christian once waited in faith or the promise of Christ, so the Christian now waits for the hope of perfect righteousness by the same faith. One day the dark passions of the heart shall be subdued. One day sin will be no more. One day the motions of sin shall cease. *“May that day come quickly, may it come quickly.”*
- *Galatians 5:5 For we through the Spirit wait for the hope of righteousness by faith.*
17. In as far as Christ dwells richly in the heart, the believer will become rooted and grounded in love. Where Christ lives there is pure love.
- *Ephesians 3:17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,*
18. In the final day of divine evaluation the desire of every believer should be to be found In Christ with faith unalloyed with human works.
- *Philippians 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:*
19. As a life of faith is lived, so it must be maintained. God will not honor the heart that reverts to a life of self will and unbelief.
- *Hebrews 10:38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.*
20. Faith produces heroic spiritual actions that are remembered in time and eternity.
- **Abel.** *Hebrews 11:4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.*

- **Enoch.** *Hebrews 11:5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.*
- **Noah.** *Hebrews 11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.*
- **Abraham.** *Hebrews 11:8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. 9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: 17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,*
- **Isaac.** *Hebrews 11:20 By faith Isaac blessed Jacob and Esau concerning things to come.*
- **Jacob.** *Hebrews 11:21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.*
- **Joseph.** *Hebrews 11:22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.*
- **Moses.** *Hebrews 11:23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. 24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.*
- **Israel.** *Hebrews 11:29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.*
- **Jericho.** *Hebrews 11:30 By faith the walls of Jericho fell down, after they were compassed about seven days.*
- **Rahab.** *Hebrews 11:31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.*

21. The faith which saves is always accompanied by good works in order to vindicate the soul before a watching world.

- *James 2:24 Ye see then how that by works a man is justified, and not by faith only.*

Hebrews 12

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

12:1 the sin.

Seven Deadly Sins

Gregory the Great (d. 604) described seven deadly sins in his *Moralia in Job*. He listed them in the following order.

- Pride
- Envy
- Anger
- Avarice (Greed)
- Sadness (Sloth)
- Gluttony
- Lust

The Word of God also lists seven deadly sins in Proverbs 6:16-19. *These six things doth the LORD hate: yea, seven are an abomination unto him: 17 A proud look, a lying tongue, and hands that shed innocent blood, 18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief, 19 A false witness that speaketh lies, and he that soweth discord among brethren.*

2 Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chasteneth [corrects], and scourgeth every son whom he receiveth.

7 If ye endure chastening [corrects], God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers [part], then are ye bastards [illegitimate], and not sons.

9 Furthermore we have had fathers of our flesh which corrected us, and we gave *them* reverence: shall we not much rather be in subjection [submission] unto the Father of spirits, and live?

10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised [trained] thereby.

12:2-11

How to Endure Divine Discipline

- Keep spiritual eyes focused on Christ who also endured the wrath of God.
- Meditate upon the work of Christ who endured the violence inflicted upon Himself.
- Remember that self has not resisted sin in self, or in others, unto blood or death.
- Memorized and remember the Word of God.
- Remember one's relationship to God as a beloved child.
- Remember the objective is not happiness but holiness.
- Know there will be spiritual fruit as a result of the divine discipline.

12 Wherefore lift [strengthen] up the hands which hang down, and the feeble [weak] knees;

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

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

12:14 follow peace.

The Pathway to Peace

- Give a soft answer. *Proverbs 15:1 A soft answer turneth away wrath: but grievous words stir up anger.*
- Agree quickly with your adversary on his position. *Matthew 5:25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.*
- Cease to be willful. *Philippians 2:4 Look not every man on his own things, but every man also on the things of others.*
- Do not be quick to answer. *James 1:19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:*

12:14 follow...holiness.

“Take time to be holy,
 speak oft with thy Lord;
 Abide in Him always,
 and feed on His Word.

Make friends of God’s children,
 help those who are weak,
 Forgetting in nothing
 His blessing to seek.

Take time to be holy,
 the world rushes on;
 Spend much time in secret,
 with Jesus alone.

By looking to Jesus,
 like Him thou shalt be;
 Thy friends in thy conduct
 His likeness shall see.

Take time to be holy,
 let Him be thy Guide;
 And run not before Him,
 whatever betide.

In joy or in sorrow,

still follow the Lord,
And, looking to Jesus,
still trust in His Word.

Take time to be holy,
be calm in thy soul,
Each thought and each motive
beneath His control.

Thus led by His Spirit
to fountains of love,
Thou soon shalt be fitted
for service above.”

William D. Longstaff, 1882

15 Looking diligently [watching carefully] lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

12:15 root of bitterness. “A rattlesnake, if cornered, will sometimes become so angry it will bite itself. That is exactly what the harboring of hate and resentment against others is—a biting of oneself. We think that we are harming others in holding these spites and hates, but the deeper harm is to ourselves” (E. Stanley Jones).

16 Lest there be any fornicator, or profane [God-dishonoring] person, as Esau, who for one morsel of meat sold his birthright.

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

12:17 no place of repentance. There is a true repentance and there is a false repentance. False repentance is sorry for being caught or for the negative consequences to self or others. True repentance traces sin back to an offence against God and is sorry His law has been broken. Read and study Psalm 51 for an illustration of godly repentance.

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

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

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

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

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

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

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

12: 22 ye are come.

To that Which the Believer Comes

- To Mt. Zion, the City of the Living God and the Heavenly Jerusalem
- To innumerable angels
- To the general assembly
- To God the Judge of all
- To the spirits of just men made perfect
- To Jesus the Mediator
- To the blood of sprinkling

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

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

12:28 A gospel exhortation to evangelical obedience does not negate the fact that the believer is within that kingdom which cannot be moved.

29 For our God *is* a consuming fire.

Student's Study Guide

Questions and Answers on Hebrews 12

1. List the seven deadly sins found in Proverbs 6:16-19.

Answer.

- A proud look
- A lying tongue
- Hands that shed innocent blood
- A heart that deviseth wicked imaginations
- Feet that be swift in running to mischief
- A false witness that speaketh lies
- He that soweth discord among brethren

2. How can a Christian endure the pain of divine discipline?

Answer.

How to Endure Divine Discipline

- By keeping one's spiritual eyes focused on Christ who also endured the wrath of God.
- By meditating upon the work of Christ who endured the violence inflicted upon Himself.
- By remembering that self has not resisted sin in self, or in others, unto blood or death.
- By memorizing and remembering the Word of God.
- By remembering one's personal relationship to God as a beloved child.
- By remembering the objective is not happiness but holiness.
- By knowing there will be spiritual fruit as a result of the divine discipline.

3. Describe the pathway to peace.

Answer.

The Pathway to Peace

- Give a soft answer. *Proverbs 15:1 A soft answer turneth away wrath: but grievous words stir up anger.*

- Agree quickly with your adversary on his position. *Matthew 5:25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.*
 - Cease to be willful. *Philippians 2:4 Look not every man on his own things, but every man also on the things of others.*
 - Do not be quick to answer. *James 1:19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:*
4. List seven entities to which the believer comes by faith in the spiritual realm.

Answer.

To that Which the Believer Comes

- To Mt. Zion, the City of the Living God and the Heavenly Jerusalem
 - To innumerable angels
 - To the general assembly
 - To God the Judge of all
 - To the spirits of just men made perfect
 - To Jesus the Mediator
 - To the blood of sprinkling
5. What is never negated by words of gospel warning?

Answer.

A gospel exhortation to evangelical obedience does not negate the fact that the believer is within that kingdom which cannot be moved.

Personal Application and Reflection

1. Do you struggle with a particular besetting sin? If so, what are you doing to overcome it? Please share.
2. Is it hard to pursue peace with all people? Why?
3. What is your present attitude towards divine discipline? Have you come under divine discipline in such a way that you knew you were being punished?
4. Explain the difference between true guilt and false guilt.
5. How can the Christian heart deal with a root of bitterness?

Memory Work

Hebrews 12:3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. 4 Ye have not yet resisted unto blood, striving against sin.

Hebrews 12:14 Follow peace with all men, and holiness, without which no man shall see the Lord: 15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

Student's Supplemental Material

Doctrine of Divine Discipline

1. God is the Author and Administrator of divine discipline. His sovereignty in this area was established in heaven when He cast Satan out of His throne room.
 - *Revelation 12:7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 And prevailed not; neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.*
2. The sovereignty of God in administrating divine discipline in the human race was established in the Garden of Eden when He pronounced judgment upon the woman, the serpent, man and all of nature.
 - *Genesis 3: 9 And the LORD God called unto Adam, and said unto him, Where art thou? 10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. 11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? 12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. 13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. 14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. 16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. 17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.*

3. Divine discipline is rooted in God's holiness.

- *Habakkuk 1:12 Art thou not from everlasting, O LORD my God, mine Holy One? We shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction. 13 Thou art of purer eyes than to behold evil, and canst not look on iniquity.*

4. Divine discipline is manifested in justice and love.

- **Unbeliever.** Justice is exclusively for those who will not repent and confess sin and accept God's way of salvation from the penalty and pollution of their transgressions. Such souls will be judged on the basis of their works. *Revelation 20:12 And I saw the dead, small and great, stand before God; and the books were opened : and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.*
- **Believer.** Justice and mercy rooted in love, is reserved for those who do repent, confess sin, and embrace Jesus Christ as Lord and Savior in order to become children of God. God will always deal with His children in love, though at times there may be "tough love" manifested. *Hebrews 12: 6 For whom the Lord loveth he chasteneth [corrects], and scourgeth every son whom he receiveth.*

5. There is a principle associated with God's administration of divine discipline, and that is forewarning. Grace always precedes discipline.

- **God warned Adam and Eve** not to eat, or even touch the Tree of Life lest they die. *Genesis 2:16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*
- **God warned Noah** and his generation of an impending flood. *Genesis 6:5 And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart. 7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. 8 But Noah found grace in the eyes of the LORD.13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.*
- **God warns all men** everywhere today to repent or be destroyed in an eternal judgment. *Acts 17:30 And the times of this ignorance God winked at; but now commandeth all men every where to repent : ...John 3:18 He that believeth on him [Christ] is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*

6. Often divine discipline is progressive rather than initially total. In dealing with national Israel, God detailed five waves of discipline He would administer.

First Wave of Divine Discipline Leviticus 26:14-17

“But if ye will not hearken unto me, and will not do all these commandments; 15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: 16 I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. 17 And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.”

- **Terror in the form of terrible diseases to include consumption** which in itself would involve contracting dysentery, cholera, typhoid fever, typhus fever, malaria, tuberculosis and various types of cancer. *Leviticus 26:16 I also will do this unto you; I will even appoint over you terror, consumption...*
- **The burning ague** that shall consume the eyes and cause sorrow of heart may refer to gonorrheal blindness. *Leviticus 26:16 I also will do this unto you; I will even appoint over you....the burning ague, that shall consume the eyes, and cause sorrow of heart:*
- **A robbed harvest.** *Leviticus 26:16 I also will do this unto you; ... [ye shall] sow your seed in vain, for your enemies shall eat it.*
- **Military defeat in battle.** *Leviticus 26:17 And I will set my face against you, and ye shall be slain before your enemies...*
- **Subjection to foreign rulers.** *Leviticus 26:17 And I will set my face against you, and ...they that hate you shall reign over you...*
- **A constant state of panic.** *Leviticus 26:17 And I will set my face against you, and ...ye shall flee when none pursueth you.*

Second Wave of Divine Discipline Leviticus 26:18-20

“And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. 19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: 20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.”

- **National humility.** *Leviticus 26:19 And I will break the pride of your power...*

- **Crop failure.** Leviticus 26:19 *...and I will make your heaven as iron, and your earth as brass: 20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.*

Third Wave of Divine Discipline Leviticus 26:21-22

“And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. 22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your highways shall be desolate.”

- **Increase of natural predators.** *Leviticus 26: 22 I will also send wild beasts among you,*
- **Death of innocent children and livestock.** *Leviticus 26: 22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number...*
- **Loss of commerce.** *Leviticus 26:22and your highways shall be desolate.*

Fourth Wave of Divine Discipline Leviticus 26:23-26

“And if ye will not be reformed by me by these things, but will walk contrary unto me; 24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins. 25 And I will bring a sword upon you, that shall avenge the quarrel [breaking] of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. 26 And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.”

- **Military invasion.** *Leviticus 26:25 And I will bring a sword upon you, that shall avenge the quarrel of my covenant:*
- **A specific pestilence associated with warfare.** *Leviticus 26:25 ...I will send the pestilence among you...*
- **Foreign domination.** *Leviticus 26: 25 ...and ye shall be delivered into the hand of the enemy.*
- **Lingering hunger due to insufficient food supply.** *Leviticus 26: 26 And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.”*

Fifth Wave of Divine Discipline **Leviticus 26:27-39**

“And if ye will not for all this hearken unto me, but walk contrary unto me; 28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. 29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. 30 And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. 31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. 32 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. 33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. 34 Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her Sabbaths. 35 As long as it lieth desolate it shall rest; because it did not rest in your Sabbaths, when ye dwelt upon it. 36 And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. 37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies. 38 And ye shall perish among the heathen, and the land of your enemies shall eat you up. 39 And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

- **Cannibalism.** *Leviticus 26: 27 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. “One of the worst disasters ever to affect the Jews in Jerusalem was the siege of AD 70. Flavius Josephus, the Jewish Historian, provides the most detailed eyewitness account to this holocaust. The horrors defy description. The Holy City, Jerusalem, reeled under the onslaught of wave after wave of Roman infantry as battering rams crashed incessantly against the gates. Inside the walls, the Zealots, whose fanatical hatred of the Romans prompted their every action, held the city in a tyrannical grip. Jews, known for their moderate views and pro-Roman sentiments, were ruthlessly executed. Bands of robbers and cutthroats roamed the streets at will, and no one was permitted to leave the city on the penalty of death. Clashes between the Zealots and other groups who opposed them were inevitable. One night, as a result of vicious street fighting, the entire food supply of the city was accidentally set aflame. Six to seven years of provisions were lost and the city now faced starvation. At that time of the year, Jerusalem was teeming with hundreds of thousands of Jews arriving in the city for Passover. They found themselves trapped in a veritable hell-hole of hunger and pestilence. The stench of the dead and the dying was unbearable to all but the thieves that stripped the corpses of their belongings. In utter despair, the Jews ate rats in the streets, and in the end many resorted to cannibalism” (R. B. Thieme, Jr.).*
- **Destruction of every overt expression of idolatry.** *Leviticus 26: 30 And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you.*
- **Cities and dwelling places left destroyed.** *Leviticus 26:31 And I will make your cities waste, and bring your sanctuaries unto desolation....*

- **Rejection of attempts to worship.** *Leviticus 26: 31 ...and I will not smell the savour of your sweet odours.*
 - **National disintegration in the form of a Diaspora.** *Leviticus 26:33 ...And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. 34 Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her Sabbaths. 35 As long as it lieth desolate it shall rest; because it did not rest in your Sabbaths, when ye dwelt upon it. 36 And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. 37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies. 38 And ye shall perish among the heathen, and the land of your enemies shall eat you up. 39 And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.*
7. The reason for divine discipline is an obstinate stubbornness of the will to personal power and pleasure displayed in gospel disobedience.
- *Leviticus 26:14 But if ye will not hearken unto me, and will not do all these commandments; 15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant:*
8. In each wave of divine discipline God assumes the position of being the Author and Administrator of the same. These judgments are from God.
- *Deuteronomy 8:5 Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee.*
 - *Psalms 38:1 A Psalm of David, to bring to remembrance. O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.*
 - *Psalms 94:12 Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law;*
 - *Proverbs 3:11 My son, despise not the chastening of the LORD; neither be weary of his correction: 12 For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth.*
 - *Jeremiah 30:11 For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.*
 - *Jeremiah 31:18 I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God.*

- *Zephaniah 3:2 She obeyed not the voice; she received not correction; she trusted not in the LORD; she drew not near to her God.*
- *Zephaniah 3:7 I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, and corrupted all their doings.*
- *Hebrews 12:5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: 6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. 7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? 8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. 9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? 10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. 11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.*

9. If a nation claims the One and Only Living God to be their God, and enters into a covenant relation with Him formally or informally then that nation is blessed. *Psalms 33:12 Blessed is the nation whose God is the LORD: and the people whom he hath chosen for his own inheritance.*

10. However, if that nation transgresses then it is possible the waves of divine discipline shall wash over the people. For historical illustrations of this concept in the western world, an appeal might be made to Spain, England, France, Germany, and America.

11. How can a nation know if it is the object of divine discipline?

12. One answer is to consider the nations relationship to God as a whole, and then consider whether or not there is visible evidence of the various waves of punishment as outlined in Leviticus 26. A check list might help.

- | | | |
|--|-----------|----------|
| • Terrible diseases | Yes _____ | No _____ |
| • A harvest that others enjoy | Yes _____ | No _____ |
| • Military defeat in battle | Yes _____ | No _____ |
| • Subjection to foreign rulers | Yes _____ | No _____ |
| • A constant state of panic | Yes _____ | No _____ |
| • National humility | Yes _____ | No _____ |
| • Crop failure | Yes _____ | No _____ |
| • Increase of natural predators | Yes _____ | No _____ |
| • Death of innocent children and livestock | Yes _____ | No _____ |
| • Loss of commerce | Yes _____ | No _____ |

- Military invasion Yes _____ No _____
- A specific pestilence associated with warfare Yes _____ No _____
- Foreign domination Yes _____ No _____
- Lingering hunger; insufficient food supply Yes _____ No _____
- Cannibalism Yes _____ No _____
- Destruction of overt expressions of idolatry Yes _____ No _____
- Cities and dwelling places left destroyed Yes _____ No _____
- Rejection of attempts to worship Yes _____ No _____
- National disintegration (Diaspora) Yes _____ No _____

13. How can an individual know if he or she is the object of divine discipline?

14. On this question the scriptural evidence seems to be that individuals who came under divine discipline knew it.

- Adam and Eve Genesis 3: 1-19
- Saul 1 Samuel 15:16-31
- David 2 Samuel 24:13
- Ananias and Sapphira Acts 5:1-10
- An immoral man 1 Corinthians 5 : 1-5

15. God has many ways to discipline His people. Some of them have been noted.

16. Divine discipline does not last forever or the soul would despair. Once the discipline is over the believer is free to be restored to fellowship.

17. Divine discipline is not to be resented, but received as an expression of God's great love.

HEBREWS 13

1 Let brotherly love continue.

2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

4 Marriage *is* honourable in all, and the bed undefiled [kept pure]: but whoremongers and adulterers God will judge.

5 *Let your* conversation [manner of life] be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

6 So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation.

8 Jesus Christ the same yesterday, and to day, and for ever.

9 Be not carried about with divers [different] and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats [food], which have not profited [helped] them that have been occupied therein.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might sanctify [set apart] the people with his own blood, suffered without [outside] the gate.

13:12 The elect are " <i>the people</i> " for whom Christ suffered " <i>without the gate.</i> "

13 Let us go forth therefore unto him without the camp [of Judaism], bearing his reproach [shame].

14 For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.

16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief [unhappiness]: for that is unprofitable for you.

18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech [urge] *you* the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you perfect [complete] in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

22 And I beseech [urge] you, brethren, suffer the word of exhortation [warning]: for I have written a letter unto you in few words.

23 Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute [greet] all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace *be* with you all. Amen.

Student's Study Guide

Questions and Answers on Hebrews 13

1. Whom is the believer to remember according to Hebrews 13?

Answer.

Believers are to remember those who are suffering for the cause of Christ in prison (Heb. 13: 3) and they are to remember those who are in spiritual authority (Heb. 13:7).

2. Whom has God determined to judge according to Hebrews 13:4?

Answer.

Whoremongers and adulterers God will judge.

3. Why must the believer obey spiritual authority according to Hebrews 13:17?

Answer.

Believers are to obey spiritual leadership because they are the ones “*that must give account, that they may do it with joy, and not with grief [unhappiness]: for that is unprofitable for you.*”

4. Why should the manner of life of a Christian not be characterized by covetousness (Heb. 13: 5)?

Answer.

The Christian is not to covet, but to be content remembering the words of Christ who said, “*I will never leave thee, nor forsake thee.*”

5. What is a good thing according to Hebrews 13:9?

Answer.

“*It is a good thing that the heart be established with grace.*”

Personal Application and Reflection

1. Do you believe in angels? Do you believe they can still be entertained?
2. Why does the *Bible* have so many warnings against sexual immorality? What can the church do to help individuals who struggle with sexual sins?
3. Do you think of spiritual realities often? If not why not? How can you cultivate the spiritual and mystical aspect of your soul?
4. What do you praise God for? Be specific.
5. Are you under pastoral authority, or do you harbor a secret spirit of disobedience? If you disagreed with the spiritual leadership of your church how would you resolve the issue?

Memory Work

Hebrews 13:5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. 6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

Student's Supplemental Material

The Supremacy of Christ

1. Christ is better, or superior to the angels.
 - *Hebrews 1:4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.*
2. The author believes Christians are better than what is being reported.
 - *Hebrews 6:9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.*
 - *Hebrews 7:7 And without all contradiction the less is blessed of the better.*
4. Christ offers a better hope than the law.
 - *Hebrews 7:19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.*
5. The New Covenant is better than the old Covenant.
 - *Hebrews 7:22 By so much was Jesus made a surety of a better testament.*

- *Hebrews 8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.*
6. The sacrifice of Christ at Calvary is better or superior, than the sacrifices under the law.
- *Hebrews 9:23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.*
7. The rewards of Christ's death provide the believer a better and more enduring substance than the trials of life.
- *Hebrews 10:34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.*
8. Because of Christ there is a better country than Canaan.
- *Hebrews 11:16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.*
9. The resurrection of Christ is better than the resuscitation of *Old Testament* saints.
- *Hebrews 11:35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:*
10. Through Christ, God has provided better things for the believer, in time, and in the world to come.
- *Hebrews 11:40 God having provided some better thing for us, that they without us should not be made perfect.*
11. The blood of Christ speaks better things than the blood of Abel, as precious as the spilling of his innocent blood was.
- *Hebrews 12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.*