

Melchizedek and Christ



Abraham Defeated Four Kings

- After Abram and Lot separated (Gen. 13), Lot and his goods were taken captive by four kings (Gen. 14:1-12)
- Abram and 318 trained servants defeated the kings and brought Lot and all the goods back (Gen. 14:13-17)
- He was met by the king of Sodom

Melchizedek

- Melchizedek, king of Salem, also met Abram (Gen. 14:18-24)
- He was also "priest of God Most High"
 - Notice Melchizedek was king and priest at the same time
 - 'El - probably meant "strong one"
 - 'Elyon - means that which is lofty, exalted, most high, supreme
 - "Commander-in-Chief" according to Hugo McCord, *Getting Acquainted with God*

Greater than Abraham

- Hebrews 7:2a
- Hebrews 7:4-7
 - Levi received tithes by commandment - Num 18:21-24
 - Abraham voluntarily gave tithe to Melchizedek
 - All nations will be blessed through Abraham's seed (Gen. 12:3), yet he received a blessing
 - The one who is blessed is lesser than the one doing the blessing (i.e. sons are blessed by their father and nations are blessed by kings - Genesis 27:1-29; 2 Samuel 6:18-19)

Greater than Levi

- Hebrews 7:8-10 Aaronic priests died, but there is no scripture referring to Melchizedek's death
- He did not receive the priesthood by inheritance, nor did he pass it on, but Aaron's sons did - 1 Chron. 6:49-53
- Levi received tithes under the law, yet was in Abraham's loins when he gave tithes to Melchizedek - Gen. 35:11; 46:26; 1 Kings 8:19

A Priest Continually

- Hebrews 7:23
 - There were many high priests under the Law because death prevented them from continuing to serve
- Hebrews 7:3
 - Notice: Melchizedek is "made like the Son of God," as is appropriate since the type is the impression made by the blow of the antitype
 - Hebrews 7:17, 21 (Psalm 110:4)
 - Hebrews 7:8, 16
 - Hebrews 7:24, 25

EAST TENNESSEE SCHOOL OF PREACHING AND MISSIONS
2010

COURSE: HEBREWS N2412
MEADOWS

INSTRUCTOR: JAMES

PURPOSE: To help the student see that the New Covenant is much better than the old. This will be done by showing that Christ is better than the prophets, angels, Moses, and all the sacrifices of the Old Testament. We will also note the warnings against departing from Christianity.

BOOKS REQUIRED:

1. Hebrews, Garth L. Reese, Moberly, MO: Scripture Exposition Books, 1992.
2. Hebrews, Neil R. Lightfoot, Grand Rapids: Baker Book House, 2002.
3. Jesus Christ Today, Neil R. Lightfoot, Abilene, TX: Bible Guides, 1976.

REQUIREMENTS:

1. Read at least one commentary during the quarter.
2. Memory verses:
 - a. Heb. 1:1-4
 - b. Heb. 2:1-4
 - c. Heb. 4:12
 - d. Heb. 5:12-14
 - e. Heb. 10:25
 - f. Heb. 11:1, 6
 - g. Heb. 12:1-4
 - h. Heb. 13:1-2, 17
4. Read the entire book of Hebrews at least one time.
5. Handout material to be placed in a notebook and divided by tabs.

FINAL GRADE BASED ON THE FOLLOWING:

1. The average of all grades.
2. Read one commentary.
3. Read Hebrews one time.
4. Learn and present memory verses.
5. Class participation.
6. All tests.

Moses and Christ – Shadows, Parallels, and Similarities

MOSES

JESUS

- | | |
|--|---|
| 1. Moses' infant life was threatened by Pharaoh
Ex 2 | Jesus' life was threatened by Herod - Mt 2 |
| 2. Egypt brought salvation for baby Moses but
death to infant males- Ex 2 | Egypt brought salvation for baby Jesus but
Bethlehem's infant males died - Mt 2 |
| 3. Moses was adopted by a princess - Ex 2:5-10 | Jesus was adopted by a carpenter, Joseph
Mt 1:24-25 |
| 4. Moses was a shepherd of sheep and men
Ex 3:1 | Jesus was a shepherd of sheep and men,
The Good Shepherd - Jn 10:11 |
| 5. Moses worked miracles by the power of God
Ex 4:1-9 | Jesus worked miracles by the power of God
Mk 3:20-27 |
| 6. Moses controlled water (Nile, Red Sea)
Ex 7:14-25, 14:26 | Jesus controlled water (Sea of Galilee)
Mt 8:27 |
| 7. Moses was a mediator between God and
His people - Ex 32:9-14 | Jesus is mediator between God and
His people - Heb 12:24 |
| 8. Moses instituted a memorial, Passover
Ex 14 | Jesus instituted a memorial, the Lord's
Supper - Lk 22:14-20 |
| 9. With Moses, God's people were given
bread- Ex 16 | With Jesus, God has given the "true bread
from heaven" - Jn 6:33 |
| 10. Moses said, "man shall not live by bread
alone but by every word that proceeds
from the mouth of God" Deut 8:8 | Jesus said, "man shall not live by bread
alone but by every word that
proceeds from the mouth of God"
Matt 4:4 |
| 11. Moses provided water for thirsty Israelites
Ex 17 | Jesus provides living water, "a fountain
of water springing up into
everlasting life" - Jn 4:14 |
| 12. Moses fasted in the wilderness 40 days
and nights before receiving the law
Deut 9:18 | Jesus fasted in the wilderness 40 days
and nights before combating Satan
with the law - Mt 4:2 |

- | | |
|--|---|
| 13. Moses was tested by the Jews - Deut 9 | Jesus was tested by the Jews and Satan
Mt 22:18, Mt 4 |
| 14. Moses was a lawgiver - Ex 19, 20 | Jesus was a lawgiver - James 2:8 |
| 15. Moses' face shone as he came down from Mt. Sinai - Ex 34:29 | Jesus' face shone as he was transfigured on the mount - Mt 17:2 |
| 16. Moses fed multitudes - Ex 16 | Jesus fed multitudes - Mt 14:13-21 |
| 17. Moses was rejected by his own - Ex 2:11-15 (Jews and brother and sister) Num 12:1-15 | Jesus was rejected by his own - Acts 2:36 (Jews and his fleshly brothers) |
| 18. Moses lifted up a serpent to save those who looked upon it - Num 21:4-9 | Jesus was lifted up to save people from sin - Jn 3:14 |
| 19. Moses was a humble man - Num 12:3 | Jesus humbled himself - Phil 2:8 |
| 20. Moses died before entering the promised land - Deut 34:5 | Jesus died in order that we enter promised land, Heaven - Rom 6:7-8 |
| 21. Moses was seen after his death, during Jesus' transfiguration - Mt 17:3 | Jesus was seen after his death by over 500 - 1 Cor 15:6 |
| 22. Moses appeared with Jesus in the N. T. Mt 17:3 | Jesus appeared with Moses in the O.T. - 1 Cor 10:4 |
| 23. Moses said a prophet would rise up like him - Deut 18:15 | Jesus was the prophet who rose up like Moses - Acts 3:22 |

God's View of His Glorious Spokesman

Hebrews 1:1-14

- I. He is his Son.
 - A. Hebrews 1:1-2a "God, who at various times and in
 - B. Hebrews 1:5
 - C. Matthew 3:17 "And suddenly a voice came from
 - D. Matthew 17:5 "While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, 'This is My beloved Son, in whom I am well pleased. Hear Him!'"

- II. He is worthy of worship.
 - A. Hebrews 1:6 firstborn—specially favored
 - B. Because he is God – Hebrews 1:2b-3a "...whom He
 - C. Hebrews 1:7-9
 - D. Hebrews 1:10-12

- III. He is King.
 - A. Hebrews 1:3b-4 Having finished his work.
 - B. Hebrews 9:24-28
 1. Philippians 2:5-8 "Let this mind be in you which
 2. Philippians 2:9-11 "Therefore God has highly
 - C. Hebrews 1:13-14

Jesus Had to Come to Earth

Hebrews 2:9-18

- I. So man might know God.
 - A. Hebrews 2:12
 - B. John 14:9
 - C. 1 Timothy 3:16
 - D. John 1:1

- II. To take away sin.
 - A. Hebrews 2:17
 - B. 1 John 3:5 "And you know that He was manifested to take away our sins, and in Him there is no sin."
 - C. Luke 19:10 "For the Son of Man has come to seek and
 - D. Colossians 1:13-14

- III. To destroy the power of the devil.
 - A. Hebrews 2:14-15
 - B. Genesis 3:15
 - C. 1 Corinthians 15:54-57

The Great Salvation

Hebrews 2:1-4

- I. Give close attention to your salvation.
 - A. Hebrews 2:1 Because we can drift
 - B. Luke 13:24
 - C. Colossians 4:12

- II. Heed the warnings from history.
 - A. Hebrews 2:2
 - B. Acts 7:53
 - C. Exodus 32:25-28
 - D. Leviticus 10:1-3 Nadab and Abihu
 - E. Numbers 15:32-36

- III. Recognize the greatness of your salvation.
 - A. Hebrews 2:3-4
 - B. Mark 1:14
 - C. God bore witness to Jesus--John 2:1-11 (wedding in Cana); 4:43-54 (nobleman's son); 5:1-9 (man at pool of Bethesda); 6:1-14 (feeding 5,000), 15-21 (walking on the water); 9:1-7 (blind man receives his sight); 11:1-44 (Lazarus raised); 20:1-29 (Jesus raised), 30-31 "And truly Jesus did many other signs in the

Christ Is

Hebrews 6:17-20

- I. Our refuge.
 - A. Hebrews 6:17-18a
 - B. Like cities of refuge to which accidental law breakers fled (Numbers 35), only not a matter of geography but relationship
 - C. Psalm 57:1
 - D. Psalm 59:16-17

- II. Our hope.
 - A. Heb. 6:18b "...to lay hold of the hope set before us."
 - B. More than wishful thinking. Confident expectation.
 - C. Hebrews 10:23-24

- III. Our anchor.
 - A. Hebrews 6:19 An anchor is only useful if not visible.
 - B. Herschel H. Hobbs says ancient ships came to a quiet haven in time of storm and sent out a man in a boat to drop anchor over the sandbar.
 - C. Hebrews 2:1 "Therefore we must give the more earnest heed to the things we have heard, lest we drift away."

- IV. Our forerunner to heaven.
 - A. Hebrews 6:20
 - B. Like a scout who has gone before believers
 - C. Hebrews 5:8-9 "Though He was a Son, yet He learned
 - D. John 14:1-6

The Word of God

Hebrews 4:12-13

- I. Is living.
 - A. John 6:63
 - B. Luke 8:11 “Now the parable is this: The seed is the
 - C. Gives eternal life–James 1:21
 - D. 1 Peter 1:23-25
 - E. John 6:68 “But Simon Peter answered Him, ‘Lord, to whom shall we go? You have the words of eternal life.’”

- II. Is powerful.
 - A. 2 Corinthians 10:4-5
 - B. Romans 1:16 “For I am not ashamed of the gospel of
 - C. Produces faith in unbelievers–Romans 10:17 “So then

- III. Is sharp and discerning.
 - A. Acts 2:37 “Now when they heard this, they were cut to
 - B. Acts 5:33 “When they heard this, they were furious and plotted to kill them.”
 - C. Acts 7:54 “When they heard these things they were cut to the heart, and they gnashed at him with their teeth.”
 - D. James 1:23-25 See myself as I am
 - E. Hebrews 4:13 Like the all-seeing God
 - F. John 12:48 “He who rejects Me, and does not receive

Melchizedek and Christ

Hebrews 7:1-3

- I. Priest of the most high God.
 - A. Hebrews 7:1
 - B. Hebrews 5:1 “For every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.”
 - C. Hebrews 10:5
 - D. Hebrews 10:10-12

- II. King of righteousness and peace.
 - A. Hebrews 7:2 Righteousness–faithful performing of all duties proper to a relationship
 - B. Isaiah 32:1, 16-18
 - C. Romans 3:24-26
 - D. Romans 5:1 “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.”

- III. A priest continually.
 - A. Hebrews 7:3
 - B. Hebrews 7:25
 - C. 1 John 2:1 “My little children, these things I write to

Growing to Maturity in Christ

Hebrews 5:11-14

- I. Means feeding on the meat of God's word.
 - A. Hebrews 5:12
 - B. Matthew 5:6 "Blessed are those who hunger
 - C. Matthew 4:4 "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'"
 - D. 2 Corinthians 4:16 "Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is renewed day by day."
 - E. 1 Corinthians 3:1-3

- II. Means growing through experience.
 - A. Hebrews 5:13 unskilled--has no experience
 - B. 20 years experience or 1 year 20 times?
 - C. 2 Timothy 2:15 "Be diligent to present your
 - D. 2 Timothy 3:16-17 "All Scripture is given by

- III. Means exercising discernment.
 - A. Hebrews 5:14
 - B. 1 Thessalonians 5:21 "Test all things; hold
 - C. Hebrews 5:11 dull--sluggish, lazy
 - D. 1 Peter 3:15-16

The Better Covenant

Hebrews 8:6, 10-12

- I. Is a law written in the heart.
 - A. Hebrews 8:10
 - B. 2 Corinthians 3:3 "Clearly you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart."
 - C. Exodus 24:12 "Then the Lord said to Moses, 'Come up to Me on the mountain and be there; and I will give you tablets of stone, and the law and commandments which I have written, that you may teach them.'"
 - D. Proverbs 4:23 "Keep your heart with all diligence, For

- II. Requires knowing the Lord.
 - A. Hebrews 8:11
 - B. Deuteronomy 6:6-9 Those born into a physical kingdom must be taught
 - C. John 6:44-45
 - D. Hebrews 11:6 "But without faith it is impossible to
 - E. Romans 10:17 "So then faith comes by hearing, and

- III. Sins are remembered no more.
 - A. Hebrews 8:12
 - B. Hebrews 8:6 One of the better promises
 - C. Hebrews 10:4
 - D. Acts 3:19 "Repent therefore and be converted, that
 - E. Acts 2:38 "Then Peter said to them, 'Repent and let

Provoke One Another

Hebrews 10:24-25

I. Consider one another.

- A. Hebrews 10:24a “And let us consider one another”
- B. *kata-noeō* “speaks of attentive, continuous care. The exhortation is to take careful note of each other’s spiritual welfare” (Wuest 182).
- C. There are various ways to consider our brethren.
 - 1. Hebrews 12:12-13
 - 2. Galatians 6:1-2 “Brethren, if a man is overtaken in a
 - 3. 1 Corinthians 8:9-13

II. Provoke one another.

- A. Hebrews 10:24b “in order to stir up”
- B. *paroxusmos*, describes “an inciting, incitement, a stimulation” (Wuest 182).
 - 1. “sharp disagreement” (Acts 15:39 ESV)
 - 2. Here it is inciting to “love and good works”
- C. The love here is *agapē*
 - 1. Romans 12:9a “Let love be without hypocrisy”
 - 2. 1 Peter 4:8
 - 3. James 5:19-20
- D. Good works are essential to exhibiting faith.
 - 1. James 1:25
 - 2. James 2:26

III. Considering and provoking through assembling.

- A. Hebrews 10:25 “Not forsaking the assembling of
 - 1. “not forsaking,” *eg-kata-leipō*, means to, “to let down, to abandon” (Wuest 182).
 - 2. Thomas shows consequences – John 20:25
- B. The time of assembling revolved around the supper
 - 1. “Come together” 1 Cor. 11:17, 18, 20, 33, 34
 - 2. 1 Cor. 16:1-2 “Now concerning the collection for
 - 3. Acts 20:7a
 - 4. 1 Corinthians 10:16-17
- C. Provoking through “the apostles’ doctrine”
 - 1. Acts 20:7b “Paul, ready to depart the next day, spoke to them and continued his message until midnight.”
 - 2. Romans 15:15-16 Like a priest offering a sacrifice
- D. Provoking through “fellowship.”
 - 1. *koinōnia*, meaning “fellowship, association, community, communion, joint participation, intercourse...used of the intimate bond of fellowship which unites Christians” (Thayer 352),
 - 2. Romans 15:26 “contribution”
 - 3. Acts 2:44 “Now all who believed were together, and had all things in **common**.” (*koinos*)
 - 4. Col. 3:16 “Let the word of Christ dwell in you
 - 5. Ephesians 5:19 “Speaking to one another in psalms,
- E. Provoking through “prayers.”
 - 1. 1 Timothy 2:1-4
 - 2. James 5:16 “Confess your trespasses to one another
 - 3. Romans 15:30-32

The Unshakeable Kingdom!

Hebrews 12:18-29

- I. The greater mountain.
 - A. Hebrews 12:18-21 Mt. Sinai
 1. Outward, physical, with great terror
 2. People could not approach God
 - B. Hebrews 12:22 Mt. Zion
 1. Heaven itself, the city of God
 2. Realm of angels
- II. The greater assembly (Hebrews 12:23).
 - A. Heb. 12:22a “But you have come...”–conversion
 - B. “to the general assembly”–festival gathering
 1. “and church of the firstborn [ones]”
 2. “who are registered in heaven”
 - a. Philippians 4:3b “whose names are in the book of life”
 - b. Luke 10:20
 - c. Revelation 21:27
 3. “to God the Judge of all”
 4. “to the spirits of just men made perfect”
- III. The greater Mediator (Hebrews 12:24).
 - A. Moses pled for the people.
 - B. “to Jesus”
 1. “the Mediator of the new covenant”
 2. “and to the blood of sprinkling that speaks better things than that of Abel.”
 - a. Abel’s blood called for vengeance.
 - b. Christ’s blood brings salvation!
- IV. The greater pulpit (Hebrew 12:25).
 - A. “See that you do not refuse Him who speaks. For if they did not escape who refused Him who spoke on earth,…”
 - B. “much more shall we not escape if we turn away from Him who speaks from heaven.”
 1. To point men to His Son (Mt. 3:17; 17:5b)
 2. Son to Spirit to man.
 - a. John 16:13-14
 - b. Acts 2:33
- V. The greater shaking (Hebrews 12:26-27a).
 - A. “whose voice then shook the earth;”
 1. Ex. 19:18
 2. Psalm 68:8
 - B. “but now He has promised, saying, ‘Yet once more I shake not only the earth, but also heaven.’” (Haggai 2:6)
 1. “Now this, ‘Yet once more,’ indicates the removal of those things that are being shaken, as of things that are made,”
 2. Heb. 1:11 “They will perish, but You remain;

- And they will all grow old like a garment.”
3. 2 Peter 3:10-13

A Prayer for the Hebrews
Hebrews 13:20-21

- I. To God (Hebrews 13:20).
- A. “God of peace...”–who sent peace
 - 1. Luke 2:14 “Glory to God in the highest, And on
 - 2. Isaiah 2:4
 - B. “...who brought up our Lord Jesus from the dead...”
 - 1. Acts 2:24 “Whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it.”
 - 2. Acts 3:15 “And killed the Prince of life, whom God raised from the dead, of which we are all witnesses.”
 - 3. 2 Corinthians 4:14
 - C. Leads through the Great Shepherd who gave his blood
 - 1. Revelation 1:5
 - 2. Hebrews 10:19-20
- II. For the brethren (Hebrews 13:21).
- A. That they be made ready to every good work
 - 1. 2 Timothy 3:16-17 “All Scripture is given by
 - 2. Galatians 6:9-10 “And let us not grow weary while
 - B. That God might work his will in them
 - 1. Ephesians 2:10 “For we are His workmanship,
 - 2. Hebrews 10:36 “For you have need of endurance, so that after you have done the will of God, you may receive the promise.”
 - C. That they might bring glory to God
 - 1. Colossians 3:17 “And whatsoever you do in word
 - 2. Matthew 5:16 “Let your light so shine before men,
 - 3. John 15:8 “By this My Father is glorified, that you

The Better Covenant Requires

Hebrews 13:1-17 “Better” is used 13 times—1:4; 6:9; 7:7, 19, 22; 8:6; 9:23; 10:34; 11:16, 35, 40; 12:24

- I. Brotherly love that lasts.
 - A. Hebrews 13:1 Not begin, but continue
 - B. John 13:34-35
 - C. 1 John 3:16
 - D. 1 Pet. 1:22

- II. Caring hearts that help those in need.
 - A. Hebrews 13:2
 1. Genesis 18:1-8 Abraham
 2. Genesis 19:1-3 Lot
 - B. Hebrews 13:3
 1. Luke 10:30-37
 2. Matthew 25:34-40

- III. Respect for God’s marriage law.
 - A. Hebrews 13:4
 - B. Matthew 19:3-9
 - C. Colossians 3:4-6

- IV. Being satisfied with what one has.
 - A. Hebrews 13:5

 - B. Psalm 37:23-26
 - C. Hebrews 13:6
 - D. Romans 8:31 “What then shall we say to these things?”

- V. Pressing faithfully toward the heavenly goal.
 - A. Hebrews 13:7 “Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith.” (NIV)
 - B. Hebrews 13:8 Because Jesus is dependable
 1. John 14:1-4
 2. Revelation 1:5-8
 - C. Hebrews 13:9 Not going astray with false teachers
Holding the gracious doctrine of Christ

- VI. Joining Christ outside the camp.
 - A. Hebrews 13:10-12 We partake of the perfect atonement (Leviticus 16:27)
 - B. Hebrews 13:13 Go and suffer with Him
 - C. Hebrews 13:14 Because we seek a city (11:10, 16)

- VII. Worshiping through our High Priest.
 - A. Hebrews 13:15 (Romans 10:9-10; Ephesians 5:19)
 - D. Hebrews 13:16
 - E. 1 Timothy 6:17-19

- VIII. Obeying God’s leaders.
 - A. Hebrews 13:17
 - B. Acts 20:28 “Therefore take heed to yourselves and to
 - C. 1 Peter 5:1-3
 - D. 3 John 4 “I have no greater joy than to hear that my children walk in truth.”

Follow the Leader

Hebrews 13:7-22

I. Follow your leaders.

- A. Hebrews 13:7 Because you know where they are going
- B. Hebrews 13:17 Because they watch for your soul
 - 1. 1 Timothy 5:17 “Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine.
 - 2. Acts 20:28 “Therefore take heed to yourselves and
- C. Hebrews 13:22 Because they exhort you
 - 1. Calling near, to one’s side
 - 2. Romans 15:4 “For whatever things were written before were written for our learning, that we through the patience and **comfort** of the Scriptures might have hope.”

II. Follow the leader, Jesus.

- A. Follow Jesus
 - 1. He is constant, unchanging – Hebrews 13:8
 - 2. Not strange doctrines – Hebrews 13:9
- B. He is the Christian’s altar – Hebrews 13:10
 - 1. “Altar” – *thusiastērion* “metaph., the cross on which Christ suffered an expiatory death: to eat of this altar i. e. to appropriate to one’s self the fruits of Christ’s expiatory death” (Thayer)
 - 2. 1 Corinthians 10:16-18
 - 3. An altar of which the Jews have no right to partake

III. Therefore, let us go out to our leader, Jesus.

- A. Hebrews 13:11-13
 - 1. The one who burned the bodies of the offerings outside the camp was considered unclean – Leviticus 16:2-28
 - 2. Jesus suffered outside Jerusalem, which demonstrated the Jews saw him as unclean – John 19:20
 - 3. Go out to him and bear his reproach
- B. Hebrews 13:14 We seek a lasting city
 - 1. “Continuing” – *menō* “to continue to be, i. e. not to perish, to last, to endure” (Thayer)
 - 2. “Seek” – *epi-zēteō* “to inquire for, seek for, search for, seek diligently” (Thayer)
- C. Hebrews 13:15-16 We have a sacrifice to offer
 - 1. “Praise” – *ainesis* “a thank-offering..., presented to God for some benefit received” (Thayer)
 - 2. “Fruit” – *karpos* “harvest i. e. the ingathering of crops” (Thayer)
 - 3. “Fellowship” – 2 Corinthians 8:1-4
 - 4. Philemon 4-6

usually the promised Messiah? Or had the whole thing been a grand deception? Was it possible that Jesus had somehow been mistaken about Himself? Did He really rise from the dead? If so, was He never to be vindicated in the eyes of His critics and before the world? And were they, as His followers, to suffer reproach forever? Perhaps it might be wiser to return to Moses. He had stood the test of centuries, and the religion of the fathers offered tangible aids to worship and the dignity of long established custom. Why continue the embarrassment? Why not return to the fold?

What need they had for encouragement in the faith! Of all the epistles of the New Testament, none is more given to exhortation and admonition. Half or more of the letter is devoted to exhortation,² and the writer implies in his conclusion that "the word of exhortation" has been the burden of his letter and his principal purpose in writing (13:22). Consider the following analysis of the Epistle to the Hebrews:

Didactic (1:1-14): Jesus superior to prophets and angels.

Hortatory (2:1-4): Warning against drifting away from *living mortal* the Gospel and neglecting so great salvation announced first by the Lord Himself, and confirmed by men *apostles* who heard Him. *encouragement*

Didactic (2:5-3:6): Jesus to have universal dominion and, having suffered for man's redemption, to be the Head over His own house—the faithful.

Hortatory (3:6-4:16): Warning against being hardened through the deceitfulness of sin, lapsing into unbelief, and departing from God and from Jesus, our High Priest.

²Of 303 verses, 160 are hortatory.

Warning to or by the nature of teaching, intending to instruct

Didactic (5:1-10):

Jesus a high priest forever after the order of Melchisedec and the source of eternal salvation to all who obey Him.

Hortatory (5:11-6:20):

Warning against falling away and failing to press on in faith and patience to final attainment of all that God has promised in salvation.

Didactic (7:1-10:18):

Jesus a high priest forever after the order of Melchisedec—the reality, of which the Aaromic priesthood and ministrations were only the shadow. His sacrifice, alone, actually efficacious; but His one offering eternally so.

Hortatory (10:19-12:29):

Warning against failing to hold fast the confession of hope and to run with patience the race before us as did the faithful of old in their day, and against turning away from the Father of spirits, in rebellion against His corrective discipline.

Didactic (13:1-6):

Practical aspects of Christian discipleship.

Hortatory (13:7-17):

Warning against failing to continue in faith in Jesus, alone, as the all-sufficient Altar and the sole Way to an enduring city yet to appear.

Conclusion (13:18-25):

Matters of immediate personal interest, the benediction, and a final appeal to heed "the word of exhortation" which has been the author's burden in writing.

How

INTRODUCTION TO HEBREWS

JAMES MEADOWS

I. AUTHORSHIP:

A. Paul:

1. External evidence for Paul:

- a. Pantaenus (180)—Head of Alexandrian school taught Clement of Alex.
- b. Clement of Alexandria: (180-220)
 - (1) Overshadows his teacher, Pantaenus. (Called him "blessed elder.")
 - (2) Said Paul was author (Hebrew), but Luke was his translator (into Greek).
 - (3) Second headmaster of Alexandrian School.
- c. Origen: (225-254)
 - (1) First to say that Paul wrote it.
 - (2) Said the thoughts are Pauline, but style is not.
 - (3) His famous caution: "But who wrote the epistle God only knows certainly."
- d. P⁴⁶ placed Hebrews among Pauline Epistles (200-250).
- e. "Dionysius of Alexander quotes it as an epistle of Paul (Introd. to N.T., Henry Thiessen,, p. 298).

2. Internal Evidence for Paul:

- a. Elements of Christ (Christological Arguments):

Heb. 1:3---2 Cor. 4:4	9:15-----2 Cor. 3:6
1:2-----Col. 1:16	11:8-19-----Gal. 3:6-9
5:8-----Phil. 2:8	5:14-----Phil. 3:15
2:4-----1 Cor. 12:11	
- b. Gifts of the Spirit
- c. New Covenant
- d. Faith (Abraham)
- e. "Perfect"
- f. Reference to Timothy, Paul's long-time associate (Heb. 13:23).
- g. Similarities of language in Hebrews and known Pauline epistles (Heb. 1:4 and Phil. 2:19; Heb. 2:2 and Gal. 3:19).

3. External Evidence against Paul:

- a. Tertullian (180-200) said Barnabas was author. Early western writer dealt specifically.
- b. Not in Muratorian Canon (180) -- Came from West (Rome).
- c. If Paul wrote Hebrews, why was it so late in entering Canon?
 - (1) Especially in the West where it was best known.
 - (2) Clement of Rome mentions it in 95 A.D.--then why so long in getting in Canon?
- d. Jerome and Augustine helped get Hebrews in the canon.
- e. Feine-Behm and Kummel---Wrote an Introduction--Said Paul not author (p. 285).

4. Internal Evidence against Paul:

- GODET*
- a. Polished Koine Greek
 - (1) Finest in the N.T.
 - (2) Godet said: "Strange indeed for Paul to write to Hebrews in polished Greek when he had been writing all his life in (very) rugged Greek."
 - b. Heb. 2:3---Strongest argument against Pauline authorship. It seems to make the author dependent upon those who heard the Lord, whereas Paul declares his complete and absolute independence of man in his message (Gal. 1:6-12).
 - c. Different theological emphasis:

<u>Paul</u>	<u>Hebrew Writer</u>
(1) Resurrection	(1) Exaltation
(2) Redemption	(2) Cleansing, Sanctifying, Perfecting, work of Christ.
 - d. Larger place given to earthly life of Christ in Hebrews than the 13 Pauline Epistles put together (Unusual if Paul wrote it).
 - e. Absence of Paul's spiritual experience---Mentions it in all of his Epistles of any length, but does not in this one, if he is writer.
 - f. Writer does not mention his name, whereas Paul does in recognized Pauline epistles.
 - g. Anonymity:
 - (1) Doesn't claim to be written by anyone. If Paul wrote it why didn't he sign it like he did all the others?
 - (2) He said nothing about his apostleship.
 - (3) Some argue that Paul didn't sign it because he wanted to avoid prejudice-----Answer to Argument: Heb. 13:18-23----Writer and readers knew each other.

B. Barnabas:

1. Tertullian said that Barnabas wrote it.
2. He seems to be reflecting an earlier period and belief (Guthrie, p. 690).
3. He was a Levite (Acts 4:36).
4. Heb. 2:3 can be used against Barnabas just as it can against Paul.
5. Most of the African churches didn't pick up that Barnabas was author.

C. Luke:

1. Origen said that some believed Luke wrote it.
2. Similarities in style to Luke--Acts.

D. Silas:

1. Author was known at Rome and Jerusalem (1 Pet. 5:12).
2. Author was known to Timothy (13:23).
3. Silas knew about the temple.

4. No external evidence (for Silas).

E. Apollos:

1. Closely acquainted with Paul.
2. Connected with Alexandria.
3. Knowledge of the Scriptures (Acts 18:24).
4. Eloquence.
5. Contact with Timothy.
6. Luther was first to suggest Apollos (strongest argument against).
7. Considerable influence among the churches.
8. Others who emphasize that Apollos was author:
 - a. Zahn (turn of the century).
 - b. Howard
 - c. T. W. Manson
 - d. Montefiore--Epistle to the Hebrews (good case, 1965).

F. Priscilla:

1. Harnack suggested this.
2. She didn't sign name because she was a woman.
3. Closely connect with Timothy (2 Tim. 4:19-23).

II. READERS:

- A. Jewish-Christian destination. (Hebrews, James and Matthew, most Jewish)
- B. Old Testament Usage (strongest argument).
- C. Title--"to the Hebrews"---Only title since early 3rd century.
 1. Occurs first in Genesis 14:13 where the Septuagint has peratēs "that is, one who passes over. It seems to have been first given to Abraham by the Canaanites, because he had come from the region beyond" (Milligan).
 2. "In the O.T., the name Hebrew was used co-extensively with the name Israelite to denote all the descendants of Jacob."
 3. In the N.T. those Jews which migrated into other countries and learned the Greek language were called Hellenists. Thus in the N.T. the word Hebrew (Cf. Acts 6:1ff) seems to apply only to those Jews who were of the seed of Abraham as well as the language.
 4. Hebrew means "one who passes over." Name first applied to Abraham, Gen. 14:13.
 5. Thiessen seems to think that the contents of the book "makes it natural to think that the writer had those in mind who were physical descendants of Abraham....Probably the Hebrews were those Jewish Christians in Jerusalem and surrounding country.
 6. "But the majority of writers believe that it was intended primarily for those Jewish converts to Christianity who were then living in Palestine" (Milligan).

7. "The contents of the book reveals that it was written to Hebrew Christians because throughout the book there runs a contrast between Judaism and Christianity with the obvious purpose of convincing the readers that they should not forsake the gospel and return to the law. Jewish converts are the only ones to whom such teaching would be directed" (Frank Van Dyke).

D. Uses Septuagint and polished Greek.

III. PURPOSE:

A. Obvious written to keep Jewish Christians from returning to Judaism. #1 ArG.

1. Group of priests (Acts 6:7).
2. Yadin (archaeologist) says it was written to people at Qumran who had once been Essenes.

B. Manson said that the real purpose was to challenge Jewish Christians to world evangelism. He thinks they remained under umbrella of Judaism and writer was telling them to go out.

C. Written to Gentile Christians telling them that Christ is the answer.

D. Written to counteract heresy (13:9) -- incipient gnosticism.

~~From page 5 A-B-C-D~~

IV. DESTINATION:

A. Rome:

1. Clement of Rome is first to cite Hebrews (95 A.D.).
2. 13:24---"they of Italy salute you."
3. Generous congregation indicated (6:10; 10:34; 13:16)--Rome was wealthy.
4. 13:9---Seems to match problems of Romans 14.

B. Palestine: Argument against: Poor churches in Palestine. Jewish Language.

C. Alexandria:

V. DATE:

A. Before 95 since Clement of Rome cites it.

B. Before 70:

1. No reference to fall of Jerusalem.
2. "Come out from among them" fits 60's.
3. Not yet resisted unto blood (12:4).

4. Some time after Pentecost (5:12).
5. Priests were offering sacrifices (8:4; 10:11). Temple still standing.
6. A day of trial ahead (10:25).
7. Paul probably at liberty (13:23).
8. Dates most probable:
 - a. A.D. 67-69 -- Thiessen
 - b. A.D. 63 -- Milligan
 - c. A.D. 62-70 -- Pulpit Com.
 - d. A.D. 63 -- Barnes

C. 80's - 90's:

1. Heb. 2:3----2nd and 3rd generation of Christians.
2. Writer may have used Paul's epistles.
3. Suffering may fit Domitian better (18-96).

VI. ORIGINAL FORM:

A. Letter:

1. Personal allusions (13:22).
2. Conclusion reads as a letter.

B. Oral sermon:

1. Berger first advocated this (1797)
2. Style
3. Method--Argument type
4. 11:32---"time would fail"---Sounds like some preachers.

C. Both letter and sermon:

1. A.T. Dana wrote: "Begins like a treatise, proceeds like a sermon, closes like an epistle" (Jewish Christianity)
2. Guthrie: "Yet its oratorical character almost demands that it was originally a spoken sermon, or at least was prepared for delivery to some community" (p. 725).
3. Some divide Hebrews like this:
 - a. 1-12---Sermon
 - b. 13-----Letter

VII. WHY THE LETTER WAS WRITTEN

- A. To encourage faltering Christians, Heb. 5:12-14; Heb. 6:1; 12:1-3.
- B. To show the absurdity of forsaking Christianity and returning to the law.
 "...to show how foolish, the very heart of absurdity, the heart of foolishness, to leave the gospel and return to Judaism. Gal. 4:21; Heb. 8:6-13; 9:13-15;

10:1-4; 10:11.

- C. "The principle aim of the writer was to establish the supremacy of Christ and Christianity..." (Thiessen).
- D. The central theme of Hebrews is "the superiority of Christianity over Judaism" (Frank Van Dyke).

← Ⓐ
VIII. THE SUPERIORITY OF CHRIST IN HEBREWS.

- A. Superior to the prophets (1:1-4).
- B. Superior to the angels (1:4-2:18).
- C. Superior to Moses (3:1-19).
- D. Superior to Joshua (4:1-8).
- E. Offers a superior rest (4:9-13).
- F. Superior to Aaron (4:14-5:10).
- G. Superior priesthood (6:13-10:18).
- H. Superior covenant (8:6-10:18).
- I. Superior atonement (9:1-10:18).
- J. Superior tabernacle (9:1-10:18).
- K. Superior way (10:19-11:40).
- L. Superior relationship to God (12:1-29).
- M. Superior work and worship (13:1-21).

IX. THE "KEY WORD" IN THE BOOK OF HEBREWS IS THE WORD BETTER.

- A. Christ better than the angels, Heb. 1:3~~4~~.
- B. Better things of the brethren, Heb. 6:9.
- C. The less is blessed by the better, Heb. 7:7.
- D. A better hope brought in, Heb. 7:19.
- E. Christ a surety (mediator) of a better covenant, Heb. 7:22.
- F. Mediator of a better covenant, Heb. 8:6.
- G. Covenant established on better promises, Heb. 8:6.
- H. Better sacrifices than these, Heb. 9:23.
- I. A better substance, Heb. 10:34.
- J. A better country, Heb. 11:16.
- K. A better resurrection, Heb. 11:35.
- L. Better things for us, Heb. 11:40.
- M. Speaketh better things, Heb. 12:24.

X. A PICTURE OF THE PRE-EARTHLY EXISTENCE OF CHRIST

- A. Just before he came into the world, Heb. 10:5; 2:14.
- B. Just before John the Baptist, Jno. 1:15.

- C. Before the prophets, 1 Pet. 1:9-11.
- D. In the time of Moses, 1 Cor. 10:4.
- E. Before Abraham, Jno. 8:56-58.
- F. Before the world began, Jno. 1:1-3; Eph. 3:8,9; Col. 1:15,16.

XI. PRESENT EXALTED POSITION

- A. "Sat down on the right hand of the majesty on high," Heb. 1:3.
- B. "A great high priest passed into the heavens," Heb. 4:14.
- C. "Within the veil whither the forerunner is entered," Heb. 6:19,20.
- D. "Made higher than the heavens," Heb. 7:26.
- E. "On the right hand of the throne of the majesty," Heb. 8:1.
- F. "Entered in once into the holy place," Heb. 9:12.
- G. "But into heaven itself," Heb. 9:24.
- H. "Sat down on the right hand of God," Heb. 10:12.
- I. "At the right hand of the throne of God," Heb. 12:2.
- J. "Angels and authorities and powers made subject to him," 1 Pet. 3:21,22.

XII. IN SHOWING THE GLORY OF THE SON OF GOD, THE AUTHOR GIVES US A VIEW OF:

- A. The BEGINNING of all history. "By whom also he made the worlds."
- B. The END of all history. "Whom he hath appointed heir of all things."
- C. THROUGHOUT all history. "Upholding all things by the word of his power."
- D. BEFORE all history. "Who being the express brightness of his glory and the express image of his person," Col. 1:15-17.
- E. NOTE: IT is clear that the author of the Hebrew Letter places us at the close of the Levitical Economy. He does this by using a significant phrase in the opening sentence: "In these last days..." (KJ): "In the end of these days..." (RV). It is also plain that he sees the coming of another order. This order is described in a number of ways.

XIII. HE SPEAKS OF:

- A. A "world to come," Heb. 2:5. Angels played important part in giving of the Law, Acts 7:51-53; Gal. 3:18,19; Psa. 68:17; Heb. 2:2.
- B. A "salvation" to come, Heb. 1:14; 9:28. Second coming not sacrificial.
- C. A "rest" to come, Heb. 4:9-11. For this rest Christians are to labor, Matt. 11:28-30; Jer. 6:16,17; 1 Cor. 15:58; Phil. 2:12.
- D. An "age to come," Heb. 6:5. Verses four through six show the work of the Holy Spirit in the Christian age. The spirit of man is the knowing part of man.... 1 Cor. 2:9-13; Dan. 7:15; Zech. 12:1. ...and the Spirit of God is the revealing member of the Godhead, 1 Cor. 2:9-13; Eph. 3:1-6.

Page
3/17/00

- E. A "covenant" to be made with Israel and Judah, Heb. 8:6-13; Jer. 31:31-34; Heb. 10:15-18.
- F. A manifestation of the way into the holiest, Heb. 9:8-10; II Tim. 1:9,10.
The way of heaven not opened up until Christ came.
- G. "Good things to come," Heb. 9:11; Heb. 4:14; Heb. 8:1-4. Christ is high priest in heaven. Could not be a priest on earth. Zech. 6:13 shows him to be a priest on his throne to sit on his throne, and to rule on his throne. Zech. 6:13. He sits in the heavens at the right hand of God, Heb. 1:1-3; Heb. 10:12,13. "Good things" refer to the Gospel, Heb. 10:1; 3:5,6.
- H. The coming one himself, Heb. 10:37; Heb. 9:27,28; I Thess. 4:13-18; Matt. 25:31-46; Acts 1:9-11. Christ is coming again.
- I. An immovable kingdom, Heb. 12:28; Dan. 2:44; Eph. 3:21. Therefore, the church or kingdom here forever, Heb. 7:17; Heb. 10:21.
- J. A city that will abide, Heb. 13:14. This is the house "not made with hands," II Cor. 5:1.

8/22/07

XIV. THE THINGS NEAR AT HAND. If these things are to replace the old, and obsolete order, which is on the point of departing, we should expect them to begin soon. Note how deep a foundation has already been laid on which the New Order is to rest:

- A. Sin has been effectually dealt with, Heb. 9:24-28; Matt. 26:28; 1 Pet. 1:18-20; 1 Jno. 1:6,7; Rev. 1:5; Rev. 7:13,14.
- B. The Great Salvation has been confirmed, Heb. 2:1-4; Mk. 16:19,20; Acts 2:22-24.
- C. The Savior has been approved, Matt. 3:13-17; Matt. 17:5; Acts 2:22-24.
- D. Heaven itself has been entered by a priest after the order of Melchisedec, Heb. 7:17; 4:14-16; Heb. 8:1-4.
- E. A new covenant for Israel and Judah has been guaranteed and ratified, Heb. 8:6-13; Heb. 10:15-18.
- F. A new class of worshippers, with perfectly cleansed consciences, has commenced its services through a new and living way of approach unto the Divine Majesty, Heb. 9:1; Heb. 10:19-21; Eph. 2:14-18.

XV. BRIEF DISCUSSION OF THE BETTER THINGS OF THE GOSPEL AGE SET FORTH IN THE HEBREW LETTER.

- A. A BETTER revelation, Heb. 1:1-4; Matt. 11:25-27; Jno. 16:7-13; 1 Cor. 2:13; Eph. 3:1-6; Gal. 1:11,12; Gal. 1:6-8; Jas. 1:25; 2 Pet. 1:3.
- B. A BETTER covenant, Heb. 8:6.
 1. Must know and obey before coming into covenant relationship, Heb. 8:11; Jno. 6:44,45; Acts 6:7.
 2. Relationship established by spiritual birth, Jno. 3:1-5.
 3. We receive the adoption and become heirs, Rom. 8:16,17; Gal. 3:26-

- 29; Gal. 4:1-7.
4. Have promise to resurrection to eternal life, 1 Cor. 15:50-58; 2 Tim. 1:9,10.
 5. Our agreement is sealed with the blood of Christ, Heb. 9:13-23.
 6. The New Covenant embraces all nations, not just one, Acts 10:34,35; Mk. 16:15,16; Lk. 24:45-47; Matt. 28:18-20; Gal. 3:8.
 7. Released by the New from the bondage of the Old, Gal. 5:1.
 8. New Covenant remits sins, doesn't roll them forward, Rom. 6:17,18; 1 Pet. 1:22; Heb. 9:14.
 9. The New Covenant is the last covenant, Heb. 13:20; Heb. 8:6,7; Dan. 2:44.
- C. A BETTER priesthood, Heb. 7:17; 23,24; Heb. 8:1-4; Heb. 2:16-18; Zech. 6:13.
1. LAW--natural generation, Heb. 7:16; Rom. 6:9; Heb. 2:14,15; Rev. 1:18. Gospel--endless life. Cannot be dissolved.
 2. LAW--without an oath, Heb. 6:13-20. Gospel--with an oath.
 3. LAW--succession of priests, Heb. 7:25. GOSPEL--no vacancy.
 4. LAW--sinful mortals, Jno. 8:46; Heb. 7:26; 1 Pet. 2:22.
- D. A BETTER sacrifice, Heb. 9:12-14; Heb. 9:24-28; Heb. 10:1-4; Heb. 10:11,12.
- E. A BETTER promise, Heb. 8:6.
1. Physical promise, Gen. 12:1-3.
 2. Spiritual promise, Heb. 11:10,16; Heb. 13:14; Heb. 11:39,40; 1 Pet. 1:3,4. INCORRUPTIBLE = imperishable, indestructible.
- F. A BETTER hope, Heb. 7:19; Col. 1:5, 27; Heb. 7:19.
- | | | |
|-------|-----------|--------------------|
| HOPE | made nigh | GOD |
| BLOOD | made nigh | GOD, Eph. 2:12,13. |
- N.B. This hope is put for the Gospel and the blood seals the Gospel or the New Covenant. Hope serves as an anchor, Heb. 6:17-20.
- G. A BETTER blood, Heb. 9:13,14.
1. Blood of the New Covenant purges the conscience. The blood of animals only purified the flesh, Heb. 9:15.
 2. Blood that Christ shed flows back to the beginning of sin and makes possible remission for all obedient people, R.T.F.C; Zech. 13:1; Zech. 14:8.
- H. A BETTER resurrection, Heb. 11:35.

XVI. GOD. This is the first word in the Book of Hebrews.

- A. The God who has spoken through his Son is the same God who addressed the Hebrews through the prophets Isaiah, Jeremiah, Ezekiel, and Daniel.
- B. This same God gave promises through Abraham, Gen. 12:1-3; 18:18; Gen. 22:16-18.
- C. He spoke through Moses in pointing to the Lord, Deut. 18:15-18.

- D. He instructed Moses to write about the Christ, Jno. 5:45-47.
- E. He is the same God who gave his oracles to Israel, Rom. 3:1,2.

XVII. GOD HATH SPOKEN. Why?

- A. Man, by his own sin, fell, Isa. 59:1,2; Eph. 2:1; Col. 1:21.
- B. God's love and compassion moved him to speak, Jno. 3:16,17.
- C. He speaks (reveals) because he is the God of redemption. He is the God of revelation because he is the God of redemption, Matt. 11:25-27; Rom. 3:24,25; Eph. 1:7; Col. 1:12-14; Rom. 5:11.
- D. LOVE was demonstrated by the Father. The BLOOD was shed by the Son, Heb. 10:19. The REVELATION was made by the Spirit (everything rests upon this foundation).

XVIII. UNTO THE FATHERS BY THE PROPHETS. Imperfections of the messengers:

- Begin 8/23/11*
- A. They were numerous. One succeeded another. Lived in different periods of time.
 - B. They spoke in divers manners: dreams, visions, symbols.
 - C. They were sinful men. Full of human infirmities, Heb. 7:28.
 - D. They did not possess the Spirit constantly. Jesus did, Jno. 3:34; Mk. 13:11; Acts 2:1-4; Jno. 16:7-13; 1 Cor. 2:9-13; Eph. 3:1-6.
 - E. Did not understand the full meaning of their message, 1 Pet. 1:10.
 - F. One man did not have the whole message. Just one aspect.
 - G. They did not pretend to be the LIGHT. They all testified: "I am not the Light."

XIX. BY HIS SON

- A. The prophets were many. The Son is one, Jno. 17:20,21.
- B. The prophets were servants. The Son is Lord, Acts 2:36; 10:36; Heb. 3:5,6.
- C. The prophets were temporary. The Son abideth forever, Jno. 8:35.
- D. The prophets were imperfect. The Son is perfect, Heb. 7:25,26.
- E. The prophets were guilty. The Son is pure, Jno. 8:46; 1 Pet. 1:19.
- F. The prophets pointed to the future. The Son to himself.

XX. THE MESSAGE OF THE SON

- A. The Son is:
 1. Lord of all, Acts 10:36.
 2. Over all, Rom. 9:5.
 3. Has power over all flesh, Jno. 17:2.
 4. All mine is thine, and thine mine, Jno. 17:10.
 5. Appointed heir of all things, Heb. 1:2.

6. All in all, Col. 3:11; 1 Cor. 15:28.
7. Head of the Church, Eph. 1:22.
8. Angels, authorities, and powers under him, Rom. 6:9; Heb. 7:16; Rev. 1:18.
9. Beyond the touch of death, Rom. 6:9; Heb. 7:16; Rev. 1:18.
10. Alive forever, Rev. 1:18.
11. King of kings and Lord of lords, 1 Tim. 6:15.

- B. To give us knowledge of our sins, to announce impending judgment, it was not necessary for the Son of God to come to the earth. An angel would suffice, a servant would do.
- C. The message of the Son is one of salvation and redemption, Lk. 19:10; Matt. 1:21; Lk. 2:11; Rom. 3:24.
- D. In the Son:
1. We have eternal life, 1 Jno. 5:11.
 2. We have the inheritance, Eph. 1:11.
 3. We are the Children of God, Gal. 3:26-29.
 4. We are adopted children, Gal. 4:1-7.

XXI. OUTLINE OF HEBREWS - Reese, p. IXXIX

- A. "Let the superiority of the Son of God and of the revelation God gave through Motivate you to continued faithfulness to Christianity!"
1. Exhortation based on the Superiority of the Son of God to the Messenger whom God used in former ages (1:1-4:13).
 2. Exhortation based on the Superiority of the Son of God's Priestly Office (after the order of Melchisedec) (4:14-7:28).
 3. Exhortations based on the Superiority of the Son of God's Priestly Work (8:1-10:31).
 4. Exhortations based on the Imperative of Faithfulness to the Superior Revelation made through Jews, the Son of God (10:32-13:17).
- B. Be faithful all the way.

HEBREWS OUTLINE

- | | | |
|--------|--|-----------|
| XXI. | Christ is superior to all other mediators and messengers | 1:1-3 |
| XXII. | Christ is superior to the angels | 1:4-2:18 |
| | A. Showed Himself better | 1:4,5 |
| | B. He is to be worshipped by angels | 1:6 |
| | C. Angels are servants | 1:7 |
| | D. He is called God | 1:8 |
| | E. He is anointed | 1:9 |
| | F. He is the unchanging creator | 1:10-12 |
| | G. He is to be served by angels | 1:13,14 |
| | H. His gospel more binding than the Law | 2:1-4 |
| | I. As man He overcame and is superior to angels | 2:5-9 |
| | J. By being man He cannot be the propitiation | 2:10-18 |
| XXIII. | Christ is superior to Moses | 3:1-19 |
| | A. Christ as Son is greater than Moses as servant | 3:1-6 |
| | B. Beware of unbelief | 3:7-19 |
| XXIV. | Christ is superior to Joshua | 4:1-13 |
| | A. Christ's rest superior to Joshua's | 4:1-10 |
| | B. Beware of disobedience | 4:11-13 |
| XXV. | Christ is superior as High Priest | 4:14-6:20 |
| | A. Christ is High Priest in heaven | 4:14-5:3 |
| | B. Christ is appointed by God Himself | 5:4-10 |
| | C. Beware of immaturity | 5:11-6:12 |
| | D. God's "hope" for us | 6:13-20 |

XXVI.	Christ superior to Melchizedek	7:1-8:5
	A. Melchizedek priesthood superior to Levitical priesthood	7:1-10
	B. Christ superior by the power of an endless life	7:11-25
	C. Christ superior by His superior sacrifice	7:26-8:5
XXVII.	A better covenant	8:6-9:28
	A. The new covenant established	8:6-12
	B. What the old covenant was	9:1-10
	C. Christ and the new covenant are superior	9:11-28
XXVIII.	A better sacrifice	10:1-31
	A. The inferiority of the old Law	10:1-4
	B. The superiority of Christ's sacrifice	10:5-18
	C. Beware of returning to the old Law	10:19-31
XXIX.	Faith	10:32-12:29
	A. The faith that saves	10:32-39
	B. By faith	11:1-40
	C. Faith purified by chastening	12:1-17
	D. The new Zion is superior	12:18-24
	E. Beware of losing faith	12:25-29
XXX.	Social and spiritual duties	13:1-17
	A. Social duties	13:1-6
	B. Spiritual duties	13:7-17
XXXI.	Salutation	13:18-25

BOOK HAS THREE GREAT DIVISIONS

- I. The Superiority of Christ as Founder of Christianity, 1:1-4:13.
 - A. Superior to prophets--1:1-3.
 - B. Superior to angels--1:4-2:18.
 - C. Superior to Moses--3:1-4:13.
- II. The Superiority of Christ as High Priest, 4:14-10:39.
- III. The nature, development and duties of faith, 11:1-13:35.
- IV. Alexander Campbell once wrote of Romans and Hebrews: "The epistle to Romans and Hebrews contains the most comprehensive and complete exposition of all that enters into Christian faith and worship ever spoken or written."

INTRODUCTION TO HEBREWS

I. AUTHORSHIP:

A. Paul:

1. External evidence for Paul:
 - a. Pantaenus (180)—Head of Alexandrian school taught Clement of Alex.
 - b. Clement of Alexandria: (180-220)
 - (1) Overshadows his teacher, Pantaenus. (Called him "blessed elder.")
 - (2) Said Paul was author (Hebrew), but Luke was his translator (into Greek).
 - (3) Second headmaster of Alexandrian School.
 - c. Origen: (225-254)
 - (1) First to say that Paul wrote it.
 - (2) Said the thoughts are Pauline, but style is not.
 - (3) His famous caution: "But who wrote the epistle God only knows certainly."
 - d. P⁴⁶ placed Hebrews among Pauline Epistles (200-250).
 - e. "Dionysius of Alexander quotes it as an epistle of Paul (Intro. to N.T., Henry Thiessen,, p. 298).
2. Internal Evidence for Paul:
 - a. Elements of Christ (Christological Arguments):

Heb. 1:3---2 Cor. 4:4	9:15-----2 Cor. 3:6
1:2-----Col. 1:16	11:8-19-----Gal. 3:6-9
5:8-----Phil. 2:8	5:14-----Phil. 3:15
2:4-----1 Cor. 12:11	
 - b. Gifts of the Spirit
 - c. New Covenant
 - d. Faith (Abraham)
 - e. "Perfect"
 - f. Reference to Timothy, Paul's long-time associate (Heb. 13:23).
 - g. Similarities of language in Hebrews and known Pauline epistles (Heb. 1:4 and Phil. 2:19; Heb. 2:2 and Gal. 3:19).
3. External Evidence against Paul:
 - a. Tertullian (180-200) said Barnabas was author. Early western writer dealt specifically.
 - b. Not in Muratorian Canon (180) -- Came from West (Rome).
 - c. If Paul wrote Hebrews, why was it so late in entering Canon?
 - (1) Especially in the West where it was best known.
 - (2) Clement of Rome mentions it in 95 A.D.--then why so long in getting in Canon?
 - d. Jerome and Augustine helped get Hebrews in the canon.
 - e. Feine-Behm and Kummel---Wrote an Introduction--Said Paul not author (p. 285).

4. Internal Evidence against Paul:

- a. Polished Koine Greek
 (1) Finest in the N.T.
 (2) Godet said: "Strange indeed for Paul to write to Hebrews in polished Greek when he had been writing all his life in (very) rugged Greek."
- b. Heb. 2:3---Strongest argument against Pauline authorship. It seems to make the author dependent upon those who heard the Lord, whereas Paul declares his complete and absolute independence of man in his message (Gal. 1:6-12).
- c. Different theological emphasis:
- | <u>Paul</u> | <u>Hebrew Writer</u> |
|------------------|---|
| (1) Resurrection | (1) Exaltation |
| (2) Redemption | (2) Cleansing, Sanctifying, Perfecting, work of Christ. |
- d. Larger place given to earthly life of Christ in Hebrews than the 13 Pauline Epistles put together (Unusual if Paul wrote it).
- e. Absence of Paul's spiritual experience---Mentions it in all of his Epistles of any length, but does not in this one, if he is writer.
- f. Writer does not mention his name, whereas Paul does in recognized Pauline epistles.
- g. Anonymity:
 (1) Doesn't claim to be written by anyone. If Paul wrote it why didn't he sign it like he did all the others?
 (2) He said nothing about his apostleship.
 (3) Some argue that Paul didn't sign it because he wanted to avoid prejudice-----Answer to Argument: Heb. 13:18-23----Writer and readers knew each other.

B. Barnabas:

1. Tertullian said that Barnabas wrote it.
2. He seems to be reflecting an earlier period and belief (Guthrie, p. 690).
3. He was a Levite (Acts 4:36).
4. Heb. 2:3 can be used against Barnabas just as it can against Paul.
5. Most of the African churches didn't pick up that Barnabas was author.

C. Luke:

1. Origen said that some believed Luke wrote it.
2. Similarities in style to Luke--Acts.

D. Silas:

1. Author was known at Rome and Jerusalem (1 Pet. 5:12).
2. Author was known to Timothy (13:23).
3. Silas knew about the temple.

4. No external evidence (for Silas).

E. Apollos:

1. Closely acquainted with Paul.
2. Connected with Alexandria.
3. Knowledge of the Scriptures (Acts 18:24).
4. Eloquence.
5. Contact with Timothy.
6. Luther was first to suggest Apollos (strongest argument against).
7. Considerable influence among the churches.
8. Others who emphasize that Apollos was author:
 - a. Zahn (turn of the century).
 - b. Howard
 - c. T. W. Manson
 - d. Montefiore--Epistle to the Hebrews (good case, 1965).

F. Priscilla:

1. Harnack suggested this.
2. She didn't sign name because she was a woman.
3. Closely connect with Timothy (2 Tim. 4:19-23).

II. READERS:

- A. Jewish-Christian destination. (Hebrews, James and Matthew, most Jewish)
- B. Old Testament Usage (strongest argument).
- C. Title--"to the Hebrews"---Only title since early 3rd century.
 1. Occurs first in Genesis 14:13 where the Septuagint has peratēs "that is, one who passes over. It seems to have been first given to Abraham by the Canaanites, because he had come from the region beyond" (Milligan).
 2. "In the O.T., the name Hebrew was used co-extensively with the name Israelite to denote all the descendants of Jacob."
 3. In the N.T. those Jews which migrated into other countries and learned the Greek language were called Hellenists. Thus in the N.T. the word Hebrew (Cf. Acts 6:1ff) seems to apply only to those Jews who were of the seed of Abraham as well as the language.
 4. Hebrew means "one who passes over." Name first applied to Abraham, Gen. 14:13.
 5. Thiessen seems to think that the contents of the book "makes it natural to think that the writer had those in mind who were physical descendants of Abraham....Probably the Hebrews were those Jewish Christians in Jerusalem and surrounding country."
 6. "But the majority of writers believe that it was intended primarily for those Jewish converts to Christianity who were then living in Palestine" (Milligan).

7. "The contents of the book reveals that it was written to Hebrew Christians because throughout the book there runs a contrast between Judaism and Christianity with the obvious purpose of convincing the readers that they should not forsake the gospel and return to the law. Jewish converts are the only ones to whom such teaching would be directed" (Frank Van Dyke).

D. Uses Septuagint and polished Greek.

III. PURPOSE:

A. ~~Obvious written to keep Jewish Christians from returning to Judaism. #1 ArG.~~ ✓

1. Group of priests (Acts 6:7).
2. Yadin (archaeologist) says it was written to people at Qumran who had once been Essenes.

B. Manson said that the real purpose was to challenge Jewish Christians to world evangelism. He thinks they remained under umbrella of Judaism and writer was telling them to go out.

C. Written to Gentile Christians telling them that Christ is the answer.

D. Written to counteract heresy (13:9) -- incipient gnosticism.

~~E. Copy from page 5 A-B-C-D~~

IV. DESTINATION:

A. Rome:

1. Clement of Rome is first to cite Hebrews (95 A.D.).
2. 13:24---"they of Italy salute you."
3. Generous congregation indicated (6:10; 10:34; 13:16)--Rome was wealthy.
4. 13:9---Seems to match problems of Romans 14.

B. Palestine: Argument against: Poor churches in Palestine. Jewish Language.

C. Alexandria:

V. DATE:

A. Before 95 since Clement of Rome cites it.

B. Before 70:

1. No reference to fall of Jerusalem.
2. "Come out from among them" fits 60's.
3. Not yet resisted unto blood (12:4).

4. Some time after Pentecost (5:12).
5. Priests were offering sacrifices (8:4; 10:11). Temple still standing.
6. A day of trial ahead (10:25).
7. Paul probably at liberty (13:23).
8. Dates most probable:
 - a. A.D. 67-69 -- Thiessen
 - b. A.D. 63 -- Milligan
 - c. A.D. 62-70 -- Pulpit Com.
 - d. A.D. 63 -- Barnes

C. 80's - 90's:

1. Heb. 2:3----2nd and 3rd generation of Christians.
2. Writer may have used Paul's epistles.
3. Suffering may fit Domitian better (18-96).

VI. ORIGINAL FORM:

A. Letter:

1. Personal allusions (13:22).
2. Conclusion reads as a letter.

B. Oral sermon:

1. ~~Berger first advocated this (1797)~~ ✓
2. Style ✓
3. Method--Argument type ✓
4. 11:32---"time would fail"---Sounds like some preachers.

C. Both letter and sermon:

1. A.T. Dana wrote: "Begins like a treatise, proceeds like a sermon, closes like an epistle" (Jewish Christianity) ✓
2. Guthrie: "Yet its oratorical character almost demands that it was originally a spoken sermon, or at least was prepared for delivery to some community" (p. 725).
3. Some divide Hebrews like this:
 - a. 1-12---Sermon
 - b. 13-----Letter

VII. WHY THE LETTER WAS WRITTEN

- A. To encourage faltering Christians, Heb. 5:12-14; Heb. 6:1; 12:1-3. ✓
- B. To show the absurdity of forsaking Christianity and returning to the law. ✓
 "...to show how foolish, the very heart of absurdity, the heart of foolishness, to leave the gospel and return to Judaism. Gal. 4:21; Heb. 8:6-13; 9:13-15;

10:1-4; 10:11.

C. "The principle aim of the writer was to establish the supremacy of Christ and Christianity..." (Thiessen),

D. The central theme of Hebrews is "the superiority of Christianity over Judaism" (Frank Van Dyke).

8/18/09
 VIII. THE SUPERIORITY OF CHRIST IN HEBREWS.

- A. Superior to the prophets (1:1-4).
- B. Superior to the angels (1:4-2:18).
- C. Superior to Moses (3:1-19).
- D. Superior to Joshua (4:1-8).
- E. Offers a superior rest (4:9-13).
- F. Superior to Aaron (4:14-5:10).
- G. Superior priesthood (6:13-10:18).
- H. Superior covenant (8:6-10:18).
- I. Superior atonement (9:1-10:18).
- J. Superior tabernacle (9:1-10:18).
- K. Superior way (10:19-11:40).
- L. Superior relationship to God (12:1-29).
- M. Superior work and worship (13:1-21).

IX. THE "KEY WORD" IN THE BOOK OF HEBREWS IS THE WORD BETTER.

- Pages 8+9*
- A. Christ better than the angels, Heb. 1:4.
 - B. Better things of the brethren, Heb. 6:9.
 - C. The less is blessed by the better, Heb. 7:7.
 - D. A better hope brought in, Heb. 7:19.
 - E. Christ a surety (mediator) of a better covenant, Heb. 7:22.
 - F. Mediator of a better covenant, Heb. 8:6.
 - G. Covenant established on better promises, Heb. 8:6.
 - H. Better sacrifices than these, Heb. 9:23.
 - I. A better substance, Heb. 10:34.
 - J. A better country, Heb. 11:16.
 - K. A better resurrection, Heb. 11:35.
 - L. Better things for us, Heb. 11:40.
 - M. Speaketh better things, Heb. 12:24.

X. A PICTURE OF THE PRE-EARTHLY EXISTENCE OF CHRIST

- A. Just before he came into the world, Heb. 10:5; 2:14.
- B. Just before John the Baptist, Jno. 1:15.

- C. Before the prophets, 1 Pet. 1:9-11.
- D. In the time of Moses, 1 Cor. 10:4.
- E. Before Abraham, Jno. 8:56-58.
- F. Before the world began, Jno. 1:1-3; Eph. 3:8,9; Col. 1:15,16.

XI. PRESENT EXALTED POSITION

- A. "Sat down on the right hand of the majesty on high," Heb. 1:3.
- B. "A great high priest passed into the heavens," Heb. 4:14.
- C. "Within the veil whither the forerunner is entered," Heb. 6:19,20.
- D. "Made higher than the heavens," Heb. 7:26.
- E. "On the right hand of the throne of the majesty," Heb. 8:1.
- F. "Entered in once into the holy place," Heb. 9:12.
- G. "But into heaven itself," Heb. 9:24.
- H. "Sat down on the right hand of God," Heb. 10:12.
- I. "At the right hand of the throne of God," Heb. 12:2.
- J. "Angels and authorities and powers made subject to him," 1 Pet. 3:21,22.

XII. IN SHOWING THE GLORY OF THE SON OF GOD, THE AUTHOR GIVES US A VIEW OF:

- A. The BEGINNING of all history. "By whom also he made the worlds." ✓
- B. The END of all history. "Whom he hath appointed heir of all things." ✓
- C. THROUGHOUT all history. "Upholding all things by the word of his power." ✓
- D. BEFORE all history. "Who being the express brightness of his glory and the express image of his person," Col. 1:15-17. ✓
- E. NOTE: IT is clear that the author of the Hebrew Letter places us at the close of the Levitical Economy. He does this by using a significant phrase in the opening sentence: "In these last days..." (KJ); "In the end of these days..." (RV). It is also plain that he sees the coming of another order. This order is described in a number of ways. ✓

XIII. HE SPEAKS OF:

- A. A "world to come," Heb. 2:5. Angels played important part in giving of the Law, Acts 7:51-53; Gal. 3:18,19; Psa. 68:17; Heb. 2:2. ✓
- B. A "salvation" to come, Heb. 1:14; 9:28. Second coming not sacrificial. ✓
- C. A "rest" to come, Heb. 4:9-11. For this rest Christians are to labor, Matt. 11:28-30; Jer. 6:16,17; 1 Cor. 15:58; Phil. 2:12. ✓
- D. An "age to come," Heb. 6:5. Verses four through six show the work of the Holy Spirit in the Christian age. The spirit of man is the knowing part of man.... 1 Cor. 2:9-13; Dan. 7:15; Zech. 12:1. ...and the Spirit of God is the revealing member of the Godhead, 1 Cor. 2:9-13; Eph. 3:1-6. ✓

- E. A "covenant" to be made with Israel and Judah, Heb. 8:6-13; Jer. 31:31-34; Heb. 10:15-18.
- F. A manifestation of the way into the holiest, Heb. 9:8-10; II Tim. 1:9,10.
The way of heaven not opened up until Christ came.
- G. "Good things to come," Heb. 9:11; Heb. 4:14; Heb. 8:1-4. Christ is high priest in heaven. Could not be a priest on earth. Zech. 6:13 shows him to be a priest on his throne to sit on his throne, and to rule on his throne. Zech. 6:13. He sits in the heavens at the right hand of God, Heb. 1:1-3; Heb. 10:12,13. "Good things" refer to the Gospel, Heb. 10:1; 3:5,6.
- H. The coming one himself, Heb. 10:37; Heb. 9:27,28; I Thess. 4:13-18; Matt. 25:31-46; Acts 1:9-11. Christ is coming again.
- I. An immovable kingdom, Heb. 12:28; Dan. 2:44; Eph. 3:21. Therefore, the church or kingdom here forever, Heb. 7:17; Heb. 10:21.
- J. A city that will abide, Heb. 13:14. This is the house "not made with hands," II Cor. 5:1.

8/22/07 XIV. THE THINGS NEAR AT HAND. If these things are to replace the old, and obsolete order, which is on the point of departing, we should expect them to begin soon. Note how deep a foundation has already been laid on which the New Order is to rest:

- A. Sin has been effectually dealt with, Heb. 9:24-28; Matt. 26:28; 1 Pet. 1:18-20; 1 Jno. 1:6,7; Rev. 1:5; Rev. 7:13,14.
- B. The Great Salvation has been confirmed, Heb. 2:1-4; Mk. 16:19,20; Acts 2:22-24.
- C. The Savior has been approved, Matt. 3:13-17; Matt. 17:5; Acts 2:22-24.
- D. Heaven itself has been entered by a priest after the order of Melchisedec, Heb. 7:17; 4:14-16; Heb. 8:1-4.
- E. A new covenant for Israel and Judah has been guaranteed and ratified, Heb. 8:6-13; Heb. 10:15-18.
- F. A new class of worshippers, with perfectly cleansed consciences, has commenced its services through a new and living way of approach unto the Divine Majesty, Heb. 9:1; Heb. 10:19-21; Eph. 2:14-18.

XV. BRIEF DISCUSSION OF THE BETTER THINGS OF THE GOSPEL AGE SET FORTH IN THE HEBREW LETTER.

- A. A BETTER revelation, Heb. 1:1-4; Matt. 11:25-27; Jno. 16:7-13; 1 Cor. 2:13; Eph. 3:1-6; Gal. 1:11,12; Gal. 1:6-8; Jas. 1:25; 2 Pet. 1:3.
- B. A BETTER covenant, Heb. 8:6.
 1. Must know and obey before coming into covenant relationship, Heb. 8:11; Jno. 6:44,45; Acts 6:7.
 2. Relationship established by spiritual birth, Jno. 3:1-5.
 3. We receive the adoption and become heirs, Rom. 8:16,17; Gal. 3:26-

- 29; Gal. 4:1-7.
4. Have promise to resurrection to eternal life, 1 Cor. 15:50-58; 2 Tim. 1:9,10.
 5. Our agreement is sealed with the blood of Christ, Heb. 9:13-23.
 6. The New Covenant embraces all nations, not just one, Acts 10:34,35; Mk. 16:15,16; Lk. 24:45-47; Matt. 28:18-20; Gal. 3:8.
 7. Released by the New from the bondage of the Old, Gal. 5:1.
 8. New Covenant remits sins, doesn't roll them forward, Rom. 6:17,18; 1 Pet. 1:22; Heb. 9:14.
 9. The New Covenant is the last covenant, Heb. 13:20; Heb. 8:6,7; Dan. 2:44.
- C. A BETTER priesthood, Heb. 7:17; 23,24; Heb. 8:1-4; Heb. 2:16-18; Zech. 6:13.
1. LAW--natural generation, Heb. 7:16; Rom. 6:9; Heb. 2:14,15; Rev. 1:18. Gospel--endless life. Cannot be dissolved.
 2. LAW--without an oath, Heb. 6:13-20. Gospel--with an oath.
 3. LAW--succession of priests, Heb. 7:25. GOSPEL--no vacancy.
 4. LAW--sinful mortals, Jno. 8:46; Heb. 7:26; 1 Pet. 2:22.
- D. A BETTER sacrifice, Heb. 9:12-14; Heb. 9:24-28; Heb. 10:1-4; Heb. 10:11,12.
- E. A BETTER promise, Heb. 8:6.
1. Physical promise, Gen. 12:1-3.
 2. Spiritual promise, Heb. 11:10,16; Heb. 13:14; Heb. 11:39,40; 1 Pet. 1:3,4. INCORRUPTIBLE = imperishable, indestructible.
- F. A BETTER hope, Heb. 7:19; Col. 1:5, 27; Heb. 7:19.
- | | | |
|-------|-----------|--------------------|
| HOPE | made nigh | GOD |
| BLOOD | made nigh | GOD, Eph. 2:12,13. |
- N.B. This hope is put for the Gospel and the blood seals the Gospel or the New Covenant. Hope serves as an anchor, Heb. 6:17-20.
- G. A BETTER blood, Heb. 9:13,14.
1. Blood of the New Covenant purges the conscience. The blood of animals only purified the flesh, Heb. 9:15.
 2. Blood that Christ shed flows back to the beginning of sin and makes possible remission for all obedient people, R.T.F.C; Zech. 13:1; Zech. 14:8.
- H. A BETTER resurrection, Heb. 11:35.

XVI. GOD. This is the first word in the Book of Hebrews.

- A. The God who has spoken through his Son is the same God who addressed the Hebrews through the prophets Isaiah, Jeremiah, Ezekiel, and Daniel.
- B. This same God gave promises through Abraham, Gen. 12:1-3; 18:18; Gen. 22:16-18.
- C. He spoke through Moses in pointing to the Lord, Deut. 18:15-18.

- D. He instructed Moses to write about the Christ, Jno. 5:45-47.
- E. He is the same God who gave his oracles to Israel, Rom. 3:1,2.

XVII. GOD HATH SPOKEN. Why?

- A. Man, by his own sin, fell, Isa. 59:1,2; Eph. 2:1; Col. 1:21.
- B. God's love and compassion moved him to speak, Jno. 3:16,17.
- C. He speaks (reveals) because he is the God of redemption. He is the God of revelation because he is the God of redemption, Matt. 11:25-27; Rom. 3:24,25; Eph. 1:7; Col. 1:12-14; Rom. 5:11.
- D. LOVE was demonstrated by the Father. The BLOOD was shed by the Son, Heb. 10:19. The REVELATION was made by the Spirit (everything rests upon this foundation).

XVIII. UNTO THE FATHERS BY THE PROPHETS. Imperfections of the messengers:

- A. They were numerous. One succeeded another. Lived in different periods of time.
- B. They spoke in divers manners: dreams, visions, symbols.
- C. They were sinful men. Full of human infirmities, Heb. 7:28.
- D. They did not possess the Spirit constantly. Jesus did, Jno. 3:34; Mk. 13:11; Acts 2:1-4; Jno. 16:7-13; 1 Cor. 2:9-13; Eph. 3:1-6.
- E. Did not understand the full meaning of their message, 1 Pet. 1:10.
- F. One man did not have the whole message. Just one aspect.
- G. They did not pretend to be the LIGHT. They all testified: "I am not the Light."

XIX. BY HIS SON

- A. The prophets were many. The Son is one, Jno. 17:20,21.
- B. The prophets were servants. The Son is Lord, Acts 2:36; 10:36; Heb. 3:5,6.
- C. The prophets were temporary. The Son abideth forever, Jno. 8:35.
- D. The prophets were imperfect. The Son is perfect, Heb. 7:25,26.
- E. The prophets were guilty. The Son is pure, Jno. 8:46; 1 Pet. 1:19.
- F. The prophets pointed to the future. The Son to himself.

XX. THE MESSAGE OF THE SON

- A. The Son is:
 1. Lord of all, Acts 10:36.
 2. Over all, Rom. 9:5.
 3. Has power over all flesh, Jno. 17:2.
 4. All mine is thine, and thine mine, Jno. 17:10.
 5. Appointed heir of all things, Heb. 1:2.

6. All in all, Col. 3:11; 1 Cor. 15:28.
7. Head of the Church, Eph. 1:22.
8. Angels, authorities, and powers under him, Rom. 6:9; Heb. 7:16; Rev. 1:18.
9. Beyond the touch of death, Rom. 6:9; Heb. 7:16; Rev. 1:18.
10. Alive forever, Rev. 1:18.
11. King of kings and Lord of lords, 1 Tim. 6:15.

B. To give us knowledge of our sins, to announce impending judgment, it was not necessary for the Son of God to come to the earth. An angel would suffice, a servant would do.

C. The message of the Son is one of salvation and redemption, Lk. 19:10; Matt. 1:21; Lk. 2:11; Rom. 3:24.

D. In the Son:

1. We have eternal life, 1 Jno. 5:11.
2. We have the inheritance, Eph. 1:11.
3. We are the Children of God, Gal. 3:26-29.
4. We are adopted children, Gal. 4:1-7.

XXI. OUTLINE OF HEBREWS - Reese, p. IXXIX

A. "Let the superiority of the Son of God and of the revelation God gave through Motivate you to continued faithfulness to Christianity!"

1. Exhortation based on the Superiority of the Son of God to the Messenger whom God used in former ages (1:1-4:13).
2. Exhortation based on the Superiority of the Son of God's Priestly Office (after the order of Melchisedec) (4:14-7:28).
3. Exhortations based on the Superiority of the Son of God's Priestly Work (8:1-10:31).
4. Exhortations based on the Imperative of Faithfulness to the Superior Revelation made through Jews, the Son of God (10:32-13:17).

B. Be faithful all the way.

HEBREWS OUTLINE

- | | | |
|--------|--|-----------|
| XXI. | Christ is superior to all other mediators and messengers | 1:1-3 |
| XXII. | Christ is superior to the angels | 1:4-2:18 |
| | A. Showed Himself better | 1:4,5 |
| | B. He is to be worshipped by angels | 1:6 |
| | C. Angels are servants | 1:7 |
| | D. He is called God | 1:8 |
| | E. He is anointed | 1:9 |
| | F. He is the unchanging creator | 1:10-12 |
| | G. He is to be served by angels | 1:13,14 |
| | H. His gospel more binding than the Law | 2:1-4 |
| | I. As man He overcame and is superior to angels | 2:5-9 |
| | J. By being man He cannot be the propitiation | 2:10-18 |
| XXIII. | Christ is superior to Moses | 3:1-19 |
| | A. Christ as Son is greater than Moses as servant | 3:1-6 |
| | B. Beware of unbelief | 3:7-19 |
| XXIV. | Christ is superior to Joshua | 4:1-13 |
| | A. Christ's rest superior to Joshua's | 4:1-10 |
| | B. Beware of disobedience | 4:11-13 |
| XXV. | Christ is superior as High Priest | 4:14-6:20 |
| | A. Christ is High Priest in heaven | 4:14-5:3 |
| | B. Christ is appointed by God Himself | 5:4-10 |
| | C. Beware of immaturity | 5:11-6:12 |
| | D. God's "hope" for us | 6:13-20 |

XXVI.	Christ superior to Melchizedek	7:1-8:5
	A. Melchizedek priesthood superior to Levitical priesthood	7:1-10
	B. Christ superior by the power of an endless life	7:11-25
	C. Christ superior by His superior sacrifice	7:26-8:5
XXVII.	A better covenant	8:6-9:28
	A. The new covenant established	8:6-12
	B. What the old covenant was	9:1-10
	C. Christ and the new covenant are superior	9:11-28
XXVIII.	A better sacrifice	10:1-31
	A. The inferiority of the old Law	10:1-4
	B. The superiority of Christ's sacrifice	10:5-18
	C. Beware of returning to the old Law	10:19-31
XXIX.	Faith	10:32-12:29
	A. The faith that saves	10:32-39
	B. By faith	11:1-40
	C. Faith purified by chastening	12:1-17
	D. The new Zion is superior	12:18-24
	E. Beware of losing faith	12:25-29
XXX.	Social and spiritual duties	13:1-17
	A. Social duties	13:1-6
	B. Spiritual duties	13:7-17
XXXI.	Salutation	13:18-25

BOOK HAS THREE GREAT DIVISIONS

- I. The Superiority of Christ as Founder of Christianity, 1:1-4:13.
 - A. Superior to prophets--1:1-3.
 - B. Superior to angels--1:4-2:18.
 - C. Superior to Moses--3:1-4:13.
- II. The Superiority of Christ as High Priest, 4:14-10:39.
- III. The nature, development and duties of faith, 11:1-13:35.
- IV. Alexander Campbell once wrote of Romans and Hebrews: "The epistle to Romans and Hebrews contains the most comprehensive and complete exposition of all that enters into Christian faith and worship ever spoken or written."

HEBREWS
INTRODUCTION

I. IMPORTANCE OF THE EPISTLE.

- A. Shows the proper relationship between the Old and New Testaments.
- B. Explains more fully certain Old Testament passages and ideas.
- C. Contains sublime descriptions of dignity and glory of Christ.
- D. Shows the excellence of His sacrifice.
- E. Demonstrates the superiority of His gospel.
- F. Has important "exhorting" passages.
- G. Is of superior literary quality (finest style in the New Testament).

II. NAME OF THE EPISTLE AND RECIPIENTS.

- A. "To the Hebrews" is found in all our present MSS.
- B. Definitely to those familiar with Jewish system - All contrasts are with Jewish background ideas.
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1. Many early historians agree.

2. Certain passages would so indicate:

Jewish practices - 13:13.

Deprived of possessions - 10:34.

Sacrifices are still being offered - 8:4; 10:11.

From Italy - 13:24.

(Apparently) - A day of trial ahead - 10:25.

Not resisted unto blood - 12:4.

HEB. 1:1-2
" 2:1-4
" 4:12
" 5:12-14
" 10:25
" 11:1
" 12:1
13:17

III. CHARACTER OF THE READERS.

2:3;	2:4;	3:1;	3:12;	5:12;	6:1;
6:10;	6:12;	10:32-34;	10:36;	12:4;	12:16;
13:4,5;	13:7;	13:9;	13:18,19;	13:23,24	

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6:10;	6:12;	10:32-34;	10:36;	12:4;	12:16;
13:4,5;	13:7;	13:9;	13:18,19;	13:23,24	

- IV. PURPOSE - TO PREVENT APOSTASY FROM CHRISTIANITY TO JUDAISM.
 - A. By showing it superior to Judaism (a God-given religion).
 - B. By showing perfection and finality of Christ's priesthood.

- V. DATE - ABOUT 63 (DEPENDING ON AUTHOR) BUT BEFORE 70.

- VI. EARLY EVIDENCE OF ITS BEING COUNTED SCRIPTURE.
 - A. Quoted as Scripture 96 A.D. by Clement of Rome.
 - B. Justin - A.D. 140.
 - C. Found in oldest versions of the New Testament.
 - D. Found in oldest listings of the New Testament books.
 - E. All its doctrines are in harmony with other Scripture.

HEBREWS 13
James Meadows

Introduction

1. From a literary standpoint, Hebrews is "a little masterpiece."
2. It unfolds a remarkable message which seeks to be heard.

Thoughts

I. Start our study with Hebrews 13.

- A. First, chapter 1 is without an opening address, which normally would identify the author and the original readers.
- B. Second, chapter 13, as often the case in the conclusion of Greek letters, preserves more of the historical circumstances of Hebrews than we can find elsewhere.
- C. "Third, chapter 13 exhibits some of the main features of the book as a whole." (Lightfoot, p. 12).

II. Points That Stand Out In Hebrews 13.

- A. It is a letter.
 1. It clearly ends like a letter as it includes greetings to other persons (typical Greek letter, cf. Rom 16).
 2. It has a benediction (Heb. 13:21-24).
- B. It is a letter to a specific congregation since the writer and the readers have close ties.
 1. He asks for their prayers (13:18).
 2. He expects to see them soon (19, 23).
 3. He knows their leaders past and present (7,17).
- C. It is a letter of exhortation.
 1. V. 22 NN.
 2. Chapter 13 contains exhortation after exhortation as well as the whole book.
 - a. Exhortation against drifting from God's work (2:1-4).
 - b. Exhortation against disbelieving God's word (3:7-4:16).
 - c. Exhortation against dullness toward God's word (5:11-6:20).
 - d. Exhortation to draw near God (10:19-13-25).
 3. Of the 305 verses in Hebrews, 172 are exhortations.
 4. Hebrews is the longest sustained exhortation to hold on to their faith.
 - a. Need of endurance (10:36).
 - b. Abraham patiently endured (6:15).
 - c. Moses endured (11:27).
 - d. Christ endured the cross (12:2).
- D. It is a message of warning.
 1. Warns against being led away with strange doctrines (13:7-9).
 2. 5:12; 3:12; 2:3; 6:4-8; 10:26-31.
- E. It is a letter of doctrinal significance.
 1. He declares we have an altar (1) Sacrifice of Christ.
 2. Almost half of Hebrews concerns Christ.

2/25/04
1. 13 Chapters
2. 303 verses
3. 6,913 words

Hebrews (Continued)

III. Three features about the language of Hebrews:

A. It is language steeped in the O. T. Notice:

Hebrews Chapters

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13

O. T. References

7 O. T. References

Psa. 8; ~~22~~; Isa. 8:1, 8; ~~12:2~~; Psa. 22; 22

Num. 12; Psa. 95

Psa. 95; Gen. 2

Psa. 2; 110

Allusion to O. T.

Gen. 14; Psa. 110

Jer. 31

Allusions to O. T.

Psa. 40; Jer. 31; Heb. 2

Allusions to O. T.

Prov. 3; Hag. 2

Psa. 118

Hebrews contains 30 quotations from O. T. and 70 allusions to it.

B. It is language of ritual and ceremony.

1. Much to do with sacrifice and offerings.
2. Priestly terminology abounds.

C. It is a language of comparison and analogy.

1. Speaking of the prophets and of the Son (1:1-2).
2. Message declared by angels and greater salvation spoken by the Lord (2:2-3).
3. Glory of man and glory of Jesus (2:7-9).
4. Rest in Canaan and rest of heaven (4:1-13).
5. Aaron as high priest and Christ as high priest (5:1-10).
6. Blood of bulls and goats and blood of Christ (9:12-14).
7. Language of analogy.
 - a. Christ has gone "behind the curtain" or veil – (6:19; 9:3; 10:20)
Language of Analogy. In earthly tabernacle most holy places set off by a curtain – Christ entered heaven.
 - b. Heb. 8:2; 9:11 – "True tent" "more perfect tent" – no tent in heaven.
 - c. Heb. 9:12 – Christ did not literally take his blood into heaven.

IV. Arrangement of Hebrews

A. Arranges all ideas around two great themes.

1. The person of Christ.
2. The work of Christ.

Hebrews 13:19-25

1. God desires to arrange peace between man and himself – Ephesians 2:14-17; Philippians 4:7-9.
2. “That brought again from the dead.”
 - a. The inspired writer emphasized the resurrection.
 - b. Virtually every N.T. writer makes the resurrection the centerpiece of truth.
 - c. Edward Gibbons, the author of *The Decline and Fall of the Roman Empire*, says the early church grew because of its emphasis on last things.
3. That great shepherd.
 - a. Shepherding is one of the great themes of the Bible (Psalms 23:1).
 - b. Jesus is the shepherd (John 10).
 - c. “Feed” (literally shepherd) the flock (I Peter 5:2-4; cf. John 10: 11, 14).
4. “Through the blood of the everlasting, covenant”.
 - a. The N.T. stresses the necessity of the blood of Christ essential for the forgiveness of sin.
 - b. It was his blood which brought the everlasting covenant – never ends.
5. Make you perfect in every good work.
 - a. The word used here literally means to equip, to make ready, to render fit, complete.
 - b. Study, God’s word in order to equip yourselves.

THE DUTIES OF FAITH (Hebrews 13)

1. Love the brethren (v. 1).
2. Practice hospitality (v. 2).
3. Remember prisoners (v. 3).
4. Have a good marriage (v. 4).
5. No covetousness (v. 5)
6. Be content (v. 5).
7. Remember teachers (v. 7).
8. Avoid false teachings (v. 9).
9. Praise God (v. 15).
10. Obey the elders (v. 17).
11. Pray for the leaders (v. 18).
12. Accept exhortation (v. 22).

Hebrews (Continued)

- B. Hebrews can be outlined as follows:
1. Chapters 1-6: The word of God – Who Christ is.
 2. Chapters 7-10: The word of God – What Christ does.
 3. Chapters 11-13: The word of God – Concluding exhortations.
- C. Who is this Christ? He is the Son of God.
1. Greater than the prophets (1:1).
 2. Greater than the angels (1:2-2:18).
 3. Greater than Moses (3:1-6).
 4. Greater than Joshua (4:1-10).
 5. Greater than Aaron (5:1-10).
- V. Christ is superior to all other mediators and messengers 1:1-3
- VI. Christ is superior to the angels 1:4-2:18
- A. Showed Himself better 1:4,5
 - B. He is to be worshipped by angels 1:6
 - C. Angels are servants 1:7
 - D. He is called God 1:8
 - E. He is anointed 1:9
 - F. He is the unchanging creator 1:10-12
 - G. He is to be served by angels 1:13,14
 - H. His gospel more binding than the Law 2:1-4
 - I. As man, He overcame and is superior to angels 2:5-9
 - J. By being man, He can now be the propitiation 2:10-18
- VII. Christ is superior to Moses 3:1-19
- A. Christ as Son is greater than Moses as servant 3:1-6
 - B. Beware of unbelief 3:7-19
- VIII. Christ is superior to Joshua 4:1-13
- A. Christ's rest superior to Joshua's 4:1-10
 - B. Beware of disobedience 4:11-13
- IX. Christ is superior as High Priest 4:14-6:20
- A. Christ is High Priest in heaven 4:14-5:3
 - B. Christ is appointed by God Himself 5:4-10
 - C. Beware of immaturity 5:11-6:12
 - D. God's "hope" for us 6:13-20
- X. Christ superior to Melchizedek 7:1-8:5
- A. Melchizedek priesthood superior to Levitical priesthood 7:1-10
 - B. Christ superior by the power of an endless life 7:11-25
 - C. Christ superior by His superior sacrifice 7:26-8:5
- XI. A better covenant 8:6-9:28
- A. The new covenant established 8:6-12
 - B. What the old covenant was 9:1-10
 - C. Christ and the new covenant are superior 9:11-28
- XII. A better sacrifice 10:1-31

	A.	The inferiority of the old Law	10:1-4
	B.	The superiority of Christ's sacrifice	10:5-18
	C.	Beware of returning to the old Law	10:19-31
XIII.	Faith		10:32-12:29
	A.	The faith that saves	10:32-39
	B.	By faith	11:1-40
	C.	Faith purified by chastening	12:1-17
	D.	The new Zion is superior	12:18-24
	E.	Beware of losing faith	12:25-29
XIV.	Social and spiritual duties		13:1-17
	A.	Social duties	13:1-6
	B.	Spiritual duties	13:7-17
XV.	Salutation		13:18-25

①

NOTES ON HEBREWS

James Meadows

GOD HATH SPOKEN

1. If God had never spoken man would be in total darkness (Prov. 14:12; Jer. 10:23; Psa. 119:105; 1 Cor. 2:9-11; 1 Cor. 1:21).
2. When God speaks man should give total attention (Isa. 1:2) and we should not refuse him that speaketh (Heb. 12:25).

3. *Top of page 1a*

4. *on page 1a*

I. Hebrews 1:1-3:

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

A. "God"

1. The fact of God's existence clearly stated.
2. The fact that he speaks reveals him as a person, a personal God.
3. "If God is not a person, then all religion is a delusion and faith bankrupt."
4. The concept of an impersonal God robs religion of its three R's—revelation, regeneration and responsibility.
 - a. There can be no such thing as revelation without a personal God.
 - b. No such thing as regeneration.
 - c. "If God is not a person who will hold men accountable and bring them to judgment, then it is intellectually impossible to view man as responsible, ultimately, to anything except himself and, that, it should be noted, is exactly the proposition which, in the form of godless humanism, is bidding for the allegiance of men's minds today" (Coffman, p. 19).

B. God "spake in time past"—Patriarchal and Mosaical ages.

1. He spake at "sundry times." This refers to the well-known fact that God's plan of mercy, through Jesus Christ, was revealed to the ancients gradually and in fragments.
 - a. To Eve it was promised indirectly that through her seed the old serpent would be crushed (Gen. 3:15); *Isa. 7:14 - Mt. 1:21*
 - b. To Abraham he spoke directly that through his seed all nations of the earth would be blessed (Gen. 12:1-3; 22:15); *17:17-8*
 - c. To Judah it was revealed that Shiloh would come before the scepter

would depart (Gen. 49:10).

- d. To David in the Psalms:
 - (1) Psa. 22:11-21—His suffering.
 - (2) Psa. 16:7-11—Resurrection and deliverance from Hades.
 - (3) Psa. 110—His priesthood, reign and triumph.

- 2. God spoke in "divers manners"—various ways. "In many ways"
 - a. Dreams (Gen. 37:5-1 Kgs. 3:5). JOSEPH
 - b. Visions (Num. 12:6; Dan. 2:19). DANIEL
 - c. Urim and Thummin (Ex. 28:30).
 - d. Symbols, prophetic utterances, etc.
 - e. All of these ways of speaking indicate, in a measure, the imperfection of the old covenant.
- 3. God spoke "unto the fathers by the prophets (2 Pet. 1:20-21; 1 Pet. 1:9-12).



C. "Hath in these last days spoken unto us by his Son."

- 1. The "last days" refer to the Christian dispensation that began on Pentecost (Joel 2:28-32; Acts 2). *"at the end of these days"*
- 2. "The prophets were many: the Son is one. The prophets were servants: The Son is the Lord. The prophets were imperfect: The Son is perfect, even as the Father is perfect. The prophets were guilty: the Son is not merely pure, but able to purify those that are full of sin and pollution. The prophets point to the future; the Son points to himself, and says, 'Here am I.' ("Select Notes on International S.S. Lessons," 1943, p. 422).
- 3. But who is this Son of God?
 - a. The Hebrew shows there is a close connection between the character of the messenger and his message.
 - b. "Whom he hath appointed heir of all things" (Heb. 1:2; Phil. 2:5-11).
 - c. "By whom also he made the worlds" (v. 2; John 1:1-3). CREATOR
 - d. "Who being the brightness of his glory"—The effulgence of the Father" (v. 3; John 14:9). Effulgence suggests three ideas:
 - (1) That the nature of the Son is derived from God.
 - (2) That it has distinct subsistence of its own.
 - (3) That it resembles the nature of God.
 - (4) "The word effulgence seems to mean not rays of light streaming from a body in their connection with that body or as part of it, still less the reflection of these rays caused by their falling upon another body, but rather rays of light coming out from the original body and forming a similar light-body themselves" (A. B. Davidson).
 - (5) Divine works are assigned to Him. Divine attributes are given to Him; He is omniscient, He is omnipotent, He is unchangeable, He is eternal. Divine worship is accorded to Him.
 - (6) Thomas said, "My Lord and my God."

- (7) "The word 'glory' refers to the divine attributes collectively, or, which is the same thing, the fullness of the Godhead—the full measure of Deity (Col. 2:9) (L. Thomas).
- e. "And the express image of his person" (v. 3). Bears in his person the essential marks and characteristics of Deity (cf. 2 Cor. 4:4; Col. 1:15).
- f. "And upholding all things by the Word of his power" (v. 3; 2 Pet. 3:5-7). *Preserver*
- g. "When he had by himself purged our sins" (v. 3) (Rev. 1:5). *Priest-*
- h. "Sat down on the right hand of the Majesty on high" (v. 3). *King-*
 - (1) King (Acts 2:33-36).
 - (2) All authority (Mt. 28:18-20).
 - (3) Reign until he has put down all rule and all authority (1 Cor. 15:24).

II. Eight phrases show Christ superior to prophets, angels, or anyone else.

- A. God appointed him heir of all things (v.2). *HEIR*
- B. Through whom also he made the worlds (v.2). *CREATOR*
- C. He exudes the very glory of God -- brightness of his glory (v.3). *BRIGHTNESS*
- D. An exact likeness of all that one finds in the Father -- "the express image" (v.3). *IMAGE*
- E. Upholds all things (v.3). *PRESERVOR*
- F. He made purification for our sins (v.3). *PRIEST*
- G. He sat down on the right hand of God (v.3). *KING*
- H. He is better than angels (v.4). *BETTER*

III. "Being made so much better than the angels" (Heb. 1:4).

- A. The Jews considered angels next to God and only God was worthy of their adoration.
- B. "He, therefore, who is greater than the angels, and is the object of their adoration, is God. But Jesus Christ is greater than angels and the object of their adoration; therefore Jesus Christ must be God" (Adam Clarke).
- C. What are some ways in which Christ is greater than angels?
 - 1. "As he hath by inheritance obtained a more excellent name than they" (v. 4).

4

- a. God always gives a name in harmony with the rank and character of the individual.
- b. After the resurrection, suffering and death of Christ he was given a name corresponding to his new position.
 - (1) Firstborn from the dead (Col. 1:18).
 - (2) Beginning of the creation of God (Rev. 3:14).
 - (3) A name above every name (Phil. 2:9-11).
2. "Thou art my son, this day have I begotten thee" (v. 5). *Psa. 2:7*
 - a. It's wrong to refer to Christ as eternally a Son.
 - b. Isaiah called Christ "Everlasting Father" (Isa. 9:6).
 - c. The idea of true deity tainted with any kind of inferiority shocks the senses.
 - d. Jesus was inferior to God touching his manhood (Jn. 14:28).
 - e. He was a son given and slain intentionally from the foundation of the world (Rev. 13:8).
 - f. The firstborn from the dead of every creature (Col. 1:15-18).
 - g. "But our redeemer from everlasting (Isa. 63:16) had not the inferior name of Son" (John Wesley).
 - h. Paul explains the begetting mentioned in Psalms 2:7, Acts 13:33.
3. "I will be to him a Father, and he shall be to me a Son" (v. 5; 2 Sam. 7:14).
 - a. Language refers primarily to Solomon.
 - b. It shows the close relationship between God and Christ, a relationship that does not exist between God and angels.
4. "And let all the angels of God worship him" (v. 6; 1 Pet. 3:22; Rev. 22:8-9).
 - a. Jesus is definitely exalted above angels.
 - b. Deserves same adoration and worship as the Father (Rev. 5:1 ff).
5. He has been addressed as God—"Thy throne, O God, is for ever and ever" (vv. 7-8).
 - a. Such translations as "God is thy throne" or "Thy throne is God," to obscure the obvious meaning of the passage, "do not make sense or harmonize with anything else in the Bible."
 - (1) God is not a chair to be sat upon.
 - (2) No throne could possibly be God.
 - b. The most widely accepted versions of the New Testament—AV and RSV—allow it to stand as here.
 - c. "Hebrews 1:8 must therefore be allowed to take its place as a witness of the eternal power and godhead of Christ."
 - d. Other passages are Jn. 1:1; 20:28; Acts 20:28; Rom. 9:5; Phil. 2:6; Col. 2:9; Tit. 2:13; 2 Pet. 1:1; 1 Jn. 5:20 and by inference Jn. 8:58).
 - e. It would make Psalms 45 a passage that extols the virtue of Solomon which doesn't fit.
 - f. "Here we have a vocative even in the Hebrew as well as in the LXX and in Hebrews, and only the unwillingness of commentators to have

MOST QUOTED
IN N.T.

1. INCARNATION
HEB. 1:5

2. PRIEST
HEB. 5:5

3. RESURRECTION
ACTS 13:33

5

the Son addressed so directly as 'Elohim, (the article with the nominative is used as a vocative) 'God,' causes the search for a different construction" (Lenski, p. 54).

6. He "hath been anointed with the oil of gladness above thy fellows" (v. 9; Psa. 45:6-7).
 - a. Christ is called God and his throne is forever and ever.
 - (1) This simply means his "dominion is forever."
 - (2) His mediatorial reign will end when he gives the kingdom back to God (1 Cor. 15:22-25) but he will reign over his people forever (2 Pet. 1:11).
 - b. Because he has "loved righteousness and hated iniquity" he has been anointed with the oil of gladness above thy fellows."
 - (1) Reference, no doubt to his anointing in the Holy Spirit as prophesied by Isaiah 61:1.
 - (2) He received the Spirit without measure—Jn. 3:34; Acts 10:38).
 - (3) It was ancient custom for kings to be anointed with oil, but they were anointed simply as kings.
 - (4) Christ was anointed prophet, priest and king in his exaltation at God's right hand.
 - (5) Angels have not been so anointed.

7. *Insert notes on page # 10, b, c.*

8. Verses 10-12, Psa. 102:25. Christ has power over the material universe.

- a. He created them in the beginning, John 1:1-3:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.

- b. He holds them in place by the word of his power, Heb. 1:3:

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

- c. He will destroy them in the end, 2 Pet. 3:10-12:

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be

6

dissolved, and the elements shall melt with fervent heat?

- d. They will change and perish, but Christ remains the same. How wonderful it is to trust in such a Savior. Angels do not enjoy this position.
- 8. Verse 13-14--Christ told to sit on God's right hand. Quoted from Psalms 110:1. There is no guessing as to whom it refers since Christ applies it to himself, Matt. 22:43,44; Peter also applies it to Christ, Acts 2:34,35. God has never said such to an angel.
 - a. Angels are simply ministering spirits.
 - b. They do Christ's bidding which shows they are inferior to Christ.

Conclusion

1. The first chapter shows that Christ is greater than angels.
2. Angels had a part in giving the law of Moses (Acts 7:53) but since Christ is greater than angels, then his law is greater than the one given by Moses.

~~HEBREWS CHAPTER ONE~~

3A. Why is this the last message? The ultimate revelation?

- a. It is perfect, Jas. 1:25; Heb. 8:6,7.
- b. It is complete, 2 Tim. 3:16,17; 2 Pet. 1:3.
- c. It is adequate. Provides all we need in time and eternity.
- d. It is said to be the "eternal covenant," Heb. 13:20.

4B. The high points of Hebrews chapter one.

a. Christ is the authorized spokesman for the Christian Dispensation, Heb. 1:2; Matt. 11:25-27; Jno. 16:7-13; 1 Cor. 2:9-13; Eph. 3:1-6; Lk. 24:45-47; Acts 2:36-38; Acts 10:36,47,48; Col. 3:17.

b. Christ has been appointed heir of all things, Heb. 1:2. We can only inherit through him, Rom. 8:16,17; Gal. 3:26-29; Gal. 4:1-7; 1 Cor. 15:50. Study: Matt. 21:33-39.

c. Christ is said to be the agent in creation, Heb. 1:2. Christ is the "beginning of the creation of God," Rev. 3:14. Thayer says, "That by which anything begins to be, the origin, active cause" (p. 77), Jno. 1:1,2,14; Col. 1:15,16; Heb. 1:10; 1 Cor. 8:6.

d. Christ is said to be "the brightness of his glory and the express image of his person," Heb. 1:3. Hebrews 10:1 tells what the Law WAS and what it WAS NOT, Jno. 14:9.

e. Christ is the authorized sacrifice for this dispensation, Heb. 1:3; Heb. 7:27; Heb. 9:24-28; Heb. 10:9,10,12. One sacrifice only was required, Heb. 10:18. Many offered under the Law, Heb. 10:11.

f. Christ is the authorized ruler for this dispensation, Heb. 1:3. He will remain in heaven until all enemies are placed under his feet, Acts 2:29, 36; Heb. 10:12,13; Acts 3:19-21; 1 Cor. 15:19-28; Psa. 24:7-10; Psa. 89:35-37; Eph. 1:10; 1 Pet. 3:21,22; Heb. 2:5.

g. Note: He is "all in all" now, Col. 3:11. When the reign of Christ is ended, God will become "all in all," 1 Cor. 15:28.

7. c. Thoughts based on Hebrews 1:8, "Thy throne, O God is for ever and ever," Dan. 2:44; Dan. 7:13,14; Lk. 1:30-33.

a. Forever, everlasting, eternal. The Hebrew word 'olam' and the Greek word 'aion' variously rendered "forever," "everlasting," and "eternal," are relative terms, and as such may be applied to any age or any period. Examples:

(1) a. Applied to a period of service. As long as servant lived, Ex. 21:6.

(2) b. Describing the duration of the Levitical priesthood, Ex. 40:15.

(3) c. Applied to the hills. Comprehend all future time, Gen. 49:26.

(4) d. Jonah described as being in the belly of the fish "forever." Covered 72 hours, Matt. 12:40.

b. If these words apply to a man's life, they exhaust it. If to future time, they also exhaust it. If to eternity, they exhaust it. "These shall go away into everlasting punishment, but the righteous into everlasting life." The word as used here has no limitation, because eternity cannot be exhausted. The words are perfectly

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exhaustive of the period to which they are applied, Matt. 25:46.

8. D. Very important point: In the very beginning of the chapter, the author introduces the speaker, Christ, and then proceeds to establish his character in many ways before he introduces the message of the Speaker in chapter two. The message is the Great Salvation.

a 1. He shall build the temple of the Lord--shall sit and rule upon his throne--shall be a priest upon his throne, Zech. 6:13.

(1) a. Paul affirms that Christ did build the temple, Eph. 2:21,22.
Paul affirms that the church is that temple, 1 Cor. 3:16.

(2) b. When did Christ begin sitting? When he purged our sins, Heb. 1:3.
After he offered one sacrifice, Heb. 10:12.
Where is he sitting? Heb. 1:3; Heb. 10:12; Heb. 8:1.
How long will he sit? Heb. 10:13; 1 Cor. 15:25,26.

(3) c. When did Christ begin to rule?
When he began sitting, Zech. 6:13; Acts 2:29-36.
The sitting and the ruling are coextensive.

(4) d. When did Christ become a priest?
When he ascended to the Father, Heb. 4:14.
He cannot be a priest on earth, Heb. 8:4.
But he IS a priest on his throne; thus his throne is not on earth. That simply means that he cannot SIT on earth; he cannot RULE on earth; he cannot be PRIEST ON EARTH.

(5) e. Note on the folly and absurdity of Premillennialism.
(1) John says, "They LIVED AND REIGNED with Christ a thousand years," Rev. 20:4.
(2) Notice that the living and the reigning are coextensive. They end at the same time.

b 2. "The Key of the house of David will I lay on his shoulder," Isa. 22:22.

(1) a. John quotes the prophecy and applies it to Christ, Rev. 3:7.

(2) b. "The GOVERNMENT shall be upon his shoulder," Isa. 9:6.

(3) c. Thus KEY and GOVERNMENT mean the same thing. He has the KEY now, so he is ruling (governing) now.

c 3. The Lord shall give unto him the THRONE of his father David, Lk. 1:30-33.

(1) a. Christ raised from the dead to sit on the THRONE of David, Acts 2:29-36.

(2) b. Christ's kingdom established while David sleeps, 2 Sam. 7:12,13.

d 4. "I will make an everlasting covenant with you, even the sure mercies of David," Isa. 55:3.

(1) a. Isaiah connected the sure mercies of David with the inauguration of the New Covenant.

(2) b. Paul connects the sure mercies of David with the resurrection of Christ, Acts 13:32-34.

(3) c. To have an uninterrupted reign it was necessary for the Christ to conquer death, Rom. 6:9; Col. 2:14,15; Heb. 2:14,15; Heb. 7:16; Rev. 1:18.

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- ~~5~~. "I will raise up the TABERNACLE of David that is fallen," Amos 9:11.
- a. James says this prophecy had to do with the Gentiles and made their salvation depend on its fulfillment. If that Tabernacle (lineage, throne of David) has not been raised up or restored the Gentiles have no hope beyond the sunset's radiant glow, Acts 15:13-18.

NOTES ON HEBREWS

James Meadows

GOD HATH SPOKEN

1. If God had never spoken, man would be in total darkness (Prov. 14:12; Jer. 10:23; Psa. 119:105; 1 Cor. 2:9-11; 1 Cor. 1:21).
2. When God speaks man should give total attention (Isa. 1:2), and we should not refuse him that speaketh (Heb. 12:25).
3. Why is this the last message? The ultimate revelation?
 - a. It is perfect, Jas. 1:25; Heb. 8:6,7.
 - b. It is complete, 2 Tim. 3:16,17; 2 Pet. 1:3.
 - c. It is adequate. Provides all we need in time and eternity.
 - d. It is said to be the "eternal covenant," Heb. 13:20.
4. The high points of Hebrews chapter one:
 - a. Christ is the authorized spokesman for the Christian Dispensation, Heb. 1:2; Matt. 11:25-27; Jno. 16:7-13; 1 Cor. 2:9-13; Eph. 3:1-6; Lk. 24:45-47; Acts 2:36-38; Acts 10:36,47,48; Col. 3:17.
 - b. Christ has been appointed heir of all things, Heb. 1:2. We can only inherit through him, Rom. 8:16,17; Gal. 3:26-29; Gal. 4:1-7; 1 Cor. 15:50. Study: Matt. 21:33-39.
 - c. Christ is said to be the agent in creation, Heb. 1:2. Christ is the "beginning of the creation of God," Rev. 3:14. Thayer says, "That by which anything begins to be, the origin, active cause" (p. 77), Jno. 1:1,2,14; Col. 1:15,16; Heb. 1:10; 1 Cor. 8:6.
 - d. Christ is said to be "the brightness of his glory and the express image of his person," Heb. 1:3. Hebrews 10:1 tells what the Law WAS and what it WAS NOT, Jno. 14:9.
 - e. Christ is the authorized sacrifice for this dispensation, Heb. 1:3; Heb. 7:27; Heb. 9:24-28; Heb. 10:9,10,12. One sacrifice only was required, Heb. 10:18. Many offered under the Law, Heb. 10:11.
 - f. Christ is the authorized ruler for this dispensation, Heb. 1:3. He will remain in heaven until all enemies are placed under his feet, Acts 2:29, 36; Heb. 10:12, 13; Acts 3:29-21; 1 Cor. 15:19-28; Psa 24:7-10; Psa 89:35-37; Eph. 1:10; 1 Pet. 3:21,22; Heb. 2:5.
 - g. Note: He is "all in all" now, Col. 3:11. When the reign of Christ is ended, God will become "all in all," 1 Cor. 15:28.
- I. Hebrews 1:1-3:

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

A. "God"

1. The fact of God's existence clearly stated.
2. The fact that he speaks reveals him as a person, a personal God.
3. "If God is not a person, then all religion is a delusion and faith bankrupt."
4. The concept of an impersonal God robs religion of its three R's—revelation, regeneration and responsibility.
 - a. There can be no such thing as revelation without a personal God.
 - b. No such thing as regeneration.
 - c. "If God is not a person who will hold men accountable and bring them to judgment, then it is intellectually impossible to view man as responsible, ultimately, to anything except himself and, that, it should be noted, is exactly the proposition which, in the form of godless humanism, is bidding for the allegiance of men's minds today" (Coffman, p. 19).

B. God "spoke in time past"—Patriarchal and Mosaical ages.

1. He spoke at "sundry times." This refers to the well-known fact that God's plan of mercy, through Jesus Christ, was revealed to the ancients gradually and in fragments.
 - a. To Eve it was promised indirectly that through her seed the old serpent would be crushed (Gen. 3:15).
 - b. To Abraham he spoke directly that through his seed all nations of the earth would be blessed (Gen. 12:1-3; 22:15).
 - c. To Judah it was revealed that Shiloh would come before the scepter would depart (Gen. 49:10).
 - d. To David in the Psalms:
 - (1) Psa. 22:11-21—His suffering.
 - (2) Psa. 16:7-11—Resurrection and deliverance from Hades.
 - (3) Psa. 110—His priesthood, reign and triumph.
2. God spoke in "divers manners"—various ways. "In many ways"
 - a. Dreams (Gen. 37:5-1 Kgs. 3:5).
 - b. Visions (Num. 12:6; Dan. 2:19).
 - c. Urim and Thummin (Ex. 28:30).
 - d. Symbols, prophetic utterances, etc.
 - e. All of these ways of speaking indicate, in a measure, the imperfection of the old covenant.
3. God spoke "unto the fathers by the prophets" (2 Pet. 1:20-21; 1 Pet. 1:9-12).

C. "Hath in these last days spoken unto us by his Son."

PROPHET

1. The "last days" refer to the Christian dispensation that began on Pentecost (Joel 2:28-32; Acts 2).
2. "The prophets were many: the Son is one. The prophets were servants: The Son is the Lord. The prophets were imperfect: The Son is perfect, even as the Father is perfect. The prophets were guilty: the Son is not merely pure, but able to purify those that are full of sin and pollution. The prophets point to the future; the Son points to himself, and says, 'Here am I.'" ("Select Notes on International S.S. Lessons," 1943, p. 422).
3. But who is this Son of God?

HEIR
CREATOR
INCARNATE
IMAGE

- a. The Hebrew shows there is a close connection between the character of the messenger and his message.
- b. "Whom he hath appointed heir of all things" (Heb. 1:2; Phil. 2:5-11).
- c. "By whom also he made the worlds" (v. 2; John 1:1-3).
- d. "Who being the brightness of his glory"—The effulgence of the Father" (v. 3; John 14:9). Effulgence suggests three ideas:
 - (1) That the nature of the Son is derived from God.
 - (2) That it has distinct subsistence of its own.
 - (3) That it resembles the nature of God.
 - (4) "The word effulgence seems to mean not rays of light streaming from a body in their connection with that body or as part of it, still less the reflection of these rays caused by their falling upon another body, but rather rays of light coming out from the original body and forming a similar light-body themselves" (A. B. Davidson).
 - (5) Divine works are assigned to Him. Divine attributes are given to Him; He is omniscient, He is omnipotent, He is unchangeable, He is eternal. Divine worship is accorded to Him.
 - (6) Thomas said, "My Lord and my God."
 - (7) "The word 'glory' refers to the divine attributes collectively, or, which is the same thing, the fullness of the Godhead—the full measure of Deity (Col. 2:9) (L. Thomas).
- e. "And the express image of his person" (v. 3). Bears in his person the essential marks and characteristics of Deity (cf. 2 Cor. 4:4; Col. 1:15).
- f. "And upholding all things by the Word of his power" (v. 3; 2 Pet. 3:5-7).
- g. "When he had by himself purged our sins" (v. 3) (Rev. 1:5).
- h. "Sat down on the right hand of the Majesty on high" (v. 3).
 - (1) King (Acts 2:33-36).
 - (2) All authority (Mt. 28:18-20).
 - (3) Reign until he has put down all rule and all authority (1 Cor. 15:24).

PRESERVER
PRIEST
KING

- II. Eight phrases show Christ superior to prophets, angels, or anyone else.
 - A. God appointed him heir of all things (v.2).
 - B. Through whom also he made the worlds (v.2).
 - C. He exudes the very glory of God -- brightness of his glory (v.3).
 - D. An exact likeness of all that one finds in the Father -- "the express image" (v.3).
 - E. Upholds all things (v.3).
 - F. He made purification for our sins (v.3).
 - G. He sat down on the right hand of God (v.3).
 - H. He is better than angels (v.4).

- III. "Being made so much better than the angels" (Heb. 1:4).
 - A. The Jews considered angels next to God and only God was worthy of their adoration.
 - B. "He, therefore, who is greater than the angels, and is the object of their adoration, is God. But Jesus Christ is greater than angels and the object of their adoration; therefore Jesus Christ must be God" (Adam Clarke).
 - C. What are some ways in which Christ is greater than angels?
 - 1. "As he hath by inheritance obtained a more excellent name than they" (v. 4).
 - a. God always gives a name in harmony with the rank and character of the individual.
 - b. After the resurrection, suffering and death of Christ he was given a name corresponding to his new position.
 - (1) Firstborn from the dead (Col. 1:18).
 - (2) Beginning of the creation of God (Rev. 3:14).
 - (3) A name above every name (Phil. 2:9-11).
 - 2. "Thou art my son, this day have I begotten thee" (v. 5).
 - a. It's wrong to refer to Christ as eternally a Son.
 - b. Isaiah called Christ "Everlasting Father" (Isa. 9:6).
 - c. The idea of true deity tainted with any kind of inferiority shocks the senses.
 - d. Jesus was inferior to God touching his manhood (Jn. 14:28).
 - e. He was a son given and slain intentionally from the foundation of the world (Rev. 13:8).
 - f. The firstborn from the dead of every creature (Col. 1:15-18).

- g. "But our redeemer from everlasting (Isa. 63:16) had not the inferior name of Son" (John Wesley).
 - h. Paul explains the begetting mentioned in Psalms 2:7, Acts 13:33.
3. "I will be to him a Father, and he shall be to me a Son" (v. 5; 2 Sam. 7:14).
- a. Language refers primarily to Solomon.
 - b. It shows the close relationship between God and Christ, a relationship that does not exist between God and angels.
4. "And let all the angels of God worship him" (v. 6; 1 Pet. 3:22; Rev. 22:8-9).
- a. Jesus is definitely exalted above angels.
 - b. Deserves same adoration and worship as the Father (Rev. 5:1ff).
5. He has been addressed as God—"Thy throne, O God, is for ever and ever" (vv. 7-8).
- a. Such translations as "God is thy throne" or "Thy throne is God," to obscure the obvious meaning of the passage, "do not make sense or harmonize with anything else in the Bible."
 - (1) God is not a chair to be sat upon.
 - (2) No throne could possibly be God.
 - b. The most widely accepted versions of the New Testament—AV and RSV—allow it to stand as here.
 - c. "Hebrews 1:8 must therefore be allowed to take its place as a witness of the eternal power and godhead of Christ."
 - d. Other passages are Jn. 1:1; 20:28; Acts 20:28; Rom. 9:5; Phil. 2:6; Col. 2:9; Tit. 2:13; 2 Pet. 1:1; 1 Jn. 5:20 and by inference Jn. 8:58).
 - e. It would make Psalms 45 a passage that extols the virtue of Solomon which doesn't fit.
 - f. "Here we have a vocative even in the Hebrew as well as in the LXX and in Hebrews, and only the unwillingness of commentators to have the Son addressed so directly as 'Elohim, (the article with the nominative is used as a vocative) 'God,' causes the search for a different construction" (Lenski, p. 54).
6. He "hath been anointed with the oil of gladness above thy fellows" (v. 9; Psa. 45:6-7).
- a. Christ is called God and his throne is forever and ever.
 - (1) This simply means his "dominion is forever."
 - (2) His mediatorial reign will end when he gives the kingdom back to God (1 Cor. 15:22-25) but he will reign over his people forever (2 Pet. 1:11).
 - b. Because he has "loved righteousness and hated iniquity" he has been anointed with the oil of gladness above thy fellows."
 - (1) Reference, no doubt to his anointing in the Holy Spirit as prophesied by Isaiah 61:1.
 - (2) He received the Spirit without measure—Jn. 3:34; Acts 10:38).
 - (3) It was ancient custom for kings to be anointed with oil, but they were anointed simply as kings.

(4) Christ was anointed prophet, priest and king in his exaltation at God's right hand.

(5) Angels have not been so anointed

7. Thoughts based on Hebrews 1:8, "Thy throne, O God is for ever and ever," Dan. 2:44; Dan 7:13,14; Lk. 1:30-33.

- a. Forever, everlasting, eternal. The Hebrew work 'olam' and the Greek work 'aion' variously rendered "forever," "everlasting," and "eternal," are relative terms, and as such may be applied to any age or any period.

Examples

(1) Applied to a period of service. As long as servant lived, Ex. 21:6.

(2) Describing the duration of the Levitical priesthood, Ex. 40:15.

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(4) Jonah described as being in the belly of the fish "forever."

Covered 72 hours, Matt. 12:40.

- b. If these words apply to a man's life, they exhaust it. If to future time, they also exhaust it. If to eternity, they exhaust it. "These shall go away into everlasting punishment, but the righteous into everlasting life." The word as used here has no limitation, because eternity cannot be exhausted. The words are perfectly exhaustive of the period to which they are applied, Matt. 25:46.

8. Very important point: In the very beginning of the chapter, the author introduces the speaker, Christ, and then proceeds to establish his character in many ways before he introduces the message of the Speaker in chapter two. The message is the Great Salvation.

- a. He shall build the temple of the Lord—shall sit and rule upon his throne—shall be a priest upon his throne, Zech. 6:13.

(1) Paul affirms that Christ did build the temple, Eph. 2:21,22. Paul affirms that the church is that temple, 1 Cor. 3:16.

(2) When did Christ begin sitting? When he purged our sins, Heb. 1:3.

After he offered one sacrifice, Heb. 10:12.

Where is he sitting? Heb. 1:3; Heb 10:12; Heb. 8:1.

How long will he sit? Heb. 10:13; 1 Cor. 15:25,26.

(3) When did Christ begin to rule?

When he began sitting, Zech. 6:13; Acts 2:29-36.

The sitting and the ruling are coextensive.

(4) When did Christ become a priest?

When he ascended to the Father, Heb. 4:14.

He cannot be a priest on earth, Heb. 8:4.

But he IS a priest on his throne; thus, his throne is not on earth.

That simply means that he cannot SIT on earth; he cannot RULE on earth; he cannot be PRIEST ON EARTH.

(5) Note on the folly and absurdity of Premillennialism.

(a) John says, "They LIVED AND REIGNED with Christ a thousand years," Rev. 20:4.

- (b) Notice that the living and the reigning are coextensive. They End at the same time.
- b. "The Key of the house of David will I lay on his shoulder," Is. 22:22.
- (1) John quotes the prophecy and applies it to Christ, Rev. 3:7.
 - (2) "The GOVERNMENT shall be upon his shoulder," Isa. 9:6.
 - (3) Thus KEY and GOVERNMENT mean the same thing. He has the KEY now, so he is ruling (governing) now.
- c. The Lord shall give unto him the THRONE of his father David, Lk. 1:30-33.
- (1) Christ raised from the dead to sit on the THRONE of David, Acts 2:29-36.
 - (2) Christ's kingdom established while David sleeps, 2 Sam. 7:12,13.
- d. "I will make an everlasting covenant with you, even the sure mercies of David," Isa. 55:3.
1. Isaiah connected the sure mercies of David with the inauguration of the New Covenant.
 2. Paul connects the sure mercies of David with the resurrection of Christ, Acts 13:32-34.
 3. To have an uninterrupted reign it was necessary for the Christ to conquer death, Rom. 6:9; Col. 2:14,15; Heb. 2:14,15; Heb. 7:16; Rev. 1:18.
- e. "I will raise up the TABERNACLE of David that is fallen," Amos 9:11.
- a. James says this prophecy had to do with the Gentiles and made their salvation depend on its fulfillment. If that Tabernacle (lineage, throne of David) has not been raised up or restored the Gentiles have no hope beyond the sunset's radiant glow, Acts 15:13-18.

8. Verses 10-12, Psa. 102:25. Christ has power over the material universe.

- ✓ a. He created them in the beginning, John 1:1-3:
In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.
- ✓ b. He holds them in place by the word of his power, Heb. 1:3:
Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.
- ✓ c. He will destroy them in the end, 2 Pet. 3:10-12:
But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of

persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

- d. They will change and perish, but Christ remains the same. How wonderful it is to trust in such a Savior. Angels do not enjoy this position.
- 9 Verse 13-14--Christ told to sit on God's right hand. Quoted from Psalms 110:1. There is no guessing as to whom it refers since Christ applies it to himself, Matt. 22:43,44; Peter also applies it to Christ, Acts 2:34,35. God has never said such to an angel.
- a. Angels are simply ministering spirits.
 - b. They do Christ's bidding which shows they are inferior to Christ.

Conclusion

- 1.The first chapter shows that Christ is greater than angels.
- 2.Angels had a part in giving the law of Moses (Acts 7:53) but since Christ is greater than angels, then his law is greater than the one given by Moses.

BETTER THAN THE PROPHETS

Introduction

1. Read or quote Hebrews 1:1-3.
2. Hebrews written to encourage Christians to remain faithful.
3. The writer does this by showing that Christianity is the better way (better appears 13 times).
 - a. It is a letter of exhortation. ^{Heb. 13:22} 172 of the 305 verses in Hebrews are exhortations.
 - b. To emphasize the superiority of Christianity over Judaism, thus to preclude apostasy.
 - c. "Christian Jews should hold fast to their profession of faith in Jesus Christ, steadily going forward to maturity, and not relapse into Judaism." (Carroll)
4. In showing that Christ is better than the prophets, the methodology is as follows:
 - a. God.
 - b. God Spoke Through the Prophets.
 - c. God Now Speaks Through His Son.
 - d. Who is This Son Through Whom God Speaks?
 - e. Conclusion.

Discussion

I. "God."

- A. The fact of God's existence is clearly stated.
 1. The fact that he spoke reveals him as a person, a personal God.
 2. "If God is not a person, then all religion is a delusion and faith bankrupt."
 3. If God is not a person then religion is robbed of its three R's – Revelation, redemption, and responsibility.
- B. God spoke in "times past" – Patriarchal and Mosaical ages.
 1. God spoke at "sundry times." This refers to the well-known fact that God's plan of mercy through Jesus Christ was revealed to the ancients gradually and in fragments.
 - a. To Eve it was promised indirectly that through her seed the old serpent would be crushed (Gen. 3:15).
 - b. To Abraham he spoke directly that through his seed all the nations of the earth would be blessed (Gen. 12:1-3, 22:18; Gal. 3:16).
 - c. To Judah it was revealed that Shiloh would come before the scepter would depart (Gen. 49:10).
 - d. It was revealed to David in the Psalms about his suffering (Psa. 22), his resurrection and deliverance (Psa. 16) and his priesthood, reign, and triumph (Psa. 110).
 2. God spoke in "divers manners" – in many ways.
 - a. Dreams (Gen. 37; 1 Kgs. 3:5).
 - b. Visions (Num. 12:6; Dan. 2:19).
 - c. Urim and Thummim (Ex. 28:30).

II. God spoke in times past "unto the fathers by the prophets" (Heb. 1:1).

"This revelation in portions and by fragments, in and by various persons, was necessarily an imperfect revelation"

- A. Who is a Prophet? The word prophet (prophetes) is derived from prp meaning “for” and phemi meaning “to speak.”
1. A prophet is one who speaks for God by inspiration.
 2. Aaron was Moses’ prophet (Exod. 7:1, 2). 4:14-16
 - a. God revealed his words unto Moses.
 - b. Moses revealed the words unto Aaron.
- B. What is the Role of Prophets in the Scheme of Redemption?
1. The time frame covered by God speaking through prophets including all the ages before Christ.
 2. The prophets played a prominent role in revealing the scheme of redemption.
 - a. Jude mentions Enoch, the seventh from Adam, as a prophet (Jude 14).
 - b. God told Abimelech that Abraham was a prophet (Gen. 20:7).
 - c. Moses was a prophet (Det. 18:15).
 - d. David was a prophet (Acts 2:29-30).
 - e. Peter said all the prophets from Samuel and those that followed after spoke of these matters (Acts 3:24-25).
 - f. Isaiah prophesied about the beginning of the church (Isa. 2:2-3).
 - g. Jeremiah prophesied about the new covenant that God would give (Jer. 31:31-34; cf. Heb. 8).
 - h. Daniel prophesied about the kingdom to be set up in the days of the Romans (Dan. 2:44-45).
 - i. The gospel was promised by the prophets (Rom. 1:1-4).
 - j. The prophets bore witness of the righteousness of God (Rom. 3:21).
- III. “Hath In These Last Days Spoken Unto Us By His Son” (Heb. 1:2a).
- A. These last days refer to the Christian Age (Joel 2:28-32; Acts 2:14-17; Heb. 1:2).
 - B. “By his Son” literally Son – the instrument through which God spoke. *NOT DIFFERENT WAYS BUT IN SON*
 - C. What the apostles spoke did not add to the teachings of Christ because all of it was counted as coming from the Lord (John 12:48; Luke 10:16; John 13:20).
 - D. Jesus sent the Holy Spirit to guide the apostles into all truth (John 14:26; 15:26 16:13).
 - E. The mystery that had been spoken in the past was now clearly revealed unto man (1 Cor. 2:6-13; Rom. 16:25-26; Eph. 3:2-4; 1 Pet. 2:9-12).
- IV. But Who Is This Son Through Whom God Speaks and How Is He Better Than The Prophets?
- A. He is the theme of the Bible.
 - B. God hath appointed him “heir of all things” (v. 2b). Dan. 7:13-14.
 1. “Has appointed” simply means heir for time and eternity.
 2. The idea of sonship naturally involves being an heir (Rom. 8:17; Gal. 4:7).
 3. All that God has belongs to Him (John 16:15).
 4. As the beloved Son, He is the only rightful heir (Lk. 20:13-14).
 5. This could not be said of a prophet.
 - C. It was through him that he made the world (v. 2c). *CREATOR OF THE WORLD*
 1. Before he ever became incarnate, He was active in helping the Father create the world (cf. Gen. 1:26-27).
 2. This truth is greatly emphasized (John 1:1-3; Col. 1:16,17).
 3. This could not be said of a prophet.

- D. He is the “brightness of his glory” (v. 3a). *EFFULGENCE*
1. The rays of the son actually emanate from the sun. In a sense, they are the same essence as the sun. Christ is the same essence as the father” (Stancliff, p. 25).
 2. Jesus did not reflect God’s glory, but he himself shines with dazzling light just like the father. Moses reflected God’s glory but that faded.
 3. Jesus came as the real light into the world (John 1:9).
 4. John said, “We beheld his glory, the glory of the only begotten of the Father” (John 1:14).
- E. Jesus is the “express image of his person” (v. 3b). *IMAGE OF HIS SUBSTANCE*
1. The Greek word character, appearing only here in the N.T., refers to an exact reproduction, as a statue or a person or as an impression made by a seal.
 - a. He is exactly like the Father (John 14:9; Col. 1:15). *COL. 1:19*
 - b. The term originally denoted a die or stamp or branding iron.
 2. In him resides all the nature of the divine likeness – He is God (Gen. 1:1-2; Gen. 1:26-27; John 1:1; Acts 5:4-5).
 3. Whatever elements one finds in the father he finds in the Son. “If the Father is omnipotent, omniscient, omnipresent, infinitely holy, wise, just, and good, then so is the Son” (Reese, p. 5).
- F. He “upheld all things by the word of His power” (3b). *THE ONE WHO UPHOLDS ALL THINGS*
1. Jesus holds all things in place by just speaking the word (Col. 1:17).
 2. Just as the world was framed by the word of God (Heb. 11:3), so He holds everything in place by His word (2 Pet. 3:7).
 3. This a prophet could not do.
- G. He made purification for sin = “when He had by himself purged our sins.”
1. One of the major themes of Hebrews is the priestly work of Christ.
 - a. He is high priest “after the order of Melchisedec” (Heb. 5:6; 6:20).
 - b. He is not a high priest after the order of Aaron (Heb. 7:14).
 2. In order for Christ to deal adequately with sin, he had to come to this earth (Phil. 2:5-8). He had to die (Rom. 3:21-26).
 3. Without the shedding of blood there is no remission (Heb. 9:22), but the blood of bulls and goats could not take away sin (Heb. 10:1-4).
 4. Christ accomplished by one sacrifice what the law of Moses could not do (Heb. 9:11-14, 26-28).
 5. As high priest, he is able to save to the uttermost those that come to him because he lives (Heb. 7:25).
 6. His blood continues to cover us as we walk in the light (1 Jn. 1:7-10).
 7. The prophets:
 - a. Could tell us what sin is.
 - b. Could tell us the consequences of sin.
 - c. But they could not provide a cleansing from sin – only Christ.
- H. He “sat down on the right hand of the majesty, on high” (Heb. 1:30).
1. Hebrews 1:2-3 presents Christ as:
 - a. Prophet – “hath in these last days spoken by His Son.”
 - b. Priest – “He had himself purged our sins.”
 - c. King – “He sat down on the right hand of the majesty on high.

2. Christ was born to be king but he became king in actuality when he ascended back to the father.
 - a. How much authority does he have? (Acts 2:36; Matt. 28:18).
 - b. How long will he exercise this authority? (1 Cor. 15:24-26).
 - c. When did he sit down? (Mark 16:19; Eph. 1:19-20).
 - d. The fact that he sat down indicates that his work is complete.
 - (1) No more sacrifice.
 - (2) No more new revelation (Jude 3; 2 Tim. 3:16-18; 2 Pet. 1:34).

Conclusion

1. Christ is better than the prophets in seven ways:
 - a. God appointed him heir of all things.
 - b. He was a partner with God and the H.S. in creation.
 - c. He is the brightness of God's glory.
 - d. He is the image of God's person.
 - e. He upholds all things by his power.
 - f. He has purged our sins.
 - g. He is seated on the right hand of the majesty on high.
2. The prophets were many, but the Son is one (John 17:20,21).
3. The prophets were servants, but the Son is Lord (Acts 2:36; 10:36; Heb. 3:5,6).
4. The prophets were temporal, but the Son abideth forever (John 8:35; Heb. 7:25).
5. The prophets were imperfect, the Son is perfect (Heb. 7:25,26). The prophets were guilty, but the Son is pure (John 8:46; 1 Pet. 1:19).
6. Since Christ is better than the prophets, then His message is better.

James Meadows
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NOTES ON HEBREWS

James Meadows

GOD HATH SPOKEN

1. If God had never spoken man would be in total darkness (Prov. 14:12; Jer. 10:23; Psa. 119:105; 1 Cor. 2:9-11; 1 Cor. 1:21).
2. When God speaks man should give total attention (Isa. 1:2) and we should not refuse him that speaketh (Heb. 12:25).
3. *Footnote page 1a*
4. *on page 1a*
1. Hebrews 1:1-3:

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

A. "God"

1. The fact of God's existence clearly stated.
2. The fact that he speaks reveals him as a person, a personal God.
3. "If God is not a person, then all religion is a delusion and faith bankrupt."
4. The concept of an impersonal God robs religion of its three R's—revelation, regeneration and responsibility.
 - a. There can be no such thing as revelation without a personal God.
 - b. No such thing as regeneration.
 - c. "If God is not a person who will hold men accountable and bring them to judgment, then it is intellectually impossible to view man as responsible, ultimately, to anything except himself and, that, it should be noted, is exactly the proposition which, in the form of godless humanism, is bidding for the allegiance of men's minds today" (Coffman, p. 19).

B. God "spake in time past"—Patriarchal and Mosaical ages.

1. He spake at "sundry times." This refers to the well-known fact that God's plan of mercy, through Jesus Christ, was revealed to the ancients gradually and in fragments.
 - a. To Eve it was promised indirectly that through her seed the old serpent would be crushed (Gen. 3:15).
 - b. To Abraham he spoke directly that through his seed all nations of the earth would be blessed (Gen. 12:1-3; 22:15).
 - c. To Judah it was revealed that Shiloh would come before the scepter

- would depart (Gen. 49:10).
- d. To David in the Psalms:
 - (1) Psa. 22:11-21—His suffering.
 - (2) Psa. 16:7-11—Resurrection and deliverance from Hades.
 - (3) Psa. 110—His priesthood, reign and triumph.
2. God spoke in "divers manners"—various ways. "In many ways"
 - a. Dreams (Gen. 37:5-1 Kgs. 3:5).
 - b. Visions (Num. 12:6; Dan. 2:19).
 - c. Urim and Thummin (Ex. 28:30).
 - d. Symbols, prophetic utterances, etc.
 - e. All of these ways of speaking indicate, in a measure, the imperfection of the old covenant.
 3. God spoke "unto the fathers by the prophets (2 Pet. 1:20-21; 1 Pet. 1:9-12).
- C. "Hath in these last days spoken unto us by his Son."
1. The "last days" refer to the Christian dispensation that began on Pentecost (Joel 2:28-32; Acts 2).ⁱ
 2. "The prophets were many: the Son is one. The prophets were servants: The Son is the Lord. The prophets were imperfect: The Son is perfect, even as the Father is perfect. The prophets were guilty: the Son is not merely pure, but able to purify those that are full of sin and pollution. The prophets point to the future; the Son points to himself, and says, 'Here am I.' ("Select Notes on International S.S. Lessons," 1943, p. 422).
 3. But who is this Son of God?
 - a. The Hebrew shows there is a close connection between the character of the messenger and his message.
 - b. "Whom he hath appointed heir of all things" (Heb. 1:2; Phil. 2:5-11).
 - c. "By whom also he made the worlds" (v. 2; John 1:1-3).
 - d. "Who being the brightness of his glory"—The effulgence of the Father" (v. 3; John 14:9). Effulgence suggests three ideas:
 - (1) That the nature of the Son is derived from God.
 - (2) That it has distinct subsistence of its own.
 - (3) That it resembles the nature of God.
 - (4) "The word effulgence seems to mean not rays of light streaming from a body in their connection with that body or as part of it, still less the reflection of these rays caused by their falling upon another body, but rather rays of light coming out from the original body and forming a similar light-body themselves" (A. B. Davidson).
 - (5) Divine works are assigned to Him. Divine attributes are given to Him; He is omniscient, He is omnipotent, He is unchangeable, He is eternal. Divine worship is accorded to Him.
 - (6) Thomas said, "My Lord and my God."

(7) "The word 'glory' refers to the divine attributes collectively, or, which is the same thing, the fullness of the Godhead—the full measure of Deity (Col. 2:9) (L. Thomas).

- e. "And the express image of his person" (v. 3). Bears in his person the essential marks and characteristics of Deity (cf. 2 Cor. 4:4; Col. 1:15).
- f. "And upholding all things by the Word of his power" (v. 3; 2 Pet. 3:5-7).
- g. "When he had by himself purged our sins" (v. 3) (Rev. 1:5).
- h. "Sat down on the right hand of the Majesty on high" (v. 3).
 - (1) King (Acts 2:33-36).
 - (2) All authority (Mt. 28:18-20).
 - (3) Reign until he has put down all rule and all authority (1 Cor. 15:24).

II. Eight phrases show Christ superior to prophets, angels, or anyone else.

- A. God appointed him heir of all things (v.2). *HEIR*
- B. Through whom also he made the worlds (v.2). *CREATOR*
- C. He exudes the very glory of God -- brightness of his glory (v.3). *BRIGHTNESS*
- D. An exact likeness of all that one finds in the Father -- "the express image" (v.3). *IMAGE*
- E. Upholds all things (v.3). *PRESERVOR*
- F. He made purification for our sins (v.3). *PRIEST*
- G. He sat down on the right hand of God (v.3). *KING*
- H. He is better than angels (v.4). *BETTER*

III. "Being made so much better than the angels" (Heb. 1:4).

- A. The Jews considered angels next to God and only God was worthy of their adoration.
- B. "He, therefore, who is greater than the angels, and is the object of their adoration, is God. But Jesus Christ is greater than angels and the object of their adoration; therefore Jesus Christ must be God" (Adam Clarke).
- C. What are some ways in which Christ is greater than angels?
 - 1. "As he hath by inheritance obtained a more excellent name than they" (v. 4).

(4)

- a. God always gives a name in harmony with the rank and character of the individual.
- b. After the resurrection, suffering and death of Christ he was given a name corresponding to his new position.
 - (1) Firstborn from the dead (Col. 1:18).
 - (2) Beginning of the creation of God (Rev. 3:14).
 - (3) A name above every name (Phil. 2:9-11).
2. "Thou art my son, this day have I begotten thee" (v. 5).
 - a. It's wrong to refer to Christ as eternally a Son.
 - b. Isaiah called Christ "Everlasting Father" (Isa. 9:6).
 - c. The idea of true deity tainted with any kind of inferiority shocks the senses.
 - d. Jesus was inferior to God touching his manhood (Jn. 14:28).
 - e. He was a son given and slain intentionally from the foundation of the world (Rev. 13:8).
 - f. The firstborn from the dead of every creature (Col. 1:15-18).
 - g. "But our redeemer from everlasting (Isa. 63:16) had not the inferior name of Son" (John Wesley).
 - h. Paul explains the begetting mentioned in Psalms 2:7, Acts 13:33.
3. "I will be to him a Father, and he shall be to me a Son" (v. 5; 2 Sam. 7:14).
 - a. Language refers primarily to Solomon.
 - b. It shows the close relationship between God and Christ, a relationship that does not exist between God and angels.
4. "And let all the angels of God worship him" (v. 6; 1 Pet. 3:22; Rev. 22:8-9).
 - a. Jesus is definitely exalted above angels.
 - b. Deserves same adoration and worship as the Father (Rev. 5:1ff).
5. He has been addressed as God—"Thy throne, O God, is for ever and ever" (vv. 7-8).
 - a. Such translations as "God is thy throne" or "Thy throne is God," to obscure the obvious meaning of the passage, "do not make sense or harmonize with anything else in the Bible."
 - (1) God is not a chair to be sat upon.
 - (2) No throne could possibly be God.
 - b. The most widely accepted versions of the New Testament—AV and RSV—allow it to stand as here.
 - c. "Hebrews 1:8 must therefore be allowed to take its place as a witness of the eternal power and godhead of Christ."
 - d. Other passages are Jn. 1:1; 20:28; Acts 20:28; Rom. 9:5; Phil. 2:6; Col. 2:9; Tit. 2:13; 2 Pet. 1:1; 1 Jn. 5:20 and by inference Jn. 8:58).
 - e. It would make Psalms 45 a passage that extols the virtue of Solomon which doesn't fit.
 - f. "Here we have a vocative even in the Hebrew as well as in the LXX and in Hebrews, and only the unwillingness of commentators to have

MOST QUOTED
IN N.T.
1. INCARNATION
HEB. 1:5
2. PRIEST
HEB. 3:15
3. RESURRECTION
ACTS 13:33

5

the Son addressed so directly as 'Elohim, (the article with the nominative is used as a vocative) 'God,' causes the search for a different construction" (Lenski, p. 54).

6. He "hath been anointed with the oil of gladness above thy fellows" (v. 9; Psa. 45:6-7).
 - a. Christ is called God and his throne is forever and ever.
 - (1) This simply means his "dominion is forever."
 - (2) His mediatorial reign will end when he gives the kingdom back to God (1 Cor. 15:22-25) but he will reign over his people forever (2 Pet. 1:11).
 - b. Because he has "loved righteousness and hated iniquity" he has been anointed with the oil of gladness above thy fellows."
 - (1) Reference, no doubt to his anointing in the Holy Spirit as prophesied by Isaiah 61:1.
 - (2) He received the Spirit without measure—Jn. 3:34; Acts 10:38).
 - (3) It was ancient custom for kings to be anointed with oil, but they were anointed simply as kings.
 - (4) Christ was anointed prophet, priest and king in his exaltation at God's right hand.
 - (5) Angels have not been so anointed.

7. *Insert notes on page 10, b, c.*

g. Verses 10-12, Psa. 102:25. Christ has power over the material universe.

- a. He created them in the beginning, John 1:1-3:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.

- b. He holds them in place by the word of his power, Heb. 1:3:

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

- c. He will destroy them in the end, 2 Pet. 3:10-12:

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be

~~HEBREWS CHAPTER ONE~~

3. Why is this the last message? The ultimate revelation?

- a. It is perfect, Jas. 1:25; Heb. 8:6,7.
- b. It is complete, 2 Tim. 3:16,17; 2 Pet. 1:3.
- c. It is adequate. Provides all we need in time and eternity.
- d. It is said to be the "eternal covenant," Heb. 13:20.

4. The high points of Hebrews chapter one.

- a. Christ is the authorized spokesman for the Christian Dispensation, Heb. 1:2; Matt. 11:25-27; Jno. 16:7-13; 1 Cor. 2:9-13; Eph. 3:1-6; Lk. 24:45-47; Acts 2:36-38; Acts 10:36,47,48; Col. 3:17.
- b. Christ has been appointed heir of all things, Heb. 1:2. We can only inherit through him, Rom. 8:16,17; Gal. 3:26-29; Gal. 4:1-7; 1 Cor. 15:50. Study: Matt. 21:33-39.
- c. Christ is said to be the agent in creation, Heb. 1:2. Christ is the "beginning of the creation of God," Rev. 3:14. Thayer says, "That by which anything begins to be, the origin, active cause" (p. 77), Jno. 1:1,2,14; Col. 1:15,16; Heb. 1:10; 1 Cor. 8:6.
- d. Christ is said to be "the brightness of his glory and the express image of his person", Heb. 1:3. Hebrews 10:1 tells what the Law WAS and what it WAS NOT, Jno. 14:9.
- e. Christ is the authorized sacrifice for this dispensation, Heb. 1:3; Heb. 7:27; Heb. 9:24-28; Heb. 10:9,10,12. One sacrifice only was required, Heb. 10:18. Many offered under the Law, Heb. 10:11.
- f. Christ is the authorized ruler for this dispensation, Heb. 1:3. He will remain in heaven until all enemies are placed under his feet, Acts 2:29, 36; Heb. 10:12,13; Acts 3:19-21; 1 Cor. 15:19-28; Psa. 24:7-10; Psa. 89:35-37; Eph. 1:10; 1 Pet. 3:21,22; Heb. 2:5.
- g. Note: He is "all in all" now, Col. 3:11. When the reign of Christ is ended, God will become "all in all," 1 Cor. 15:28.

7. Thoughts based on Hebrews 1:8, "Thy throne, O God is for ever and ever," Dan. 2:44; Dan. 7:13,14; Lk. 1:30-33.

- a. Forever, everlasting, eternal. The Hebrew word 'olam' and the Greek word 'aion' variously rendered "forever," "everlasting," and "eternal," are relative terms, and as such may be applied to any age or any period. Examples:
 - 1. Applied to a period of service. As long as servant lived, Ex. 21:6.
 - 2. Describing the duration of the Levitical priesthood, Ex. 40:15.
 - 3. Applied to the hills. Comprehend all future time, Gen. 49:26.
 - 4. Jonah described as being in the belly of the fish "forever." Covered 72 hours, Matt. 12:40.
- b. If these words apply to a man's life, they exhaust it. If to future time, they also exhaust it. If to eternity, they exhaust it. "These shall go away into everlasting punishment, but the righteous into everlasting life." The word as used here has no limitation, because eternity cannot be exhausted. The words are perfectly

16
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exhaustive of the period to which they are applied, Matt. 25:46.

S.P. Very important point: In the very beginning of the chapter, the author introduces the speaker, Christ, and then proceeds to establish his character in many ways before he introduces the message of the Speaker in chapter two. The message is the Great Salvation.

a.T. He shall build the temple of the Lord--shall sit and rule upon his throne--shall be a priest upon his throne, Zech. 6:13.

(1) *a.* Paul affirms that Christ did build the temple, Eph. 2:21,22.

Paul affirms that the church is that temple, 1 Cor. 3:16.

(2) *b.* When did Christ begin sitting? When he purged our sins, Heb. 1:3.

After he offered one sacrifice, Heb. 10:12.

Where is he sitting? Heb. 1:3; Heb. 10:12; Heb. 8:1.

How long will he sit? Heb. 10:13; 1 Cor. 15:25,26.

(3) *c.* When did Christ begin to rule?

When he began sitting, Zech. 6:13; Acts 2:29-36.

The sitting and the ruling are coextensive.

(4) *d.* When did Christ become a priest?

When he ascended to the Father, Heb. 4:14.

He cannot be a priest on earth, Heb. 8:4.

But he IS a priest on his throne; thus his throne is not on earth. That simply means that he cannot SIT on earth; he cannot RULE on earth; he cannot be PRIEST ON EARTH.

(5) *e.* Note on the folly and absurdity of Premillennialism.

(1) John says, "They LIVED AND REIGNED with Christ a thousand years," Rev. 20:4.

(2) Notice that the living and the reigning are coextensive. They end at the same time.

b.2. "The Key of the house of David will I lay on his shoulder," Isa. 22:22.

(1) *a.* John quotes the prophecy and applies it to Christ, Rev. 3:7.

(2) *b.* "The GOVERNMENT shall be upon his shoulder," Isa. 9:6.

(3) *c.* Thus KEY and GOVERNMENT mean the same thing. He has the KEY now, so he is ruling (governing) now.

c.3. The Lord shall give unto him the THRONE of his father David, Lk. 1:30-33.

(1) *a.* Christ raised from the dead to sit on the THRONE of David, Acts 2:29-36.

(2) *b.* Christ's kingdom established while David sleeps, 2 Sam. 7:12,13.

d.4. "I will make an everlasting covenant with you, even the sure mercies of David," Isa. 55:3.

(1) *a.* Isaiah connected the sure mercies of David with the inauguration of the New Covenant.

(2) *b.* Paul connects the sure mercies of David with the resurrection of Christ, Acts 13:32-34.

(3) *c.* To have an uninterrupted reign it was necessary for the Christ to conquer death, Rom. 6:9; Col. 2:14,15; Heb. 2:14,15; Heb. 7:16; Rev. 1:18.

1c

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- ~~e/5~~. "I will raise up the TABERNACLE of David that is fallen," Amos 9:11.
- a. James says this prophecy had to do with the Gentiles and made their salvation depend on its fulfillment. If that Tabernacle (lineage, throne of David) has not been raised up or restored the Gentiles have no hope beyond the sunset's radiant glow, Acts 15:13-18.

BETTER THAN THE PROPHETS

Introduction

1. Read or quote Hebrews 1:1-3.
2. Hebrews written to encourage Christians to remain faithful.
3. The writer does this by showing that Christianity is the better way (better appears 13 times).
 - a. It is a letter of exhortation. ^{Heb. 13:22} 172 of the 305 verses in Hebrews are exhortations.
 - b. To emphasize the superiority of Christianity over Judaism, thus to preclude apostasy.
 - c. "Christian Jews should hold fast to their profession of faith in Jesus Christ, steadily going forward to maturity, and not relapse into Judaism." (Carroll)
4. In showing that Christ is better than the prophets, the methodology is as follows:
 - a. God.
 - b. God Spoke Through the Prophets.
 - c. God Now Speaks Through His Son.
 - d. Who is This Son Through Whom God Speaks?
 - e. Conclusion.

Discussion

I. "God."

- A. The fact of God's existence is clearly stated.
 1. The fact that he spoke reveals him as a person, a personal God.
 2. "If God is not a person, then all religion is a delusion and faith bankrupt."
 3. If God is not a person then religion is robbed of its three R's – Revelation, redemption, and responsibility.
- B. God spoke in "times past" – Patriarchal and Mosaical ages.
 1. God spoke at "sundry times." This refers to the well-known fact that God's plan of mercy through Jesus Christ was revealed to the ancients gradually and in fragments.
 - a. To Eve it was promised indirectly that through her seed the old serpent would be crushed (Gen. 3:15).
 - b. To Abraham he spoke directly that through his seed all the nations of the earth would be blessed (Gen. 12:1-3, 22:18; Gal. 3:16).
 - c. To Judah it was revealed that Shiloh would come before the scepter would depart (Gen. 49:10).
 - d. It was revealed to David in the Psalms about his suffering (Psa. 22), his resurrection and deliverance (Psa. 16) and his priesthood, reign, and triumph (Psa. 110).
 2. God spoke in "divers manners" – in many ways.
 - a. Dreams (Gen. 37; 1 Kgs. 3:5).
 - b. Visions (Num. 12:6; Dan. 2:19).
 - c. Urim and Thummim (Ex. 28:30).

II. God spoke in times past "unto the fathers by the prophets" (Heb. 1:1).

This revelation in portions, and by fragments, in and by various persons, was necessarily an imperfect revelation

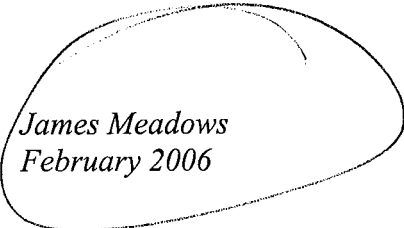
- A. Who is a Prophet? The word prophet (prophetes) is derived from prp meaning “for” and phemi meaning “to speak.”
1. A prophet is one who speaks for God by inspiration.
 2. Aaron was Moses’ prophet (Exod. 7:1, 2). 4:14-16
 - a. God revealed his words unto Moses.
 - b. Moses revealed the words unto Aaron.
- B. What is the Role of Prophets in the Scheme of Redemption?
1. The time frame covered by God speaking through prophets including all the ages before Christ.
 2. The prophets played a prominent role in revealing the scheme of redemption.
 - a. Jude mentions Enoch, the seventh from Adam, as a prophet (Jude 14).
 - b. God told Abimelech that Abraham was a prophet (Gen. 20:7).
 - c. Moses was a prophet (Det. 18:15).
 - d. David was a prophet (Acts 2:29-30).
 - e. Peter said all the prophets from Samuel and those that followed after spoke of these matters (Acts 3:24-25).
 - f. Isaiah prophesied about the beginning of the church (Isa. 2:2-3).
 - g. Jeremiah prophesied about the new covenant that God would give (Jer. 31:31-34; cf. Heb. 8).
 - h. Daniel prophesied about the kingdom to be set up in the days of the Romans (Dan. 2:44-45).
 - i. The gospel was promised by the prophets (Rom. 1:1-4).
 - j. The prophets bore witness of the righteousness of God (Rom. 3:21).
- III. “Hath In These Last Days Spoken Unto Us By His Son” (Heb. 1:2a).
- A. These last days refer to the Christian Age (Joel 2:28-32; Acts 2:14-17; Heb. 1:2).
 - B. “By his Son” literally Son – the instrument through which God spoke. *NOT DIFFERENT WAYS BUT IN SON*
 - C. What the apostles spoke did not add to the teachings of Christ because all of it was counted as coming from the Lord (John 12:48; Luke 10:16; John 13:20).
 - D. Jesus sent the Holy Spirit to guide the apostles into all truth (John 14:26; 15:26 16:13).
 - E. The mystery that had been spoken in the past was now clearly revealed unto man (1 Cor. 2:6-13; Rom. 16:25-56; Eph. 3:2-4; 1 Pet. 2:9-12).
- IV. But Who Is This Son Through Whom God Speaks and How Is He Better Than The Prophets?
- A. He is the theme of the Bible.
 - B. God hath appointed him “heir of all things” (v. 2b). Dan. 7:13-14.
 1. “Has appointed” simply means heir for time and eternity.
 2. The idea of sonship naturally involves being an heir (Rom. 8:17; Gal. 4:7).
 3. All that God has belongs to Him (John 16:15).
 4. As the beloved Son, He is the only rightful heir (Lk. 20:13-14).
 5. This could not be said of a prophet.
 - C. It was through him that he made the world (v. 2c). *CREATOR OF THE WORLD*
 1. Before he ever became incarnate, He was active in helping the Father create the world (cf. Gen. 1:26-27).
 2. This truth is greatly emphasized (John 1:1-3; Col. 1:16,17).
 3. This could not be said of a prophet.

- D. He is the “brightness of his glory” (v. 3a). *EFFULGENCE*
1. The rays of the sun actually emanate from the sun. In a sense, they are the same essence as the sun. Christ is the same essence as the father” (Stancliff, p. 25).
 2. Jesus did not reflect God’s glory, but he himself shines with dazzling light just like the father. Moses reflected God’s glory but that faded.
 3. Jesus came as the real light into the world (John 1:9).
 4. John said, “We beheld his glory, the glory of the only begotten of the Father” (John 1:14).
- E. Jesus is the “express image of his person” (v. 3b). *IMAGE OF HIS SUBSTANCE*
1. The Greek word character, appearing only here in the N.T., refers to an exact reproduction, as a statue or a person or as an impression made by a seal.
 - a. He is exactly like the Father (John 14:9; Col. 1:15). *COL. 1:19*
 - b. The term originally denoted a die or stamp or branding iron.
 2. In him resides all the nature of the divine likeness – He is God (Gen. 1:1-2; Gen. 1:26-27; John 1:1; Acts 5:4-5).
 3. Whatever elements one finds in the father he finds in the Son. “If the Father is omnipotent, omniscient, omnipresent, infinitely holy, wise, just, and good, then so is the Son” (Reese, p. 5).
- F. He “upheld all things by the word of His power” (3b). *THE ONE WHO UPHOLDS ALL THINGS*
1. Jesus holds all things in place by just speaking the word (Col. 1:17).
 2. Just as the world was framed by the word of God (Heb. 11:3), so He holds everything in place by His word (2 Pet. 3:7).
 3. This a prophet could not do.
- G. He made purification for sin = “when He had by himself purged our sins.”
1. One of the major themes of Hebrews is the priestly work of Christ.
 - a. He is high priest “after the order of Melchisedec” (Heb. 5:6; 6:20).
 - b. He is not a high priest after the order of Aaron (Heb. 7:14).
 2. In order for Christ to deal adequately with sin, he had to come to this earth (Phil. 2:5-8). He had to die (Rom. 3:21-26).
 3. Without the shedding of blood there is no remission (Heb. 9:22), but the blood of bulls and goats could not take away sin (Heb. 10:1-4).
 4. Christ accomplished by one sacrifice what the law of Moses could not do (Heb. 9:11-14, 26-28).
 5. As high priest, he is able to save to the uttermost those that come to him because he lives (Heb. 7:25).
 6. His blood continues to cover us as we walk in the light (1 Jn. 1:7-10).
 7. The prophets:
 - a. Could tell us what sin is.
 - b. Could tell us the consequences of sin.
 - c. But they could not provide a cleansing from sin – only Christ.
- H. He “sat down on the right hand of the majesty, on high” (Heb. 1:30).
1. Hebrews 1:2-3 presents Christ as:
 - a. Prophet – “hath in these last days spoken by His Son.”
 - b. Priest – “He had himself purged our sins.”
 - c. King – “He sat down on the right hand of the majesty on high.

2. Christ was born to be king but he became king in actuality when he ascended back to the father.
 - a. How much authority does he have? (Acts 2:36; Matt. 28:18).
 - b. How long will he exercise this authority? (1 Cor. 15:24-26).
 - c. When did he sit down? (Mark 16:19; Eph. 1:19-20).
 - d. The fact that he sat down indicates that his work is complete.
 - (1) No more sacrifice.
 - (2) No more new revelation (Jude 3; 2 Tim. 3:16-18; 2 Pet. 1:34).

Conclusion

1. Christ is better than the prophets in seven ways:
 - a. God appointed him heir of all things.
 - b. He was a partner with God and the H.S. in creation.
 - c. He is the brightness of God's glory.
 - d. He is the image of God's person.
 - e. He upholds all things by his power.
 - f. He has purged our sins.
 - g. He is seated on the right hand of the majesty on high.
2. The prophets were many, but the Son is one (John 17:20,21).
3. The prophets were servants, but the Son is Lord (Acts 2:36; 10:36; Heb. 3:5,6).
4. The prophets were temporal, but the Son abideth forever (John 8:35; Heb. 7:25).
5. The prophets were imperfect, the Son is perfect (Heb. 7:25,26). The prophets were guilty, but the Son is pure (John 8:46; 1 Pet. 1:19).
6. Since Christ is better than the prophets, then His message is better.



James Meadows
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HEBREWS 2

James Meadows

I. Words and Phrases in Hebrews 2:1-4:

- A. "Therefore" - "It is the connecting link between the conclusion which follows, and all that he has said in the preceding chapter" (Milligan). "On account of this" (Barnes).
- B. "Ought" It is necessary (dei) appears 105 times in the New Testament and is translated "should", "must", "must needs", "ought", "behooved", "needful", "was meet." Acts (:6; Eph. 6:20.
- C. The word "therefore" which introduces chapter two is a conclusion drawn from the teaching of chapter one. It is what might be called a logical word and is used in the introduction of a conclusion. Please notice the use of the word in some other New Testament passages, Col. 3:5 after Col. 3:1-4; 2 Tim. 4:1 after 2 Tim. 3:16,17; Heb. 4:1 after Heb. 3:18,19.
- D. Having shown the superiority of the Christ over the angels in chapter one, the author points out the need of heeding the message of Christ. **By way of introducing the second chapter we should note some of the unutterable blessings made possible through Christ.**
1. Tasted death for every man, **Heb. 2:9**; Rom. 4:25; 1 Tim. 2:5,6; 1 Jno. 2:1.
 2. Became captain of our salvation, **Heb. 2:10**.
 - a. Prince, Acts 5:31.
 - b. Author, Heb. 5:8,9.
 - c. Finisher, Heb. 12:1-3.
 3. Bringing sons unto glory, **Heb 2:10**; Jno 17:4,5; 1 Pet. 1:9; 18-21; Lk. 24:26.
 4. To sanctify us, **Heb. 2:11**; Jno. 17:17.
 5. Destroyed him who had the power of death, **Heb. 2:14**; 2 Tim. 1:9,10; 1 Cor. 15:26; Acts 3:19-21; Isa. 25:8; Hosea 13:14. That destroys the theory of premillennialism.
 6. Delivered us from the fear of death, **Heb. 2:15**; Rom. 6:9; Col. 2:14,15; Rev. 1:18.
 7. Delivered us from the bondage of the devil, **Heb. 2:15**; Rom. 6:16-18,23.
 8. Benefits of his high priesthood, **Heb. 2:17**; 3:1; Heb. 4:14-16; Heb. 6:17-20; Heb. 7:26; Heb. 8:1; Heb. 9:24-28.
 9. He made our reconciliation unto God possible, **Heb. 2:17**; 2 Cor. 5:18,19. Distinguish between "ministry of reconciliation" and "word of reconciliation," Col. 21-23.

10. Christ on the CROSS delivers us from the PENALTY of sin; on the THRONE he delivers us from the POWER of sin; in his SECOND COMING he will deliver us from the PRESENCE of sin. This presents the work of Christ in its fullness.
- D. "To give the more earnest heed.
1. Prosechein means "to pay attention to" (Barclay).
 2. "To give heed more abundantly" (Vincent).
 3. "To hold to signifies to turn to, turn one's attention to, Heb. 2:1, lit., 'to give heed more earnestly" (Vine, p. 211).
 4. Pay close attention. We are obligated to do this. Where much is given much is expected (cf. Lk. 12:47-48).
- E. "To the things which we have heard," Heb. 2:1.
1. Four more reasons why we ought to give heed.
 - a. There is a danger of letting them slip, Heb. 2:1.
 - b. Every disobedience and transgression of the word spoken by angels was punished, Heb. 2:2. Moses, Nadab and Abihu.
 - c. There is no escape if we neglect so great salvation.
 - d. These things were at first spoken by the Lord.
 - (a) Confirmed by them that heard him.
 - (b) God bore witness with miracles.
 2. What, then are the things which we have heard?
 - a. That God made man Upright in his own image and after his own likeness; pure, Holy, and happy.
 - (1) Genesis 1:26,27.
 - (2) Ecclesiastes 7:29.
 - (3) Ephesians 4:24.
 - (4) Colossians 3:9,10.
 - b. That Adam fell by disobedience bringing death upon himself and his posterity.
 - (1) Genesis 3:1ff.
 - (2) Romans 5:12,18,19.
 - (3) 1 Corinthians 15:21,22.
 - c. That in this fallen condition man was morally helpless.
 - (1) Unable to do anything to please God.
 - (2) Unable to save Himself from the penalty of God's violated law, Rom. 3:20.
 - d. That while man was in this condition, God mercifully provided a remedy in their behalf.
 - (1) A remedy suited to their wants.
 - (2) One that meets the requirements of his government, so that he can now be just in justifying all that believe in his Son, Jn. 3:16; Rom. 3:21-26.
 - e. That for the purpose of perfecting this plan of Divine mercy, and carrying it into effect for the salvation of the world, the Son of God.
 - (1) Became flesh, John 1:14.
 - (2) Tasted death for every man, 2 Cor. 5:14,15; 1 Tim. 2:6.

- (3) Was buried and rose again the third day, 1 Cor. 15:1-4.
 - (4) Ascended to the heavens, Acts 1:9.
 - (5) Offered his own blood in the Holy of holies not made with hands, Heb. 9:12,24.
 - (6) Was crowned Lord of all, 1 Pet. 3:22.
 - f. That he then, according to his promise.
 - (1) Sent the Holy Spirit to qualify the apostles for the work of their mission, John 16:13; Acts 1:8; Acts 2.
 - (2) To convince the world of sin, and of righteousness, John 16:7-11.
 - (3) To dwell in his saints as their comforter and sanctifier, Rom. 8:11; 1 Cor. 6:19.
 - (4) To help our infirmities, Rom. 8:26.
 - g. That salvation from all past transgressions is now promised to those that:
 - (1) Believe in Christ, John 3:16.
 - (2) Repent of their sins, Acts 2:38; Luke 13:3.
 - (3) Confess his name, Matt. 10:32,33; Rom. 10:9,10.
 - (4) Who in obedience to his authority are baptized, Acts 2:38; Gal. 3:27.
 - h. That all who enter the kingdom here on earth and continue to walk soberly, righteously and godly in this present world will someday be admitted into the everlasting kingdom, Tit. 2:11,12; 2 Pet. 1:5-11.
 - i. That those who neglect to obey the gospel will forever be banished from the Lord's presence, 2 Thess. 1:6-9; Rev. 20:11-15.
- F. "Let them slip" (KJV); "lest haply we drift" (ASV).
1. Pararrein has many meanings:
 - a. It is used of something flowing or slipping past.
 - b. It can be used for a ring that has slipped off the finger.
 - c. "It is regularly used of something which has carelessly or thoughtlessly been allowed to slip away and become lost" (Barclay).
 2. Pararrein..."It is the picture of a ship 'slipping' past its haven because the pilot has not paid 'attention' to the course" (Roddy).
 3. Drifting is one of the greatest dangers of life.
 - a. Few people deliberately and in a moment turn their backs on God, but there are many who day by day drift farther from him.
 - b. "The idea is in sharp contrast with giving earnest heed. Lapse from truth and goodness is more often the result of inattention than of design. Drifting is a mark of death: giving heed, of life. The log drifts with the tide: the ship breasts the adverse waves, because someone is giving earnest heed" (Vine, p. 393).
 - c. Warnings about Departing...
 - (1) Galatians 1:6-8
 - (2) Acts 20:28-31
 - (3) 1 Timothy 4:1-2
 - (4) 2 Timothy 4:1-4

4. Coffman gives four reasons why it is possible to drift from the teaching of Christ.
 - a. "Some, being in him, are still not anchored in him."
 - b. "Subtle and powerful tides and currents surge and tug against the soul's safety."
 - c. "The believer fails to exercise due care and diligence in the defense and development of his faith."
 - d. "Some allow preoccupation with unimportant and secondary things to preempt too much of their time and attention" (Burton Coffman, "Hebrews," pp. 37, 38).

5. It is the Christian who is in danger of being carried along with the current and jeopardizing his salvation. How does such slipping or departing happen to a Christian:
 - a. Err – 1 Tim. 6:10.
 - b. Depart – 1 Tim. 4:1.
 - c. Deny – 1 Tim. 5:8.
 - d. Become reprobate – 2 Tim. 3:8.
 - e. If we do not give ATTENTION to them, there can be no RETENTION of them. Retention demands attention. If we do not hold in memory things we fail to give attention to.

- G. "Every transgression and disobedience."
 1. Parabasis (transgression) literally means, "a stepping over the line" (Barclay; Vine). The violation of a positive divine enactment.
 2. Parahoē..."primarily, hearing amiss (para, aside, ahonō, to hear), hence signifies a refusal to hear..." (Vine).
 - a. "It begins by meaning imperfect hearing, as, for instance, the hearing of a deaf man."
 - b. "Then it goes on to careless hearing, the kind of hearing which through carelessness or inattention either misunderstands or fails to catch that which has been said.
 - c. "It ends by meaning unwillingness to hear, and therefore disobedience to the voice of God" (Barclay).

- H. "Neglect"
 1. Albert Barnes wrote "Neglect is enough to ruin a man. A man who is in business need not commit forgery or robbery, to ruin himself; he has only to neglect his business, and his ruin is certain. A man who is lying on a bed of sickness need not cut his throat to destroy himself; he has only to neglect the means of restoration, and he will be ruined. A man floating in a schiff above Niagara need not move an oar or make an effort to destroy himself; he has only to neglect using the oar at the proper time, and he will certainly be carried over the cataract. Most of the calamities of life are caused by simple neglect. By neglect of education children grow up in ignorance; by neglect a farm grows up to weeds and briars; by neglect a house goes to decay; by neglect of sowing, a man will have no harvest; by neglect of

reaping the harvest rot in the field. No worldly interest can prosper where there is neglect; and why may it not in religion. There is nothing in earthly affairs that is valuable that will not be ruined if it is not attended to—and why may it not be so with the concerns of the soul.”

2. “Ameleō”—Neglect.
 - a. It is the same word translated “But they made light (Ameleō—“To be careless, disregard,” Young) of it,” Mt. 22:5.
 - b. 1 Tim. 4:14—cf. 2 Pet. 1:12.
 3. Use lessons on “Drifting Into The Inescapable” and “Neglect—A Way of Life.”
- I. The Great salvation of Hebrews saves us from sin.
1. From its degrading influence
 2. From its demoralizing effect.
 3. From its eternal punishment.
 4. We are saved from the POWER of sin, Rom. 6:12.
 - a. Made free from sin, Jno. 8:32; Rom. 6:17,18; 1 Pet. 1:22.
 - b. Sin shall not have dominion over you, Rom. 6:14.
 5. We are saved from the POLLUTION of sin.
 - a. Sin defiles the man, Matt. 15:18-20.
 - b. The blood of Christ cleanses from sin’s defilement, 1 Jno. 1:6,7; Heb. 9:13, 14; Rev. 1:5.
 6. We are saved from the GUILT of sin.
 - a. Sin is transgression, lawlessness, 1 Jno 3:4; 5:17; Rom. 5:14.
 - b. God promises to forgive and remember sins no more, Acts 26:16-18; Heb.8: 6-13; Heb. 10:18; Isa. 55:7.
 7. We are saved from the STATE of sin.
 - a. Only two states or kingdoms—Christ’s and Satan’s, Col. 1:12-14; 1 Jno. 3:10; 1 Jno. 5:19; 2:1,2; 1 Jno. 2:12; Rom. 16:7. No degrees in a state.
 - b. Translated into the kingdom of Christ, Col. 1:13,14.
 - c. Called into light, 1 Pet. 2:9; Acts 26:16-18.
 8. We are saved from the CONSEQUENCE of sin.
 - a. The soul that sinneth, it shall die, Eze. 18:20.
 - b. Wages of sin is death. Wages not transferred to another.
 - c. If you live after the flesh you shall die, Rom. 8:12,13.
- J. This salvation is great because:
1. It is in Christ, Rom 3:24; 2 Tim. 2:10; Eph. 1:7; Col. 1:12-14.
 2. It originated with God, Gal. 1:11,12,15,16; Eph. 3:1-6,10,11.
 3. Christ, the sinless one, made the only costly sacrifice, Heb. 10:12.
 4. The blood of Christ is the redemption price, Zech. 13:1; 14:8; Heb. 9:15; 1 Pet. 2:24,25.
 5. It depends upon the infallibility of the Holy Spirit, Jno. 16:7-13; 1 Cor. 2:9-13; Eph. 3:1-6.
 6. It has for its authority the name of Christ, Lk. 24:45-47; Acts 4:12.
 7. It has God’s Word for its guide, Matt. 24:35; 1 Pet. 1:22-25.

8. Its terms offered to every human being, Mk. 16:15,16; Lk. 24:45-47.
9. It requires faith and obedience, Jno. 8:24; Heb. 11:6; 1 Jno. 5:3.
10. It has for its hope, Eternal Life, Col. 1:5,6; Heb 65:16-20; 1 Pet. 1:3,4.
11. It has for its foundation THE WORD OF TRUTH, Eph. 1:13; Col. 1:5.
12. It has for its seal THE BLOOD OF CHRIST, Matt. 26-28; Heb. 9:13-18; Heb. 13:20.
13. This salvation is great because it has a threefold authentication.
 - a. "It was declared at first by the Lord" (v 3a). First spoken by angels – this one by the Lord. s
 - b. "It was confirmed unto us by them that heard him" (v 3b).
 - c. "God also bearing them witness both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost" (v. 4).

K. God bore them witness

1. Signs, wonder, divers miracles, gifts of the Holy Spirit confirmed it.
 - a. Tongues, Acts 2:1-4.
 - b. Healing, Acts 3:1-6.
 - c. Miraculous shaking of meeting place, Acts 4:31.
 - d. Miraculous deliverance, Acts 5:18,19.
 - e. Apostles conferred miraculous gifts, Acts 8:15-19.
 - f. Phillip, Spirit-directed, Acts 8:26-40.
 - g. Dead actually raised, Acts 9:36-42.
 - h. Paul and Silas in Phillippi, Acts 16.
 - i. Special miracles, Acts 19:11,12.
 - j. Deliverance from storm, Acts 27:23,24.
 - k. No harm and no swelling, Acts 28:3-6.
2. Of the characteristics of the miracles.
 - a. Instantaneous, Acts 3:7.
 - b. Public, Acts 3:16.
 - c. Complete and perfect, Acts 3:17.
 - d. Acknowledged by enemies, Acts 4:16.
 - e. No charge for it.
 - f. No relapses on record.
 - g. Not used to build a following.
 - h. Not used to establish a sectarian church.
 - i. No trials ending in failure.
 - j. No preliminary investigation to weed out difficult cases.
 - k. They did not have to be present in all cases, Acts 19:11,12.
3. The gospel message has been fully confirmed, Mk. 16:15-20.
 - a. Primary purpose of miracles was to confirm the Gospel. To come to the "unity of the faith" was to receive the "faith as a unit." (Eph. 4:13-16).
 - b. Miracle workers and revelation go hand in hand. Miracle workers demand a new message to confirm. There is no new message.
 - c. Law and the prophets bore witness to the gospel—Rom. 16:26; 1 Pet. 1:10-12.

4. Ebrard says that miracles may be regarded in a fourfold aspect:
 - a. "First, with regard to their design, as signs...miraculous testimonies in behalf of the truth."
 - b. "Secondly, with respect to their nature, as wonders...supernatural acts calculated to excite wonder and amazement in the minds of those who witness them."
 - c. "Thirdly, with respect to their origin, as manifestations of supernatural powers."
 - d. "Fourthly, in their specifically Christian aspect, as gifts and distributions of the Holy Spirit..."

Verses 5-9:

"But we see Jesus...crowned with glory and honor". This is a key verse and leads to the way for the rest of the Chapter and asserts several things about Jesus".

1. He is the realization and fulfillment of Psalms 8. This is the point of contrast in verses 8 and 9.
 - a. We do not see, at least yet, everything under man's control.
 - b. But what do we see? We see Jesus at God's right hand – "crowned with glory and honor".
 - c. The words of the Psalm, then, have their meaning in Christ.
2. "Jesus" is now – the name employed by the author first time.
3. Jess' position on earth, as man's was in the beginning, was that of one made a little lower than angels." A little while.
4. Jesus is crowned with glory and honor that he might taste death.
5. Jesus was made "lower than the angels" for a specific purpose – taste death.

"The statement is not that He was crowned with glory and honour because he tasted death, but rather that he was crowned with glory and honor that He might taste death. The amazing and revealing declaration then is that God conferred upon His eternal son a crown of glory when He gave Him to death for the ransom of the race" (G. Campbell Morgan, God's Last Word to Man, p. 33-34).

II. Hebrews 2:5-8

- A. He shows them that an honor bestowed on Christ had never been bestowed on angels, the supremacy over this world. "World to come" (cf. "age to come," 6:5).
 1. "To be understood from O.T. point of view, when people looked forward to "the coming age", that is, "the days of the Messiah", God did not subject the Messianic world order to angels, but to the Son". (Lightfoot, p. 36)
- B. He shows that such dominion was given man, but this dominion was in fact exercised by Jesus Christ.
 1. Psalms 8 speaks of man according to the ideal position assigned him in Genesis 1:28; but man as he now is does not fulfill this position.

2. But Christ who was made like man, actually and for a little while lower than angels, does have this position and through him man.
- C. It was the Creator's design that all things be subjected to man and nothing exempted, but we do not see man as he now is upon the earth occupying this complete sovereignty.
- D. But, in Christ, he is over all things supreme, "Therefore in Christ alone does man obtain his appointed position."
- E. Milligan wrote in Reason and Revelation: "We are to regain our lost dominion over the world, not through angels, but through the man Christ Jesus."
1. When God created man, he said to him: "Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth," Gen. 1:28.
 2. "But, in consequence of sin, man has, to a very great extent, lost his dominion. "Now," says Paul, "we do not yet see all things put under him."
 3. And yet, in the eighth Psalm, David says: "Thou hast made him (Man) (but) a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet," etc.
 4. What, then, is the meaning of this passage? and how are these declarations of the psalmist to be reconciled with existing facts?
 5. Paul explains this to us in the eighth and ninth verses. He says: "We see not yet all things put under him (Man). But we see Jesus, who was made a little lower than the angels, that he, by the grace of God, might taste death for every man—we see him crowned with glory and honor," and all things put under him. This, then, is a sufficient and sure guarantee that all things are under man through his head Christ Jesus.
- F. Jesus Merely Human, A Creature (2:6-9). But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest Him a little lower than the angels; thou crownest Him with glory and honor, and didst set him over the works of thy hands: 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. 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 (Heb. 2:6-9). 1.
1. Psalms 8 clearly sets forth the exalted position of man. The Psalmist contemplated the greatness of God's creation and was amazed that man, who was made a little lower than the angels, had been exalted so highly. But in consequence of sin man, to a great extent, lost his high position, and there was no hope of regaining it on his own.
 2. The leading thought of Hebrews 2 is Christ's oneness with us. The Hebrew writer quotes Psalms 8 and shows that Jesus himself "was made a little lower than the angels" (Heb. 2:9a).

For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in

all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest... (Heb. 2:16-17a).

3. It "was necessary that he too should, as a man, be made 'a little lower than the angels.' For otherwise, indeed, he would not be a man...."¹ Christ assumed our nature that through his sufferings and varied experience, he might himself be made perfect as our high priest and mediator (Heb. 4:14-16; 5:8-9).
4. As a man Christ lived above sin (Heb. 4:15; 2 Cor. 5:21), died on the cross and was "...crowned with glory and honour..." (Heb. 2:9a). Since Christ, the one that "sanctifieth" (Heb. 2:11) and Christians, "...they who are sanctified are all of one..." (Heb. 2:11b), then what Christ enjoys Christians enjoy. Thus through Christ man may once again be exalted to the position that God intended him to have. "The statement is not that He was crowned with glory and honor.
5. The charge that Jesus was merely a man, and not Deity, is shown to be false in a number of ways. First, Jesus did not forfeit Deity when he became man. If Satan or some other force had imposed humanity on the Lord then he would have surrendered his Deity, but he took the nature of man by his own choice.

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made Himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man: and being found in fashion as a man... (Phil. 2:5-8a).

6. Hence, "being in the form of God," describes our Lord's essential, and therefore, eternal, being in the true nature of God; while the "taking on Him the form of a servant" similarly refers to his voluntary assumption of the true nature of man.
7. Second, "In Isaiah 7:14 the prophet declared that the virgin would conceive, bear a son, and that his name would be called 'Immanuel,' which means God is with us! This prophecy was fulfilled in the birth of Christ (cf.: Mat. 1:22-23). Subsequently, Isaiah referred to this Son as 'Mighty God' (9:6). In fact, in the year that King Uzziah died, Isaiah saw 'the Lord' sitting upon a throne (cf. Isa. 6:1ff); overpowered by the scene, the prophet exclaimed: 'Woe is me...mine eyes have seen the King, Jehovah of hosts' (6:5). In the New Testament, we are informed that: 'These things said Isaiah, because he saw his (Christ's) glory' (cf.: John 12:36-41)."²
8. Third, the rich young ruler called Jesus "Good Master" (Mat. 19:16). Jesus said: "Why callest thou me good? there is none good, but one, that is God..." (Mat. 19:17). Some say that Jesus was denying Godhead, but he was actually asserting it. He knew that he was God, but he also knew that the young ruler was not recognizing the significance of what he was saying.

“Do you know the meaning of this word you apply to me and which you use so freely? There is none good save God; if you apply that term to me, and you understand what you mean, you affirm that I am God.”³

9. Fourth, Jesus forgave sins which is a prerogative of God alone (Mark 2:5-7). Worship is due only to God (Mat. 4:10), yet Jesus accepted the worship of men (John 9:38).
10. Fifth, there are a number of scriptures in which Jesus claimed Deity or equality with God (Mat. 26:63-66; John 5:17-20; 8:56-59; 10:30-36; 17:5; 19:7), and a number of scriptures in which he is called God (John 1:1; 20:28; Col. 1:15; Heb. 1:8-9).

III. Observations on Hebrews 2-9-15

A. Hebrews 2:9

1. Incarnation - “A clothing or state of being clothed with flesh: a taking on of or being manifested in a fleshly body” (Webster).
2. Different Translations:
 - a. American Standard: “But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that he by the grace of God should taste death for every man.”
 - b. Revised Version: “But we see Jesus, who for a little while was made lower than the angels, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for every one.”
 - c. The word “for” in this verse is from the Greek (dia) meaning “through on account of.” Thus Jesus was crowned with glory and honor because of the suffering of death.
 - d. “Taste” means to “become acquainted with by experience; to gain firsthand knowledge. “Metaphorically, of Christ’s tasting death, implying His personal experience in voluntarily undergoing death...” (W. Vine).
3. “He suffered not only for you but like you, undergoing the same temptations to faith and loyalty as you have to meet” (Moffatt, Hebrews. P. 28).
4. Reese states that the Hebrew writer states three points to explain the necessity of Christ’s suffering:
 - a. It was necessary to complete his identification with humanity (vv. 10-13)
 - b. It was necessary to destroy the Devil and deliver believing men (vv. 14-16).
 - c. It was necessary to qualify Him to be a merciful high (vv. 17-18).
 - d. Suffering made Jesus a real Saviour; it enabled Him to offer His perfect sacrifice, on which fellowship with God depends.
5. Forasmuch then as the children are partakers of flesh and blood...” (2:14).
 - a. The children share (partakers) - The verb tense – perfect tense, did share and still do.

AAOARIST b. "He also Himself likewise took part (partook) of the same – The verb tense: ??????? tense, He once partook, but does not now partake.

c. Jesus was a real human being –

1. No docetic view – He just appeared to be human.
2. No apollinarian view – He was not completely human.

6. "made perfect through suffering"

1. This was an important aspect of preparation for Jesus' priestly ministry.
2. "He got down where you and I live. He tasted the bitterness, poverty, sweat, prejudice, rejection, hatred, discrimination, name-calling, persecution, malicious gossip, injustice, loneliness, misunderstanding, torture, perjury, grief, sorrow, tears, pain, sickness, excommunication, shame, and death – the final shame" (The Book of Hebrews by Robert C. Girard, Larry Richards, p. 78).

B. Hebrews 2:10-18 – Sums up the following things about Jesus:

1. The pioneer (v. 10) blazed a trail, opened the path.
2. The sanctifier (v. 11)
3. The brother (vv. 11-13)
4. The liberator (vv. 14-16)
5. The high priest (vv. 17-18)

C. Hebrews 2:10

1. "Perfect"

- a. "To bring to an end by completing or perfecting... of Christ's assured completion of His earthly course, in the accomplishment of the Father's will, the successive stage culminating in His Death, Luke 13:32; Heb. 2:10, to make Him perfect, legally and officially, for all that He would be to His people on the ground of His sacrifice" (Vine, p. 174).
- b. "Lit. to carry to the goal or consummation... To make perfect does not imply moral imperfection in Jesus, but only the consummation of that human experience of sorrow and pain through which he must pass in order to become the leader of his people's salvation" (Vincent, p. 402).

2. "The captain" (archēgos)

- a. "An archēgos is someone who begins something in order that others may enter into it... one who blazes the trail for others to follow" (Barclay).
- b. The idea is that of a leader.
- c. "...primarily signifies one who takes a lead in, or provides the first occasion of, anything.... Thus He is the leader of all others who tread that path" (Vine).

3. "made perfect through suffering"

- a. This is an important aspect of preparation for Jesus' priestly ministry.
- b. "He got down where you and I live. He tasted the bitterness, poverty, sweat, prejudice, rejection, hatred, discrimination, name-calling, persecution, malicious gossip, injustice, loneliness, misunderstanding, torture, perjury, grief, sorrow, tears, pain, sickness, excommunication,

shame, and death – the final shame”. (The Book of Hebrews by Robert C. Girard, Larry Richards, p. 78).

D. Hebrews 2:11, “Sanctification,” “Sanctify,” “Sanctifies”

1. Separation to God, 1 Cor. 1:30; 2 Thess. 2:13; 1 Pet. 1:2.
2. The course of life befitting those so separated, 1 Thess. 4:3,4,7; Rom. 6:19,22.
3. The separation of the believer from evil things and ways, 1 Thess. 4:3.
4. “Are all of one” means of one nature, Heb. 2:11,14.
5. We share three things with Jesus.
 - a. Common Humanity (“of one family brethren) (2:11)
 - b. Consecration to the priesthood (“sanctified”) (2:11)
 - c. Community (the assembly) (2:12)

E. Hebrews 2:12. Christ, while in the flesh, did sing praises among the church (called out assembly) the Israelite nation, which was the church in the wilderness.

Paul was quoting the prophecies to show that Christ became flesh and would do all things while in the flesh. Christ is said to do what He does through others.

- a. John 4:1-2 – Baptized
- b. Ephesians 2:17, 11-13 – Preached to Gentiles.

F. Hebrews 2:13. Christ while in the flesh would put His trust in God. Thanked God for all the children when He had given Him.

G. Hebrews 2:12-13 Give Assurance that when Christians worship, Jesus is with them, acting through them to accomplish four priestly functions:

- a. “Declaring His name”. It stands for the person’s character and accomplishments (2:12; Psalms 22:22)
- b. Worshipping God (2:12; Psalms 22:22) When God’s people gather to worship and sing, Jesus sings His Father’s praise with them.
- c. Trusting God (2:13a; Isa. 8:17). The emphasis in the Isaiah’s passage is “waiting for the Lord”.
- d. Demonstrating the presence of God (2:13b; Isa. 8:18).
 1. Like those of Isaiah’s day, we are surrounded by unbelief.
 2. Christ and His people themselves are living, breathing “signs and symbols”, testifying that God is alive in the world Through them set-apart lives of His priestly family, Jesus:
 - i. declares God’s name
 - ii. signs God’s praises
 - iii. waits for God’s actions
 - iv. demonstrates God’s presence” (The Book of Hebrews, Robert C. Girard, Larry Richard, p. 82).

1. Christ had to come in the flesh in order that he might die, by which he could destroy the power of the devil over death.
2. Satan is not annihilated, but man can get forgiveness of his sins and although death still exists Satan cannot harm us after death.
3. If He had not become flesh:
 - a. No suffering for us. 1 Pet. 2:21.
 - b. No ransom for us. 1 Tim. 2:5-6.

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- c. No death for our sins. 1 Cor. 15:1-4.
- d. No resurrection for our justification – Rom. 4:25.
- e. No blood-purchased redemption – 1 Pet. 1:18-20.
- f. No freedom from condemnation. – Rom. 8:1-2.
- g. No destruction of death – Heb. 2:14-15.

- G. Hebrews 2:15. The fact that Christ died and gave us a hope after death has taken away, to a large extent, the fear of death.
- H. Hebrews 2:16. “For verily not to angels doth he give help, but he giveth help to the seed of Abraham” (ASV). No remedy for sinning or for fallen angels. Romans and Jude use a word (aidios), Rom. 1:20; Jude 6, which means if God can be destroyed or if God can cease to be, then the chains holding the fallen angels may be broken. It cannot be done! “But thou, Israel, art my servant Jacob and he whom I have chosen the seed of Abraham, who I have loved: whom I have taken hold of from the ends of the earth and from the high places of it have called thee, and said to thee, Thou are my servant; I have chose thee, and I have not forsaken thee,” Isa. 41:8,9 in Septuagint.
- I. Hebrews 2:17. It was necessary that Christ become as man in order to be a faithful high priest, and in order that he might reconcile us to God. He had to learn man’s side of the question...”to be made like unto his brethren” McGarvey refers this back to the time He was circumcised. “By this rite Jesus was “made like unto his brethren” (Heb. 2:16-17); that is, He became a member of the covenant nation, and became a debtor to the law (Gal. 5:3)” (The Fourfold Gospel, J. W. McGarvey, Standard Pub. Co., p. 33).
- J. Hebrews 2:18. The fact that Christ has been tempted and suffered makes him able to aid or succor us.

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ENDNOTES

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ANSWERING FALSE DOCTRINES RELATING TO HEBREWS

JAMES MEADOWS
Introduction

In every age there have always been those that misused the scriptures to uphold false doctrines. Satan, the master of all such, set the example by misusing the scriptures in leading Adam and Eve away from God (Ge. 3:1-6). At the time of our Lord's temptation Satan quoted scripture and tried to lead the Lord astray by misapplying them (Ma. 4:1-11).

Peter wrote that some people "wrest" the scriptures unto their own destruction (II Pe. 3:16). "Wrest" means ". . . to twist, to torture (from streblē, a wrench or instrument of torture, and akin to strepho), is used metaphorically in II Pe. 3:16, of wresting the scriptures on the part of the ignorant and unstedfast."¹ "It is used here of those who twist the scriptures from their intended purpose in order to make them teach things never intended by the sacred writers."²

Who are some people that twist, pervert, and misuse the scriptures? First, Peter says those that are "unlearned" (ignorant) and "unstable" twist the scriptures (II Pe. 3:16b). Second, some twist the scriptures when they are trying to keep their "time-honored" traditions going (Ma. 15:1-9). Third, those that are trying to deceive the hearts of the simple (Ro. 16:17,18). Fourth, those that are trying to preach what people want to hear (II Ti. 4:1-5). Fifth, those that are making merchandise of the souls of men (II Pe. 2:3). Sixth, some people have no real love for the truth (II Th. 2:10-12).

The theme of this lectureship is "Studies in Hebrews" and this particular lecture will discuss some false doctrines based on certain passages in Hebrews.

Jesus - Merely Human or Deity and Human

"But one in a certain place testified, saying, what is man, that thou art mindful of him? or the son of man, that thou visited him? 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: 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. 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" (He. 2:6-9)

Psalms 8 clearly sets forth the exalted position of man. The Psalmist contemplated the greatness of God's creation and was amazed that man, who was made a little lower than the angels, had been exalted so highly. But in consequence of ^{his own} ~~a~~ to a great extent, lost his high position, and there was no hope of regaining it on his own.

The leading thought of Hebrews 2 is Christ's oneness with us. The Hebrew writer quotes Psalms 8 and shows that Jesus himself "was made a little lower than the angels" (He. 2:9a). "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest . . ." (He. 2:16,17a). It "was necessary that he too should, as a man, be made 'a little lower than the angels.' For otherwise, indeed, he would not be a man . . ." ³ Christ assumed our nature that through his sufferings and varied experience, he might himself be made perfect as our high priest and mediator.

As a man Christ lived above sin (He. 4:15; II Co. 5:21), died on the cross and was . . . crowned with glory and honour . . ." (He. 2:9a), ^{Since Christ, like the sanctified,} and Christians, " . . . they who are sanctified are all of one . . ." (He. 2:11b), then what Christ enjoys Christians enjoy. Thus through Christ man may once again be exalted to the position that God intended him to have.

The charge that Jesus was merely a man, and not Deity, is shown to be false in a number of ways. First, Jesus did not forfeit Deity when he became man. If Satan or some other force had imposed humanity on the Lord then he would have surrendered his Deity, but he took the nature of man by his own choice. "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man: and being found in fashion as a man . . ." (Ph. 2:5-8a). Hence, "being in the form of God," describes our Lord's essential, and therefore eternal, being in the true nature of God; while the "taking on Him the form of a

servant" similarly refers to His voluntary assumption of the true nature of man.

Second, "In Isaiah 7:14 the prophet declared that the virgin would conceive, bear a son, and that His name would be called 'Immanuel,' which means God is with us!" This prophecy was fulfilled in the birth of Christ (Cf: Ma. 1:22,23). Subsequently, Isaiah referred to this Son as 'Mighty God' (9:6). In fact, in the year that King Uzziah died, Isaiah saw 'the Lord' sitting upon a throne (cf: Is. 6:1ff); overpowered by the scene, the prophet exclaimed: 'Woe is me . . .mine eyes have seen the King, Jehovah of hosts' (6:5). In the New Testament, we are informed that: 'These things said Isaiah, because he saw his Christ's glory' (Cf.: John 12:36-41)."⁴

Third, the rich young ruler called Jesus "Good Master" (Ma. 19:16). Jesus said: "Why callest thou me good? there is none good, but one, that is God . . ." (Ma. 19:17). Some say that Jesus was denying Goodhood, but he was actually asserting it. He knew that he was God, but he also knew that the young ruler was not recognizing the significance of what he was saying. "Do you know the meaning of this word you apply to me and which you use so freely? There is none good save God; if you apply that term to me, and you understand what you mean, you affirm that I am God."⁵

Fourth, Jesus forgave sins which is a prerogative of God alone (Mark 2:5-7). Worship is due only to God (Ma. 4:10), yet Jesus accepted the worship of men (John 9:38).

Fifth, there are a number of scriptures in which Jesus claimed Deity or equality with God (Ma. 26:63-66; John 5:17-20; 8:56-59; 10:30-36; 17:5; 19:7), and a number of scriptures in which he is called God (John 1:1; 20:28; Col. 1:15; He. 1:8,9).

Is Sprinkling An Acceptable Act For Baptism?

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (He. 10:19-22).

Arguments For Sprinkling

Hebrews 10:22; Ezekiel 36:25 and Isaiah 52:13-15 are verses that are often used to prove that sprinkling is baptism. The Methodist Discipline reads: "Let every adult

person and the parents of every child to be baptized, have the choice of sprinkling, pouring or immersion."⁶ The Catholic Church states that, "Baptism may be validly administered in either of three ways, viz. by immersion, or by plunging the candidate into the water; by infusion, or by pouring the water; and by aspersion, or sprinkling."⁷

The Teachings of Hebrews 10:22

Under the law of Moses when the Israelites were ceremonially polluted, they were to be cleansed by sprinkling with the water of separation. A red heifer without spot or blemish (Nu. 19:1,2) was to be burned and the ashes were to be laid up " . . . without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin" (Nu. 19:9). The water of separation consisted of a mixture of the ashes of the heifer and pure water (Nu. 19:17) and was to be sprinkled on an unclean person (Nu. 19:13). The blood of bulls and goats could not take away sins (He. 10:1,2). On the day of atonement each year all the sins an individual had ever committed were remembered and atonement had to be made (Le. 16:1-34), thus the conscience was never free from the distress and burden of sin. (Heb. 9:11-14)

" . . . but the sprinkling or cleansing here recommended is not of the body from ceremonial pollution, but of the soul from the guilt and distress of an accusing conscience."⁸ "Perfect passive participle of rantizo with the accusative retained in the passive, an evident allusion to the sprinkling in the old tabernacle (9:18-22) and the shedding of Christ's blood for the cleansing of our consciences (10:1-4)."⁹ The sprinkling in the New Testament is the sprinkling of the blood of Christ. That which is to be sprinkled is the heart; and it is to be sprinkled from an evil conscience by the blood of Christ. The sprinkling of the blood of Christ then refers to the remission of sins which a person receives at the time of his baptism into Christ (Mark 16:16; Acts 2:38)

Why Sprinkling Cannot Be An Acceptable Act For Baptism?

First, "the first law of sprinkling was obtained ⁱⁿ ~~the~~ the following manner: Pope Stephen II, being driven from Rome by Adolphus, King of the Lombards, in 753, fled to Pepin, who, a short time before, had usurped the crown of France. Whilst he remained there, the monks of Cressy, in Britany, consulted him whether, in the case of necessity, baptism poured on the head of an infant would be lawful. Stephen replied that it would.

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But though the truth of this fact be allowed--which, however, some Catholics deny--yet pouring or sprinkling was admitted only in cases of necessity. It was not until 1311 that the legislature, in a council held at Ravenma, declared immersion or sprinkling to be indifferent."¹⁰

Second, the word sprinkling (and related expressions) appears sixty one times in the Bible. Pure water, unmixed with other matters, was never sprinkled upon anybody, at any time, for any purpose. Furthermore, when the water of separation was sprinkled upon an individual it was for the purpose of cleansing him (Is. 52:13-15; Eze. 36:25), not because he was already clean as taught by those that practice sprinkling today.

Third, the actual meaning of baptism proves that sprinkling cannot be an acceptable act for baptism. There are three different words in the Hebrew, Greek and English languages for the three different acts of pouring, sprinkling and dipping. Moses, in connection with the work of the priest under the Old Testament, used these three words, and made a distinction between each one. "And the priest shall take some of the log of oil, and pour it into the palm of his own left hand: and the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord" (Le. 14:15,16). Approximately two hundred eighty years before Christ, the Hebrew Old Testament was translated into the Greek language in Alexandria, Egypt. When the words in Leviticus 14:15,16 were translated, pour was represented by the word keō, dip by the word baptidzō and sprinkle by the word rantidzō. When the word baptism is mentioned in the New Testament, the word baptidzō is used, and never the words that mean to sprinkle or pour.

Fourth, there is no mention in the New Testament of baptism being used in connection with sprinkling or pouring. The first mention of pouring for baptism is found in an uninspired word of the second century called, The Didache. The author is unknown; and since it is uninspired, it does not carry the authority of God with it. Even the Catholic Church admits that "for several centuries after the establishment of Christianity Baptism was usually conferred by immersion; but since the twelfth century the practice of baptizing by infusion has prevailed in the Catholic Church as this manner is attended with less inconvenience than Baptism by immersion."¹¹

Fifth, many Bible verses clearly teach that baptism is a burial. John the Baptist

baptized " . . . in Aenon near to Salim, because there was much water there . . ." (John 3:23). When Philip baptized the eunuch they " . . . went down both into the water; both Philip and the eunuch; and he baptized him. And when they were come up out of the water . . ." (Acts 8:38, 39a). "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death . . ." (Ro. 6:3). "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:12)

Are "All" Marriages Approved By God?

"Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (He. 13:4).

What Hebrews 13:4 Teaches

The American Standard Version reads: "Let marriage be had in honor among all, and let the bed be undefiled: for fornicators and adulterers God will judge." The institution of marriage is as old as the family of man. It is honorable, for God instituted it for man in the garden of Eden, knowing that it is not good for man to be alone (Ge. 2:18-24). Christ honored marriage with his presence and first miracle at Cana of Galilee (John 2:1-11). Marriage is honorable as a means to prevent fornication and a defiled bed (I Co. 7:1-5). The honor of marriage is never to be defiled by fornication and adultery, because God will bring all such into judgment and just punishment will follow. Thus the institution of marriage is by all means and in all respects honorable, but not all marriages are honorable and approved by God.

What Hebrews 13:4 Does Not Teach

First, it does not teach the doctrine of the Essenes "who held marriage in little repute, and totally abstained from it themselves as a state of comparative imperfection."

Second, it does not uphold the doctrine of the Catholic Church that celibacy is a purer and more holy state. James Cardinal Gibbons wrote: "Our Savior and His Apostles, though recognizing matrimony as a holy state, have proclaimed the superior merits of voluntary continency, particularly for those who consecrate their lives to the sacred ministry."¹³

Third, it does not lend support to all the views that are being taught about marriage

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today. Jim E. Waldron sets forth some of these views under the following heads: (1) The divorced fornicator is also free to remarry; (2) Christ's law doesn't even apply non-Christians; (3) A believer deserted by an unbeliever is free to marry another; (4) Baptism sanctifies an adulterous marriage; (5) Adultery is a one-time act in the 'consummation' of an adulterous marriage, and succeeding similar acts are sanctified because of the new 'marriage;' (6) The legal acts of divorce and remarriage equal adultery, and are one time actions, thus the resulting marriage itself is not sinful."¹⁴

Jesus Christ allows divorce and remarriage on the grounds of fornication. Ma. 19: 3-9, "The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? 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. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." The word "except" introduces a condition which sets aside the rule which has been given elsewhere. Language means nothing if this is not an exception. "Committeth" indicates a continuance of the action described. "Thus the expression 'committeth adultery' would indicate that such activities are continued during the time these people remain married." (William Woodson) Colossians 3:5-7 clearly states that one can live in adultery despite the claim of some that it is a one time act.

Fourth, Hebrews 13:4 does not sanction homosexual marriages as some are now contending. The Hebrew writer condemns heterosexual immorality. Does his silence concerning homosexual relations imply ignorance of such things, unconcern about them, or their tacit inclusion under 'marriage'? He could not have been ignorant of something so common in the Greco-Roman world. He could hardly remain silent because of unconcern; in such a case he would certainly have had to state that homosexuality was of no moral

significance. And we have no reason to assume that gamos (marriage) could have been understood by his readers to include a same-sex union."¹⁵ The Bible makes it very clear that men and women are to marry (Ge. 2:18-24); I Co. 7:2; Ma. 19:5; Ep. 5:22-33), but it nowhere speaks of a "same-sex union." The idea of homosexual marriages is a misuse of the Biblical use of the term marriage.

Fifth, homosexual marriages are a sin because homosexuality is a sin. "Sexual perversity on the part of the men of Sodom led to that city's destruction. Two angels came to Lot's house and "before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: and they called unto Lot, and said unto him, where are the men which came in to thee this night? Bring them out unto us, that we may know them. And Lot went out at the door unto them, and shut the door after him; And said, I pray you, brethren, do not so wickedly (Ge. 19:4-7). First, the terms "sodomite" and "homosexual" across the centuries have been synonymous. Second, the men of Sodom wanted Lot's visitors brought out "that we may know them." The word know (He. yada; Grk. ginosho) is sometimes used as a euphemism for "to have sexual relations with."¹⁶ Genesis 4:1 says Adam "knew Eve his wife; and she conceived." Joseph knew not Mary until after she had given birth to Jesus (Ma. 1:25) The men of Sodom clearly wanted to engage in homosexual activities. Lot knew their design and begged them to "do not so wickedly." The Lord said their sin was "very grievous" (Ge. 18:20). Third, Isaiah denounced those who "declare their sin as Sodom, they hide it not" (Is. 3:9). Fourth, Ezekiel also alluded to the iniquity of Sodom (Eze. 16:49). Fifth, Peter said God "turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an example unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation ("lascivious life" ASV) of the wicked." (For that righteous man dwelling among them, in seeing and hearing vexed his righteous soul from day to day with their unlawful deeds;) (II Pe. 2:6-8). Peter describes the homosexual activities (along with other sins) of Sodom and Gomorrha as "ungodly," "filthy conversation;" "wicked," and "unlawful deeds." Sixth, Jude declares that "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" (Jude 7). "Fornication" here is the Greek word ekporneuo. The prefix ek strengthens porneuo and "implies excessive indulgence" (Abbott-Smith, Manual Lexicon, p. 141) or "to commit much fornication." (Young's Analytical Concordance to the Bible, p. 368). The word "strange" or "other" flesh here means "out of the order of nature" (Macknight); "that which was unnatural" (Alford); "a departure from the law of nature" (Salmond); "contrary to nature" (Barnes). The word "strange" in Leviticus 10:1 means "strange to the law" or that which God commanded. God has commanded and approved sexual relations between men and women in marriage (I Cor. 7:1-5) but men seeking after men and women after women is "strange flesh", i.e. flesh which God has not commanded. It is contrary to "that appointed by God for the fulfillment of natural desire." (Alford, cf. Ro. 1:26,27). This clearly reveals that homosexuality is a form of fornication! The men of Sodom were destroyed because they were guilty of homosexual activities. Seventh, a listing of all the terms used to describe the people of Sodom are (1) "wicked" (Ge. 13:13), (2) "sinners" (Ge. 13:13), (3) "sin is very grievous" (Ge. 18:20), (4) "wickedly" (Ge. 19:7), (5) "declare their sin" (Is. 3:9), (6) "iniquity" (Eze. 16:49), (7) "ungodly" (II Pe. 2:6), (8) "filthy conversation" (II Pe. 2:7), (9) "unlawful deeds" (II Pe. 2:8), (10) "fornication" (Jude 7), (11) "strange flesh" (Jude 7)

Homosexuality was strongly condemned in the law of Moses. "Thou shalt not lie with mankind, as with womankind: it is abomination" (Le. 18:22). "If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death . . ." (Le. 20:13). There was to be no "sodomite" or "dog" (euphemism for "a male prostitute") "of the sons of Israel" (De. 23:17,18). "And Judah did evil . . . And there were also sodomites in the land . . ." (I Ki. 14:22,24). Asa and Jehoshaphat, both righteous kings removed the sodomites from the land (I Ki. 15:11,12; 22:46). Josiah broke down "the houses of the sodomites" (II Ki. 23:7) during his reformation. During the Patriarchal and Mosaical ages, while God was revealing his law gradually and progressively, he tolerated certain human weaknesses (cf. Acts 14:15; 17:30) but "there was never a time in any age when he tolerated homosexuality."

Christ condemned homosexuality despite the claim of some to the contrary. Jesus specifically stated that God created male (Hebrew, zakar) and female (Hebrew, neqevah).

(Ma. 19:4). We find no mention of a third or fourth type of human sexual being.¹⁷ He condemned fornication (Ma. 19:9) and homosexuality is a form of fornication. "Every form of unchastity is included in the term fornication." In antiquity "fornication" (porneio) was used in a generic sense "of every kind of unlawful sexual intercourse."¹⁸ Porneio includes "any kind of extramarital sexual intercourse" and "all kinds of unnatural sexual intercourse."¹⁹

Paul describes homosexuality in Romans 1:26, 27 as ". . . their women did change the natural use into that which is against nature: 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 recompense of their error which was meet." Sodomy "is characterized as: (a) the result of vile passions; passions of dishonor (ASV f); (b) a change from the natural to that which is against nature (note Jude's reference to the Sodomites going after "strange flesh" vs. 7); (c) lust causing males to burn for males and females for females; (d) unseemliness; and (e) error that was due recompense."²⁰ Paul characterizes homosexuality as abandoning "natural relations," that is, "the normal and normative heterosexual responses and behavior. The phrase 'natural relation' (Greek, fusike ckresis) refers directly to God's creation order, nature Greek, fusis), here meaning the way he intends man and woman to relate sexually."²¹ ". . . Paul cites these sexual violations of nature as marking the depth of immorality to which godlessness descends, because sexual degradation always constitutes such a mark. The moment God is taken out of the control in men's life the stench of sex aberration is bound to arise. It is so the world over to this day. Without God sex runs wild."²²

Paul's plain language the church at Corinth shows that a practicing homosexual cannot enter heaven. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God . . ." (I Co. 6:9-11). "The word 'effeminate' found here is from the Greek malokos, which means 'soft.' The secondary meaning is: of persons, soft, effeminate, esp. of catamites, men and boys who allow themselves to be homosexually."²³ "The phrase in verse 9, 'abusers of themselves

with men' is translated from the Greek word arsanskoites, which means: a. One who lies with a male as with a female, a sodomite (I co. 6:9; I Ti. 1:10,11) b. A male homosexual, pederost, sodomite (I Co. 6:9; I Ti. 1:10)."²⁵

Conclusion

Hebrews 2:9 does not teach that Christ was merely a man or creature. Advocates of sprinkling for baptism find no support in Hebrews 10:22. False views about marriage come from man's fertile imagination, not Hebrews 13:4.

Endnotes

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HEBREWS 2

James Meadows

I. Words and Phrases in Hebrews 2:1-4:

- A. "Therefore" - "It is the connecting link between the conclusion which follows, and all that he has said in the preceding chapter" (Milligan). "On account of this" (Barnes).
- B. The word "therefore" which introduces chapter two is a conclusion drawn from the teaching of chapter one. It is what might be called a logical word and is used in the introduction of a conclusion. Please notice the use of the word in some other New Testament passages, Col. 3:5 after Col. 3:1-4; 2 Tim. 4:1 after 2 Tim. 3:16,17; Heb. 4:1 after Heb. 3:18,19.
- C. Having shown the superiority of the Christ over the angels in chapter one, the author points out the need of heeding the message of Christ. By way of introducing the second chapter we should note some of the unutterable blessings made possible through Christ.
1. Tasted death for every man, Heb. 2:9; Rom. 4:25; 1 Tim. 2:5,6; 1 Jno. 2:1.
 2. Became captain of our salvation, Heb. 2:10.
 - a. Prince, Acts 5:31.
 - b. Author, Heb. 5:8,9.
 - c. Finisher, Heb. 12:1-3.
 3. Bringing sons unto glory, Heb 2:10; Jno 17:4,5; 1 Pet. 1:9; 18-21; Lk. 24:26.
 4. To sanctify us, Heb. 2:11; Jno. 17:17.
 5. Destroyed him who had the power of death, Heb. 2:14; 2 Tim. 1:9,10; 1 Cor. 15:26; Acts 3:19-21; Isa. 25:8; Hosea 13:14. That destroys the theory of premillennialism.
 6. Delivered us from the fear of death, Heb. 2:15; Rom. 6:9; Col. 2:14,15; Rev. 1:18.
 7. Delivered us from the bondage of the devil, Heb. 2:15; Rom. 6:16-18,23.
 8. Benefits of his high priesthood, Heb. 2:17; 3:1; Heb. 4:14-16; Heb. 6:17-20; Heb. 7:26; Heb. 8:1; Heb. 9:24-28.
 9. He made our reconciliation unto God possible, Heb. 2:17; 2 Cor. 5:18,19. Distinguish between "ministry of reconciliation" and "word of reconciliation," Col. 21-23.
 10. Christ on the CROSS delivers us from the PENALTY of sin; on the THRONE he delivers us from the POWER of sin; in his SECOND COMING he will deliver us from the PRESENCE of sin. This presents the work of Christ in its fullness.


- D. "To give the more earnest heed.
1. Prosechein means "to pay attention to" (Barclay).
 2. "To give heed more abundantly" (Vincent).
 3. "To hold to signifies to turn to, turn one's attention to, Heb. 2:1, lit., 'to give heed more earnestly" (Vine, p. 211).
 4. Pay close attention. We are obligated to do this. Where much is given much is expected (cf. Lk. 12:47-48).
- E. "To the things which we have heard," Heb. 2:1.
1. ~~Four more reasons why we ought to give heed.~~
 - a. There is a danger of letting them slip, Heb. 2:1.
 - b. Every disobedience and transgression of the word spoken by angels was punished, Heb. 2:2. Moses, Nadab and Abihu.
 - c. There is no escape if we neglect so great salvation.
 - d. These things were at first spoken by the Lord.
 - (a) Confirmed by them that heard him.
 - (b) God bore witness with miracles.
 2. What, then are the things which we have heard?
 - a. That God made man Upright in his own image and after his own likeness; pure, Holy, and happy.
 - (1) Genesis 1:26,27.
 - (2) Ecclesiastes 7:29.
 - (3) Ephesians 4:24.
 - (4) Colossians 3:9,10.
 - b. That Adam fell by disobedience bringing death upon himself and his posterity.
 - (1) Genesis 3:1ff.
 - (2) Romans 5:12,18,19.
 - (3) 1 Corinthians 15:21,22.
 - c. That in this fallen condition man was morally helpless.
 - (1) Unable to do anything to please God.
 - (2) Unable to save himself from the penalty of God's violated law, Rom. 3:20.
 - d. That while man was in this condition, God mercifully provided a remedy in their behalf.
 - (1) A remedy suited to their wants.
 - (2) One that meets the requirements of his government, so that he can now be just in justifying all that believe in his Son, Jn. 3:16; Rom. 3:21-26.
 - e. That for the purpose of perfecting this plan of Divine mercy, and carrying it into effect for the salvation of the world, the Son of God.
 - (1) Became flesh, John 1:14.
 - (2) Tasted death for every man, 2 Cor. 5:14,15; 1 Tim. 2:6.
 - (3) Was buried and rose again the third day, 1 Cor. 15:1-4.
 - (4) Ascended to the heavens, Acts 1:9.

- (5) Offered his own blood in the Holy of holies not made with hands, Heb. 9:12,24.
 - (6) Was crowned Lord of all, 1 Pet. 3:22.
 - f. That he then, according to his promise.
 - (1) Sent the Holy Spirit to qualify the apostles for the work of their mission, John 16:13; Acts 1:8; Acts 2.
 - (2) To convince the world of sin, and of righteousness, John 16:7-11.
 - (3) To dwell in his saints as their comforter and sanctifier, Rom. 8:11; 1 Cor. 6:19.
 - (4) To help our infirmities, Rom. 8:26.
 - g. That salvation from all past transgressions is now promised to those that:
 - (1) Believe in Christ, John 3:16.
 - (2) Repent of their sins, Acts 2:38; Luke 13:3.
 - (3) Confess his name, Matt. 10:32,33; Rom. 10:9,10.
 - (4) Who in obedience to his authority are baptized, Acts 2:38; Gal. 3:27.
 - h. That all who enter the kingdom here on earth and continue to walk soberly, righteously and godly in this present world will someday be admitted into the everlasting kingdom, Tit. 2:11,12; 2 Pet. 1:5-11.
 - i. That those who neglect to obey the gospel will forever be banished from the Lord's presence, 2 Thess. 1:6-9; Rev. 20:11-15.
- F. "Let them slip" (KJV); "lest haply we drift" (ASV).
1. Pararrein has many meanings:
 - a. It is used of something flowing or slipping past.
 - b. It can be used for a ring that has slipped off the finger.
 - c. "It is regularly used of something which has carelessly or thoughtlessly been allowed to slip away and become lost" (Barclay).
 2. Pararrein..."It is the picture of a ship 'slipping' past its haven because the pilot has not paid 'attention' to the course" (Roddy).
 3. Drifting is one of the greatest dangers of life.
 - a. Few people deliberately and in a moment turn their backs on God, but there are many who day by day drift farther from him.
 - b. "The idea is in sharp contrast with giving earnest heed. Lapse from truth and goodness is more often the result of inattention than of design. Drifting is a mark of death: giving heed, of life. The log drifts with the tide: the ship breasts the adverse waves, because someone is giving earnest heed" (Vine, p. 393).
 4. Coffman gives four reasons why it is possible to drift from the teaching of Christ.
 - a. "Some, being in him, are still not anchored in him."
 - b. "Subtle and powerful tides and currents surge and tug against the soul's safety."
 - c. "The believer fails to exercise due care and diligence in the defense and development of his faith."

- d. "Some allow preoccupation with unimportant and secondary things to preempt too much of their time and attention" (Burton Coffman, "Hebrews," pp. 37, 38).
5. It is the Christian who is in danger of being carried along with the current and jeopardizing his salvation. How does such slipping or departing happen to a Christian:
- Err – 1 Tim. 6:10.
 - Depart – 1 Tim. 4:1.
 - Deny – 1 Tim. 5:8.
 - Become reprobate – 2 Tim. 3:8.
 - If we do not give ATTENTION to them, there can be no RETENTION of them. Retention demands attention. If we do not hold in memory things we fail to give attention to.
- G. "Every transgression and disobedience."
- Parabasis (transgression) literally means, "a stepping over the line" (Barclay; Vine). The violation of a positive divine enactment.
 - Parahoē... "primarily, hearing amiss (para, aside, ahonō, to hear), hence signifies a refusal to hear...." (Vine).
 - "It begins by meaning imperfect hearing, as, for instance, the hearing of a deaf man."
 - "Then it goes on to careless hearing, the kind of hearing which through carelessness or inattention either misunderstands or fails to catch that which has been said.
 - "It ends by meaning unwillingness to hear, and therefore disobedience to the voice of God" (Barclay).
- H. "Neglect"
- Albert Barnes wrote "Neglect is enough to ruin a man. A man who is in business need not commit forgery or robbery, to ruin himself; he has only to neglect his business, and his ruin is certain. A man who is lying on a bed of sickness need not cut his throat to destroy himself; he has only to neglect the means of restoration, and he will be ruined. A man floating in a schiff above Niagara need not move an oar or make an effort to destroy himself; he has only to neglect using the oar at the proper time, and he will certainly be carried over the cataract. Most of the calamities of life are caused by simple neglect. By neglect of education children grow up in ignorance; by neglect a farm grows up to weeds and briars; by neglect a house goes to decay; by neglect of sowing, a man will have no harvest; by neglect of reaping the harvest rot in the field. No worldly interest can prosper where there is neglect; and why may it not in religion. There is nothing in earthly affairs that is valuable that will not be ruined if it is not attended to—and why may it not be so with the concerns of the soul."

2. "Ameleō"—Neglect.
 - a. It is the same word translated "But they made light (Ameleō—"To be careless, disregard," Young) of it," Mt. 22:5.
 - b. 1 Tim. 4:14—cf. 2 Pet. 1:12.
3. Use lessons on "Drifting Into The Inescapable" and "Neglect—A Way of Life."

I. The Great salvation of Hebrews saves us from sin.

- 
1. From its degrading influence
 2. From its demoralizing effect.
 3. From its eternal punishment.
 4. We are saved from the POWER of sin, Rom. 6:12.
 - a. Made free from sin, Jno. 8:32; Rom. 6:17,18; 1 Pet. 1:22.
 - b. Sin shall not have dominion over you, Rom. 6:14.
 5. We are saved from the POLLUTION of sin.
 - a. Sin defiles the man, Matt. 15:18-20.
 - b. The blood of Christ cleanses from sin's defilement, 1 Jno. 1:6,7; Heb. 9:13, 14; Rev. 1:5.
 6. We are saved from the GUILT of sin.
 - a. Sin is transgression, lawlessness, 1 Jno 3:4; 5:17; Rom. 5:14.
 - b. God promises to forgive and remember sins no more, Acts 26:16-18; Heb.8: 6-13; Heb. 10:18; Isa. 55:7.
 7. We are saved from the STATE of sin.
 - a. Only two states or kingdoms—Christ's and Satan's, Col. 1:12-14; 1 Jno. 3:10; 1 Jno. 5:19; 2:1,2; 1 Jno. 2:12; Rom. 16:7. No degrees in a state.
 - b. Translated into the kingdom of Christ, Col. 1:13,14.
 - c. Called into light, 1 Pet. 2:9; Acts 26:16-18.
 8. We are saved from the CONSEQUENCE of sin.
 - a. The soul that sinneth, it shall die, Eze. 18:20.
 - b. Wages of sin is death. Wages not transferred to another.
 - c. If you live after the flesh you shall die, Rom. 8:12,13.

J. This salvation is great because:

1. It is in Christ, Rom 3:24; 2 Tim. 2:10; Eph. 1:7; Col. 1:12-14.
2. It originated with God, Gal. 1:11,12,15,16; Eph. 3:1-6,10,11.
3. Christ, the sinless one, made the only costly sacrifice, Heb. 10:12.
4. The blood of Christ is the redemption price, Zech. 13:1; 14:8; Heb. 9:15; 1 Pet. 2:24,25.
5. It depends upon the infallibility of the Holy Spirit, Jno. 16:7-13; 1 Cor. 2:9-13; Eph. 3:1-6.
6. It has for its authority the name of Christ, Lk. 24:45-47; Acts 4:12.
7. It has God's Word for its guide, Matt. 24:35; 1 Pet. 1:22-25.
8. Its terms offered to every human being, Mk. 16:15,16; Lk. 24:45-47.
9. It requires faith and obedience, Jno. 8:24; Heb. 11:6; 1 Jno. 5:3.
10. It has for its hope, Eternal Life, Col. 1:5,6; Heb 65:16-20; 1 Pet. 1:3,4.

This salvation is great because
it has a threefold authentication

1. "It was declared at first by the Lord" (v. 1) ^(v. 1)
 "and spoken by angels" - then one by the Lord
2. "It was confirmed unto us by them
 that heard him" (v. 3b)
3. "God also bearing them witness with
 signs and wonders, and with
 diverse miracles, and gifts of the Holy
 Ghost" (v. 4)

11. It has for its foundation THE WORD OF TRUTH, Eph. 1:13; Col. 1:5.
12. It has for its seal THE BLOOD OF CHRIST, Matt. 26-28; Heb. 9:13-18; Heb. 13:20.


K. God bore them witness.

1. Signs, wonder, divers miracles, gifts of the Holy Spirit confirmed it.
 - a. Tongues, Acts 2:1-4.
 - b. Healing, Acts 3:1-6.
 - c. Miraculous shaking of meeting place, Acts 4:31.
 - d. Miraculous deliverance, Acts 5:18,19.
 - e. Apostles conferred miraculous gifts, Acts 8:15-19.
 - f. Phillip, Spirit-directed, Acts 8:26-40.
 - g. Dead actually raised, Acts 9:36-42.
 - h. Paul and Silas in Phillippi, Acts 16.
 - i. Special miracles, Acts 19:11,12.
 - j. Deliverance from storm, Acts 27:23,24.
 - k. No harm and no swelling, Acts 28:3-6.
2. Of the characteristics of the miracles.
 - a. Instantaneous, Acts 3:7.
 - b. Public, Acts 3:16.
 - c. Complete and perfect, Acts 3:17.
 - d. Acknowledged by enemies, Acts 4:16.
 - e. No charge for it.
 - f. No relapses on record.
 - g. Not used to build a following.
 - h. Not used to establish a sectarian church.
 - i. No trials ending in failure.
 - j. No preliminary investigation to weed out difficult cases.
 - k. They did not have to be present in all cases, Acts 19:11,12.
3. The gospel message has been fully confirmed, Mk. 16:15-20.
 - a. Primary purpose of miracles was to confirm the Gospel. To come to the "unity of the faith" was to receive the "faith as a unit." (Eph. 4:13-16).
 - b. Miracle workers and revelation go hand in hand. Miracle workers demand a new message to confirm. There is no new message.
 - c. Law and the prophets bore witness to the gospel—Rom. 16:26; 1 Pet. 1:10-12.
4. Ebrard says that miracles may be regarded in a fourfold aspect:
 - a. "First, with regard to their design, as signs...miraculous testimonies in behalf of the truth."
 - b. "Secondly, with respect to their nature, as wonders...supernatural acts calculated to excite wonder and amazement in the minds of those who witness them."
 - c. "Thirdly, with respect to their origin, as manifestations of supernatural powers."
 - d. "Fourthly, in their specifically Christian aspect, as gifts and distributions of the Holy Spirit...."

Argument

1. Jewish argument: "If Jesus became a man... is he not less than angels? The writer shows that while on earth he was subordinate in rank to angels but no more (v. 5-9)
2. Jesus lived on earth - suffered, humiliated - but angels never suffered that way. How can you say Christ is superior to angels?
(v. 10ff)

II. Hebrews 2:5-8

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- A. He shows them that an honor bestowed on Christ had never been bestowed on angels, the supremacy over this world.
- B. He shows that such dominion was given man, but this dominion was in fact exercised by Jesus Christ.
1. Psalms 8 speaks of man according to the ideal position assigned him in Genesis 1:28; but man as he now is does not fulfill this position.
 2. But Christ who was made like man, actually and for a little while lower than angels, does have this position and through him man.
- C. It was the Creator's design that all things be subjected to man and nothing exempted, but we do not see man as he now is upon the earth occupying this complete sovereignty.
- D. But, in Christ, he is over all things supreme, "Therefore in Christ alone does man obtain his appointed position."
- E. Milligan wrote in Reason and Revelation: "We are to regain our lost dominion over the world, not through angels, but through the man Christ Jesus."
1. When God created man, he said to him: "Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth," Gen. 1:28.
 2. "But, in consequence of sin, man has, to a very great extent, lost his dominion. "Now," says Paul, "we do not yet see all things put under him."
 3. And yet, in the eighth Psalm, David says: "Thou hast made him (Man) (but) a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet," etc.
 4. What, then, is the meaning of this passage? and how are these declarations of the psalmist to be reconciled with existing facts?
 5. Paul explains this to us in the eighth and ninth verses. He says: "We see not yet all things put under him (Man). But we see Jesus, who was made a little lower than the angels, that he, by the grace of God, might taste death for every man—we see him crowned with glory and honor," and all things put under him. This, then, is a sufficient and sure guarantee that all things are under man through his head Christ Jesus.
- F. Jesus Merely Human, A Creature (2:6-9). But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownest him with glory and honor, and didst set him over the works of thy hands: 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. 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 (Heb. 2:6-9).

Verses 5-9:

“But we see Jesus. . .crowned with glory and honor.” This is a key verse and leads to the way for the rest of the chapter and asserts several things about Jesus.

1. He is the realization and fulfillment of Psalms 8. This is the point of contrast in verses 8 and 9.
 - a. We do not see, at least yet, everything under man’s control.
 - b. But what do we see? We see Jesus at God’s right hand – crowned with glory and honor.
 - c. The words of the Psalms, then, have their meaning in Christ.
2. “Jesus is now the name employed by the author for first time.
3. Jesus’ position on earth, as man was in the beginning, was that of one made a little lower than the angels – for a little while.
4. Jesus is crowned with glory and honor because he suffered death.
5. Jesus was made “lower than the angels” for a specific purpose – taste death.

“The statement is not that He was crowned with glory and honor because he taste death, but rather that He was crowned with glory and honor that He might taste death. The amazing and revealing declaration then is that God conferred upon His eternal Son a crown of glory when He gave Him to death for the ransom of the race” (G. Campbell Morgan, *God’s Last Word to Man*, p. 33-34).

6. He suffered not only for you but like you, undergoing the same temptations to faith and loyalty as you have to meet” (Moffatt, *Hebrews*, 0. 28).

Reese states that the Hebrew writer states three points to explain the necessity of Christ’s suffering.

1. It was necessary to complete his identification with humanity (vv. 10-13).
2. It was necessary to the devil and deliver believing men (vv. 14-16).
3. It was necessary to qualify him to be a merciful high (vv. 17-18).
4. “Suffering made Jesus a real Savior; it enabled him to offer his perfect sacrifice, on which fellowship with God depends.

V. 14 – Forasmuch then as the children are partakers of flesh and blood. . .”

1. The children share (partakers). The verb tense – perfect tense, did share and still do.

2. "he also himself likewise took part of the same (partook).
The verb tense: aorist tense, he once partook, but does not now partake.
3. Jesus was a real human being –
 - a. No docetic view – he just appeared to be human.
 - b. No apollinarian view – he was not completely human.

Verses 10-18 sums up the following about the Son.

1. The pioneer (v. 10) – blazed the trail – opens a path.
2. The sanctifier (v. 11).
3. The brother (v. 11-13).
4. The liberator (v. 14-16).
5. The high priest (v. 17-18).

1. Psalms 8 clearly sets forth the exalted position of man. The Psalmist contemplated the greatness of God's creation and was amazed that man, who was made a little lower than the angels, had been exalted so highly. But in consequence of sin man, to a great extent, lost his high position, and there was no hope of regaining it on his own.
2. The leading thought of Hebrews 2 is Christ's oneness with us. The Hebrew writer quotes Psalms 8 and shows that Jesus himself "was made a little lower than the angels" (Heb. 2:9a).

For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest... (Heb. 2:16-17a).

3. It "was necessary that he too should, as a man, be made 'a little lower than the angels.' For otherwise, indeed, he would not be a man."¹ Christ assumed our nature that through his sufferings and varied experience, he might himself be made perfect as our high priest and mediator (Heb. 4:14-16; 5:8-9).
4. As a man Christ lived above sin (Heb. 4:15; 2 Cor. 5:21), died on the cross and was "...crowned with glory and honour..." (Heb. 2:9a). Since Christ, the one that "sanctifieth" (Heb. 2:11) and Christians, "... they who are sanctified are all of one..." (Heb. 2:11b), then what Christ enjoys Christians enjoy. Thus through Christ man may once again be exalted to the position that God intended him to have.
5. The charge that Jesus was merely a man, and not Deity, is shown to be false in a number of ways. First, Jesus did not forfeit Deity when he became man. If Satan or some other force had imposed humanity on the Lord then he would have surrendered his Deity, but he took the nature of man by his own choice.

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man: and being found in fashion as a man... (Phil. 2:5-8a).

6. Hence, "being in the form of God," describes our Lord's essential, and therefore, eternal, being in the true nature of God; while the "taking on Him the form of a servant" similarly refers to his voluntary assumption of the true nature of man.
7. Second, "In Isaiah 7:14 the prophet declared that the virgin would conceive, bear a son, and that his name would be called 'Immanuel,' which means God is with us! This prophecy was fulfilled in the birth of Christ (cf.: Mat. 1:22-23). Subsequently, Isaiah referred to this Son as 'Mighty God' (9:6).

In fact, in the year that King Uzziah died, Isaiah saw 'the Lord' sitting upon a throne (cf. Isa. 6:1ff); overpowered by the scene, the prophet exclaimed: 'Woe is me...mine eyes have seen the King, Jehovah of hosts' (6:5). In the New Testament, we are informed that: 'These things said Isaiah, because he saw his (Christ's) glory' (cf.: John 12:36-41).²

8. ~~Third, the rich young ruler called Jesus "Good Master" (Mat. 19:16). Jesus said: "Why callest thou me good? there is none good, but one, that is God..." (Mat. 19:17). Some say that Jesus was denying Godhead, but he was actually asserting it. He knew that he was God, but he also knew that the young ruler was not recognizing the significance of what he was saying. "Do you know the meaning of this word you apply to me and which you use so freely? There is none good save God; if you apply that term to me, and you understand what you mean, you affirm that I am God."~~³
9. ~~Fourth, Jesus forgave sins which is a prerogative of God alone (Mark 2:5-7). Worship is due only to God (Mat. 4:10), yet Jesus accepted the worship of men (John 9:38).~~
10. ~~Fifth, there are a number of scriptures in which Jesus claimed Deity or equality with God (Mat. 26:63-66; John 5:17-20; 8:56-59; 10:30-36; 17:5; 19:7), and a number of scriptures in which he is called God (John 1:1; 20:28; Col. 1:15; Heb. 1:8-9).~~

III. Observations on Hebrews 2-9-15

A. Hebrews 2:9

1. Incarnation - "A clothing or state of being clothed with flesh: a taking on of or being manifested in a fleshly body" (Webster).
2. Different Translations:
 - a. American Standard: "But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that he by the grace of God should taste death for every man."
 - b. Revised Version: "But we see Jesus, who for a little while was made lower than the angels, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for every one."
 - c. The word "for" in this verse is from the Greek (dia) meaning "through on account of." Thus Jesus was crowned with glory and honor because of the suffering of death.
 - d. "Taste" means to "become acquainted with by experience; to gain firsthand knowledge. "Metaphorically, of Christ's tasting death, implying His personal experience in voluntarily undergoing death..." (W. Vine).

SUFFERING - NOTE ON BACK

8/25/10

B. Hebrews 2:10

1. "Perfect"
 - a. "To bring to an end by completing or perfecting...of Christ's assured completion of His earthly course, in the accomplishment of the Father's will, the successive stage culminating in His Death, Luke 13:32; Heb. 2:10, to make Him perfect, legally and officially, for all that He would be to His people on the ground of His sacrifice" (Vine, p. 174).
 - b. "Lit. to carry to the goal or consummation...' To make perfect does not imply moral imperfection in Jesus, but only the consummation of that human experience of sorrow and pain through which he must pass in order to become the leader of his people's salvation" (Vincent, p. 402).
2. "The captain" (archēgos)
 - a. "An archēgos is someone who begins something in order that others may enter into it....one who blazes the trail for others to follow" (Barclay).
 - b. The idea is that of a leader.
 - c. "...primarily signifies one who takes a lead in, or provides the first occasion of, anything.... Thus He is the leader of all others who tread that path" (Vine).

C. Hebrews 2:11, "Sanctification," "Sanctify," "Sanctifies"

1. Separation to God, 1 Cor. 1:30; 2 Thess. 2:13; 1 Pet. 1:2.
2. The course of life befitting those so separated, 1 Thess. 4:3,4,7; Rom. 6:19,22.
3. The separation of the believer from evil things and ways, 1 Thess. 4:3.
4. "Are all of one" means of one nature, Heb. 2:11,14.

D. Hebrews 2:12. Christ, while in the flesh, did sing praises among the church (called out assembly) the Israelite nation, which was the church in the wilderness. Paul was quoting the prophecies to show that Christ became flesh and would do all things while in the flesh.

E. Hebrews 2:13. Christ while in the flesh would put his trust in God. Thanked God for all the children which he had given him.

F. Hebrews 2:14.

1. Christ had to come in the flesh in order that he might die, by which he could destroy the power of the devil over death.
2. Satan is not annihilated, but man can get forgiveness of his sins and although death still exists Satan cannot harm us after death.
3. If he had not become flesh:
 - a. No suffering for us. 1 Pet. 2:21.
 - b. No ransom for us. 1 Tim. 2:5-6.
 - c. No death for our sins. 1 Cor. 15:1-4.
 - d. No resurrection for our justification – Rom. 4:25.
 - e. No blood-purchased redemption – 1 Pet. 1:18-20.

- f. No freedom from condemnation. – Rom. 8:1-2.
- g. No destruction of death – Heb. 2:14-15.

- G. Hebrews 2:15. The fact that Christ died and gave us a hope after death has taken away, to a large extent, the fear of death.
- H. Hebrews 2:16. "For verily not to angels doth he give help, but he giveth help to the seed of Abraham" (ASV). No remedy for sinning or for fallen angels. Romans and Jude use a word (aidios), Rom. 1:20; Jude 6, which means if God can be destroyed ^{or} if God can cease to be, then the chains holding the fallen angels may be broken. It cannot be done! "But thou, Israel, art my servant Jacob and he whom I have chosen the seed of Abraham, who I have loved: whom I have taken hold of from the ends of the earth and from the high places of it have called thee, and said to thee, Thou are my servant; I have chose thee, and I have not forsaken thee," Isa. 41:8,9 in Septuagint.
- I. Hebrews 2:17. It was necessary that Christ become as man in order to be a faithful high priest, and in order that he might reconcile us to God. He had to learn man's side of the question.
- J. Hebrews 2:18. The fact that Christ has been tempted and suffered makes him able to aid or succor us.

ENDNOTES

1. "to be made like unto his brethren"
2. McHarvey refers this back to the time he was circumcised, "By this rite Jesus was "made like
3. unto his brethren" (Heb. 2:16-17); that is, he became a member of the covenant nation, and became a debtor to the law (Gal. 5:3)" (The Fourfold Gospel, J. W. McHarvey, Standard Pub. Co., p. 33)

D

ANSWERING FALSE DOCTRINES RELATING TO HEBREWS

JAMES MEADOWS
Introduction

In every age there have always been those that misused the scriptures to uphold false doctrines. Satan, the master of all such, set the example by misusing the scriptures in leading Adam and Eve away from God (Ge. 3:1-6). At the time of our Lord's temptation Satan quoted scripture and tried to lead the Lord astray by misapplying them (Ma. 4:1-11).

Peter wrote that some people "wrest" the scriptures unto their own destruction (II Pe. 3:16). "Wrest" means ". . . to twist, to torture (from streblē, a wrench or instrument of torture, and akin to strepho), is used metaphorically in II Pe. 3:16, of wresting the scriptures on the part of the ignorant and unstedfast."¹ "It is used here of those who twist the scriptures from their intended purpose in order to make them teach things never intended by the sacred writers."²

Who are some people that twist, pervert, and misuse the scriptures? First, Peter says those that are "unlearned" (ignorant) and "unstable" twist the scriptures (II Pe. 3:16b). Second, some twist the scriptures when they are trying to keep their "time-honored" traditions going (Ma. 15:1-9). Third, those that are trying to deceive the hearts of the simple (Ro. 16:17,18). Fourth, those that are trying to preach what people want to hear (II Ti. 4:1-5). Fifth, those that are making merchandise of the souls of men (II Pe. 2:3). Sixth, some people have no real love for the truth (II Th. 2:10-12).

The theme of this lectureship is "Studies in Hebrews" and this particular lecture will discuss some false doctrines based on certain passages in Hebrews.

Jesus - Merely Human or Deity and Human

"But one in a certain place testified, saying, what is man, that thou art mindful of him? or the son of man, that thou visited him? 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: 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. 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" (He. 2:6-9)

Psalms 8 clearly sets forth the exalted position of man. The Psalmist contemplated the greatness of God's creation and was amazed that man, who was made a little lower than the angels, had been exalted so highly. But in consequence of ^{his} ~~to~~ ^{having} ~~to~~ a great extent, lost his high position, and there was no hope of regaining it on his own.

The leading thought of Hebrews 2 is Christ's oneness with us. The Hebrew writer quotes Psalms 8 and shows that Jesus himself "was made a little lower than the angels" (He. 2:9a). "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest . . ." (He. 2:16,17a). It "was necessary that he too should, as a man, be made 'a little lower than the angels.' For otherwise, indeed, he would not be a man . . ." ³ Christ assumed our nature that through his sufferings and varied experience, he might himself be made perfect as our high priest and mediator.

As a man Christ lived above sin (He. 4:15; II Co. 5:21), died on the cross and was . . . crowned with glory and honour . . ." (He. 2:9a). ^{Since Christ, who he that sanctified,} and Christians, " . . . they who are sanctified are all of one . . ." (He. 2:11b), then what Christ enjoys Christians enjoy. Thus through Christ man may once again be exalted to the position that God intended him to have.

The charge that Jesus was merely a man, and not Deity, is shown to be false in a number of ways. First, Jesus did not forfeit Deity when he became man. If Satan or some other force had imposed humanity on the Lord then he would have surrendered his Deity, but he took the nature of man by his own choice. "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man: and being found in fashion as a man . . ." (Ph. 2:5-8a). Hence, "being in the form of God," describes our Lord's essential, and therefore eternal, being in the true nature of God; while the "taking on Him the form of a

servant" similarly refers to His voluntary assumption of the true nature of man.

Second, "In Isaiah 7:14 the prophet declared that the virgin would conceive, bear a son, and that His name would be called 'Immanuel,' which means God is with us! This prophecy was fulfilled in the birth of Christ (Cf: Ma. 1:22,23). Subsequently, Isaiah referred to this Son as 'Mighty God' (9:6). In fact, in the year that King Uzziah died, Isaiah saw 'the Lord' sitting upon a throne (cf: Is. 6:1ff); overpowered by the scene, the prophet exclaimed: 'Woe is me . . .mine eyes have seen the King, Jehovah of hosts' (6:5). In the New Testament, we are informed that: 'These things said Isaiah, because he saw his Christ's glory' (Cf.: John 12:36-41)."⁴

Third, the rich young ruler called Jesus "Good Master" (Ma. 19:16). Jesus said: "Why callest thou me good? there is none good, but one, that is God . . ." (Ma. 19:17). Some say that Jesus was denying Goodhood, but he was actually asserting it. He knew that he was God, but he also knew that the young ruler was not recognizing the significance of what he was saying. "Do you know the meaning of this word you apply to me and which you use so freely? There is none good save God; if you apply that term to me, and you understand what you mean, you affirm that I am God."⁵

Fourth, Jesus forgave sins which is a prerogative of God alone (Mark 2:5-7). Worship is due only to God (Ma. 4:10), yet Jesus accepted the worship of men (John 9:38).

Fifth, there are a number of scriptures in which Jesus claimed Deity or equality with God (Ma. 26:63-66; John 5:17-20; 8:56-59; 10:30-36; 17:5; 19:7), and a number of scriptures in which he is called God (John 1:1; 20:28; Col. 1:15; He. 1:8,9).

Is Sprinkling An Acceptable Act For Baptism?

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (He. 10:19-22).

Arguments For Sprinkling

Hebrews 10:22; Ezekiel 36:25 and Isaiah 52:13-15 are verses that are often used to prove that sprinkling is baptism. The Methodist Discipline reads: "Let every adult

person and the parents of every child to be baptized, have the choice of sprinkling, pouring or immersion."⁶ The Catholic Church states that, "Baptism may be validly administered in either of three ways, viz. by immersion, or by plunging the candidate into the water; by infusion, or by pouring the water; and by aspersion, or sprinkling."⁷

The Teachings of Hebrews 10:22

Under the law of Moses when the Israelites were ceremonially polluted, they were to be cleansed by sprinkling with the water of separation. A red heifer without spot or blemish (Nu. 19:1,2) was to be burned and the ashes were to be laid up " . . . without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin" (Nu. 19:9). The water of separation consisted of a mixture of the ashes of the heifer and pure water (Nu. 19:17) and was to be sprinkled on an unclean person (Nu. 19:13). The blood of bulls and goats could not take away sins (He. 10:1,2). On the day of atonement each year all the sins an individual had ever committed were remembered and atonement had to be made (Le. 16:1-34), thus the conscience was never free from the distress and burden of sin. (Heb 9:11-14)

" . . . but the sprinkling or cleansing here recommended is not of the body from ceremonial pollution, but of the soul from the guilt and distress of an accusing conscience."⁸ "Perfect passive participle of rantizo with the accusative retained in the passive, an evident allusion to the sprinkling in the old tabernacle (9:18-22) and the shedding of Christ's blood for the cleansing of our consciences (10:1-4)."⁹ The sprinkling in the New Testament is the sprinkling of the blood of Christ. That which is to be sprinkled is the heart; and it is to be sprinkled from an evil conscience by the blood of Christ. The sprinkling of the blood of Christ then refers to the remission of sins which a person receives at the time of his baptism into Christ (Mark 16:16; Acts 2:38

Why Sprinkling Cannot Be An Acceptable Act For Baptism?

First, "the first law of sprinkling was obtained ~~the~~ⁱⁿ the following manner: Pope Stephen II, being driven from Rome by Adolphus, King of the Lombards, in 753, fled to Pepin, who, a short time before, had usurped the crown of France. Whilst he remained there, the monks of Cressy, in Britany, consulted him whether, in the case of necessity, baptism poured on the head of an infant would be lawful. Stephen replied that it would.

But though the truth of this fact be allowed--which, however, some Catholics deny--yet pouring or sprinkling was admitted only in cases of necessity. It was not until 1311 that the legislature, in a council held at Ravenma, declared immersion or sprinkling to be indifferent."¹⁰

Second, the word sprinkling (and related expressions) appears sixty one times in the Bible. Pure water, unmixed with other matters, was never sprinkled upon anybody, at any time, for any purpose. Furthermore, when the water of separation was sprinkled upon an individual it was for the purpose of cleansing him (Is. 52:13-15; Eze. 36:25), not because he was already clean as taught by those that practice sprinkling today.

Third, the actual meaning of baptism proves that sprinkling cannot be an acceptable act for baptism. There are three different words in the Hebrew, Greek and English languages for the three different acts of pouring, sprinkling and dipping. Moses, in connection with the work of the priest under the Old Testament, used these three words, and made a distinction between each one. "And the priest shall take some of the log of oil, and pour it into the palm of his own left hand: and the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord" (Le. 14:15,16). Approximately two hundred eighty years before Christ, the Hebrew Old Testament was translated into the Greek language in Alexandria, Egypt. When the words in Leviticus 14:15,16 were translated, pour was represented by the word keō, dip by the word baptidzō and sprinkle by the word rantidzō. When the word baptism is mentioned in the New Testament, the word baptidzō is used, and never the words that mean to sprinkle or pour.

Fourth, there is no mention in the New Testament of baptism being used in connection with sprinkling or pouring. The first mention of pouring for baptism is found in an uninspired word of the second century called, The Didache. The author is unknown; and since it is uninspired, it does not carry the authority of God with it. Even the Catholic Church admits that "for several centuries after the establishment of Christianity Baptism was usually conferred by immersion; but since the twelfth century the practice of baptizing by infusion has prevailed in the Catholic Church as this manner is attended with less inconvenience than Baptism by immersion."¹¹

Fifth, many Bible verses clearly teach that baptism is a burial. John the Baptist

baptized " . . . in Aenon near to Salim, because there was much water there . . ." (John 3:23). When Philip baptized the eunuch they " . . . went down both into the water; both Philip and the eunuch; and he baptized him. And when they were come up out of the water . . ." (Acts 8:38, 39a). "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death . . ." (Ro. 6:3). "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:12)

Are "All" Marriages Approved By God?

"Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (He. 13:4).

What Hebrews 13:4 Teaches

The American Standard Version reads: "Let marriage be had in honor among all, and let the bed be undefiled: for fornicators and adulterers God will judge." The institution of marriage is as old as the family of man. It is honorable, for God instituted it for man in the garden of Eden, knowing that it is not good for man to be alone (Ge. 2:18-24). Christ honored marriage with his presence and first miracle at Cana of Galilee (John 2:1-11). Marriage is honorable as a means to prevent fornication and a defiled bed (I Co. 7:1-5). The honor of marriage is never to be defiled by fornication and adultery, because God will bring all such into judgment and just punishment will follow. Thus the institution of marriage is by all means and in all respects honorable, but not all marriages are honorable and approved by God.

What Hebrews 13:4 Does Not Teach

First, it does not teach the doctrine of the Essenes "who held marriage in little repute, and totally abstained from it themselves as a state of comparative imperfection."

Second, it does not uphold the doctrine of the Catholic Church that celibacy is a purer and more holy state. James Cardinal Gibbons wrote: "Our Savior and His Apostles, though recognizing matrimony as a holy state, have proclaimed the superior merits of voluntary continency, particularly for those who consecrate their lives to the sacred ministry."¹³

Third, it does not lend support to all the views that are being taught about marriage

today. Jim E. Waldron sets forth some of these views under the following heads: (1) The divorced fornicator is also free to remarry; (2) Christ's law doesn't even apply non-Christians; (3) A believer deserted by an unbeliever is free to marry another; (4) Baptism sanctifies an adulterous marriage; (5) Adultery is a one-time act in the 'consummation' of an adulterous marriage, and succeeding similar acts are sanctified because of the new 'marriage;' (6) The legal acts of divorce and remarriage equal adultery, and are one time actions, thus the resulting marriage itself is not sinful."¹⁴

Jesus Christ allows divorce and remarriage on the grounds of fornication. Ma. 19: 3-9, "The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? 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. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." The word "except" introduces a condition which sets aside the rule which has been given elsewhere. Language means nothing if this is not an exception. "Committeth" indicates a continuance of the action described. "Thus the expression 'committeth adultery' would indicate that such activities are continued during the time these people remain married." (William Woodson) Colossians 3:5-7 clearly states that one can live in adultery despite the claim of some that it is a one time act.

Fourth, Hebrews 13:4 does not sanction homosexual marriages as some are now contending. The Hebrew writer condemns heterosexual immorality. Does his silence concerning homosexual relations imply ignorance of such things, unconcern about them, or their tacit inclusion under 'marriage'? He could not have been ignorant of something so common in the Greco-Roman world. He could hardly remain silent because of unconcern; in such a case he would certainly have had to state that homosexuality was of no moral

significance. And we have no reason to assume that gamos (marriage) could have been understood by his readers to include a same-sex union."¹⁵ The Bible makes it very clear that men and women are to marry (Ge. 2:18-24); I Co. 7:2; Ma. 19:5; Ep. 5:22-33), but it nowhere speaks of a "same-sex union." The idea of homosexual marriages is a misuse of the Biblical use of the term marriage.

Fifth, homosexual marriages are a sin because homosexuality is a sin. "Sexual perversity on the part of the men of Sodom led to that city's destruction. Two angels came to Lot's house and "before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: and they called unto Lot, and said unto him, where are the men which came in to thee this night? Bring them out unto us, that we may know them. And Lot went out at the door unto them, and shut the door after him; And said, I pray you, brethren, do not so wickedly (Ge. 19:4-7). First, the terms "sodomite" and "homosexual" across the centuries have been synonymous. Second, the men of Sodom wanted Lot's visitors brought out "that we may know them." The word know (He. yada; Grk. ginosho) is sometimes used as a euphemism for "to have sexual relations with."¹⁶ Genesis 4:1 says Adam "knew Eve his wife; and she conceived." Joseph knew not Mary until after she had given birth to Jesus (Ma. 1:25) The men of Sodom clearly wanted to engage in homosexual activities. Lot knew their design and begged them to "do not so wickedly." The Lord said their sin was "very grievous" (Ge. 18:20). Third, Isaiah denounced those who "declare their sin as Sodom, they hide it not" (Is. 3:9). Fourth, Ezekiel also alluded to the iniquity of Sodom. (Eze. 16:49). Fifth, Peter said God "turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an example unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation ("lascivious life" ASV) of the wicked." (For that righteous man dwelling among them, in seeing and hearing vexed his righteous soul from day to day with their unlawful deeds;) (II Pe. 2:6-8). Peter describes the homosexual activities (along with other sins) of Sodom and Gomorrha as "ungodly," "filthy conversation," "wicked," and "unlawful deeds." Sixth, Jude declares that "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" (Jude 7). "Fornication" here is the Greek word ekporneuo. The prefix ek strengthens porneuo and "implies excessive indulgence" (Abbott-Smith, Manual Lexicon, p. 141) or "to commit much fornication." (Young's Analytical Concordance to the Bible, p. 368). The word "strange" or "other" flesh here means "out of the order of nature" (Macknight); "that which was unnatural" (Alford); "a departure from the law of nature" (Salmond); "contrary to nature" (Barnes). The word "strange" in Leviticus 10:1 means "strange to the law" or that which God commanded. God has commanded and approved sexual relations between men and women in marriage (I Cor. 7:1-5) but men seeking after men and women after women is "strange flesh", i.e. flesh which God has not commanded. It is contrary to "that appointed by God for the fulfillment of natural desire." (Alford, cf. Ro. 1:26,27). This clearly reveals that homosexuality is a form of fornication! The men of Sodom were destroyed because they were guilty of homosexual activities. Seventh, a listing of all the terms used to describe the people of Sodom are (1) "wicked" (Ge. 13:13), (2) "sinners" (Ge. 13:13), (3) "sin is very grievous" (Ge. 18:20), (4) "wickedly" (Ge. 19:7), (5) "declare their sin" (Is. 3:9), (6) "iniquity" (Eze. 16:49), (7) "ungodly" (II Pe. 2:6), (8) "filthy conversation" (II Pe. 2:7), (9) "unlawful deeds" (II Pe. 2:8), (10) "fornication" (Jude 7), (11) "strange flesh" (Jude 7)

Homosexuality was strongly condemned in the law of Moses. "Thou shalt not lie with mankind, as with womankind: it is abomination" (Le. 18:22). "If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death . . ." (Le. 20:13). There was to be no "sodomite" or "dog" (euphemism for "a male prostitute") "of the sons of Israel" (De. 23:17,18). "And Judah did evil . . . And there were also sodomites in the land . . ." (I Ki. 14:22,24). Asa and Jehoshaphat, both righteous kings removed the sodomites from the land (I Ki. 15:11,12; 22:46). Josiah broke down "the houses of the sodomites" (II Ki. 23:7) during his reformation. During the Patriarchal and Mosaical ages, while God was revealing his law gradually and progressively, he tolerated certain human weaknesses (cf. Acts 14:15; 17:30) but "there was never a time in any age when he tolerated homosexuality."

Christ condemned homosexuality despite the claim of some to the contrary. Jesus specifically stated that God created male (Hebrew, zakar) and female (Hebrew, neqevah).

(Ma. 19:4). We find no mention of a third or fourth type of human sexual being.¹⁷

He condemned fornication (Ma. 19:9) and homosexuality is a form of fornication. "Every form of unchastity is included in the term fornication." In antiquity "fornication" (porneio) was used in a generic sense "of every kind of unlawful sexual intercourse."¹⁸ Porneio includes "any kind of extramarital sexual intercourse" and "all kinds of unnatural sexual intercourse."¹⁹

Paul describes homosexuality in Romans 1:26, 27 as ". . . their women did change the natural use into that which is against nature: 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 recompense of their error which was meet." Sodomy "is characterized as: (a) the result of vile passions; passions of dishonor (ASV f); (b) a change from the natural to that which is against nature (note Jude's reference to the Sodomites going after "strange flesh" vs. 7); (c) lust causing males to burn for males and females for females; (d) unseemliness; and (e) error that was due recompense."²⁰ Paul characterizes homosexuality as abandoning "natural relations," that is, "the normal and normative heterosexual responses and behavior. The phrase 'natural relation' (Greek, fusike ckresis) refers directly to God's creation order, nature Greek, fusis), here meaning the way he intends man and woman to relate sexually."²¹ ". . . Paul cites these sexual violations of nature as marking the depth of immorality to which godlessness descends, because sexual degradation always constitutes such a mark. The moment God is taken out of the control in men's life the stench of sex aberration is bound to arise. It is so the world over to this day. Without God sex runs wild."²²

Paul's plain language the church at Corinth shows that a practicing homosexual cannot enter heaven. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God . . ." (I Co. 6:9-11). "The word 'effeminate' found here is from the Greek malokos, which means 'soft.' The secondary meaning is: of persons, soft, effeminate, esp. of catamites, men and boys who allow themselves to be homosexually."²³ "The phrase in verse 9, 'abusers of themselves

with men' is translated from the Greek word arsanskoites, which means: a. One who lies with a male as with a female, a sodomite (I Co. 6:9; I Ti. 1:10,11) b. A male homosexual, pederost, sodomite (I Co. 6:9; I Ti. 1:10)."²⁵

Conclusion

Hebrews 2:9 does not teach that Christ was merely a man or creature. Advocates of sprinkling for baptism find no support in Hebrews 10:22. False views about marriage come from man's fertile imagination, not Hebrews 13:4.

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HEBREWS 3

James Meadows

CHRIST GREATER THAN MOSES

Introduction

"In this section, the author develops the supremacy of Christ over Moses and Aaron and over the old covenant worship and sacrifice they represent" (Lightfoot).

1. He begins with a contrast between Moses and Christ.
 2. In the New Testament, Moses is mentioned more often (80 times) than any other Old Testament figure.
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 4. The parallels of Christ and Moses are numerous.
 - a. Moses lifting up the serpent is a type of Christ being lifted up on the cross (Jn. 3:14).
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 - c. The prophetic word of Moses in Deut. 18:15ff is applied to Christ (Acts 3:22-7:37).
 - d. Both Moses and Christ as deliverers were misunderstood and rejected (Acts 7:20-44).
- A. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus (3:1).
1. Wherefore: In view of all Paul had shown about Christ in the first two chapters, especially in the last paragraph, his character ought to be attentively considered" (Barnes).
 - a. The word "wherefore" meaning for which reason.
 - b. It takes us back to 2:17-18 and tells us WHY we should consider Christ.
 2. "Holy brethren" - This expression leaves little doubt but that Paul was writing to Christians. He didn't usually call his Jewish brethren "holy." Holy, not because they were above sin, but separated from the world; among the "sanctified," Heb. 2:11.

2

3. "Partakers of the heavenly calling" ("a heavenly calling," AS).
 - a. To partake means "to have a share or part; to participate; share" (Webster).
 - b. "Holding along with" (Greek).
 - c. "Calling" means an invitation; summons.
 - (1) "By metonymy it means also the state or condition into which any one is called" (Milligan).
 - (2) It is the "high calling of God (Phil. 3:14).
 - (3) It is a heavenly calling "because it comes from Heaven, leads to heaven, and fills with Heavenly joys the hearts who are made partakers of it" (Milligan).
 - (4) The summons or invitation is by the Holy Spirit through the gospel (2 Thess. 2:14).

4. "Consider" - To perceive thorough (with the mind). (Greek) - To look at attentively; to examine. To think on with care, to ponder; to study (Webster).
 - a. We ought to fix earnestly our mental gaze on him and study him.. To do so will confirm and strengthen our faith.
 - b. Every member would do well to consider:
 - (1) Christ as divine (Jn. 1:1-4,18; Col. 1:15-17; Heb. 1:1-3,10).
 - (2) Christ as author and finisher of the faith (Heb. 12:1-2; Gal. 1:11,23).
 - (3) Christ as Savior (Mat. 1:21; Lk. 9:56; 19:10; Jn. 10:10)
 - (4) Christ as High Priest (Heb. 2:16-18; 4:14-16; 6:17-20;7:26; 8:1-5.
 - (a) He was appointed High Priest by the Father.
 - (b) He did not take this honor to himself (Heb. 3:2; 5:4-5).
 - (c) His priesthood is identified with his glory (Heb. 5:5, 4:14; 8:1; 1 Pet. 1:18-21).

5. "The Apostle" - An apostle is one sent; a messenger of any kind (Matt. 15:24; Jn. 3:16-17).
 1. Christ was an apostle in that he was sent by God to man.
 2. It is through an apostle (Christ) that God speaks to man.
 3. Christ is Apostle of the New Covenant as Moses was of the Old.
 4. Although Moses is not called an apostle he was sent by God (Ex. 3:10).

6. "And High Priest" - Christ is our high priest and it is through this high priest that man speaks to God. Christ is superior to the Levitical priesthood, as is shown later, which was a part of the Old Covenant.
 - a. No specific mention of Christ as priest outside of Hebrews.
 - b. There are statements that imply his priesthood (Rom. 5:2; 8:34; Eph. 2:18; 5:2; 1 Tim. 2:5; 1 Jn. 2:1).

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3

7. "Of our profession" - ("of our confession," AS).

- a. Probably refers to the confession we make before men "probably being that Jesus, as apostle and High Priest, is the object of our confession of faith" (Barmby).
- b. "When the confession is made publicly in the presence of witnesses, it may also be called, as in our text, a profession; which means simply a public avowal of one's belief and sentiments" (Milligan).
- c. Paul said Timothy had "professed a good profession ("confession," AS) before many witnesses" (1 Tim. 6:12).

B. Verse 2 - "who was faithful to him that appointed him, as also Moses was faithful in all his house."

1. "Who" refers to Christ. Christ was faithful, fidelity in performing and carrying out the Father's will.
2. "Him" refers to God. God "appointed him" (Christ) made him the apostle and high priest of our confession.
3. Going still further Paul shows that Moses, likewise, was faithful in the work to which he was appointed "in all his house." "His house" evidently refers to God's house (the children of Israel, "church in the wilderness") over which Moses was placed (Num . 12:7). 12:6-8
4. Paul has shown that Moses and Christ were alike in that both were apostles and both were faithful in their particular sphere of work. In the next few verses he shows the great difference between them and Christ's superiority.

C. Verses 3,4: "For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God."

1. Even though Moses was faithful "in all his (God's) house this man" (Christ) was counted worthy of more glory than Moses.
 - a. Paul uses the illustration that "he who hath builded the house hath more honour than the house."
 - b. Every house has a builder and the builder is greater and has more honor than the house.
 - c. "It implies only that the glory of Christ is greater than that of Moses, in proportion as the honour of the builder is greater than that of the house" (Barmby).
2. Milligan thinks Paul pictures Christ as "the builder and furnisher of the whole house of Israel, of which Moses himself was but a member." He concludes that since the Father and the Son are both God, then "it may be truthfully said, that he, as God, was the builder and furnisher of the whole house of Israel, including Moses and every thing else that pertained to it."

3. insert 3a here

(30)

The "cosmological" argument for
God's existence is logical.

1. The presence of the universe requires the
existence of a designer.
2. The universe manifests design.
3. Therefore, the design manifested in the
universe requires the existence of a designer.

(Consider: "For every house is built by
someone, but he that built all things is
God" (3:4; cf. Psa. 19:1-3; 33:6-9; Acts 14:14-17;
Rom. 1:20-21))

④

D. Verses 5,6: "And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

1. Moses was faithful in God's house "as a servant," but the house in which Moses served was far inferior to the one "over which Christ serves."
2. The things Moses did and spoke were "for a testimony of...things...to be spoken after," concerning Christ and his church. This shows his inferiority.
3. Moses was merely a servant, not over his own house, but over the house of God. Christ, though is "a son over his own house." Thus Christ is as superior to Moses as a son is to a servant. "It seems that the Jewish system was not considered Moses' own house in the sense that the church belongs to Christ" (Frank Van Dyke).
4. He goes on to show that we are the house of Christ now "if we hold fast (warning against apostasy) the confidence and rejoicing firm unto the end."
5. Thus Christ superiority over Moses illustrated in a beautiful way.
 - a. Builder has more honor than the house. Shows Builder's work (3:3).
 - b. Moses IN the house; Christ OVER the house (3:5-6).
 - c. Moses' message testimony to Christ's Gospel (3:5-6; Rom. 3:21). Matthew teaches fulfillment, no demolition (Mt. 5:17-18).
 - d. Moses a SERVANT; Christ a SON (ruler) over his house (3:5-6).
 - e. Distinction between a servant and son set forth in the scriptures (Mt. 21:33-38; Gal. 3:26-29; 4:1-7).
 - (1) The Son is heir.
 - (2) Servant not said to be an heir.

b. we need to persevere - steadfast confidence (v. 6, 14) don't let go here

E. Verses 7, 15.—The Holy Spirit speaks a warning through David (3:7-11, Psa. 95:8-11).

1. Today. "And why today," Coffman asks:

- a. "Men have waited long enough already.
- b. There may never be a tomorrow for any man.
- c. The difficulty of obedience is only multiplied and compounded by delay.
- d. God has commanded obedience now.
- e. The impulse to respond or obey may diminish or disappear.
- f. Subsequent obedience (even if it comes) may not be as effectual and fruitful.
- g. There is no better time than now to do the Father's will."

2. "If you will hear his voice." How may God's voice be heard today. Coffman suggests:

①

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- A. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus (3:1).

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Sanctified - 1 Cor. 6:9-11

(4a)

~~The Reserve~~ ~~Don Walker~~ ~~Lightfoot~~ ~~1:6-14~~

1. "We need to keep our eyes on Jesus - (3:1-6)
2. we need to keep our hopes alive - (3:6)
3. we need to keep God's word in our hearts - (3:7-11, 16-19)
4. we need to make sure that our attitudes are as they should be. (3:7-12)
5. we need to keep our guard up and be cautious (3:12)
6. we need to keep our relationship strong (3:13)
7. we need to keep heaven in mind (3:16-19)." (Don Walker)

"As 'apostle' Jesus represents man to God (cf. 1:2), as 'high priest' he represents man to God" (Lightfoot p. 19)

- Introduced as priest.
1. Urged our sins - 1:3
 2. Faithful + merciful high priest (2:17-18)
 3. More said here - 3:1-6

3

- a. "The voice of God through the holy scriptures as read or preached.
- b. The admonitions of faithful loved ones and friends.
- c. Through conscience, which, however depraved, must inevitably retain some vestiges of regard for duty toward God.
- d. Through the message of God as revealed by consideration of the creation in the light of reason.
- e. Through God's providential blessings upon every man.
- f. Through the spiritual hunger that rises in every heart and which instinctively reaches for a knowledge of God and longs for his approval" (p. 75).

Begin
9/21/11

F. 3:12 - "Take heed" - Blepô.

1. "To look, see, usually implying more especially an intent, earnest contemplation, is rendered 'take heed' in:
 - a. Matt. 24:4
 - b. Mk. 4:24
 - c. Mk. 13:9,33
 - d. Lk. 8:18
 - e. 1 Cor. 3:10; 8:9
 - f. Gal. 5:15
2. "Departing" - aphistemi "to apostatize" - Lk. 8:13; 1 Tim. 4:1; Heb. 3:12.

3. Five facts emerge here:

- a. It is possible to fall away.
- b. It is due to an unbelieving heart.
- c. An unbelieving heart is an evil heart.
- d. God is not merely an influence, but a living person.
- e. A Christian may avoid falling away.

4. Adam Clarke says, "The apostle shows here five degrees of apostasy:

- a. Consenting to sin, being deceived by its solicitations.
- b. Hardness of heart, through giving way to sin.
- c. Unbelief in consequence of this hardness which leads them to call even the truth of the Gospel in question.
- d. This unbelief causing them to speak evil of the Gospel, and the provision God has made for the salvation of their souls.
- e. Apostasy itself, or falling off from the living God; and thus extinguishing all the light that was in them, and finally grieving the Spirit of God, so that he takes his flight, and leaves them to a seared conscience and reprobate mind.

G. 3:13 - "But exhort one another daily."

1. "Exhort" - Parahaleô primarily, to call to a person (para, to the side, haleô, to call) denotes:

6

- a. To call on, entreat; see Beseech, Heb. 13:19,22.
- b. To admonish, exhort, to urge one to pursue some course of conduct (always prospective, looking to the future, in contrast to the meaning to comfort...) (W. E. Vine). "To incite by argument or advice: urge strongly" (Webster).

2. 3:14 – Confidence

- a. 3:6 – parrhesia – frankness, bluntness. By implication assurance
3-11 – hupostasis – a setting under support – confidence, person – In this verse, confidence means assurance because it is from God and Christ.

b. Keep holding confidence you had at the beginning.

3. "To admonish—to encourage." "One another"—The Greek pronoun rendered here 'one another' is variously translated in the NT, as in 1 Thess. 5:14; 1 Pet. 4:8; Eph. 4:32; Col. 3:13; Acts 11:23; 14:22; 2 Thess. 3:12; 2 Tim. 4:2; Jude 3.

4. Insert 6 here

6. What are some reasons why Christians do not exhort one another as commanded?

- a. Some may fail through natural timidity.
- b. Some are ashamed of Christ.
- c. Some accept a notion that it's impolite to speak of Christ, or faith, or religion; "although it is possible that there are occasions or circumstances in which true politeness might omit the type of exhortation commanded here, yet this commandment is directed squarely at members of the family of God and applies all time."
- d. Broken or mixed families in a religious sense, are another deterrent.
- e. Unconcern.
- f. A feeling that its none of my business and the attitude some manifest toward others trying to help" (Coffman, p. 81).

9/2/08 H. 16-19 - Let's consider some of the reasons why Israel failed to enter the rest after such a glorious beginning and realize that they should "be of definite concern for believers in all ages."

1. They had a morbid fear of hunger and other looming dangers. The relative security of their lives as slaves seemed preferable to the unknown dangers ahead. *Num, 14:1-2*
2. "They exaggerated the dangers that confronted them, saying, 'The land eateth up the inhabitants thereof,'" Num. 13:32.
3. "They failed to manifest that essential self-respect which is an ingredient of all success, saying, 'We were in our own sight as grasshoppers, and so we were in their sight,'" Num. 13:33.
4. "They accepted the majority report brought by the ten unfaithful spies. Men

(6a)

~~1004~~⁴¹ - beginning of our confidence -
in present tense - began in the past and
continues unto the present.
Notice the "if"

5. Questions

Q. Question: "Who were they ~~that~~ that had
and yet were rebellious?"

Answer: "Was it not all those who left
Egypt under the leadership of Moses?"

Q. Question: "And with whom was he provoked
forty years?"

Answer: "Was it not with those who sinned,
whose bodies fell in the wilderness?"

Q. Question: "And to whom did he swear
they should not enter his rest?"

Answer: [Was it not] to those who
disobeyed?

Q. Conclusion: "So we see that they
could not enter in because of
unbelief?"

today are confronted with the same danger.”

5. “The most important and all-encompassing reason for their failure was their unbelief, a condition bluntly noted in 3:19 and 4:2.”

①

HEBREWS CHAPTER THREE

A. Introduction: The word "wherefore" meaning "for which reason" takes us in thought to Heb. 2:17,18 and tells us WHY we should consider Christ. CONSIDER = "to consider attentively, to fix one's eyes and mind upon." We shall notice some interesting things mentioned in Chapter Three.

(Insert pages 1a + b here)

8. Christ an Apostle. One sent, Matt. 15:24; Jno. 3:16,17; Heb. 3:1. We have three orders of apostles mentioned in the New Testament.

a. Christ. He stands in a class by himself, Heb. 3:1.

b. The twelve. These Jesus sent forth with the Word, Matt. 10:1-7.

c. Barnabas and Paul, Acts 14:14; Acts 13:1-3.

9. Christ is High Priest over:

a. Holy brethren. (Holy in principle, practice, heart, and life), Heb. 3:1.

b. The gospel, "A high priest of good things to come," Heb. 9:11.

c. The house of God. This house is the church, Heb. 10:21; 1 Tim. 3:15.

10. The Hebrews were instructed to CONSIDER - "fix the thoughts on him with the greatest attention." Every member would do well to consider:

a. Christ as divine, Jno. 1:1-4,18; Col. 1:15-17; Heb. 1:1-3,10.

b. Christ as author and finisher of the faith, Heb. 12:1,2; Gal. 1:11,23.

c. Christ as Saviour, Matt. 1:21; Lk. 9:56; Lk. 19:10; Jno. 10:10.

d. Christ as High Priest, Heb. 2:16-18; Heb. 4:14-16; Heb. 6:17-20; Heb. 7:26; Heb. 8:1-5.

11. Christ was appointed High Priest by the Father. He did not take the honor to himself, Heb. 3:2; 5:4,5. →

His priesthood is identified with His glory, Heb. 5:5; 4:14; Heb. 8:1; 1 Pet. 1:18-21.

F. His superiority over Moses illustrated in a beautiful way, Heb. 3:3-6.

1. Builder has more honor than the house. Shows builder's work, Heb. 3:3.

2. Moses IN the house; Christ OVER the house, Heb. 3:5,6.

3. Moses' message testimony to Christ's gospel, Heb. 3:5,6; Rom. 3:21. Matthew teaches fulfillment, not demolition, Matt. 5:17,18.

4. Moses a SERVANT; Christ a SON (ruler) over His house, Heb. 3:5,6.

5. Distinction between servant and son set forth in scriptures, Matt. 21:33-38; Gal. 3:26-29; Gal. 4:1-7. The Son is heir. Servant not said to be an heir.

G. Holy Spirit speaks a warning through David, Heb. 3:7-11; Psa. 95:8-11.

1. Spirit operates through the Word, Acts 2:1-4; Jno. 16:7-13; 1 Cor. 2:1-16; Eph. 3:1-6; 2 Pet. 1:20; Neh. 9:30; Jer. 1:9,10.

2. God never says "obey tomorrow." It is always "today," Heb. 3:7.

3. Calling attention to Israel. The Holy Spirit said through the prophet David, "They do always err in their heart," Heb. 3:10. "To err" means "to wander, to go astray."

H. Danger of falling from "evil heart of unbelief," Heb. 3:12-14.

1. Can be avoided by "keeping the heart with all diligence," Prov. 4:23; Matt. 15:18-20.

I. Section of solemn warning to careless, indifferent, and lazy, Heb. 3:15-19.

1. Israel failed to enter into rest because of their disobedience, Heb. 4:11.

HEBREWS CHAPTER THREE

A. Introduction: The word "wherefore" meaning "for which reason" takes us in thought to Heb. 2:17,18 and tells us WHY we should consider Christ. CONSIDER = "to consider attentively, to fix one's eyes and mind upon." We shall notice some interesting things mentioned in Chapter Three.

(Insert pages 7a + 7b here) Insert from back - also insert #7. Gen 8-11

8. Christ an Apostle. One sent, Matt. 15:24; Jno. 3:16,17; Heb. 3:1. We have three orders of apostles mentioned in the New Testament.

a. Christ. He stands in a class by himself, Heb. 3:1.

b. The twelve. These Jesus sent forth with the Word, Matt. 10:1-7.

c. Barnabas and Paul, Acts 14:14; Acts 13:1-3.

9. Christ is High Priest over:

a. Holy brethren. (Holy in principle, practice, heart, and life), Heb. 3:1.

b. The gospel, "A high priest of good things to come," Heb. 9:11.

c. The house of God. This house is the church, Heb. 10:21; 1 Tim. 3:15.

10. The Hebrews were instructed to CONSIDER - "fix the thoughts on him with the greatest attention." Every member would do well to consider:

a. Christ as divine, Jno. 1:1-4,18; Col. 1:15-17; Heb. 1:1-3,10.

b. Christ as author and finisher of the faith, Heb. 12:1,2; Gal. 1:11,23.

c. Christ as Saviour, Matt. 1:21; Lk. 9:56; Lk. 19:10; Jno. 10:10.

d. Christ as High Priest, Heb. 2:16-18; Heb. 4:14-16; Heb. 6:17-20; Heb. 7:26; Heb. 8:1-5.

11. Christ was appointed High Priest by the Father. He did not take the honor to himself, Heb. 3:2; 5:4,5. →

His priesthood is identified with His glory, Heb. 5:5; 4:14; Heb. 8:1; 1 Pet. 1:18-21.

His superiority over Moses illustrated in a beautiful way, Heb. 3:3-6.

1. Builder has more honor than the house. Shows builder's work, Heb. 3:3.

2. Moses IN the house; Christ OVER the house, Heb. 3:5,6.

3. Moses' message testimony to Christ's gospel, Heb. 3:5,6; Rom. 3:21. Matthew teaches fulfillment, not demolition, Matt. 5:17,18.

4. Moses a SERVANT; Christ a SON (ruler) over His house, Heb. 3:5,6.

5. Distinction between servant and son set forth in scriptures, Matt. 21:33-38; Gal. 3:26-29; Gal. 4:1-7. The Son is heir. Servant not said to be an heir.

Holy Spirit speaks a warning through David, Heb. 3:7-11; Psa. 95:8-11.

1. Spirit operates through the Word, Acts 2:1-4; Jno. 16:7-13; 1 Cor. 2:1-16; Eph. 3:1-6; 2 Pet. 1:20; Neh. 9:30; Jer. 1:9,10.

2. God never says "obey tomorrow." It is always "today," Heb. 3:7.

3. Calling attention to Israel. The Holy Spirit said through the prophet David, "They do always err in their heart," Heb. 3:10. "To err" means "to wander, to go astray."

3

7. "Of our profession" - ("of our confession," AS).
 - a. Probably refers to the confession we make before men "probably being that Jesus, as apostle and High Priest, is the object of our confession of faith" (Barmby).
 - b. "When the confession is made publicly in the presence of witnesses, it may also be called, as in our text, a profession; which means simply a public avowal of one's belief and sentiments" (Milligan).
 - c. Paul said Timothy had "professed a good profession ("confession," AS) before many witnesses" (1 Tim. 6:12).

B. Verse 2 - "who was faithful to him that appointed him, as also Moses was faithful in all his house."

1. "Who" refers to Christ. Christ was faithful, fidelity in performing and carrying out the Father's will.
2. "Him" refers to God. God "appointed him" (Christ) made him the apostle and high priest of our confession.
3. Going still further Paul shows that Moses, likewise, was faithful in the work to which he was appointed "in all his house." "His house" evidently refers to God's house (the children of Israel, "church in the wilderness") over which Moses was placed (Num . 12:7). 12:6-8
4. Paul has shown that Moses and Christ were alike in that both were apostles and both were faithful in their particular sphere of work. In the next few verses he shows the great difference between them and Christ's superiority.

C. Verses 3,4: "For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God."

1. Even though Moses was faithful "in all his (God's) house this man" (Christ) was counted worthy of more glory than Moses.
 - a. Paul uses the illustration that "he who hath builded the house hath more honour than the house."
 - b. Every house has a builder and the builder is greater and has more honor than the house.
 - c. "It implies only that the glory of Christ is greater than that of Moses, in proportion as the honour of the builder is greater than that of the house" (Barmby).
2. Milligan thinks Paul pictures Christ as "the builder and furnisher of the whole house of Israel, of which Moses himself was but a member." He concludes that since the Father and the Son are both God, then "it may be truthfully said, that he, as God, was the builder and furnisher of the whole house of Israel, including Moses and every thing else that pertained to it."

3. Insert *from 1a* 3

(2)

3. "Partakers of the heavenly calling" ("a heavenly calling," AS).
- To partake means "to have a share or part; to participate; share" (Webster).
 - "Holding along with" (Greek).
 - "Calling" means an invitation; summons.
 - "By metonymy it means also the state or condition into which any one is called" (Milligan).
 - It is the "high calling of God (Phil. 3:14).
 - It is a heavenly calling "because it comes from Heaven, leads to heaven, and fills with Heavenly joys the hearts who are made partakers of it" (Milligan).
 - The summons or invitation is by the Holy Spirit through the gospel (2 Thess. 2:14).
4. "Consider" - To perceive thorough (with the mind). (Greek) - To look at attentively; to examine. To think on with care, to ponder; to study (Webster).
- We ought to fix earnestly our mental gaze on him and study him.. To do so will confirm and strengthen our faith.
 - Every member would do well to consider:
 - Christ as divine (Jn. 1:1-4,18; Col. 1:15-17; Heb. 1:1-3,10).
 - Christ as author and finisher of the faith (Heb. 12:1-2; Gal. 1:11,23).
 - Christ as Savior (Mat. 1:21; Lk. 9:56; 19:10; Jn. 10:10)
 - Christ as High Priest (Heb. 2:16-18; 4:14-16; 6:17-20;7:26; 8:1-5.
 - He was appointed High Priest by the Father.
 - He did not take this honor to himself (Heb. 3:2; 5:4-5).
 - His priesthood is identified with his glory (Heb. 5:5, 4:14; 8:1; 1 Pet. 1:18-21).
5. "The Apostle" - An apostle is one sent; a messenger of any kind (Matt. 15:24; Jn. 3:16-17). *Jude 10:16; Jn. 12:49; 1 John 4:9 -*
- Christ was an apostle in that he was sent by God to man.
 - It is through an apostle (Christ) that God speaks to man.
 - Christ is Apostle of the New Covenant as Moses was of the Old.
 - Although Moses is not called an apostle he was sent by God (Ex. 3:10).
6. "And High Priest" - Christ is our high priest and it is through this high priest that man speaks to God. Christ is superior to the Levitical priesthood, as is shown later, which was a part of the Old Covenant.
- No specific mention of Christ as priest outside of Hebrews.
 - There are statements that imply his priesthood (Rom. 5:2; 8:34; Eph. 2:18; 5:2; 1 Tim. 2:5; 1 Jn. 2:1).

- No specific mention of Christ as priest outside of Hebrews

- There are statements that imply his priesthood - (Rom. 5:2; 8:34; Eph. 2:18; 5:2; 1 Tim. 2:5; 1 Jn. 2:1).

4

D. Verses 5,6: "And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

1. Moses was faithful in God's house "as a servant," but the house in which Moses served was far inferior to the one "over which Christ serves."
2. The things Moses did and spoke were "for a testimony of...things...to be spoken after," concerning Christ and his church. This shows his inferiority.
3. Moses was merely a servant, not over his own house, but over the house of God. Christ, though is "a son over his own house." Thus Christ is as superior to Moses as a son is to a servant. "It seems that the Jewish system was not considered Moses' own house in the sense that the church belongs to Christ" (Frank Van Dyke).
4. He goes on to show that we are the house of Christ now "if we hold fast (warning against apostasy) the confidence and rejoicing firm unto the end."
5. Thus Christ superiority over Moses illustrated in a beautiful way.
 - a. Builder has more honor than the house. Shows Builder's work (3:3).
 - b. Moses IN the house; Christ OVER the house (3:5-6).
 - c. Moses' message testimony to Christ's Gospel (3:5-6; Rom. 3:21). Matthew teaches fulfillment, no demolition (Mt. 5:17-18).
 - d. Moses a SERVANT; Christ a SON (ruler) over his house (3:5-6).
 - e. Distinction between a servant and son set forth in the scriptures (Mt. 21:33-38; Gal. 3:26-29; 4:1-7).
 - (1) The Son is heir.
 - (2) Servant not said to be an heir.

E. Verses 7, 15.—The Holy Spirit speaks a warning through David (3:7-11, Psa. 95:8-11).

1. Today. "And why today," Coffman asks:
 - a. "Men have waited long enough already.
 - b. There may never be a tomorrow for any man.
 - c. The difficulty of obedience is only multiplied and compounded by delay.
 - d. God has commanded obedience now.
 - e. The impulse to respond or obey may diminish or disappear.
 - f. Subsequent obedience (even if it comes) may not be as effectual and fruitful.
 - g. There is no better time than now to do the Father's will."
2. "If you will hear his voice." How may God's voice be heard today. Coffman suggests:

3

- a. "The voice of God through the holy scriptures as read or preached.
- b. The admonitions of faithful loved ones and friends.
- c. Through conscience, which, however depraved, must inevitably retain some vestiges of regard for duty toward God.
- d. Through the message of God as revealed by consideration of the creation in the light of reason.
- e. Through God's providential blessings upon every man.
- f. Through the spiritual hunger that rises in every heart and which instinctively reaches for a knowledge of God and longs for his approval" (p. 75).

F. 3:12 - "Take heed" - Blepô.

1. "To look, see, usually implying more especially an intent, earnest contemplation, is rendered 'take heed' in:

- | | |
|----------------|---------------------|
| a. Matt. 24:4 | d. Lk. 8:18 |
| b. Mk. 4:24 | e. 1 Cor. 3:10; 8:9 |
| c. Mk. 13:9,33 | f. Gal. 5:15 |

2. "Departing" - aphistemi "to apostatize" - Lk. 8:13; 1 Tim. 4:1; Heb. 3:12.

3. Five facts emerge here:

- a. It is possible to fall away.
- b. It is due to an unbelieving heart.
- c. An unbelieving heart is an evil heart.
- d. God is not merely an influence, but a living person.
- e. A Christian may avoid falling away.

4. Adam Clarke says, "The apostle shows here five degrees of apostasy:

- a. Consenting to sin, being deceived by its solicitations.
- b. Hardness of heart, through giving way to sin.
- c. Unbelief in consequence of this hardness which leads them to call even the truth of the Gospel in question.
- d. This unbelief causing them to speak evil of the Gospel, and the provision God has made for the salvation of their souls.
- e. Apostasy itself, or falling off from the living God; and thus extinguishing all the light that was in them, and finally grieving the Spirit of God, so that he takes his flight, and leaves them to a seared conscience and reprobate mind.

G. 3:13 - "But exhort one another daily."

1. "Exhort" - Parahaleô primarily, to call to a person (para, to the side, haleô, to call) denotes:

(B)

- a. To call on, entreat; see Beseech, Heb. 13:19,22.
- b. To admonish, exhort, to urge one to pursue some course of conduct (always prospective, looking to the future, in contrast to the meaning to comfort...) (W. E. Vine). "To incite by argument or advice: urge strongly" (Webster).

2. 3:14 – Confidence

- a. 3:6 – parresia – frankness, bluntness. By implication assurance
- 3-11 – hypostasis – a setting under support – confidence, person – In this verse, confidence means assurance because it is from God and Christ.

b. Keep holding confidence you had at the beginning.

- 3. "To admonish—to encourage." "One another"—The Greek pronoun rendered here 'one another' is variously translated in the NT, as in 1 Thess. 5:14; 1 Pet. 4:8; Eph. 4:32; Col. 3:13; Acts 11:23; 14:22; 2 Thess. 3:12; 2 Tim. 4:2; Jude 3.

4. What are some reasons why Christians do not exhort one another as commanded?

- a. Some may fail through natural timidity.
- b. Some are ashamed of Christ.
- c. Some accept a notion that it's impolite to speak of Christ, or faith, or religion; "although it is possible that there are occasions or circumstances in which true politeness might omit the type of exhortation commanded here, yet this commandment is directed squarely at members of the family of God and applies all time."
- d. Broken or mixed families in a religious sense, are another deterrent.
- e. Unconcern.
- f. A feeling that its none of my business and the attitude some manifest toward others trying to help" (Coffman, p. 81).

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NOTE
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AGAIN

H. 16-19 - Let's consider some of the reasons why Israel failed to enter the rest after such a glorious beginning and realize that they should "be of definite concern for believers in all ages."

- 1. They had a morbid fear of hunger and other looming dangers. The relative security of their lives as slaves seemed preferable to the unknown dangers ahead. *Num. 14:1-2*
- 2. "They exaggerated the dangers that confronted them, saying, 'The land eateth up the inhabitants thereof,'" Num. 13:32.
- 3. "They failed to manifest that essential self-respect which is an ingredient of all success, saying, 'We were in our own sight as grasshoppers, and so we were in their sight,'" Num. 13:33.
- 4. "They accepted the majority report brought by the ten unfaithful spies. Men

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(6a)

- V. 14 - Beginning of our confidence -
1. Present tense - began in the past and continues into the present.
 2. Notice the "if"

5. Questions: Hebrews 3:8-19

Q. Question: "Who were they that had and yet were rebellious?"

Answer: "Was it not all those who left Egypt under the leadership of Moses?"

Q. Question: "And with whom was he provoked forty years?"

Answer: "Was it not with those who sinned, whose bodies fell in the wilderness?" 3:10

Q. Question: "And to whom did he swear they should not enter his rest?" 3:11

Answer: [Was it not] to those who were disobedient?

Conclusion: "So we see that they could not enter in because of unbelief."

①

HEBREWS 3

James Meadows

CHRIST GREATER THAN MOSES

Introduction

"In this section, the author develops the supremacy of Christ over Moses and Aaron and over the old covenant worship and sacrifice they represent" (Lightfoot).

- 1. He begins with a contrast between Moses and Christ.
- 2. In the New Testament, Moses is mentioned more often (80 times) than any other Old Testament figure.
- 3. Christ comes as a second Moses.
- 4. The parallels of Christ and Moses are numerous.
 - a. Moses lifting up the serpent is a type of Christ being lifted up on the cross (Jn. 3:14).
 - b. Moses gave the manna in the wilderness, but Christ gives the true bread from heaven (Jn. 6:31ff).
 - c. The prophetic word of Moses in Deut. 18:15ff is applied to Christ (Acts 3:22; 7:37).
 - d. Both Moses and Christ as deliverers were misunderstood and rejected (Acts 7:20-44).

A. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus (3:1).

- 1. Wherefore: In view of all Paul had shown about Christ in the first two chapters, especially in the last paragraph, his character ought to be attentively considered" (Barnes).
 - a. The word "wherefore" meaning for which reason.
 - b. It takes us back to 2:17-18 and tells us WHY we should consider Christ.
- 2. "Holy brethren" - This expression leaves little doubt but that Paul was writing to Christians. He didn't usually call his Jewish brethren "holy." Holy, not because they were above sin, but separated from the world; among the "sanctified," Heb. 2:11.

Sanctified - 1 Cor. 6:9-11

today are confronted with the same danger.”

5. “The most important and all-encompassing reason for their failure was their unbelief, a condition bluntly noted in 3:19 and 4:2.”

HEBREWS CHAPTER FOUR

- A. Introduction: Four important statements in this chapter, well-understood, will cover our study of it. "Let us" has for antecedent Hebrews 3:12; 3:6; and 3:1. In other words, "let us" refers to members of the body of Christ. They are admonished to do the things suggested in the statements.
- B. "Let us therefore fear." The meaning of the word "therefore" is seen in Hebrews 3:15-19. The reason for their failure to enter is put in these words, "The glad tidings preached to them did not profit them, not being MIXED WITH FAITH." This is a metaphor the writer takes from the nutrition of the human body. There are eight steps in the physical act of digestion: Prehension, mastication, insalivation, deglutition, chymification, chylification, assimilation, absorption. Any breakdown in this process results in indigestion, illness, and often death. Faith in the Word preached is the means of its becoming the power of God unto our salvation. We should remember the old saying, "there's many a slip between the cup and the lip," Heb. 4:1.
- C. "Let us labor therefore to enter into that rest," Heb. 4:11.
1. We have the rest of Grace here, Eph. 1:6; Rom. 5:1; Tit. 2:11,12.
 2. We look forward to the rest of Glory hereafter, Mk. 10:30.
 3. We are IN Christ while on earth, Rom. 16:7; Gal. 3:26-29; 2 Cor. 5:17.
 4. We shall be WITH CHRIST in the world to come, 1 Thess. 4:13-18.
 5. The price tag: Labor, diligent labor, 1 Cor. 15:58; Phil. 2:12.
 6. He who will not work NOW, will not rest HEREAFTER.
 7. Powerful motives to move us in the right direction:
 - a. Example of unbelief, 1 Cor. 10:1-12; Heb. 4:11.
 - b. The power and influence of the Word of God, Heb. 4:12.
 - c. The omniscience of our Lord Jesus Christ, Heb. 4:13.
- D. "Let us hold fast our profession," Heb. 4:14.
1. Let us hold fast the enlightening doctrines of Christ in our HEADS. Will require study, attention, and retention.
 2. Let us hold fast the enlivening principles in our HEARTS, Matt. 15:19; Psa. 119:11; Prov. 4:23; Prov. 23:7. Reading guides thinking. Read good material.
 3. Let us maintain the open profession of Christianity in our LIPS.
 4. Let us evidence the practical subjection to it in our LIVES, Phil. 1:27; 1 Pet. 3:1-4.
- E. "Let us therefore come boldly unto the throne of grace," Heb. 4:16.
1. "Boldness" = "the undoubting confidence of Christians relative to their fellowship with God" (Thayer, p. 491), Eph. 3:12; Heb. 3:6; Heb. 10:35.
 2. Because one stands between us and God, Heb. 4:14,15; 1 Tim. 2:5,6.
 3. He is our access to the Father, Eph. 2:17,18.
 4. Our access is through the "blood of Jesus," Heb. 10:19.
 5. Blood-washed members of His body come with boldness, Rev. 1:5.

- Matthew teaches fulfillment, not demolition, Matt. 5:17,18.
4. Moses a SERVANT; Christ a SON (ruler) over His house, Heb. 3:5,6.
 5. Distinction between servant and son set forth in scriptures, Matt. 21:33-38; Gal. 3:26-29; Gal. 4:1-7. The Son is heir. Servant not said to be an heir.
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- H. Danger of falling from "evil heart of unbelief," Heb. 3:12-14.
1. Can be avoided by "keeping the heart with all diligence," Prov. 4:23; Matt. 15:18-20.
- I. Section of solemn warning to careless, indifferent, and lazy, Heb. 3:15-19.
1. Israel failed to enter into rest because of their disobedience, Heb. 4:11.

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 2. We look forward to the rest of Glory hereafter, Mk. 10:30.
 3. We are IN Christ while on earth, Rom. 16:7; Gal. 3:26-29; 2 Cor. 5:17.
 4. We shall be WITH CHRIST in the world to come, 1 Thess. 4:13-18.

CHAPTER 4:16

Could Christ have Sinned?

1. "...but there seems to be no satisfactory explanation of how any person, even the Son of God, could be tempted to do anything impossible for him to do. Without the possibility of yielding to sin, how can there, in fact, be any such thing as temptation....Christ certainly had the capability of doing wrong if he had elected to do so; and absolutely no logical refutation appears in any of the writings seen on this subject that can explain how any person can be tempted to do that which it is impossible for him to do" (Coffman, p. 100).
2. Christ was tempted through the same three avenues through which we are tempted (1 John 2:15-17; Matt. 4:1-11).

The High Priesthood, Christ is the main theme of Hebrews. It occupies most of what remains (4:14-10:18)

1. The priesthood was essential to have access to God

v. 10 - God finished his creative work

We did not finish his work of

1. Preserving & upholding
2. work of revelation
3. work of blessing man's redemption
4. work of bringing us home.

Introduction.

1. Read or quote the text.
2. "Among man's deepest feelings is a longing for rest. Nothing in life fully satisfies this longing. Labors, distresses, disappointments, anxieties, never allow the desired repose.
 - a. Most hearts, at one time or another, have echoed the Psalmist's cry "Oh, that I had wings like a dove! for then I would fly away and be at rest!" Psa. 55:6.
 - b. Job's longing, like ours, was to be where "the wicked cease from troubling and the weary are at rest." Job. 3:17
3. The word "rest" as used in our text carries with it the idea of cessation of work and the place where the rest will be enjoyed.
4. It is in connection with God's rest for us that the words "let us" are used four times.

Discussion.

- I. "THERE REMAINETH THEREFORE A REST TO THE PEOPLE OF GOD." Heb. 4:9
 - A. The rest that remaineth to the people of God is not the Sabbath day on which God rested. Gen. 2:2.
 1. 2500 years after it is said God rested, He said unto the disobedient Israelites at Kadesh-barnea they shall not enter into my rest. Heb. 4:3.
 2. Since God spoke of a future rest at that time he could not have been referring to the rest of the Sabbath day since even the disobedient Israelites had been enjoying that for some time.
 - B. The rest that remaineth "to the people of God" is not the land of Canaan. (The promised rest was not fulfilled in this.)
 1. Paul shows that Joshua didn't lead the people into God's rest, even though he led them into Canaan, for "would he not (He would not) afterward have spoken of another day". (Heb. 4:8.
 2. David, 500 years after Israel entered Canaan warned the people of his time not to harden their hearts lest they fail of God's rest. Psa. 95:7-11.
 - C. Thus Paul concludes that since the Sabbath and the rest of Canaan were not God's rest, there remaineth therefore a rest to the people of God.
 - D. In view of the fact that a rest remaineth:
- II. "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." Heb. 4:1.
 - A. The fact of Israel failing to enter Canaan is held up to the church as a warning.
 1. The Israelites failed because of unbelief. Heb. 3:19.
 2. They are examples unto us. 1 Cor. 10:6,11.
 - B. The blessedness of that promised rest makes failure to reach it more terrible.
 1. Ceasing from all our work as God did from his. Heb. 4:10; Rev. 14:13.
 2. Freedom from cares and trials. Rev. 7:14-17.
- III. "LET US LABOUR THEREFORE TO ENTER INTO THAT REST . . ." Heb. 4:11.
 - A. The rest of Canaan was freely offered to the Israelites but when they heard:
 1. They hardened their hearts. 3:8.
 2. They departed from God. 3:12.
 3. They provoked God. 3:16.
 4. They sinned. 3:17.
 5. They fell in the wilderness. 3:17.
 - B. Since we are admonished to take heed lest we fall "after the same example of unbelief" let us:
 1. Work out our own salvation with fear and trembling. Phil. 2:12,13.
 2. Examine ourselves daily. 2 Cor. 13:5.
 3. Pass the time of our sojourning here in fear. 1 Pet. 1:17.
 4. Earnestly and diligently add the Christian graces. 2 Pet. 1:5-7.
 - C. Let us not make the mistake of thinking we can hide anything from God and his word because they search the innermost parts. 4:12,13.
 - D. Let us not fall short of the rest which God has promised to his people.

IV. "LET US HOLD FAST OUR PROFESSION (CONFESSION)" Heb. 4:14. (Our profession, vocation calling.)

A. Let us hold fast because amidst the trials and infirmities of life there is danger we might:

1. Let it slip. Heb. 2:1.

2. Fall away. Heb. 3:12.

3. Deny the Lord of our confession. Acts 8:37.

B. Let us hold fast because we have a great high priest that has passed into the heavens, Jesus the Son of God. 4:14.

V. "LET US THEREFORE COME BOLDLY UNTO THE THRONE GRACE . . . Heb. 4:16. Because:

A. We have a high priest that can be "touched with the feelings of our infirmities." 4:15.

B. We have a high priest that knows how to help since he was tempted as we are. 4:15.

C. We can obtain mercy and grace to help in time of need. 4:16.

Conclusion.

1. The rest that remains to the people of God is beyond description.

2. The writer recognized that God's people, through unbelief and disobedience can fail to enter that rest.

3. Let us daily live for the Lord and one day enjoy the rest prepared for the faithful.

WORD

The word of the Lord or the word of God does not always refer to the Lord himself but it often refers to the word, spoken by God, Christ, Holy Spirit. Etc.

1. Rev. 1:16 – “. . .and out of his mouth went a twoedged sword. . .”
Hebrews 4:12 describes the word of God as a short twoedged sword. . .
2. Eph. 6:17 – “. . .and the sword of the Spirit, which is the word of God.”
3. Luke 8:11 – “. . .The seed is the word of God.”
4. Luke 8:21 – “My mother and my brethren are these which hear the word of God,
and do it.”
5. Luke 11:28 – “. . .blessed are they which hear the word of God, and keep it.”
6. Luke 22:6 – “Peter remembered the word of the Lord.”
7. Acts 4:31 – “. . .they spake the word of God with boldness.”
8. Acts 6:7 – “The word of God increased.”
9. Acts 12:24 – “But the word of God grew and multiplied.”
10. Acts 18:11 – “Teaching the word of God among them.”

COMMENTARIES

1. Hebrews 4:12
 - a. Coffman – “The word of God” is to be understood as the Bible, God’s revelation of truth to men. . .”
 - b. Beacon Bible Commentary – “The point in the object lesson is that they were trifling; not with the word of Moses or Joshua, but with the word of God (12). This is the point of the urgent exhortation. God’s word as voiced by David, and as more recently preached by Christ and the Apostles, is not a dead letter but quick (living).”
 - c. Cambridge Bible – “The word of God is not here the personal logos. . .The reference is to the written and spoken word of God.”

- d. Barclay – “The point of this passage is that the word of God has come to men and the word of God is such that it cannot possibly be disregarded.”
- e. Word Studies In The Greek New Testament (Vol. 11) – “He says that the Word of God, here the body of revealed truth.”
- f. Word Studies In The New Testament (Vincent, Vol. IV) – “That which God speaks through any medium. The primary reference is to God’s declaration concerning his rest.”
- g. Word Pictures In The New Testament (A. T. Robinson, Vol. 5) – “That just quoted about the promise of rest and God’s rest. But true of any real word of God.”
- h. Gospel Advocate on Hebrews – Some ancients and some moderns understand this to be the personal word. “But is far more simple and natural, as most commentators concede, to understand by this the instrumental word, which is a two edged sword, proceeds out of the mouth of the Personal Word (Rev. 1:16; 2:12; 19:15, 23). . .”
- i. Bible Study Textbook (Hebrews) – “The word” is probably not the personal word, but the word of the Person – the Gospel.”
- j. Barnes (Hebrews) – The ‘word of God’ is that which God speaks – whether it be a promise or a threatening. . .”

Introduction.

1. From Hebrews 3 & 4, one can easily see that the Hebrews Christians were in danger of apostatizing.
2. Looking to chapter 5 and the first part of chapter 6, the real reason for this danger can easily be seen. Do you know the reason for this danger? It is one that we overlook. The same reason can cause you and me to stand in danger.
3. Let us observe it carefully and thoughtfully.

Discussion.

I. "LET US GO ON UNTO PERFECTION..." HEBREWS 6:1.

A. "Not to lay again the foundation." Heb. 6:1.

1. There are certain fundamental principles belonging to the religion of Christ, an understanding of which is essential to future progress in the spiritual life, just as a foundation is essential to a building and the alphabet is essential to higher study in English.
2. Paul speaks of this foundation as:
 - a. Repentance from dead works, faith toward God, doctrine of baptisms, laying off of hands, resurrection of the dead and eternal judgment.
 - b. Two views about this foundation are:
 - Principles of Jewish law which were a foundation to Christian System.
 - Principles of Christian doctrine.
3. Regardless of the view one may take the conclusion is the same, that once the foundation is laid, it is not to be laid over and over again, but we are:

B. To "leave the principles (foundation) of the doctrine of Christ" and begin to grow and build upon it. Heb. 6:1.

1. To leave these principles does not mean we are to abandon them or that they are no longer a part of our life, any more than the completion of a building means the foundation is no longer a part; or that the alphabet is no longer a part of higher learning.
2. The Hebrew church, about 30 years old, was still laying the foundation and had not grown--Heb. 5:11-14.
3. Thus Paul admonishes them and us to grow, mature, "go on unto perfection"--Heb. 6:1.
 - a. 2 Peter 3:18.
 - b. 2 Tim. 2:15.
 - c. The growth of a Christian might be compared to a plant, child, etc.

C. We are ever to realize our dependence upon God--"this will we do" (go on unto perfection) "if God permit"--Heb. 6:3.

D. A failure to strive earnestly to go on unto perfection places us in constant danger of apostatizing and so placing ourselves beyond the possibility of recovery.

1. "For it is impossible...If they fall away, to renew them again unto repentance." Heb. 6:4-6.
 - a. "For those who were once enlightened"---
 - b. "have tasted the heavenly gift"---
 - c. "were made partakers of the Holy Ghost"---
 - d. "have tasted the good word of God"---
 - e. "the power of the world to come"---
2. The reasons such individuals place themselves beyond the possibility of recovery are:
 - a. "They crucify to themselves the Son of God afresh"---
 - b. "put him to an open shame"---

E. We are to grow and go on unto perfection that we may be blessed of God and that our end be not burning--Heb. 6:7,8.

1. The land that receiveth the rain and bringeth forth fruit represents the Christian that receives the blessings of God and brings forth fruit.
2. The land that receives the rain but bringeth forth briars and thorns represents Christians that have received the blessings of God and bring forth no fruit, whose end is to be burned.

Conclusion.

1. Beloved, for these reasons and in these ways "let us go on unto perfection." "Let us" make our calling and election sure---2 Peter 1:10.

Introduction.

- The man and woman that is a Christian enjoys blessings that no one else enjoys. The blessings in Christ--Eph. 1:3.
2. No only this, but he has great confidence and boldness toward entrance into that eternal home--2 Cor. 5:1.
 3. There must be grounds for this boldness, so let us observe:

Discussion.

I. THE GROUNDS OF THE CHRISTIANS BOLDNESS OR CONFIDENCE.

- A. A way into the holiest has been made manifest--"Having therefore, brethren, boldness to enter into the holiest..." Heb. 10:19.
1. Paul has shown in the preceding section that the way into the holiest of all, though dark and mysterious to the ancients, has now been made manifest.
 - a. It was not made manifest when the first tabernacle stood--Heb. 9:8.
 - b. It is now made manifest through blood of Christ--Heb. 10:19b.
 2. That Christ himself entered it by means of his own blood with which he has made an atonement for the sins of the world--Heb. 9:12; 9:28.
 3. That by virtue of his atoning blood, we, too, are allowed to follow him and be with him as joint heirs of the eternal inheritance.
 4. The way into the holiest is a "new and living way."
 - a. The way into the most holy place of the Old Covenant was simply a lifeless pavement trodden by the high priest and him alone.
 - b. It is a new and living way because:
 - It is a way that conducts to life.
 - It is ever-living--as if the blood which was shed always retained the freshness of that which is flowing from the vein.
 - It is perpetual and constant--like a fountain that always flows--for it is by a sacrifice whose power is perpetual and unchanging.
 5. The way into the holiest is a way that leads through the veil.
 - a. As the veil was the only medium of access to God under the Old Covenant and the priest entered once a year.
 - b. So the rent flesh of Christ is the only medium of access to God today.

- B. We have a high priest over the house of God--"And having an high priest over the house of God." Heb. 10:21.
1. The "house of God" is the "church of the living God." 1 Tim. 3:15.
 2. The high priest, we have over the "house of God":
 - a. Is the Son of God, Jesus Christ--Heb. 4:14.
 - b. Can be touched with the feelings of our infirmities--Heb. 4:15.
 - c. Ever lives to make intercession for us--Heb. 7:25.
 - d. Is "holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Heb. 7:26.
 - e. Has offered one sacrifice for sins of the people--Heb. 10:12.

- C. All of this gives us inspiration, confidence, boldness as regards our entrance into heaven itself and:

II. PAUL'S EXHORTATIONS TO CHRISTIANS BASED ON THIS CONFIDENCE AND BOLDNESS.

- A. Even though we are to draw near to God in prayer and praise proper preparation must be made. "Let us draw near..." Heb. 10:22.
1. The children of Israel had to prepare before approaching God at Mt. Sinai--Ex. 19:10,11.
 2. "with a true heart"--A heart that is free from guile, hypocrisy and deceit.
 3. "in full assurance of faith"--A faith that removes all doubt about God and his promises and that takes God at his word, does God's commands because God commands.

4. "having our hearts sprinkled from an evil conscience" --
 - a. Under the law of Moses there was no complete forgiveness of sins and the conscience was not perfect, but sins remembered each year--Heb. 10:1-4.
 - b. But under the law of Christ when the blood has been applied to our lives we can draw near to God with a clean conscience because our sins are remembered no more--Heb. 9:13,14; 8:12.
5. "and our bodies washed with pure water" -- (This had reference to our being baptized as Saul was told--Acts 22:16.)
- B. "Let us hold fast the profession of our faith..." Heb. 10:23.
 1. "without wavering" -- (1) To play or move to and fro. (2) To be unsettled in opinion; (3) To falter.
 - a. James describes the wavering man--James 1:5-8.
 - b. Paul describes the opposite--Phil. 3:14.
 2. As an encouragement to "hold fast" we are reminded that God is faithful.
 - a. He is able to perform what he has promised. *Rom. 4:21*
 - b. God cannot lie--Heb. 6:18; Titus 1:2.
 - c. God is unchangeable--James 1:17; 2 Cor. 1:20.
- C. "And let us consider one another..." Heb. 10:24.
 1. Let us not be selfish, caring merely for ourselves--Rom. 12:10; 15:1,2; Gal. 6:1; Phil. 2:3,4.
 2. "To provoke unto love and good works" (To excite, arouse, to call into action.)
 - a. Love the highest grace of the Christian character--1 Cor. 13:13
 - b. By our example we provoke others to good works--Matt. 5:16.
 - c. One of the ways we are to provoke others to love and good works is by not "Forsaking the assembling of ourselves together"--Heb. 10:25.

clusion.

Let us then in full assurance of faith, in faithful service and love for each other draw near to God and the end of our faith, eternal salvation.

Introduction.

1. The religion of Christ is different from all other religions of the past. (Patriarchal, Jewish, etc.)
2. It is a religion that inspires courage, zeal on the part of all and we that have obeyed the gospel are a part of this great religion.
3. Paul said?

Discussion.

I. "WHEREFORE WE RECEIVING A KINGDOM WHICH CANNOT BE MOVED, (SHAKEN) LET US HAVE GRACE." (HOLD FAST) Heb. 12:28.

- A. To receive the kingdom means:
1. We have been translated into it and are a part of it--Col. 1:13.
 2. Our names are written in heaven--Heb. 12:23.
- B. To receive a kingdom which cannot be moved (shaken) means:
1. It is permanent, unshaken, unmoveable. It is different from all other kingdoms of the world. (Babylon, Persian, Grecian, Roman)
 2. It is different from the Jewish Economy and the law which were classified among the shakeable things--Heb. 12:26, 27--~~7:19, 18~~
 3. It is the kingdom talked about by Daniel--Dan. 2:44, 45.
 - a. It was prophesied that these shakeable things would be removed when God began to speak through his Son--Hag. 2:6.
 - b. This shaking (God speaking through his Son) will continue until the kingdoms of this world are become the kingdoms of Christ (Rev. 11:15) until there is a new heaven and earth wherein dwelleth righteousness--2 Pet. 3:12, 13.
 4. It is the kingdom that Jesus will give to his Father in the judgment--1 Cor. 12:24.

- C. Having received a kingdom which cannot be moved should inspire us to "have grace" (hold fast and be thankful for the grace we have.)
1. "That we may serve God acceptably with reverence and godly fear."
 2. "Hold fast" for "God is a consuming fire." 12:29. (Always has been to the wicked--Deut. 4:24)

II. "LET US THEREFORE GO UNTO HIM WITHOUT THE CAMP..." HEB. 13:13.

- A. The High Priest made the sin offering for the people under the law--Lev. 4:1ff.
1. He brought the blood into the sanctuary--Heb. 13:11. ~~Lev. 4:6~~
 2. The priest could not eat of the bodies, on the Great Day of Atonement, from whence the blood had been taken--Lev. 6:30.
 3. The bodies were to be carried without the camp and burned--Lev. 4:12; 6:30.
 4. The sin offering was a type of Christ.

- B. Christ is our sin-offering.
1. He gave his own blood (13:12) and offered it in the sanctuary--Heb. 9:12.
 2. He suffered without the gate (outside the city of Jerusalem)--13:12; John 19:17.
 3. The Jews then, as Jews, had no right to eat of this sacrifice, but must give up Judaism--13:10.

- C. "Let us go forth therefore unto him..."
1. It may require us to suffer the same reproach and shame he did--13:13; 1 Pet. 4:14.
 2. We should be encouraged to follow him by the realization that we have no continuing city here--13:14; Heb. 10.

- D. "...therefore let us offer the sacrifice of praise to God continually..." 13:15.
1. Instead of lapsing back into Judaism and offering sacrifices of the law, let us, thru him, offer praises to God.
 2. David alludes to such praise and thanksgiving to God--Psa. 50:14, 23.

Eight Steps in the Physical Act of Digestion

Ingestion - "act of seizing or grasping; mental apprehension."

Mastication - "to chew"

Insalivation - "to mix with saliva, as food."

Deglutition - de glōō tīk'ēw - The act or process of swallowing.

Chymification - Food is converted by gastric secretion and which passes from the stomach into the small intestine.

"Conversion of food into chyme by the digestive action of gastric juices."

Chylification - kīlēfē'kāshōw - The formation of chyle - Chyle - "lymph that is milky in appearance due to the presence of emulsified fats ... ingested fats"

Assimilation - "... the conversion of absorbed food into the substance of the body."

Absorption - The state or process of being absorbed ... passage of substances to the blood, lymph, and cells ..."

Any breakdown in this process results in indigestion, illness, and often death.

7. Faith in the word preached is the means of it becoming the power of God unto salvation. We should remember the old saying, "there's a many a slip between the cup and the lip," Heb. 4:1.

HEBREWS CHAPTER FOUR

- A. Introduction: Four important statements in this chapter, well-understood, will cover our study of it. "Let us" has for antecedent Hebrews 3:12; 3:6; and 3:1. In other words, "let us" refers to members of the body of Christ. They are admonished to do the things suggested in the statements.
- B. "Let us therefore fear." The meaning of the word "therefore" is seen in Hebrews 3:15-19. The reason for their failure to enter is put in these words, "The glad tidings preached to them did not profit them, not being MIXED WITH FAITH." This is a metaphor the writer takes from the nutrition of the human body. There are eight steps in the physical act of digestion: Prehension, mastication, insalivation, deglutition, chymification, chylification, assimilation, absorption. Any breakdown in this process results in indigestion, illness, and often death. Faith in the Word preached is the means of its becoming the power of God unto our salvation. We should remember the old saying, "there's many a slip between the cup and the lip," Heb. 4:1.
- C. "Let us labor therefore to enter into that rest," Heb. 4:11.
1. We have the rest of Grace here, Eph. 1:6; Rom. 5:1; Tit. 2:11,12.
 2. We look forward to the rest of Glory hereafter, Mk. 10:30.
 3. We are IN Christ while on earth, Rom. 16:7; Gal. 3:26-29; 2 Cor. 5:17.
 4. We shall be WITH CHRIST in the world to come, 1 Thess. 4:13-18.
 5. The price tag: Labor, diligent labor, 1 Cor. 15:58; Phil. 2:12.
 6. He who will not work NOW, will not rest HEREAFTER.
 7. Powerful motives to move us in the right direction:
 - a. Example of unbelief, 1 Cor. 10:1-12; Heb. 4:11.
 - b. The power and influence of the Word of God, Heb. 4:12.
 - c. The omniscience of our Lord Jesus Christ, Heb. 4:13.
- D. "Let us hold fast our profession," Heb. 4:14.
1. Let us hold fast the enlightening doctrines of Christ in our HEADS. Will require study, attention, and retention.
 2. Let us hold fast the enlivening principles in our HEARTS, Matt. 15:19; Psa. 119:11; Prov. 4:23; Prov. 23:7. Reading guides thinking. Read good material.
 3. Let us maintain the open profession of Christianity in our LIPS.
 4. Let us evidence the practical subjection to it in our LIVES, Phil. 1:27; 1 Pet. 3:1-4.
- E. "Let us therefore come boldly unto the throne of grace," Heb. 4:16.
1. "Boldness" = "the undoubting confidence of Christians relative to their fellowship with God" (Thayer, p. 491), Eph. 3:12; Heb. 3:6; Heb. 10:35.
 2. Because one stands between us and God, Heb. 4:14,15; 1 Tim. 2:5,6.
 3. He is our access to the Father, Eph. 2:17,18.
 4. Our access is through the "blood of Jesus," Heb. 10:19.
 5. Blood-washed members of His body come with boldness, Rev. 1:5.

- Matthew teaches fulfillment, not demolition, Matt. 5:17,18.
4. Moses a SERVANT; Christ a SON (ruler) over His house, Heb. 3:5,6.
 5. Distinction between servant and son set forth in scriptures, Matt. 21:33-38; Gal. 3:26-29; Gal. 4:1-7. The Son is heir. Servant not said to be an heir.
- G. Holy Spirit speaks a warning through David, Heb. 3:7-11; Psa. 95:8-11.
1. Spirit operates through the Word, Acts 2:1-4; Jno. 16:7-13; 1 Cor. 2:1-16; Eph. 3:1-6; 2 Pet. 1:20; Neh. 9:30; Jer. 1:9,10.
 2. God never says "obey tomorrow." It is always "today," Heb. 3:7.
 3. Calling attention to Israel. The Holy Spirit said through the prophet David, "They do always err in their heart," Heb. 3:10. "To err" means "to wander, to go astray."
- H. Danger of falling from "evil heart of unbelief," Heb. 3:12-14.
1. Can be avoided by "keeping the heart with all diligence," Prov. 4:23; Matt. 15:18-20.
- I. Section of solemn warning to careless, indifferent, and lazy, Heb. 3:15-19.
1. Israel failed to enter into rest because of their disobedience, Heb. 4:11.

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 4. We shall be WITH CHRIST in the world to come, 1 Thess. 4:13-18.

CHAPTER 4:16

Could Christ have Sinned?

1. "...but there seems to be no satisfactory explanation of how any person, even the Son of God, could be tempted to do anything impossible for him to do. Without the possibility of yielding to sin, how can there, in fact, be any such thing as temptation....Christ certainly had the capability of doing wrong if he had elected to do so; and absolutely no logical refutation appears in any of the writings seen on this subject that can explain how any person can be tempted to do that which it is impossible for him to do" (Coffman, p. 100).
2. Christ was tempted through the same three avenues through which we are tempted (1 John 2:15-17; Matt. 4:1-11).

The High Priesthood, Christ is the main theme of Hebrews. It occupies much of what remains (4:14-10:18)

1. The priesthood was essential to have access to God

v. 10 - God finished his creative work
We did not finish his work of

1. Preserving & upholding
2. work of revelation
3. work of blessing man's redemption
4. work of bringing us home.

Introduction.

1. Read or quote the text.
2. "Among man's deepest feelings is a longing for rest. Nothing in life fully satisfies this longing. Labors, distresses, disappointments, anxieties, never allow the desired repose.
 - a. Most hearts, at one time or another, have echoed the Psalmist's cry "Oh, that I had wings like a dove! for then I would fly away and be at rest!" Psa. 55:6.
 - b. Job's longing, like ours, was to be where "the wicked cease from troubling and the weary are at rest." Job. 3:17
3. The word "rest" as used in our text carries with it the idea of cessation of work and the place where the rest will be enjoyed.
4. It is in connection with God's rest for us that the words "let us" are used four times.

Discussion.

- I. "THERE REMAINETH THEREFORE A REST TO THE PEOPLE OF GOD." Heb. 4:9
 - A. The rest that remaineth to the people of God is not the Sabbath day on which God rested. Gen. 2:2.
 1. 2500 years after it is said God rested, He said unto the disobedient Israelites at Kadesh-barnea they shall not enter into my rest. Heb. 4:3.
 2. Since God spoke of a future rest at that time he could not have been referring to the rest of the Sabbath day since even the disobedient Israelites had been enjoying that for some time.
 - B. The rest that remaineth "to the people of God" is not the land of Canaan. (The promised rest was not fulfilled in this.)
 1. Paul shows that Joshua didn't lead the people into God's rest, even though he led them into Canaan, for "would he not (He would not) afterward have spoken of another day". (Heb. 4:8.
 2. David, 500 years after Israel entered Canaan warned the people of his time not to harden their hearts lest they fail of God's rest. Psa. 95:7-11.
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 - C. Let us not make the mistake of thinking we can hide anything from God and his word because they search the innermost parts. 4:12,13.
 - D. Let us not fall short of the rest which God has promised to his people.

IV. "LET US HOLD FAST OUR PROFESSION (CONFESSION)" Heb. 4:14. (Our profession, vocation calling.)

- A. Let us hold fast because amidst the trials and infirmities of life there is danger we might:
1. Let it slip. Heb. 2:1.
 2. Fall away. Heb. 3:12.
 3. Deny the Lord of our confession. Acts 8:37.
- B. Let us hold fast because we have a great high priest that has passed into the heavens, Jēsus the Son of God. 4:14.

V. "LET US THEREFORE COME BOLDLY UNTO THE THRONE GRACE . . . Heb. 4:16. Because:

- A. We have a high priest that can be "touched with the feelings of our infirmities." 4:15.
- B. We have a high priest that knows how to help since he was tempted as we are. 4:15.
- C. We can obtain mercy and grace to help in time of need. 4:16.

Conclusion.

1. The rest that remains to the people of God is beyond description.
2. The writer recognized that God's people, through unbelief and disobedience can fail to enter that rest.
3. Let us daily live for the Lord and one day enjoy the rest prepared for the faithful.

Introduction.

1. From Hebrews 3 & 4, one can easily see that the Hebrews Christians were in danger of apostatizing.
2. Looking to chapter 5 and the first part of chapter 6, the real reason for this danger can easily be seen. Do you know the reason for this danger? It is one that we overlook. The same reason can cause you and me to stand in danger.
3. Let us observe it carefully and thoughtfully.

Discussion.

I. "LET US GO ON UNTO PERFECTION..." HEBREWS 6:1.

A. "Not to lay again the foundation." Heb. 6:1.

1. There are certain fundamental principles belonging to the religion of Christ, an understanding of which is essential to future progress in the spiritual life, just as a foundation is essential to a building and the alphabet is essential to higher study in English.

2. Paul speaks of this foundation as:

- a. Repentance from dead works, faith toward God, doctrine of baptisms, laying off of hands, resurrection of the dead and eternal judgment.

B. Two views about this foundation are:

---Principles of Jewish law which were a foundation to Christian System.

---Principles of Christian doctrine.

3. Regardless of the view one may take the conclusion is the same, that once the foundation is laid, it is not to be laid over and over again, but we are:

B. To "leave the principles (foundation) of the doctrine of Christ" and begin to grow and build upon it. Heb. 6:1.

1. To leave these principles does not mean we are to abandon them or that they are no longer a part of our life, any more than the completion of a building means the foundation is no longer a part; or that the alphabet is no longer a part of higher learning.
2. The Hebrew church, about 30 years old, was still laying the foundation and had not grown--Heb. 5:11-14.
3. Thus Paul admonishes them and us to grow, mature, "go on unto perfection"--Heb. 6:1.

a. 2 Peter 3:18.

b. 2 Tim. 2:15.

c. The growth of a Christian might be compared to a plant, child, etc.

C. We are ever to realize our dependence upon God--"this will we do" (go on unto perfection) "if God permit"--Heb. 6:3.

D. A failure to strive earnestly to go on unto perfection places us in constant danger of apostatizing and so placing ourselves beyond the possibility of recovery.

1. "For it is impossible...If they fall away, to renew them again unto repentance." Heb. 6:4-6.

a. "For those who were once enlightened"---

b. "have tasted the heavenly gift"---

c. "were made partakers of the Holy Ghost"--

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e. "the power of the world to come"---

2. The reasons such individuals place themselves beyond the possibility of recovery are:

a. "They crucify to themselves the Son of God afresh"--

b. "put him to an open shame"---

E. We are to grow and go on unto perfection that we may be blessed of God and that our end be not burning--Heb. 6:7,8.

1. The land that receiveth the rain and bringeth forth fruit represents the Christian that receives the blessings of God and brings forth fruit.
2. The land that receives the rain but bringeth forth briars and thorns represents Christians that have received the blessings of God and bring forth no fruit, whose end is to be burned.

Conclusion.

1. Beloved, for these reasons and in these ways "let us go on unto perfection." "Let us" make our calling and election sure---2 Peter 1:10.

Introduction.

1. The man and woman that is a Christian enjoys blessings that no one else enjoys. The blessings in Christ--Eph. 1:3.
2. No only this, but he has great confidence and boldness toward entrance into that eternal home--2 Cor. 5:1.
3. There must be grounds for this boldness, so let us observe:

Discussion.

I. THE GROUNDS OF THE CHRISTIANS BOLDNESS OR CONFIDENCE.

A. A way into the holiest has been made manifest--"Having therefore, brethren, boldness to enter into the holiest..." Heb. 10:19.

1. Paul has shown in the preceding section that the way into the holiest of all, though dark and mysterious to the ancients, has now been made manifest.
 - a. It was not made manifest when the first tabernacle stood--Heb. 9:8.
 - b. It is now made manifest through blood of Christ--Heb. 10:19b.
2. That Christ himself entered it by means of his own blood with which he has made an atonement for the sins of the world--Heb. 9:12; 9:28.
3. That by virtue of his atoning blood, we, too, are allowed to follow him and be with him as joint heirs of the eternal inheritance.
4. The way into the holiest is a "new and living way."
 - a. The way into the most holy place of the Old Covenant was simply a lifeless pavement trodden by the high priest and him alone.
 - b. It is a new and living way because:
 - It is a way that conducts to life.
 - It is ever-living--as if the blood which was shed always retained the freshness of that which is flowing from the vein.
 - It is perpetual and constant--like a fountain that always flows--for it is by a sacrifice whose power is perpetual and unchanging.
5. The way into the holiest is a way that leads through the veil.
 - a. As the veil was the only medium of access to God under the Old Covenant and the priest entered once a year.
 - b. So the rent flesh of Christ is the only medium of access to God today.

B. We have a high priest over the house of God--"And having an high priest over the house of God." Heb. 10:21.

1. The "house of God" is the "church of the living God." 1 Tim. 3:15.
2. The high priest, we have over the "house of God":
 - a. Is the Son of God, Jesus Christ--Heb. 4:14.
 - b. Can be touched with the feelings of our infirmities--Heb. 4:15.
 - c. Ever lives to make intercession for us--Heb. 7:25.
 - d. Is "holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Heb. 7:26.
 - e. Has offered one sacrifice for sins of the people--Heb. 10:12.

C. All of this gives us inspiration, confidence, boldness as regards our entrance into heaven itself and:

II. PAUL'S EXHORTATIONS TO CHRISTIANS BASED ON THIS CONFIDENCE AND BOLDNESS.

- A. Even though we are to draw near to God in prayer and praise proper preparation must be made. "Let us draw near..." Heb. 10:22.
 1. The children of Israel had to prepare before approaching God at Mt. Sinai--Ex. 19:10,11.
 2. "with a true heart"--A heart that is free from guile, hypocrisy and deceit.
 3. "in full assurance of faith"--A faith that removes all doubt about God and his promises and that takes God at his word, does God's commands because God commands.

4. "having our hearts sprinkled from an evil conscience"--
 - a. Under the law of Moses there was no complete forgiveness of sins and the conscience was not perfect, but sins remembered each year--Heb. 10:1-4.
 - b. But under the law of Christ when the blood has been applied to our lives we can draw near to God with a clean conscience because our sins are remembered no more--Heb. 9:13,14; 8:12.
5. "and our bodies washed with pure water"--(This had reference to our being baptized as Saul was told--Acts 22:16.)
- B. "Let us hold fast the profession of our faith..." Heb. 10:23.
 1. "without wavering"--(1) To play or move to and fro. (2) To be unsettled in opinion; (3) To falter.
 - a. James describes the wavering man--James 1:5-8.
 - b. Paul describes the opposite--Phil. 3:14.
 2. As an encouragement to "hold fast" we are reminded that God is faithful.
 - a. He is able to perform what he has promised. *Rom. 4:21*
 - b. God cannot lie--Heb. 6:18; Titus 1:2.
 - c. God is unchangeable--James 1:17; 2 Cor. 1:20.
- C. "And let us consider one another..." Heb. 10:24.
 1. Let us not be selfish, caring merely for ourselves--Rom. 12:10; 15:1,2; Gal. 6:1; Phil. 2:3,4.
 2. "To provoke unto love and good works" (To excite, arouse, to call into action.)
 - a. Love the highest grace of the Christian character--1 Cor. 13:13
 - b. By our example we provoke others to good works--Matt. 5:16.
 - c. One of the ways we are to provoke others to love and good works is by not "Forsaking the assembling of ourselves together"--Heb. 10:25.

Conclusion.

"Let us" then in full assurance of faith, in faithful service and love for each other draw near to God and the end of our faith, eternal salvation.

Introduction.

1. To me we're studying one of the most inspiring and encouraging passages of scripture in the Bible; encouragement to steadfastly pursue the Christian life.
2. To properly understand the passage one must bear in mind that Paul uses the Grecian foot races to compare. Give a brief account of the amphitheater, and circumstances of the races.
3. Just as there was a great cloud of witness watching these runners so:

Discussion.

I. THERE IS A GREAT CLOUD OF WITNESSES WATCHING US--HEB. 12:1.

- A. The cloud of witnesses is not other Christians because they are in the race with us.
- B. The cloud of witnesses is not the people of the world because this cloud of witnesses is presented as encouragement to Christians; the world wouldn't be.
- C. The word "wherefore" reveals the cloud of witness to be those individuals talked about in Chapter 11.
 1. Their lives bear witness to what one can overcome by faith.
 2. Such testimony and witness should give encouragement and strength to you and me in all needs.
- D. The cloud of witnesses bears witness for and against.
 1. Someone says, "I can't always make the sacrifices God requires." (Call Abel (Heb. 11:4) as witness to encourage such and to make him realize that Abel will be in the judgment.)
 2. Someone says, "My friends will make fun of me if I obey the Lord." (Call Noah (Heb. 11:7) as witness, one can overcome this by faith.
 3. Someone says, "I can't always remain faithful under some circumstances." (Call Joseph (Heb. 11:22; Gen. 39:7-9) as witness.)
 4. Someone says, "The pleasures of this life offer more pleasure and I cannot overcome them." (Call Moses (Heb. 11:24-26) as witness.)
- E. Thus one can overcome anything by faith, and having shown this by the great cloud of witnesses and that they ever encourage us, Paul exhorts:

II. "LET US LAY ASIDE..." HEB. 12:1.

- A. "Every weight"--(Anything that hinders or slows our progress.)
 1. In the Grecian races the participants laid aside the very smallest item so as not to be hindered in their running.
 2. Do you have a weight that needs to be laid aside? (Pride, envy, worldly attachment, ungovernable temper, ect.)
- B. "the sin which doeth so easily beset us."
 1. The context reveals that the "besetting sin" or "the sin which doeth so easily beset us" is unbelief.
 2. Unbelief has always been the "besetting sin" of God's people.
 - a. This was true concerning Israel--Heb. 3:18,19.
 - b. It was true of The Hebrews--Heb. 3:12.
 - c. It is true of Christians today. The devil, the world, the flesh all tend to draw our minds to the creature rather than the creator, thus unbelief.

III. "LET US RUN...THE RACE..." HEB. 12:1.

- A. "with patience"--(Bearing or enduring pain, trials, or the like without complaint. An humble and submissive waiting for and expectation of eternal life.)
 1. Patient in tribulation--Rom. 12:12.
 2. Trying of our faith worketh patience--James 1:3.
 3. Through faith and patience we inherit the promises--Heb. 6:11,12; Gal. 6:9.
 4. The Lord blesses those that patiently endure--James 5:7,10,11.

- B. "The race that is set before us." The comparison of the Christian life to a race is very suggestive:
1. A race has its limitations, so has the Christian life.
 - a. A runner in a race begins at the starting point and must pursue a definite course until he reaches the goal.
 - b. The Christian begins at a certain point and must pursue the course marked by God's word--1 Cor. 9:24,25; 2 Tim. 2:5.
 2. A race is characterized by intense activities, so is the Christian life.
 - a. There is no room for slothful and indifference on the part of the runner in a race.
 - b. There is no room for such in the Christian life because our adversaries are subtle and strong--Eph. 6:12; 1 Pet. 5:8.
 3. A race is characterized by brevity, so is the Christian life.
 - a. The runner in a mile race spends less than four minutes some-times.
 - b. The Christian life is short and the most intense efforts must be put forth...2 Cor. 4:17.
- C. As further encouragement to patiently run the race we are told to look "unto Jesus the author and finisher of our faith." Heb. 12:2.
1. He is the perfect example and the beginning and end of our faith.
 2. In time of suffering "let us" look unto Jesus who for the joy that was set before him endured the cross." Heb. 12:2.
 3. In time of despondency, when faith is weak, look unto Jesus.
 4. In times of exhasution and weariness, when we faint because of duties and difficulties, look to Jesus on the cross.
 5. In times of temptation look unto him "who resisted unto blood, striving against sin." Heb. 12:4.

Conclusion.

"Let us" then ~~that~~ have begun the race "be steadfast, unmovable..." (1 Cor. 15:58) in our course that we may receive the crown that "fadeth not away."
 One must enter the race before running and one must prepare to enter.
 Have you?

Introduction.

1. The religion of Christ is different from all other religions of the past. (Patriarchal, Jewish, etc.)
2. It is a religion that inspires courage, zeal on the part of all and we that have obeyed the gospel are a part of this great religion.
3. Paul said?

Discussion.

I. "WHEREFORE WE RECEIVING A KINGDOM WHICH CANNOT BE MOVED, (SHAKEN) LET US HAVE GRACE." (HOLD FAST) Heb. 12:28.

A. To receive the kingdom means:

1. We have been translated into it and are a part of it--Col. 1:13.
2. Our names are written in heaven--Heb. 12:23.

B. To receive a kingdom which cannot be moved (shaken) means:

1. It is permanent, unshaken, unmoveable. It is different from all other kingdoms of the world. (Babylon, Persian, Grecian, Roman)
2. It is different from the Jewish Economy and the law which were classified among the shakeable things--Heb. 12:26,27-~~9/19/18~~

3. It is the kingdom talked about by Daniel--Dan. 2:44,45.

- a. It was prophesied that these shakeable things would be removed when God began to speak through his Son--Hag. 2:6.
- b. This shaking (God speaking through his Son) will continue until the kingdoms of this world are become the kingdoms of Christ (Rev. 11:15) until there is a new heaven and earth wherein dwelleth righteousness--2 Pet. 3:12,13.

4. It is the kingdom that Jesus will give to his Father in the judgment--1 Cor. 12:24.

C. Having received a kingdom which cannot be moved should inspire us to "have grace" (hold fast and be thankful for the grace we have.)

1. "That we may serve God acceptably with reverence and godly fear."
2. "Hold fast" for "God is a consuming fire." 12:29. (Always has been to the wicked--Deut. 4:24)

II. "LET US THEREFORE GO UNTO HIM WITHOUT THE CAMP..." HEB. 13:13.

A. The High Priest made the sin offering for the people under the law--Lev. 4:1ff.

1. He brought the blood into the sanctuary--Heb. 13:11-~~Lev. 4:6~~
2. The priest could not eat of the bodies, on the Great Day of Atonement, from whence the blood had been taken--Lev. 6:30.
3. The bodies were to be carried without the camp and burned--Lev. 4:12; 6:30.
4. The sin offering was a type of Christ.

B. Christ is our sin-offering.

1. He gave his own blood (13:12) and offered it in the sanctuary--Heb. 9:12.
2. He suffered without the gate (outside the city of Jerusalem)--13:12; John 19:17.
3. The Jews then, as Jews, had no right to eat of this sacrifice, but must give up Judaism--13:10.

C. "Let us go forth therefore unto Him..."

1. It may require us to suffer the same reproach and shame he did--13:13; 1 Pet. 4:14.
2. We should be encouraged to follow him by the realization that we have no continuing city here--13:14; 11:16.

D. "...therefore let us offer the sacrifice of praise to God continually..." 13:15.

1. Instead of lapsing back into Judaism and offering sacrifices of the law, let us, thru him, offer praises to God.
2. David alludes to such praise and thanksgiving to God-Psa. 50:14,23.

Conclusion.

"Let us" be encouraged then to persevere in the religion of Christ by the realization that we are members of a kingdom never to be destroyed and that by and through Jesus Christ we can offer praise to God continually.

[The following text is extremely faint and largely illegible due to heavy noise and low contrast in the scan. It appears to be a list of points or a detailed conclusion, but the specific words are mostly lost to the background. Some faint words like 'we', 'our', 'the', and 'God' are visible.]

Eight Steps in the Physical Act of Digestion

1. Prehension - "act of seizing or grasping; mental apprehension."
2. Mastication - "to chew"
3. Insalivation - "to mix with saliva, as food."
4. Deglutition - *de glōw tish'ēn* - "the act or process of swallowing."
5. Chymification - Food is converted by gastric secretion and which passes from the stomach into the small intestine.
kīnefe' kashon "Conversion of food into chyme by the digestive action of gastric juices."
6. Chylification - *kīlefe' kashon* - "the formation of chyle - Chyle - 'lymph that is milky in appearance due to the presence of emulsified fats ... ingested fats'"
7. Assimilation - "... the conversion of absorbed food into the substance of the body."
8. Absorption - "the state or process of being absorbed ... passage of substances to the blood, lymph, and cells ..."
9. Any breakdown in this process results in indigestion, illness, and often death.
10. Faith in the word preached is the means of it becoming the power of God unto salvation. We should remember the old saying, "there's many a slip between the cup and the lip," Heb. 4:1.

∴ This is the first of 13 "Let us" in Hebrews

1. 4:1
2. 4:11
3. 4:14
4. 4:16
5. 6:1
6. 10:22
7. 10:23
8. 10:24
9. 12:1
10. 12:11
11. 12:28
12. 13:13
13. 13:15

2. Five key warnings in Hebrews

1. First - warning about disregarding God's word (2:1-4)
2. Second - " about doubting " " (3:7-19)
3. Third - " about departing from " " (5:11-6:20)
4. Fourth - " " despising God's word (10:26-31)
5. Fifth - " " disagreeing with " " (12:25)

1. Sabbath rest — Gen. 2:2-3 — Cessation of his creative activity.
2. Rest in Canaan was a cessation of Egypt tyranny and 40 years of wilderness wandering
3. Sabbath rest in heaven means end of all pain and persecution, no temptation
 - a. Matt. 11:28-30 refers to the rest we have now
 - b. 2 Thess. 1:6-9 speaks of two classes and two responses

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- A. The cloud of witnesses is not other Christians because they are in the race with us.
- B. The cloud of witnesses is not the people of the world because this cloud of witnesses is presented as encouragement to Christians; the world wouldn't be.
- C. The word "wherefore" reveals the cloud of witness to be those individuals talked about in Chapter 11.
 1. Their lives bear witness to what one can overcome by faith.
 2. Such testimony and witness should give encouragement and strength to you and me in all needs.
- D. The cloud of witnesses bears witness for and against.
 1. Someone says, "I can't always make the sacrifices God requires." (Call Abel (Heb. 11:4) as witness to encourage such and to make him realize that Abel will be in the judgment.)
 2. Someone says, "My friends will make fun of me if I obey the Lord." (Call Noah (Heb. 11:7) as witness, one can overcome this by faith.)
 3. Someone says, "I can't always remain faithful under some circumstances." (Call Joseph (Heb. 11:22; Gen. 39:7-9) as witness.)
 4. Someone says, "The pleasures of this life offer more pleasure and I cannot overcome them." (Call Moses (Heb. 11:24-26) as witness.)
- E. Thus one can overcome anything by faith, and having shown this by the great cloud of witnesses and that they ever encourage us, Paul exhorts:

II. "LET US LAY ASIDE..." HEB. 12:1.

- A. "Every weight"--(Anything that hinders or slows our progress.)
 1. In the Grecian races the participants laid aside the very smallest item so as not to be hindered in their running.
 2. Do you have a weight that needs to be laid aside? (Pride, envy, worldly attachment, ungovernable temper, ect.)
- B. "the sin which doeth so easily beset us."
 1. The context reveals that the "besetting sin" or "the sin which doeth so easily beset us" is unbelief.
 2. Unbelief has always been the "besetting sin" of God's people.
 - a. This was true concerning Israel--Heb. 3:18,19.
 - b. It was true of The Hebrews--Heb. 3:12.
 - c. It is true of Christians today. The devil, the world, the flesh all tend to draw our minds to the creature rather than the creator, thus unbelief.

III. "LET US RUN...THE RACE..." HEB. 12:1.

- A. "with patience"--(Bearing or enduring pain, trials, or the like without complaint. An humble and submissive waiting for and expectation of eternal life.)
 1. Patient in tribulation--Rom. 12:12.
 2. Trying of our faith worketh patience--James 1:3.
 3. Through faith and patience we inherit the promises--Heb. 6:11,12; Gal. 6:9.
 4. The Lord blesses those that patiently endure--James 5:7,10,11.

- B. "The race that is set before us." The comparison of the Christian life to a race is very suggestive:
1. A race has its limitations, so has the Christian life.
 - a. A runner in a race begins at the starting point and must pursue a definite course until he reaches the goal.
 2. The Christian begins at a certain point and must pursue the course marked by God's word--1 Cor. 9:24,25; 2 Tim. 2:5.
 2. A race is characterized by intense activities, so is the Christian life.
 - a. There is no room for slothful and indifference on the part of the runner in a race.
 - b. There is no room for such in the Christian life because our adversaries are subtle and strong--Eph. 6:12; 1 Pet. 5:8.
 3. A race is characterized by brevity, so is the Christian life.
 - a. The runner in a mile race spends less than four minutes sometimes.
 - b. The Christian life is short and the most intense efforts must be put forth...2 Cor. 4:17.
- C. As further encouragement to patiently run the race we are told to look "unto Jesus the author and finisher of our faith." Heb. 12:2.
1. He is the perfect example and the beginning and end of our faith.
 2. In time of suffering "let us" look unto Jesus who for the joy that was set before him endured the cross." Heb. 12:2.
 3. In time of despondency, when faith is weak, look unto Jesus.
 4. In times of exhasution and weariness, when we faint because of duties and difficulties, look to Jesus on the cross.
 5. In times of temptation look unto him "who resisted unto blood, striving against sin." Heb. 12:4.

Conclusion.

"Let us" then ~~that~~ have begun the race "be steadfast, unmovable..." (1 Cor. 13:58) in our course that we may receive the crown that "fadeth not away."
 One must enter the race before running and one must prepare to enter.
 Have you?

Eight Steps in the Physical Act of Digestion

1. Prehension - "Act of seizing or grasping; mental apprehension."
2. Mastication - "To chew"
3. Insalivation - "To mix with saliva, as food."
4. Deglutition - *de glōt tiē' ēn* - "The act or process of swallowing."
5. Chymification - Food is converted by gastric secretion and which passes from the stomach into the small intestine.
kīnefe' kashon
"Conversion of food into chyme by the digestive action of gastric juices."
6. Chylification - *kīlefe' kashon* - "The formation of chyle - Chyle - 'lymph' that is milky in appearance due to the presence of emulsified fats ... ingested fats"
7. Assimilation - "... the conversion of absorbed food into the substance of the body."
8. Absorption - "The state or process of being absorbed ... passage of substances to the blood, lymph, and cells ..."
9. Any breakdown in this process results in indigestion, illness, and often death.
10. Faith in the word preached is the means of it becoming the power of God unto salvation. We should remember the old saying, "There's many a slip between the cup and the lip," Heb. 4:1.

1. Sabbath rest — Gen. 2:2-3 — Cessation of his creative activity.
2. Rest in Canaan means a cessation of Egypt tyranny and 40 years of wilderness wandering.
3. Sabbath rest in heaven means end of all pain and persecution, no temple in
a. Matt. 11:28-30 refers to the rest we have now
b. 2 Thess. 1:6-9 speaks of two classes and two responses

1. This is the first of 13 "Let us" in Hebrews

01. 4:1
02. 4:11
03. 4:14
04. 4:16
05. 6:1
06. 10:22
07. 10:23
08. 10:24
09. 12:1
10. 12:11
11. 12:28
12. 13:13
13. 13:15

2. Five key warnings in Hebrews

01. First - warning about disregarding God's word (2:1-4)
02. Second - " about doubting " " (3:7-19)
03. Third - " about departing from " " (5:11-6:20)
04. Fourth - " " despising God's word (10:26-31)
05. Fifth - " " disagreeing with " " (12:25)

WORD

The word of the Lord or the word of God does not always refer to the Lord himself but it often refers to the word, spoken by God, Christ, Holy Spirit. Etc.

1. Rev. 1:16 – “. . .and out of his mouth went a twoedged sword. . .”
Hebrews 4:12 describes the word of God as a short twoedged sword. . .
2. Eph. 6:17 – “. . .and the sword of the Spirit, which is the word of God.”
3. Luke 8:11 – “. . .The seed is the word of God.”
4. Luke 8:21 – “My mother and my brethren are these which hear the word of God, and do it.”
5. Luke 11:28 – “. . .blessed are they which hear the word of God, and keep it.”
6. Luke 22:6 – “Peter remembered the word of the Lord.”
7. Acts 4:31 – “. . .they spake the word of God with boldness.”
8. Acts 6:7 – “The word of God increased.”
9. Acts 12:24 – “But the word of God grew and multiplied.”
10. Acts 18:11 – “Teaching the word of God among them.”

COMMENTARIES

1. Hebrews 4:12
 - a. Coffman – “The word of God” is to be understood as the Bible, God’s revelation of truth to men. . .”
 - b. Beacon Bible Commentary – “The point in the object lesson is that they were trifling; not with the word of Moses or Joshua, but with the word of God (12). This is the point of the urgent exhortation. God’s word as voiced by David, and as more recently preached by Christ and the Apostles, is not a dead letter but quick (living).”
 - c. Cambridge Bible – “The word of God is not here the personal logos. . .The reference is to the written and spoken word of God.”

- d. Barclay – “The point of this passage is that the word of God has come to men and the word of God is such that it cannot possibly be disregarded.”
- e. Word Studies In The Greek New Testament (Vol. 11) – “He says that the Word of God, here the body of revealed truth.”
- f. Word Studies In The New Testament (Vincent, Vol. IV) – “That which God speaks through any medium. The primary reference is to God’s declaration concerning his rest.”
- g. Word Pictures In The New Testament (A. T. Robinson, Vol. 5) – “That just quoted about the promise of rest and God’s rest. But true of any real word of God.”
- h. Gospel Advocate on Hebrews – Some ancients and some moderns understand this to be the personal word. “But is far more simple and natural, as most commentators concede, to understand by this the instrumental word, which is a two edged sword, proceeds out of the mouth of the Personal Word (Rev. 1:16; 2:12; 19:15, 23). . .”
- i. Bible Study Textbook (Hebrews) – “The word” is probably not the personal word, but the word of the Person – the Gospel.”
- j. Barnes (Hebrews) – The ‘word of God’ is that which God speaks – whether it be a promise or a threatening. . .”

HEBREWS CHAPTER 5

- A. INTRODUCTION. The study of Chapter Five should begin with Hebrews 4:14 where the Great High Priest is declared to be in the heavens. The author's presentation on priesthood may be divided into four parts.
1. Christ supremely qualified as high priest – compassionate, chosen from among men, chosen of God (5:1-10).
 2. The need for progress by the readers – rebuked for their immaturity, threatened by the possibility of apostasy, yet encouraged to hold on to their hope to the end (5:11-6:20).
 3. Christ, a high priest like Melchisedec, with attendant consequences and blessings (7:1-28).
 4. The two covenants and the superior ministry of Christ's priesthood (8:1-10:18). (Lightfoot's Remarks)
- B. Qualifications of the High Priest.
1. Must be taken from among men.
 2. Must be able to deal gently with those that are weak.
 3. Does not take honor to himself.
 - a. Aaron called of God – Ex. 28:1 ff; Psa. 105:26.
 - b. Eleazar – Num. 20:25-29.
 - c. Korah – tried to serve without a divine call – Num. 16:1-35.
 4. Qualifications of Christ.
 - a. Taken from among men – Heb. 2.
 - b. Able to deal gently – 4:14-16.
 - c. Did not take honor to himself – Jn. 8:54
 - d. Did not come in his own man or rely on his own testimony – Jn. 5:31, 43.
- C. The high priests under the law were taken from among men, that is, from among their own flesh and blood. Just as Human as their brethren (Heb, 5:1).
- D. Every high priest taken from among men is ordained (constituted or appointed) for the benefit of men. Their service, however, dealt with divine matters (Heb. 9:1).
1. Aaron called of God – Ex. 28:1 ff; Psa. 105:26
 2. Eleazar – Num. 20:23-29; 25:10-13
 3. Korah – tried to serve without a divine call – Num. 16:1-35
- E. Nature of the priest's work: To offer gifts and sacrifices for sins (Heb. 5:1).
- F. What required of the man: To deal gently with, to feel gently toward the erring. To do otherwise would disqualify the man. Some priests were not – Annas and Caiaphas in connection with the Lord (Matt. 26:57).
- G. Why such requirement? Because he also is compassed with infirmity (Lev. 16:11, 15). Aaron at Sinai (Ex. 32).

- H. No man taketh this honor (of the priesthood) unto himself. No one appoints himself.
- I. Christ was called by the Father (Psa. 2:7; 110:4). Note also that He identifies His priesthood with His glory (Heb. 5:5; Heb. 4:14; Matt. 20:21; Mk. 10:37; I Pet. 1:18-21).
- J. The object of the prayers and supplications: To save Him from (our of) death, that is bring Him forth in the resurrection (Rom. 6:9; Heb. 7:16; Rev. 1:18). (He sent an angel (Lk. 22:42-44) – Did not answer his prayer).
- K. Christ learned obedience through suffering and through it became perfect. As a Savior (Heb. 2:10; Heb. 5:8,9). This made salvation of men possible. He was morally perfect (Jn. 8:46; Heb. 7:26; I Pet. 2:22). This rules out grace only, faith only, sinner's prayer, etc.
- L. Called of God an High Priest after the order of Melchisedec and not after Aaron. Why? (Heb. 7:11, 12, 19).
- M. The three exhortation passages in God's word thus far.
1. Exhortations against drifting away from God's word (2:1-4).
 2. Exhortation against disbelieving God's word (3:7-4:16).
 3. Exhortation against dullness toward God's word (5:11-6:20).
 4. It does not mean they were slow learners but "over the years they had slipped into a lukewarm attitude toward hearing God's word.) (Lightfoot, p. 77).
- N. What are the oracles? (5:12)
1. Oracles appear four times in the New Testament: (Acts 7:38; Rom 3:2; Heb. 5:12; I Pet. 4:11).
 - a. Acts 7:38 – "who received the lively oracles to give unto us." The Law of Moses.
 - b. Romans 3:2 – "unto them (the Jews) were committed the oracles of God."
 - c. Hebrews 5:12 – "which be the first principles of the oracles of God."
 - d. I Peter 4:11 – "let him speak as the oracles of God."
 2. W. E. Vine defines oracles:
 - a. "Logion,... a diminutive of logos, a word, narrative, statement, denotes a Divine response or utterance, an oracle."
 - b. It is used of:
 - (1) "The contents of the Mosaic Law, Acts 7:38.
 - (2) "All the written utterances of God through O.T. writer, Rom. 3:2.
 - (3) "The substance of Christian doctrine, Heb. 5:12.
 - (4) "The utterances of God through Christian teachers, I Pet. 4:11."

3. Adam Clarke writes:
 - a. It signifies the law received from God by Moses, Acts 7:38.
 - b. The Old Testament in general, Rom. 3:2.
 - c. It signifies divine Revelation in general, I Pet. 4:11, Cf. I Thess. 2:13.
 - d. "The word oracle, by which we translate zoytov of the apostle is used by the best Greek writers to signify a divine speech, or answer of deity to a question purposed" (Clarke, p. 721).
 - e. Hebrews 5:12 – "...the notices which the prophets gave concerning the priesthood of Jesus Christ, such as are found in Psalms 110, and in Isaiah 53. By the oracles of God the writing of the Old Testament are undoubtedly meant."
4. Albert Barnes writes of Hebrews 5:12.
 - a. "Of the scriptures, or what God has spoken.
 - b. "The phrase here may refer to the writing of the Old Testament, and particularly to those parts which relate to the Messiah; or it may include all that God had at that time revealed, in whatever way it was preserved... In the passage before, it may mean the divine oracles or communications, in whatever way they had been made known" (Barnes, p. 119).

O. What are the principles?

1. Hebrews 5:12 – stoicheion – "The elementary principles (the A.B.C.s) of the Old Testament, as a revelation from God...the rudiments of the beginning of the oracles of God."
2. Hebrews 6:1 – arche – In its relative significance, of the beginning of the thing spoken of; here "the first principles of Christ" (Vine, p. 213).
3. "The Greek is stocheia tes aches. The noun stoicheion (sing.) properly means "one in a series: (stoichos). Plutarc uses it for "an elementary sound or letter of the alphabet" and Aristotle for "the elements or rudiments or knowledge" (A.S. p. 418). That is clearly its meaning here" (Ralph Earle, p. 422).
4. "To say a man was able to teach was the Greek way of saying that he had a real and mature grasp of a subject" (Barclay).
5. "First principles" – "elements" – stoicheia.
 - a. "In grammar it means the letters of the alphabet, the ABCs.
 - b. In physics, it means the four basic elements of which the world is composed.
 - c. In geometry it means the elements, of proof like the point and the straight line.
 - d. In philosophy it means the first elementary principles with which the students begin.
6. Some never get past the elements – "they are like children who do not know the difference between right and wrong."
7. In the infant the exercise of the digestive organs on milk, acquired through that exercise the power of assimilating more solid and more complex food. The same is true of the mental faculties.

8. One should be slow to cast aside the views of those who have lived long and practiced spiritual discernment.
- P. Hebrews 5:14 – “have their senses exercised to discern both good and bad.”
1. Benson – “grown Christians, by exercise of their spiritual facilities, become able to distinguish truth from error, in the various branches of Christian doctrines...”
 2. The Interpreter’s Bible – “Grown in Christian experience means a growing moral sensitiveness to right or wrong...”
 3. Clarke – “...and thus being able to discern good from evil, they are in little danger of being imposed on by false doctrines...”
 4. Annual Lesson commentary – “The meaning of this is that the most difficult matters of the scriptures yield themselves to those of discernment who have attained thereto, by much exercise of their faculties and long service to Christ” (4/14/46, p. 114).
- Q. Reasons for Lack of Growth.
1. The want of earnest Bible Study.
 2. Neglect of parental instruction.
 3. Irregularity in attendance upon God’s house.
 4. Unedifying preaching.
 5. Misconception of what adequate religious knowledge is.

2

HEBREWS CHAPTER 5

Further discussion of High Priest

- 5:1 Allusion to what was true about every high priest—ordained of God for man—"things pertaining to God"—refers to sacrifices and duties of the priestly office—"gifts" are inanimate objects and "sacrifices" refer to giving of life.
- 5:2 Refers to high priests under the law and the fact that he had sins made him compassionate of other people.
- 5:4 No man can take the honor of being a high priest without God's ordination. Korah and example of one that tried it—Num. 16:3,10—This verse (taken out of its context) used to prove that a "gospel preacher is called."
- 5:5 The parallel he makes between the high priest and Christ is that God made the high priest under the law and he also made Christ a high priest, Psa. 2:7.
- 5:6 Fulfills Psalms 110.
- 5:7 Christ did offer prayers and supplications while in the flesh (John 17) and God did hear the prayers of Christ in his great struggle, Lk. 22:43. *and was heard because of his godly fear (NKJV) "reverent submission" (NIV)*
- 5:8 Christ was the Son of God, but he had to learn obedience by the things he suffered. In like manner the suffering which we must go through should make us more obedient.
- 5:9 Christ was made "perfect" in the sense that he suffered and is able to bear with us in our weaknesses and only that those that obey him will benefit by his death.
- 5:7 Shows how, as a man, his personal life was connected with God. Heard for his godly reverence.
- 5:11-14 Rebuke of the church. It had been in existence at least 30 years. Yet they were not able to grasp the things Paul had to say. He was severely rebuking them because of this attitude toward their study.

Men not physically fit could not have attempted their fatiguing trip. "No reliable tradition deals with the country whence these particular magi came" (INTERNATIONAL STANDARD BIBLE NCYCLOPEDIA, p. 1962). All that is certain that they "came from the east to Jerusalem" (Matthew 2:1).

Arabia was southeast of Jerusalem, some 200 miles. Could you, or would you, ride 200 miles on a camel's back to see Jesus? Persia was northeast, some 300 miles. Clement of Alexandria said that the magi came from Persia (ISBE, p. 1962). Directly east was Chaldea, some 500 miles. Origen held that they came from Chaldea (ISBE, ibid.).

How many wise men that made the long trip we do not know. Traditions say 3 or 12 or 14, with the number 3 being most accepted, because of the 3 gifts. "The names Gaspar, Melchior, and Balthasar are first mentioned in the 6th century" (EB, vol. 14, p. 570). Those three names Lew Wallace put in his book of BEN HUR.

If the people devoted to God, named and unnamed, in Hebrews chapter 11, may rightfully be described as "heroes of the faith," then certainly the wise men who wanted to worship Jesus, and did so, may also be listed in the catalogue of God's faithful followers. Thank God, he has "a book of remembrance" of those who "feared the Lord, and that thought upon his name. And they shall be mine, says the Lord of hosts, in that day when I make up my jewels" (Malachi 3:16-17).

6-22-2000

=====

"HE FEARED" (Hebrews 5:7 KJV)

Hugo McCord

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 (Hebrews 5:7, KJV).

Two of Webster's definitions of the verb "fear" are:

1. to feel a painful apprehension of some impending evil; to be afraid of; to dread. "I will fear no evil, for thou art with me" (Psalm 23:4).
2. to feel reverence for; to have a reverential awe of; to venerate.

Oh! The fervency of Jesus' prayer struggle: in the garden of Gethsemane, separating himself from his disciples, around midnight of Thursday, April 6, A.D.30, all alone, falling "on his face," in such "agony" that his "sweat" was like "great drops of blood," praying "with strong crying and tears, `O My Father, if it be possible let this cup [of death] pass away from me,'" and "heard in that he feared." Certainly Jesus' fear that caused his prayer to be heard in heaven was not Webster's first definition (Matthew 26:39; Luke 22:44; Hebrews 5:7).

Only a few hours before, in another prayer, Jesus had spoken to his Father of "the glory which I had with you before the world was" (John 17:5), and that he was looking forward after the cross to regain that glory: "O Father, glorify thou me with the glory which I had with you before the world was."

God's law for everyone's prayer, written by Moses, was "Thou shalt fear (yara') Jehovah thy God" (Deuteronomy 6:13, ASV), and "He that turneth away his ear from hearing the law, even his prayer is an abomination" (Proverbs 28:9). Since the first definition of fear ("feel a painful apprehension of . . . some impending evil; to be afraid of; to dread") is unthinkable in Jesus' relationship with his Father, the second definition is called for ("feel reverence for; to have a reverential awe of; to venerate.")

Certainly Jesus in all of his life was in "a reverential awe of" his Father, and since worship includes doing "reverence to" God (BGD, 716), we are not surprised that Jesus used the word "worship" (proskuneo) as a correct translation of Moses' command to "fear" (yara') Jehovah (Deuteronomy 6:13; Matthew 4:10).

Thus the fear that caused Jesus' prayer to be heard was worship. As acceptable fear is a feeling ("feel reverence for"), so acceptable worship is a feeling of "reverential awe" toward the God of the universe, an adoration of the "I AM BECAUSE I AM" who is "love" (Exodus 3:14, ASV, margin; 1 John 4:8).

The feeling of a "reverential awe" of God, godly fear, that was in Jesus the night his prayer was heard, was not supernatural. It is the same feeling in all ages in everybody whose prayers are heard. And the Bible gives us examples of human beings besides Jesus who were "devout, God-fearing" (eulabeis, BGD, 322) people who fit the description of those who worshiped God "in spirit and in truth" (John 4:24). Among these were Noah, Simeon, the three thousand baptized on the day of Pentecost, and the "devout" men who buried Stephen (Hebrews 11:7; Luke 2:25; Acts 2:5, 41; 8:2). The writer of the book of Hebrews said that Jesus' prayer was heard because of his eulabeia, his "fear" (Hebrews 5:7), and he used the same word to describe all Christians (Hebrews 12:28).

However, the fact remains that, though Jesus' prayer was heard, it was not answered! Though "more than twelve legions [full legion, 6,100] of angels" (Matthew 26:53) stood "at the ready" to answer Jesus' prayer that God spare him from death, God's love for all mankind forced him to say no to Jesus' prayer that night. Similarly, all reverential, God-fearing Christians offer prayers that are heard, but sometimes He who knows best has to say no.

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2

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The three exhortation passages in God's word therefore:

1. Exhortation against drifting away from God's word (2:1-4)
2. Exhortation against disobeying God's word (3:7-16)
3. Exhortation against hardness toward God's word (5:11-6:20).

It does not mean they were slow learners but "over the years they had slipped into a Hebrew attitude toward hearing God's word" (Sightings, p 77)

3

HEBREWS CHAPTER 5

A. What are the oracles? 5:12

1. Oracles appear four times in the New Testament: Acts 7:38; Rom. 3:2; Heb. 5:12; 1 Pet. 4:11.
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B. What are the principles?

1. Hebrews 5:12—stoicheion—"The elementary principles (the A.B.C.s) of the Old Testament, as a revelation from God...the rudiments of the beginning of the oracles of God."
2. Hebrews 6:1—arche—In its relative significance, of the beginning of the thing spoken of; here "the first principles of Christ" (Vine, p. 213).
3. "The Greek is stoicheia tes aches. The noun stoicheion (sing.) properly means "one in a series" (stoichos). Plutarch uses it for "an elementary sound or letter of the alphabet" and Aristotle for "the elements or rudiments of knowledge"

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(A.S., p. 418). That is clearly its meaning here" (Ralph Earle, p. 422).

4. "To say a man was able to teach was the Greek way of saying that he had a real and mature grasp of a subject" (Barclay).
 5. "First principles"—"elements"—stoicheia.
 - a. "In grammar it means the letters of the alphabet, the ABCs.
 - b. In physics, it means the four basic elements of which the world is composed.
 - c. In geometry it means the elements, of proof like the point and the straight line.
 - d. In philosophy it means the first elementary principles with which the students begin.
 6. Some never get past the elements—"they are like children who do not know the difference between right and wrong."
 7. In the infant the exercise of the digestive organs on milk, acquired through that exercise the power of assimilating more solid and more complex food. The same is true of the mental faculties.
 8. One should be slow to cast aside the views of those who have lived long and practiced spiritual discernment.
- C. Hebrews 5:14—"have their senses exercised to discern both good and bad."
1. Benson—"grown Christians, by exercise of their spiritual facilities, become able to distinguish truth from error, in the various branches of Christian doctrines...."
 2. The Interpreter's Bible—"Growth in Christian experience means a growing moral sensitiveness to right or wrong...."
 3. Clarke—"...and thus being able to discern good from evil, they are in little danger of being imposed on by false doctrines...."
 4. Annual Lesson commentary—"The meaning of this is that the most difficult matters of the scriptures yield themselves to those of discernment who have attained thereto, by much exercise of their faculties and long service to Christ" (4/14/46, p. 114).
- D. Reasons for Lack of Growth
1. The want of earnest Bible Study.
 2. Neglect of parental instruction.
 3. Irregularity in attendance upon God's house.
 4. Unedifying preaching.
 5. Misconception of what adequate religious knowledge is.

Qualifications of high priest

1. Must be taken from among men
 - a. Aaron called of God - Ex. 28:1ff; Lev. 10:5, 26
 - b. Eleazar - Num. 20:25-29
 - c. Flood tried to pass without Num. 16:1-35
Divine Call

2. Must be able to deal gently with those that are weak

3. Does not take honor to himself
→

Qualifications of Christ

1. Taken from among men - Heb. 2
2. Able to deal gently - 4:14-16
3. Did not take honor to himself -
Jn. 8:54

Did not come in his own name or rely on his own testimony - Jn. 5:31, 43

Hebrews 5:1-9

1. Resemblances
 - a. Taken from among men (5:1).
 - b. Ordained for men (5:1; Exodus 28).
 - c. Duties (5:1).
 - d. Personal qualifications (5:2, 7-8; Isaiah 53:3).
 - e. Divine call (5:4).

2. Dissimilarities
 - a. Christ was more than man (Hebrews 1:3; John 1:3, 14).
 - b. Christ had not sinful infirmities as did Aaron and his successors (5:3; 4:15).
 - c. Christ's priesthood is like Melchizedek.
 - (1) He had not predecessor.
 - (2) He had no successor.
 - (3) He is king and priest (7:1; 8:1, 4).
 - (4) Author of eternal salvation (5:9).

Men not physically fit could not have attempted their fatiguing trip. "No reliable tradition deals with the country whence these particular magi came" (INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA, p. 1962). All that is certain that they "came from the east to Jerusalem" (Matthew 2:1).

Arabia was southeast of Jerusalem, some 200 miles. Could you, or would you, ride 200 miles on a camel's back to see Jesus? Persia was northeast, some 300 miles. Clement of Alexandria said that the magi came from Persia (ISBE, p. 1962). Directly east was Chaldea, some 500 miles. Origen held that they came from Chaldea (ISBE, *ibid.*).

How many wise men that made the long trip we do not know. Traditions say 3 or 12 or 14, with the number 3 being most accepted, because of the 3 gifts. "The names Gaspar, Melchior, and Balthasar are first mentioned in the 6th century" (EB, vol. 14, p. 570). Those three names Lew Wallace put in his book of BEN HUR.

If the people devoted to God, named and unnamed, in Hebrews chapter 11, may rightfully be described as "heroes of the faith," then certainly the wise men who wanted to worship Jesus, and did so, may also be listed in the catalogue of God's faithful followers. Thank God, he has "a book of remembrance" of those who "feared the Lord, and that thought upon his name. And they shall be mine, says the Lord of hosts, in that day when I make up my jewels" (Malachi 3:16-17).

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"HE FEARED" (Hebrews 5:7 KJV)

Hugo McCord

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 (Hebrews 5:7, KJV).

Two of Webster's definitions of the verb "fear" are:

1. to feel a painful apprehension of some impending

evil; to be afraid of; to dread. "I will fear no evil, for thou art with me" (Psalm 23:4).

2. to feel reverence for; to have a reverential awe of; to venerate.

Oh! The fervency of Jesus' prayer struggle: in the garden of Gethsemane, separating himself from his disciples, around midnight of Thursday, April 6, A.D.30, all alone, falling "on his face," in such "agony" that his "sweat" was like "great drops of blood," praying "with strong crying and tears, `O My Father, if it be possible let this cup [of death] pass away from me,'" and "heard in that he feared." Certainly Jesus' fear that caused his prayer to be heard in heaven was not Webster's first definition (Matthew 26:39; Luke 22:44; Hebrews 5:7).

Only a few hours before, in another prayer, Jesus had spoken to his Father of "the glory which I had with you before the world was" (John 17:5), and that he was looking forward after the cross to regain that glory: "O Father, glorify thou me with the glory which I had with you before the world was."

God's law for everyone's prayer, written by Moses, was "Thou shalt fear (yara!) Jehovah thy God" (Deuteronomy 6:13, ASV), and "He that turneth away his ear from hearing the law, even his prayer is an abomination" (Proverbs 28:9). Since the first definition of fear ("feel a painful apprehension of . . . some impending evil; to be afraid of; to dread") is unthinkable in Jesus' relationship with his Father, the second definition is called for ("feel reverence for; to have a reverential awe of; to venerate.")

Certainly Jesus in all of his life was in "a reverential awe of" his Father, and since worship includes doing "reverence to" God (BGD, 716), we are not surprised that Jesus used the word "worship" (proskuneo) as a correct translation of Moses' command to "fear" (yara') Jehovah (Deuteronomy 6:13; Matthew 4:10).

Thus the fear that caused Jesus' prayer to be heard was worship. As acceptable fear is a feeling ("feel reverence for"), so acceptable worship is a feeling of "reverential awe" toward the God of the universe, an adoration of the "I AM BECAUSE I AM" who is "love" (Exodus 3:14, ASV, margin; 1 John 4:8).

The feeling of a "reverential awe" of God, godly fear, that was in Jesus the night his prayer was heard, was not supernatural. It is the same feeling in all ages in everybody whose prayers are heard. And the Bible gives us examples of human beings besides Jesus who were "devout, God-fearing" (eulabeis, BGD, 322) people who fit the description of those who worshiped God "in spirit and in truth" (John 4:24). Among these were Noah, Simeon, the three thousand baptized on the day of Pentecost, and the "devout" men who buried Stephen (Hebrews 11:7; Luke 2:25; Acts 2:5, 41; 8:2). The writer of the book of Hebrews said that Jesus' prayer was heard because of his eulabeia, his "fear" (Hebrews 5:7), and he used the same word to describe all Christians (Hebrews 12:28).

However, the fact remains that, though Jesus' prayer was heard, it was not answered! Though "more than twelve legions [full legion, 6,100] of angels" (Matthew 26:53) stood "at the ready" to answer Jesus' prayer that God spare him from death, God's love for all mankind forced him to say no to Jesus' prayer that night. Similarly, all reverential, God-fearing Christians offer prayers that are heard, but sometimes He who knows best has to say no.

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YOU MUST NEVER STOP GROWING

"For when by reason of the time ye ought to be teachers, ye have need again that someone teach you the rudiments of the first principles of the oracles of God..." (Heb. 5:12). From this passage we may safely conclude two things: (1) the writer states definitely that people should become teachers within a reasonable time, and (2) this necessitates spiritual growth which some then (and the same is true now) had failed to accomplish.

The apostle Peter admonishes those who are new in the faith to "long for the spiritual milk which is without guile, that ye may grow thereby unto salvation." (I Pet. 2:2). He further admonishes, "Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge self control; and in your self control patience; and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing of his old sins. Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble; for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ." (2 Pet. 1:5-11). Christians must grow or die! It is obvious that if one has forgotten the cleansing of his sins he has become involved in sin again!

But let us refer again to Hebrews 5:12. The writer says that those who have failed to grow as they should "are become such as have need of milk, and not of solid food." He continues, "for everyone that partaketh of milk is without experience of the word of Righteousness; for he is a babe. But solid food is for fullgrown men, even those who by reason of use have their senses exercised to discern good and evil." (Heb. 5:13-14). God does not expect us to remain babes always; He wants us to grow up spiritually! But lest we decide that when we are fullgrown we need to grow no more, let us remember that the human body continues to grow until the time of death. The cells which make up our body die and they must be replaced---constant growth must

characterize us or we die! The same is true spiritually! YOU MUST NEVER STOP GROWING!

THREE THINGS INDESPENSIBLE

If a child is to grow to his physical potential there are three things which he must have. They are, (1) food, (2) exercise, (3) freedom from disease. Let's make a spiritual application.

1. Food. Teachers of God's word need a rich understanding of and appreciation for the fact that one must have the right kind of spiritual nourishment. Both they themselves and their students are in constant need of the right kind of food that they may grow thereby unto salvation. Teachers need to recognize the spiritual development level of their students in order that they may provide for them the right kind and amount of spiritual food. Too much or too strong a diet may give them a case of "spiritual indigestion," while too little or too weak a diet may result in dwarfed and stunted growth and "spiritual malnutrition." Our bodies become that which we feed upon; and so do our minds and our souls. If one feeds upon the pornography to which our youths are being more and more exposed he will become a lew and immoral person; if he feeds only upon the blood, crime, sex, and liquor which is the "normal" diet of movie-goers and "idiot box" watchers he will become pugnacious, lawless, and un-Christlike! The more one is bombarded with sinful stimuli the more certain will it be that he will respond to it. But on the other hand, if one saturates himself with the Word of God he will be led to become more like the God whom he serves! (Cf. Ps. 119:11). "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6).

2. Exercise. Exercise is needed for normal growth both physically and spiritually. We need the spiritual exercises of worship, visiting the afflicted, and winning souls. And it goes without saying that the more we exercise the greater will be our own need for spiritual food. A working man is a hungry man! "...exercise thyself unto godliness. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (I Tim. 4:7-8). If you exercise properly you will see greater need to study diligently! If you do these things you will grow spiritually!

3. Freedom from Sin. There is no better way to assure freedom from the disease of sin than regular worship, bible study, and spiritual activity. I have found it so that those who are determined to practice sin are going to stop studying the Bible! If they study the Bible they will stop living in sin! The Bible is such a powerful book that men will either give it up or they will give sin up! Sinful desires and biblical appreciation do not reside in the same heart! We must keep ourselves free from sin if we would keep close to the Lord. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 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 (I Jno. 1:6-7).

WHAT EQUIPMENT DO YOU NEED?

There are some basic helps that every teacher needs. Actually, the list of teaching aids is inexhaustible, and the good teacher will want to increase his library year by year, but some are indispensable. Here are some recommendations.

1. A good bible. You should have several translations including the King James, American Standard, and a modern English version. The Jno. A. Dickson is the finest Bible you can buy. It has the King James text with the Revision in brackets.
2. A good bible dictionary. Several are available. Peloubets, Westminster, and Davis are among the better dictionaries. The Dickson Bible has a good dictionary in it. This is unusual for dictionaries included in a bible.
3. A Complete Concordance. No concordance in any Bible that I have ever seen is adequate. Cruden's Complete Concordance is the most practical. For the more advanced Young's Analytical Concordance is splendid.
4. Teacher Training Material. Every teacher should read The Christian Teacher and Personal Evangelism magazines. In addition, he should be familiar with such books as The Seven Laws of Teaching, Teaching for Results, and Teach with Success. He should also be aware of the vast storehouse of films, records, and other visual material which is becoming more and more plentiful.
5. We recommend also that Bible teachers have a good set of commentaries. The Gospel Advocate Series is probably the safest, but Barnes or The Pulpit Commentary

answer the needs of the more scholarly.

6. Bible Teachers should also have some knowledge of the field of Christian Evidences. This is becoming more and more important as skepticism grows more challenging. Teachers must answer the call to teach the truth along these lines! Some excellent books are, How We Got Our Bible, Lightfoot; For This Cause, Sayers; Our Bible and the Ancient Manuscripts, Kenyon; and Reason and Revelation, Milligan.

7. Church History. Bible teachers should be familiar with the history of the Lord's church. The most useful book in this field is The Eternal Kingdom, Maddox. Other books, though perhaps somewhat slanted, are The History of The Christian Church, Fisher, A Manual of Church History, Newman, and Mosheim's Ecclesiastical History, 2 Vols.

8. Denominational Doctrines. You need to be familiar with the doctrines of the more prominent and persistent religious orders. There is no better way than to get this information from their own creed books. These are generally quite revealing. There is a book called Handbook of Denominations which is useful but not entirely accurate. A better one is Churches of Today, Tomlinson. Other useful books are Bulwarks of the Faith, Wallace; Mormonism Exposed, Hancock; Handbook on Materialism, Hearn, and Why I am a Member of the Church of Christ, Brownlow.

The field is wide open---error is loose in the world! Your job is to teach, mould, and shape the future of young people and to correct the misunderstandings of many who are already well seasoned in years if not in knowledge. You need to be prepared!

YOU MUST NEVER STOP GROWING!

HOW DO YOU TELL RIGHT FROM WRONG?

(Presented in two parts)

Hebrews 5:12-14

Introduction

1. As a preacher, I have often been asked if a specific thing was right or wrong.
 - a. People have not always liked the answers I have given.
 - b. Some were disappointed that I was not able to read a verse that said, "Thou shalt . . ." or "Thou shalt not . . ."
 - c. Some were simply shopping to find someone who would agree with the decision they had already made about the matter.
2. The Bible warns of the seriousness of making mistakes in regard to what is right and what is wrong (cf. Isa. 5:20).
3. Our text says that the ability to tell right from wrong comes from two things: time and experience.
 - a. New Christians should especially understand this.
 - b. Coming to spiritual maturity is a gradual process-sometimes slow and painful-which involves both time and experience.
4. In this lesson, five questions are proposed to help us decide if a particular thing is right or wrong.

Discussion

I. DOES THE BIBLE SPEAK DIRECTLY TO THE MATTER?

- A. If the Bible speaks directly to the matter, there should be no further discussion!
 1. This is true if we believe that the Bible is the inspired, infallible, authoritative Word of God (2 Tim. 3:16-17).
 2. We have seen the bumper stickers that say, "God said it! I believe it! That settles it!" (Actually the middle statement is unnecessary. If God said it, that settles it whether I believe it or not.)
- B. Galatians 5:19-23 contains lists of things that are right and wrong.
 1. The sixteen things mentioned in vss. 19-21 (adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, heresies, envy murders, drunkenness, revelries) are always wrong and can never be anything else.
 - a. Note also that the passage says, "and such like."
 - b. The Bible could not name every single wrong thing, but things that are like the sixteen named are wrong, too.
 - c. For instance, the Bible doesn't talk about abusing drugs, but wouldn't that be "like" drunkenness?

2. The nine things mentioned in vss. 22-23 (love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control) are right and will never be anything else.
- C. Other passages which have similar lists are Eph. 5:3-7 and Col. 3:1-14.

II. IS IT CONTRARY TO BIBLICAL PRINCIPLES?

- A. The Bible is not primarily a book of "do's and don'ts."
1. Much of what it teaches is taught through good, sound principles.
 2. So, if the Bible does not speak directly to the matter, we need to ask next if there are Biblical principles that apply.
- B. Some of the most familiar principles would be the following:
1. Does it violate "The Golden Rule" (Matt. 7:12)?
 - a. This is a positive rule of action and not a negative rule of reaction.
 - b. Sometimes what we do to others is exactly the opposite of how we would want to be treated.
 2. Is it honest/honorable (2 Cor. 8:21)?
 - a. Anything dishonest or dishonorable would always be wrong.
 - b. This means that a thing that violates the law-with the exception of what is mentioned in Acts 5:29-is always wrong (Rom. 13:1-7).
 3. Is it the loving thing to do (Rom. 13:8-10)?
 - a. Sometimes people do a thing condemned in Scripture, claiming that it is the loving thing to do.
 - b. We are defining love as God does and not as people often do (1 Cor. 13:4-8a).
 4. Would it cause good people to think less of you (1 Cor. 10:31-33)?
 - a. Some say they do not care what others think.
 - b. We are responsible, however, for how our behavior affects others (Rom. 14:7,13).
 5. Would you be ashamed to have others know about it (Rom. 13:11-14)?
 - a. Many sins are committed under cover of darkness for exactly this reason.
 - b. The truth is that God will bring all things done under the cover of darkness to light (1 Cor. 4:5).
 6. Is it wasteful (Luke 15:11-14)?
 - a. We are stewards of our time, money and bodies.
 - b. Stewardship demands that we not be wasteful (1 Cor. 4:2).

III. WHAT DO GOOD, MATURE PEOPLE SAY ABOUT IT?

- A. Please remember that our text said that the ability to tell right from wrong comes through time and experience (Heb. 5:14).
 - 1. It stands to reason, then, that good, mature people can be helpful.
 - 2. This is not to say that they are always right.
 - 3. However, parents, preachers, elders, etc. generally have a pretty good understanding of what is right and what is wrong.
- B. Solomon says, ". . . a man of understanding will attain wise counsel" (Prov. 1:5).
 - 1. I would especially say, "Young people, listen to your parents."
 - 2. Solomon spoke to this matter specifically (Prov. 13:1).
- C. Rehoboam is an example of one who accepted the advice of those who were young and inexperienced and rejected the advice of those who were older and experienced (1 Kings 16:6-20).

IV. HOW WILL YOU FEEL ABOUT IT AFTER YOU'VE DONE IT?

- A. Like other bits of advice we could give, this is not an absolute standard.
 - 1. A person can feel good after doing something wrong, and
 - 2. A person can feel bad after doing something right.
- B. Our consciences are products of our training.
 - 1. A person can be taught that right is wrong and wrong is right and will feel about those things in a way that is consistent with his training.
 - 2. This is how Saul of Tarsus could be a fierce persecutor of the church and still not violate his conscience (Acts 23:1).
- C. The Scriptures do, however, teach that a person should have a conscience guided by the Word of God and then honor that conscience (1 Tim. 1:18-20; 4:1-2).
 - 1. I have had people say, "I must admit that it bothered me a little when I did it."
 - 2. That may be good evidence that the thing was wrong.
 - 3. Our conscience should bother us-more than a little-when we do things that are wrong.
- D. A story is told of a sweet Christian young lady who repeatedly refused a young man's requests for a date. He was not a member of the church, and they had nothing in common. In exasperation, he asked, "What do you do for fun? You don't drink, you don't dance, and you don't party. What do you do for fun?" She replied, "For fun I get up in the morning without feeling embarrassed, ashamed, and guilty about what I did the night before." The young man had nothing to say.

V. WHAT DO YOU THINK JESUS WOULD WANT YOU TO DO?

- A. Some people care little about what Jesus would want them to do, but that is probably not true with people listening to this sermon today.
- B. Some might counter, "I don't know what Jesus would want me to do," but I

believe it is possible to know this.

1. We must begin with a careful study of the life of Christ.
 2. He taught us what He wants us to do by what He said and did (1 Pet. 2:21).
 3. It should be the goal of every Christian to be as much like Him as possible (cf. Luke 6:40).
- C. If you can conclude that Jesus would not do a certain thing, you can rest assured that He would not want you to do it, either.
- D. You can also rest assured that He would not want you to do anything that was:
1. Harmful to yourself or others,
 2. Disrespectful of Him, His Word, or His church,
 3. Out of character for one of His followers, or
 4. Would lead you along a path toward destruction.

Conclusion

1. I cannot stress enough the importance of recognizing the difference between right and wrong and following the right and avoiding the wrong (2 Cor. 6:14-18).
2. For those who truly strive to put first things first, the matter of discerning between right and wrong becomes somewhat easier (Matt. 6:33).
3. The good news is that God has a plan for those who have not always made right decisions in the past (cf. Acts 2:38; 8:22).