

## Hebrews

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### Introduction

It is important that we understand the background of the book of Hebrews.

The **Person** who wrote this epistle remains anonymous. It is anonymous because in this book God is speaking in His Son.

The **People** to whom it was written were Hebrew professing Christians. The Profession of some is called into question. 3:6,14

Some of them were in danger of deliberately turning away from Christ and going back to Judaism after being enlightened. This was apostasy. 6:4-6 We must keep in mind that these people are Hebrews and therefore we must think as they would think in relation to Jewish things.

The **Period** in which it was written was between 65-70 A.D. At that time the visible evidence of the old covenant, which was the temple, was ready to vanish away. 8:13

The **Purpose** of this epistle is to show that Jesus Christ is a better person than anyone in the Old Testament and that the blood of Jesus Christ is better than animal blood. It proves that the new covenant is better than the old covenant. The warnings which are given are in the light of those facts.

## Chapter 1

### God Speaking

There are four ways in which God is speaking.

#### I. God speaking about His Son vs 1

v. 1 refers to the Old Testament message. All of the Old Testament is about Christ.

A) The **Person** who did the speaking was God the Father.

B) The **Procedure** by which He spoke was in many parts and in many ways. God had a variety of ways in which His word was revealed in the Old Testament.

C) The **Period** in which He spoke was the Old Testament time past.

D) The **People** to whom He spoke were the fathers of the Jewish Nation.

E) The **Prophets** through whom He spoke were all who spoke for God in the Old Testament

#### II. God speaking in His Son. vs 2-4

A) The **Period** of the Son is "these last days". "These last days" refer to the New Testament period in which Christ is God's last word to men.

B) The **Proclamations** in the Son indicate that Jesus Christ is the language of the message to men. Without Jesus Christ there is no message.

### C) The **Person** of His Son vs 2-4

#### 1) What He is

- a) He is the **Inheritor** of all things. All of the nations and all of the earth have been given to Jesus for an inheritance by His Father. **Psa 2:8** He inherits all things because of His relationship as the Son and of His redemption as the Saviour.
- b) He is the **Creator** of all things. There was nothing created without Jesus Christ. **John 1:3; Col 1:16** He created all things within the realms of time and space.
- c) He is the **Upholder** of all things. Nature is upheld by laws of nature. The laws of nature are the laws of Christ.

#### 2) Who He is

- a) He is the **Brightness** of God's glory. The English word for brightness is "effulgence." It refers to "the rays which shine out from a luminous body" such as the sun. All that we know about the glory of God has shone down to where we are in Jesus Christ. **John 1:14-18; 2 Cor 4:6**
- b) He is the **Express Image** of God's person. The Greek word for express image is "**charakter**" which meant "the exact image made by a stamping instrument." Christ is exactly all that God is in His attributes.

#### 3) What He did

"By Himself He purged our sins." Jesus Christ by Himself was better than all of the thousands of sacrifices which had been offered put together. No one else was good enough to pay the price of sin. The word "purged" means "to be erased completely." **10:11-17**

#### 4) Where He is

- a) He occupies a **Rest** position because He sat down when His work was finished.
- b) He occupies a **Right** position because He is on the right hand of God. The right hand in the Bible is very significant:
  - i) The right hand is a powerful place. **Exodus 15:6**
  - ii) The right hand is a place of permanent pleasure. **Psalm 16:11**
  - iii) The right hand is a place of perfect righteousness. **Psalm 48:10**
  - iv) The right hand is a place of precious fellowship. **Galations 2:9**
- c) He occupies a **Royal** position because of the majesty on high.
- d) He occupies a **Renowned** position because He is on high in a position which is greater than all the angels and He has a more excellent name than they. There is no name higher and greater in the universe than the Lord Jesus Christ. **Philippians 2:9,10**

### III. God speaking for His Son vs 4-7

- A) God spoke for His Son in His **Resurrection**. When God said "Thou art My Son, this day have I begotten thee", He was raising Christ from the dead. **Psalm 2:7**  
**Acts 13:33**.
- B) God spoke for His Son in His **Relationship**. When God says "I will be to Him a Father, and He shall be to me a Son", it means that He will act toward His Son upon the basis of their relationship. The Father vindicated His Son.
- C) God will speak for His Son in His **Return**. Verse 6 is a reference to the return of Christ the second time. When Christ returns the second time, all of the angels will be worshipping Him. There was a multitude of angels who welcomed His first coming. **Matthew 25:31**. The angels were made by Christ and are like whips and flames of fire which move quickly to minister for Him. This proves that Christ is better than all of the angels.

### IV. God speaking To His Son vs 8-14

- A) When God says "thy throne", it indicates His **Majesty**.
- B) When God says "O God", it indicates His **Deity**.
- C) When God says "forever and ever", it indicates His **Eternality**.
- D) When God says "a scepter of righteousness", it indicates His **Authority**. The scepter is the rod of rule.
- E) When God says "Thou hast loved righteousness and hated iniquity", it indicates His **Purity**. Christ died because He loved righteousness and hated iniquity.
- F) When God says "God has anointed Thee with the oil of gladness above thy fellows" it indicates **Superiority**. Christ is anointed as a king above every other king. The oil of gladness is the perfumed oil of God's approval of Christ in His exaltation. **Psalm 45:6-8**.
- G) When God says "And Thou Lord in the beginning hast laid the foundation of the earth", it indicates His **Creative Ability**.
- H) When God says "Thou remainest" and "thou art the same", it indicates His **Immutability**. The creation, including the heavens and the earth, will perish and be changed, but in contrast to that, Jesus Christ will remain unchangeable.
- I) When God says "Sit on my right hand until I make Thine enemies Thy footstool", it indicates His **Destiny**. Christ is destined to have all enemies put under His feet. Angels are ministering spirits who have a ministry of physical protection for believers. [Example is Peter's release from prison in **Acts 12**.]

## **Chapter 2**

### I) The **Warning** stated vs 1-4

- A) The **Purpose** of the warning is seen in the word "therefore" which indicates that in the light of the fact that God has spoken in His Son, then we ought to heed the message.

- B) The **People** who are warned are those who have heard.
- C) The **Precept** in the warning is that they should more earnestly heed what they have heard.
- D) The **Pattern** in the warning is seen when the Old Testament people heard the word, spoken by angels, which was the law, and those who transgressed and disobeyed it suffered the penalty.
- E) The **Penalty** in the warning is based upon the greatness of the message which is neglected. That penalty would be the second death. This message of so great salvation was commenced by the Lord Himself. It was confirmed by the apostles who heard Him, and God bore witness to it by giving signs to the Jews, miracles to the Gentiles, and gifts to the church, according to the will of the Spirit.

## II) The **World Subjection** vs 5-8

"The world to come" refers to the inhabited earth to come which is the Kingdom. Angels will not rule over that Kingdom, but saved human beings will in Christ.

### A) The **Concern** for man

God was so concerned about man that He came down to visit him. The word "visitest" means to visit with the object of benefitting and caring for another. **Luke 1:78**

### B) The **Creation** of man

Man was created a little lower than the angels because he was confined to the earth in a human body.

### C) The **Crowning** of man

Man in the beginning was crowned with glory and honour and was given dominion over the works of God's hands.

### D) The **Control** of man

Everything in the creation was placed under the control of man.

### E) The **Change** for man

This change is seen in the words "but now". Now man is a fallen creature, and because of that he has lost his crown and glory and his position of control. The world will be in subjection again to Christ and all of those who are in Him.

## III) The **Wonderful Saviour** vs 9-18

### A) The **Condescension** of the Saviour

- 1) The **Position** in His condescension was lower than the angels. He was made lower than the angels because He became a man. He was made lower than the angels in the virgin birth.
- 2) The **Period** of His condescension was a little while. That is the meaning of the word "little".
- 3) The **Purpose** of His condescension was to suffer death.

4) The **Provision** in His condescension was for every man. Christ tasted death and paid for the sins of **every man. I John 2:2** This contradicts the doctrine of limited atonement which teaches that Jesus died only for the elect.

B) The **Crowning** of the Saviour

Jesus has the double crown of glory and honour and this guarantees a position of glory and honour for every believer. This guarantee is illustrated in the table of shewbread in **Exodus 25:23-30**. The twelve loaves on the table represent the twelve tribes and they point to the people of God in the New Testament. The hand-breadth of security points to our security in the hand of Christ. **John 10:28** The double crown on the table points to Christ's double crown of glory and honour. We are held up and held in by Christ in the presence of God. **2:9**

C) The **Captain** of Salvation

1) The **Consistency** of the Captain

The words "it became Him" means it was consistent with the character of God. We have a Saviour that is consistent with all that God is.

2) The **Cause** of the Captain

The cause for which Jesus died was not only to put away our sins, but also to bring us to glory.

3) The **Completeness** of the Captain

Jesus was also the perfect Son, but He had to die in order to be the perfect and complete Saviour. The word "**captain**" means the file leader. Every believer will enter heaven because Christ has entered heaven on the basis of the victory on the cross.

D) The **Church** and the Saviour vs 11-13

There are 3 things which indicate that the church and the Saviour are identified together in the glory.

1) The **Sanctifier** and the **Sanctified**. vs 11

Jesus is the Sanctifier and we are the Sanctified. The church and the Saviour are all of one. This means that His Father is our Father, and His God is our God. We are the brethren of Jesus Christ in the same family.

2) The **Singer** and the **Saints** vs 12

The church and the Saviour sing together. We are singing because we have Him as our Saviour. He is singing because He has us as His saints.

3) The **Son** and the **sons** vs 13

The Son of God became the Son of man so that we the sons of men might become the sons of God.

E) The **Children** and the Saviour vs 14-181) His **Partaking** with the children.

The children are partakers of flesh and blood which means that they are human beings. Jesus took part of the same which means that He became a man but He did not partake of our sinful nature.

2) His **Purpose** for the children - There is a twofold purpose.

- a) Through death He might **destroy Satan**. The Devil's defeated at the cross.
- b) That through death He might **deliver slaves**. By nature we are in bondage to the fear of death. Believers are no longer in bondage to the fear of death.

3) His **Purchase** of His children vs 16

Verse 16 means that Jesus did not take hold of angels but that He purchased and took to Himself the seed of Abraham which refers to believers.

4) His **Priesthood** for His children vs 17-18

The words "it behooved Him", mean that it was necessary, because of the nature of our situation, that Jesus Christ should be made like unto us in all things. This is the reason why Jesus can be merciful, faithful, and powerful toward us. Jesus is the kind of High Priest that we need. He is merciful to the fallen, faithful to the Father, and powerful to the faulty. The word "succor" means to answer the cry for help. He is able to answer our cry in times of testing because He Himself has suffered, being tested.

**Chapter 3**I) The **Consideration** of Christ vs 1

A) The **Profession** of those who are to consider Christ. They professed to be Holy Brethren with a heavenly calling. The preceding chapter has revealed that we are sanctified and brought to glory. In the Old Testament, the Hebrews had been set apart for an earthly calling. In the New Testament, the calling of the believer is Holy, (**II Timothy 1:9**), Heavenly, (**3:1**), and High, (**Philippians 3:13**).

B) The **Person** who is to be considered. Christ here is called the Apostle and High Priest. As the Apostle, Jesus was the one who was sent to do His Father's business. As the Apostle, He must do His Father's will. **Luke 2:49** As the High Priest, Jesus is the one who is seated to represent us at the right hand of God after He finished the work.

This exhortation to consider Christ was necessary because some were in danger of falling away.

II) The **Comparison** and **Contrast** with Christ. vs 2-6

A) Christ is compared with Moses in relation to faithfulness and in particular in building the Tabernacle. The Tabernacle which Moses set up was a finished work based upon the Word of God in every detail, and therefore, the Lord filled it with His glory. The work which Jesus did in the New Testament was a finished work based upon the Word of God and therefore He was glorified. **Exodus 40:33-34 John 17:4-5**.

B) Christ is contrasted with Moses in two ways:

- 1) There is the contrast between the builder and the building. Jesus is the builder of the house and Moses was only part of the building. The architect and builder is worthy of more glory than the building.
- 2) There is a contrast between the servant and the Son. Moses was an honored servant in God's house who was used as a testimony of things which were to come in Christ. The great types in the tabernacle, which were a pattern of Christ, were given by Moses. Christ is the Son of God who is head over the house of God. These two contrasts prove that Christ is better than Moses.

III) The Continuation of the Christian. vs 6(b), 14

The word "if" in these two verses does not suggest a condition by which we get saved. It suggests the evidence that we are saved. The evidence that we are His house, and are made partakers of Christ, is that we have a faith which continues steadfast until the end.

IV) The Condemnation which is illustrated. 7-19

A) The Word of Inspiration vs 7

The word of inspiration is indicated by the fact that the quotation from Psalm 95 is attributed to the Holy Ghost. This shows that the Word of God is verbally inspired. The inspired statement is that today if we hear the voice of God in relation to the Gospel, we should not harden our hearts.

B) The Way of Provocation vs 8-9

The provocation took place in the wilderness when the people tempted and proved God. The word "tempted" means to put to the test with the objective of seeing whether a person is good or evil. The word "proved" is to be put to the test with the objective of approving the person if he passes the test. This was an insult to God.

C) The Wayward Generation vs 10

That generation of Israelites always went astray in their hearts. That generation had not known God's ways. The Greek word for known is "ginosko" which means to know by experience. The word "grieved" in verse 10 means disgusted.

D) The Wrathful Declaration vs 11

God swore in His wrath that they would not enter into His rest because they would not believe.

E) The Words of Exhortation vs 12-15

- 1) There is an exhortation concerning the heart. vs 12

An evil heart of unbelief departs from the living God. The Greek word for evil is "poneros" which means evil in opposition to good. The Greek word for departing is "Aphistemi" which means to stand off from the living God. This exhortation was necessary because there was a danger of some of the Hebrews becoming apostates and suffering God's wrath.

2) There is an exhortation concerning **hardness**. vs 13-15

It is dangerous for a sinner to harden their heart when God is calling today because tomorrow will be too late. Putting off salvation until tomorrow is a deceitful sin.

E) The **Warning** in the **Illustration** vs 10-19

- 1) There is a warning illustrated in the people's **provocation**. The provocation took place because the people heard, and then hardened their hearts. This is a warning to those who hear the New Testament message and harden their hearts.
- 2) There is a warning illustrated in the people's **situation**. The situation was that the people heard the message and did not believe. It was because of the sin of unbelief that their carcasses fell in the wilderness. This illustrates what will happen to those who will not believe the Gospel.
- 3) There is a warning illustrated in the people's **condemnation**. Because the people would not enter in by faith, then the condemnation was that they could not enter in at all.

### Chapter 4

I) God's **Rest** vs 1-11

A) The **Promise** of rest

There is a promise of rest in the New Testament message which is found in Christ. There was a danger that some of the Hebrews would come short of the rest which was promised.

B) The **Preaching** of rest

"For unto us was the Gospel preached", means that the preaching of the Gospel was completely done so that the message was completely clear to those who had heard it.

C) The **Profit** of rest

The good news which was preached in the Old Testament, did profit those people because it was not mixed with faith in them. The word "mixed" means one thing joined to another. That which is promised in the Gospel, can only be joined to us by faith.

D) The **Present** rest

There are 2 aspects of present rest:

- 1) There is a rest which is free when we come to Christ by faith. We rest in the finished work of Christ. **Matthew 11:28**
- 2) There is a rest which is found when we are yoked together with Christ in service and our learning of Him. **Matthew 11:29**

E) The **Past** rest

There are 2 aspects of the past rest:

- 1) There is creation rest in which God rested after He finished the work of creation.
- 2) There is Canaan rest. Canaan rest was the rest from which an unbelieving generation of Israelites were excluded. It was the rest that Joshua led the people into in the promised land. The name "Jesus" in v 8 should be Joshua.

F) The **Prospective** rest

Believers have the prospect of a rest which remaineth for the people of God. The word "rest" in verse 9 means a Sabbath-keeping. In the Old Testament in Leviticus 23:33-43, there is the record concerning the feast of tabernacles. It was a feast of rest and rejoicing after all of the harvest was gathered in. It was the final feast of the year. It began with the Sabbath of rest, and ended with the Sabbath of rest. It illustrates the final rest of believers after all of the harvest of souls have been gathered in, and the wicked have been judged. The prospective rest for the people of God begins in the millennium and then continues through eternity. The word "labour" in verse 11 means to strive diligently because some of the Hebrews were in danger of not believing. It is the prospect of the future which makes the sufferings of the present worthwhile.

II) God's **Revelation** vs 12-13A) The **Power** of the Word of God

The words "quick and powerful" mean living and active.

B) The **Preference** of the Word of God

The Word of God is to be preferred above any book. There is no sharper weapon than the Word of God.

C) The **Piercing** of the Word of God

The Word of God is able to divide between that which is of the soul and that which is of the spirit. The Word of God is able to divide between the joints, which speak of outward activity, and the marrow, which speaks of inward reality.

D) The **Perception** of the Word of God

The Word of God perceives and judges the thoughts and intentions of the human heart.

E) The **Purpose** of the Word of God

The purpose of the Word of God is to expose and lay bare the true condition of every person before the eyes of God in His presence.

### III) God's **Representative** for believers vs 14-16

Jesus Christ is the one who represents believers in the presence of God.

#### A) He is a **Great** and High Priest

He occupies a great position because He has passed into the heavens. The high priest on earth passed through the outer court, through the Holy place, and into the Holiest of all. Christ passed through the heaven of the clouds, through the heaven of the stars, and into the third heaven which is the presence of God. There is no higher position than the one which Christ occupies. This High Priest is a great position because He is the Son of God. This combines humanity and deity in one person. This position and person of our High Priest guarantees that we can hold fast our profession.

#### B) He is a **Good** High Priest

There is a double negative in verse 15 which emphasizes a positive truth. The words "we have not an high priest which cannot be touched" emphasizes the truth that we have a High Priest who can be touched. Jesus Christ is good for us because He knows how we feel in our infirmities. Jesus was tempted in all points like as we are apart from sin. He was tempted in His body, soul, and spirit. The devil tried to get Jesus Christ to deviate from the will of God. **Matthew 4:1-11**

#### C) He is a **Gracious** High Priest

In v 16, there is an invitation of grace to a location of grace to receive a donation of grace. The throne of grace is open to every believer in every time of need.

### **Chapter 5**

#### I) The **Priesthood** of Christ vs 1-10

##### A) The **Old Testament** high priest vs 1-4

- 1) His **Selection** was from among men. Christ was selected from among men, but was a member of the Godhead, and therefore was a better person as a priest.
- 2) His **Ordination** was on behalf of men in the presence of God. The Old Testament high priest offered gifts and sacrifices for sins as the people's representative.
- 3) His **Compassion** on those who were ignorant and had sinned was governed by his own infirmities. The Old Testament high priest must reasonably bear with others because of his own weaknesses and sins. Christ has perfect compassion because He is the perfect priest.
- 4) His **Salvation** was based upon the fact that there must be an offering for his own and the people's sins. Christ died for sins which were not His own. Aaron himself was totally identified with sinners as a sinner. Christ was identified with sinners as a substitute who was perfect.
- 5) His **Recognition** was totally by God and not based upon his own decision. No man in the Old Testament decided to have the honour of being the high priest by himself. He must be ordained of God. This was also true concerning Christ.

## B) The New Testament High Priest vs 5-10

- 1) His Glorification to be a High Priest took place after God raised Him from the dead and set Him at His own right hand.
- 2) The Continuation of Christ's priesthood is seen in the words "Thou art a priest forever." This means that He is forever the same in His person, position, and power.
- 3) The Immutability of Christ is the basis of the contentment of the believer. **13:5**
- 4) His Incarnation is referred to in the words "the days of His flesh." In the days of the flesh of Christ, He passed through more difficult circumstances than we will ever have to face, and now as our High Priest, He understands our needs.
- 5) His Supplications which He offered to God refer particularly to His experience in Gethsemane and the cross.
  - a) There was fergency in His supplications because there was strong crying and tears.
  - b) There was faith in His supplications because He was trusting His Father, who was able to save Him from death. Jesus was not saved from dying, but He was saved from death in the resurrection.
  - c) There was fear in His supplications. His fear was a reverential respect for the will of His Father.
- 6) His Perfection. Jesus learned by experience obedience in the pathway of suffering which led to the cross. **Philippians 2:5-8** He did this to become the perfect Saviour.
- 7) His Salvation is given to all those who obey Him. To obey the Gospel means to believe on the Lord Jesus Christ to be saved. The word "author" means that Christ is the active cause of eternal salvation.

## II) The Parenthesis 5:11-6:20

Between chapter 5:10 and chapter 6:20, there is a parenthesis because of the condition of the people.

### A) The People in the parenthesis

- 1) They were dull of hearing
- 2) They were deficient in their knowledge of the first principles of the oracles of God. The Oracles of God were committed to the Jews. The Jewish believers found it difficult to grasp the principles behind them which pointed to Christ.
- 3) They are described as babes. They were babes because they had not become mature enough to take the strong meat of the word in relation to the Old Testament. Spiritual maturity comes through the exercise of our spiritual senses which discern between good and evil in relation to spiritual food. Without the exercise of taking in, chewing over, and inwardly digesting the Word of God, we cannot become mature enough to take in the deep things of God.

## Chapter 6

### B) The Principles in the Parenthesis vs 1-2

The six things which formed the principles of the doctrines of Christ are found in Old Testament truth. The key to understanding this is the doctrine of baptism and the laying on of hands. The word "baptisms" is translated washings in 9:10 and obviously refers to an Old Testament truth. The doctrine of laying on of hands is seen in Leviticus 16 when hands had to be layed upon the animal which was sacrificed.

### C) The Perfection in the Parenthesis vs 3

This perfection was not possible under the Old Testament priesthood. 7:11 The law made nothing perfect, but this perfection is brought in by Christ. The word "perfection" means to bring to completion. This perfection is provided through the offering of Christ. 10:14

### D) The Permission in the Parenthesis vs 3

Verse 3 indicated that some would not be permitted to go on to perfection in Christ.

### E) The Problem in the Parenthesis 4-6

The problem is about Apostasy. The details about these Apostates:

- 1) They were completely enlightened.
- 2) They had tasted of the heavenly gift. By tasting they came to know the quality of the heavenly gift, but had not received it.
- 3) They were made partakers of the Holy Ghost. They went along with the ministry of the Holy Spirit to the point of enlightenment.
- 4) They have tasted the good Word of God and the Gospel.
- 5) They saw power and signs associated with the age to come.
- 6) They fell away from the point of complete enlightenment.
- 7) These people personally crucified the Son of God again and openly rejected Him.

It is impossible for these people to come back to repentance.

### F) The Pictures in the Parenthesis 7-8

- 1) In verse 7 there is a picture of the believer. The believer drinks in the Word of God, brings forth fruit, and receives blessing from God.
- 2) In verse 8 there is a picture of an apostate. The apostate does not drink in the Word of God, and through rejection, there is the evidence of the curse of sins, which are thorns and briars, and his destiny is to be burned.

### G) The Persuasion in the Parenthesis vs 9-11

The persuasion is that there are some among the Hebrews who are really saved. We know this because of the things which are said about them in these verses.

- 1) They are called beloved.
- 2) They have the better things in Christ.

- 3) They have the things that accompany salvation.
- 4) He refers to their work and their labour of love. A labour of love goes along with faith in the Lord Jesus.
- 5) They had a proper attitude toward the Lord's name.
- 6) They had ministered to the saints and were continuing to minister.
- 7) There was a desire in verse 11 that every one of the Hebrews should have the same diligence and assurance as the people in verse 9 and 10.

H) The **Promises** in the Parenthesis vs 12-20

1) The **Example** from the past vs 12-15

Believers in the past had faith and patience, and through them, they inherited God's promises. Believers today are followers of the same principles. Patience is a necessary ingredient in faith. When God makes a promise, faith believes it, hope anticipates it, and patience waits for it. Abraham is the example of a man who has faith and patience, and has obtained God's promise. There are four things in this example.

- a) The **origin** of the promise of Abraham was God Himself.
- b) The **oath** with the promise confirmed that it would be kept.
- c) The **obligation** in the promise was that God would bless and multiply Abraham. Abraham was not obligated to keep anything.
- d) The **obtaining** of the promise. Abraham obtained the promise after he had faithfully endured, but not because of his patient endurance.

2) The **Explanation** of the principle vs 16

The principle is that when men make an agreement, and confirm it with an oath, then they cannot argue or fight about it later, because the agreement must be kept.

3) The **Exhibition** for the people vs 17

When God confirmed His promises to us with an oath, He was showing us that His promises were unchangeable. There are 2 immutable things which demonstrate that God cannot lie, and they are God's Word and God's oath. The heirs of promise are those who shall inherit that which God has promised. No behavior of any believer can make God break His promise.

4) The **Encouragement** for the people vs 18

The immutability of God's Word and His oath gives a strong encouragement to every believer in relation to their security after they have fled for refuge to Jesus Christ. Fleeing for refuge would make them think of the cities of refuge.

- a) The cities of refuge point to Christ. They are presented in 4 books of the Old Testament: Exodus, Numbers, Deuteronomy, Joshua. Christ is presented in the 4 Gospels: Matthew, Mark, Luke, John.

- b) There were 6 in number and 6 is the number of man. There is refuge in Christ provided for sinful man. **John 3:16**
- c) They provided refuge for those who killed another person unawares or unwittingly. **Joshua 20:3** Jesus provides refuge for ignorant sinners. **I Timothy 1:13**
- d) They were evidently set forth on high places. **Joshua 20:7-8** Christ is evidently set forth in the Gospels. **Galatians 3:1**  
The names of the cities of refuge point to Christ.

Kadesh means Holy  
 Shechem means strength  
 Hebron means fellowship  
 Bezer means a fortified place  
 Ramoth means exaltation  
 Golan means joy

All of these are found in Christ. The person who entered the city of refuge was safe as long as the high priest lives. We are safe as long as our High Priest lives and He lives forever. **6:20**

5) The **Expectation** of the people

Every believer can expect to enter heaven because our hope is sure and steadfast and is anchored there. Our hope is anchored to the rock Christ Jesus, who has already entered heaven as the forerunner of every believer.

**Chapter 7**

I) The **Melchisedec** Priesthood

A) The **Combination** in this Priesthood

- 1) There is a combination of King and Priest. This is a Royal Priesthood which combines majesty with ministry. The Royal Priesthood brought blessing to man.
- 2) There is a combination of Righteousness and Peace. "Melchisedec" means King of Righteousness and "King of Salem" means King of Peace. These 2 things represent a principle which is that righteousness must always come first before there can be peace. This principle is true personally for sinners. A sinner must be justified, or declared righteous, through the gospel before they can have peace with God. **Romans 3:9-22; 1:16-17; 5:1**. This principle is also true universally for the world. **Isaiah 11:1-9** One day there will be world wide righteousness under the rule of Christ, and the result will be world wide peace. Where there is no righteousness, there is no peace. **Isaiah 57:20-21**

B) The **Continuation** of the Priesthood vs 3

In the record of Scripture, there is nothing said about Melchisedec's birth, death, parents, or pedigree. God purposely omitted these things to make him like unto the Son of God in his priesthood. In the record of Scripture, he is always a priest, and Christ is a priest forever.

C) The **Consideration** of this Priesthood vs 4-10

These verses contain a consideration of the greatness of Melchisedec.

- 1) He was great because the father of the nation payed tithes to him.
- 2) He was great because Abraham payed him a tenth of the best that he had.
- 3) He was great because he blessed Abraham who had already received promises of blessing. The blessing provided for Abraham everything he needed. The blessing that we receive from Christ provides everything we need.
- 4) He was great because the whole Levitical priesthood who received tithes from their brethren, paid tithes to him. The whole Levitical priesthood was represented in the body of Abraham when he paid tithes to Melchisedec.
- 5) He was great because Abraham was called the "less" and Melchisedec is called the "better".

D) The **Change** to this Priesthood vs 11-17

- 1) The change was related to the **Levitical** priesthood. The Levitical priesthood had to change because they could not bring to completion the matter of salvation. All of their ministry involved shadows which could not put away sin. There had to be another of a different kind of priest who would bring perfection and Jesus was that priest.
- 2) The change was in relation to the **Law** which made men priests. The law had to be changed because it stated that a priest had to belong to the tribe of Levi. There was nothing in the law to provide for a priest out of the tribe of Judah. It is evident that our Lord was born out of the tribe of Judah, and therefore the law of priesthood in the Old Testament had to come to an end.
- 3) The change in relation to the **Life** of our Lord. The resurrection to be a different kind of priest is far more evident than the incarnation when He was born of the tribe of Judah. Every person who is born again is evidence that Jesus lives. Jesus is not appointed according to fleshly commandment. A fleshly commandment is one which pertains to the lifetime of a priest. Jesus is appointed as a High Priest according to the power of his own endless life. It is the power of the life which determines the effectiveness and length of His ministry. When God raised Him from the dead to resurrection life, then He appointed Him as High Priest forever, based on the power of that life.

E) The **Completeness** of this Priesthood vs 18-19

The Old Testament commandment of priesthood was weak and unprofitable because it did not bring anything to completion making it impossible for sinners to stand in God's presence. The law made nothing perfect, but Christ makes everything perfect. Because of this perfection, every believer has the better hope of entering into the presence of God. Every believer is perfect forever and has the right to stand in the presence of God's glory. **10:14-19**

F) The **Confirmation** of this Priesthood vs 20-22

The Old Testament priest were not confirmed with an oath. This meant that they could be changed and others could take their place. Christ's priesthood was

confirmed by an oath. This meant that His priesthood could not be changed because God would change His mind. The words "by so much" indicate the measure of difference between the Old Testament high priest and Christ. It is the difference between a lifetime and eternity which cannot be measured. This is the measure of the greatness of our surety who guarantees the covenant. In Genesis 43, Benjamin was a son who was born of love. He entered the family through a death (**Genesis 35:19**) and became the son of his father's right hand. All of these things are true of us as believers. Judah guaranteed to keep Benjamin until he set him before his father's face and would be responsible if he was lost. Jesus has guaranteed to set every believer before His Father's face and He is able to do that.

**Jude 24** Jesus is the line of the tribe of Judah. The surety always speaks for the son who has to be kept. This is the present ministry of Christ on behalf of believers. He appears in the presence of God for us. **9:24** Jesus could not go up to His Father in the rapture without His children because He is our surety.

G) The **Changelessness** of this Priesthood vs 23-25

The priests in the Old Testament were changed because they died. Christ continues the same in His priesthood forever. The power of His endless life never deteriorates nor diminishes. He is the same yesterday, today, and forever. This changeless priesthood guarantees 3 things for us:

- 1) It guarantees **unlimited power**. He is able to save all that come unto God by him.
- 2) It guarantees **uttermost provision**. The word "**uttermost**" means to the uttermost degree for the uttermost duration. Jesus Christ is able to save us completely for eternity.
- 3) There is **unending prayer** in the presence of God for us. Jesus continuously prays that we might be kept saved. An example of what the Lord Jesus Christ prays for us is **John 17**.

H) The **Consistency** of this Priesthood vs 26-28

"For such an high priest became us" means that such an high priest is consistent with our needs.

- 1) He suits us in his **person** because he is Holy, harmless, undefiled, and separate from sinners. He is perfectly accepted before God and we are accepted in Him. **Ephesians 1:6**
- 2) He suits us in His **position** because He is made higher than the heavens. There is no position higher than His. Everything is under His feet.
- 3) He suits us in His **provision** because He offered Himself once to put away our sins and all of our sins are gone.
- 4) He suits us in His **permanence** because He is consecrated as High Priest forever.

## Chapter 8

### "The Chief Point"

The words "this is the sum" in verse 1 mean this is the chief point. The chief point is that Christ is a more excellent minister who has obtained a more excellent ministry. "Such an high priest" refers to the kind of person who has been described in the opening 7 chapters of this book.

Christ is so great that He is able to succor (2:18), He is able to sympathize (4:14-16), and He is able to save (7:25).

#### I. The more excellent Minister

This more excellent minister is referred to in chapter 8 and verses 1-5.

- A) In His position He is set and this means that it is Permanent.
- B) In His position He is on the right hand of God and this indicates that it is Powerful.
- C) In His position He is on the throne of the Majesty in the heavens and this indicates His Preeminence.
- D) The Place where He ministers is in the sanctuary of the true tabernacle. The true tabernacle refers to the real tabernacle in heaven in the presence of God.
- E) The Provision of our High Priest was the offering of Himself. This offering was a necessity in order for Jesus to qualify as a High Priest.
- F) The Problem of our High Priest was that if He had been on earth at that time, He would not have been recognized as an High Priest, according to the law, because the earthly priesthood still existed on the earth.
- G) The Pattern of our High Priest is seen in the Old Testament laws given to Moses. All of the laws given by Moses were examples and shadows of heavenly things which are found in Christ.

#### II. The more excellent Ministry vs 6-13

The more excellent ministry is the meditation of a better covenant which is establish upon better promises, which are the promises of grace.

A. The Problems in the first covenant are faulty for 3 reasons:

- 1) There was the problem of the condition of the people with whom the covenant was made. The covenant was Holy, and the people were sinful. The people could not be saved by the law because of their own condition.
- 2) There was a problem of the childishness of the people. This is seen in the words "When I took them by the hand to lead them out of the land of Egypt."
- 3) There was the problem of the continuation of the people. A sinful people could not continue under a perfect law, because it demanded absolute obedience.

B. The **People** with whom the new covenant was made.

The new covenant was made with the house of Israel and the house of Judah. The church exists as a result of that covenant being made. In the present, believers enjoy the salvation blessings of the new covenant.

C. The **Promises** of the new covenant.

- 1) There is the promise of **regeneration** in their hearts and minds.
- 2) There is the promise of **reconciliation** of the people of Israel and Judah. God will be their God, and Israel shall be His people.
- 3) There is the promise of **revival** of the nation. The whole nation will come to know the Lord.
- 4) There is the promise of the **remembrance** of sins and iniquities no more, because God will be merciful to their unrighteousness.

D. The **Passing** of the old covenant. vs 13

- 1) The **ceremonies** of that old covenant which were a shadow of good things to come had served their purpose when Christ came who was the substance of all the shadows.
- 2) The **center** of that old covenant was the temple which was ready to vanish away in A.D. 70.

### Chapter 9

I. The Old Testament Tabernacle vs 1-10

A. The **Ceremonies** of the tabernacle vs 1

The ceremonies of the tabernacle were external ordinances in an earthly sanctuary which did not provide salvation from sin. The word "worldly" means earthly.

B. The **Contents** of the tabernacle

In the Holy place there was the table of shewbread, the alter of incense, and the golden candlestick. The golden candlestick is a picture of Christ.

- 1) The pure gold speaks of the purity of Christ. Christ was without blemish and without spot. **I Peter 1:19**
- 2) The beaten work speaks of the punishment of Christ on the cross. **Isaiah 53:5**
- 3) The talent of pure gold speaks of the preciousness of Christ. **I Peter 2:7**
- 4) The pattern on the candlestick, which were buds, blossoms, and almonds, points to the pattern of the resurrection of Christ.
- 5) The branches of the candlestick were like Aaron's rod that budded. It was cut off, laid up before the Lord, and came back to life with three evidences of life. Christ was the branch. **Isaiah 11:1** He was cut off out of the land of the living. **Isaiah 53:8** He rose again and there were three evidences that He was alive.

In **John 20** there are three evidences that Christ was risen.

- a) The stone was rolled away from the door of the sepulchre. **John 20:1**
  - b) The linen clothes were lying in the tomb. **John 20:5-7**
  - c) The Lord Himself appeared to Mary in the garden.
- 6) The position of the candlestick points to the position of Christ. It was in the Holy place. Christ is in heaven appearing in the presence of God for us.
  - 7) The purpose of the candlestick in the Holy place points to the purpose of Christ in heaven. The purpose of the candlestick was to give light, through the oil, to the Holy priests, in the Holy place, about Holy things. The purpose of Christ in heaven is to give light, through the Holy Spirit, to believer priests, about the Holy things of God. **Acts 2:33 John 16:12-14**
  - 8) The light which was given by the candlestick reflected back upon itself. **Exodus 25:37** The Holy Spirit gives life to believers so that Christ will be glorified.

C. The **Contents** of the holiest of all

In the holiest of all, there was the golden censor which carried incense in there on the day of atonement.

There was the ark of the covenant which had 3 things inside:

- 1) The golden pot of manna; 2) Aaron's rod that budded; 3) The tables of the law.

On top of the ark of the covenant was the mercy seat where the blood was sprinkled. All the things in it were under the blood. Over the mercy seat were the cherubim of glory with their faces looking toward the place of mercy. The tabernacle had earthly vessels which had a spiritual significance.

D. The **Compartments** of the tabernacle

- 1) The priests went **always** into the first compartment which is the Holy place because they had no personal access into the presence of God.
- 2) The high priest went **alone** into the second compartment which is the Holiest of all once every year because he had no permanent access into the presence of God.

E. The **Conclusion** in the tabernacle vs 8

When the tabernacle was set up, and the people were shut out from the presence of God, the conclusion was given by the Holy Spirit that the way into the presence of God, which was Christ, had not yet come.

F. The **Conscience** and the tabernacle vs 9-10

All of the gifts, sacrifices, washings, and ordinances in the Old Testament were figures pointing to Christ for that time. The actual cleansing provided by those ordinances was external and fleshly. Those ordinances were an imposition on the people until the time of reformation when Christ would come and the shadow would be changed to the substance. Those ordinances could not purge the conscience from guilt and declare a sinner perfect before God.

## II. The New Testament Tabernacle vs 11-28

The New Testament tabernacle is a greater and more perfect place called heaven. Associated with this greater and more perfect place there are a lot of greater and more perfect things.

- A) There is a **Greater Person** called Christ who came from the heavenly tabernacle.
- B) There is a **Greater Price** which has been paid with His own blood.
- C) There is a **Greater Position** in the Holy place in heaven because of the blood. The position is permanent because He entered once.
- D) There is a **Greater Provision** which is eternal redemption. The matter of our eternal security was already settled when Christ entered heaven.
- E) There is a **Greater Purging** vs 13-14

In verse 13, the blood of bulls and goats and the ashes of a heifer, set the people apart in relation to the purifying of the flesh. The blood of Christ purges the conscience of a sinner from the guilt of sin. "Dead works" refer to everything which is done by a spiritually dead sinner. This purging entitles every believer to serve the living God and enjoy all the things which pertain to His presence.

- F) There is a **Greater Promise** vs 15-17

The death of Christ is the only means whereby believers in the Old Testament and in the New Testament could receive the promise of an eternal inheritance. In these verses the new covenant is likened unto a will or testament made by a testator. The terms of a will have no force or power to do anything for those who have been promised an inheritance until the testator dies. Jesus had to die to pay for the transgressions of the Old Testament and enable those who were called to receive an eternal inheritance.

- G) There is a **General Principle** vs 18-23

The general principle is that even in the Old Testament nothing was dedicated without the shedding of blood. Everything had to be purged with blood.

- 1) The book of the law was sprinkled with blood.
- 2) The people were sprinkled with blood.
- 3) The tabernacle was sprinkled with blood.
- 4) The vessels of the tabernacle were sprinkled with blood.

Almost everything was purified with blood. Some things were purified with water. Without the shedding of blood there is no remission. All of the Old Testament sacrifices were patterns pointing forward to the better sacrifice of Christ. We cannot enjoy the heavenly things apart from the blood of Christ. When the sacrifice of Christ is referred to as "better sacrifices" in verse 23, it simply means that all of the different aspects of sacrifices in the Old Testament are fulfilled in His one sacrifice for sin.

## H) There is a **Greater Plan** vs 24-28

The greater plan involves the 3 appearances of Christ.

- 1) The **Present** appearing of Christ is in heaven. He now appears in the presence of God for us.
  - a) As our High Priest, He **Prays for us** that we might be kept saved. **7:25**
  - b) As our Great Shepherd, He **Provides for us**. Every need is met by Him. **Psalm 23**
  - c) As our Advocate, He **Pleads for us** when we sin. **I John 2:2**
- 2) The **Past** appearing of Christ was to die once for all at the end of the world (age) to put away sin forever. The sin question in the sight of God has been eternally settled by the sacrifice of Christ.
- 3) The **Prospective** appearing of Christ will bring judgement to sinners and salvation to Israel who shall be looking for Him when He comes. The rapture of the church precedes this event. These Hebrews knew that there were three appearances of the high priest in the Old Testament.
  - a) He appeared at the brazen altar to offer the sacrifice.
  - b) He appeared in the Holiest of all where the blood was accepted at the mercy seat on behalf of the people.
  - c) He appeared back to the people again who were looking for him.

There is an aspect of redemption which is completed at His second appearing. **Romans 8:23 II Thessalonians 1:7-10**

## Chapter 10

### I. The **Sacrifices** of the **Law** vs 1-4

#### A) The **Purpose** of the sacrifices of the law vs 1

The purpose of the sacrifices of the law was to be a shadow, but they were not the substance. The substance was Jesus Christ. A shadow is not perfect but it will point you to the substance which is perfect. We should not try to make every detail of a type fit. A shadow cannot do for you that which the substance can do.

#### B) The **Problem** with the sacrifices of the law vs 2-4

The problem was threefold.

- 1) Those sacrifices could not **put** away sin.
- 2) Those sacrifices could not **purge** the conscience from the guilt of sin.
- 3) Those sacrifices could not **perfect** the comers. On the day of atonement, sins were remembered every year, but they were not removed. It is impossible for the blood of bulls and goats to take away sins.

## II. The **Sacrifice** of the **Lord** vs 5-18

### A) The **Preparation** for the sacrifice vs 5

The virgin birth was the means by which God prepared the perfect body of Christ to do His will. The body of Christ is very very important in relation to His offering.

### B) The **Pleasure** in the sacrifice vs 6

God had **no pleasure** in animal sacrifices to put away sin. God had **full pleasure** in the sacrifice of Christ to put away sin. **Isaiah 53:10**

### C) The **Promises** about the sacrifice vs 7

The promises are found in the volume of the book. The volume of the book is the Old Testament.

### D) The **Plan** for the sacrifice vs 7b

The plan was the will of God. The will of God was to put away sin forever.

### E) The **Preference** of the sacrifice vs 9

God took away the sacrifice of the first testament that He might establish the sacrifice of the New Testament because the substance was to be preferred above the shadow.

### F) The **Provision** through the sacrifice vs 10

The provision is positional sanctification. Positional sanctification is a once for all experience, based upon the offering of Jesus Christ, because He did the will of God. This position never changes.

### G) The **Permanence** of the sacrifice vs 11-12

In the Old Testament, the priests stood every day offering repeated sacrifices because their work was never finished. Their work was not permanent. There was no chair in the tabernacle upon which they could sit because their work was never finished. The work of Christ on the cross was permanent because He offered one sacrifice for sins forever and then sat down at the right hand of God.

### H) The **Prospect** because of the sacrifice vs 13

The prospect is that all enemies will be put under the feet of Christ because of what He did on the cross. This shows God's evaluation of what Christ did.

### I) The **Perfection** through His sacrifice vs 14

Every believer is already perfected forever through the offering of Christ because we are set apart from our sins forever. All believers are perfect in Christ because of His offering.

### J) The **Promises** because of the sacrifice vs 15-18

- 1) There is the promise of an **internal change** in their hearts and minds. vs 16
- 2) There is the promise of an **eternal cleansing** whereby sins and iniquities are remembered no more. There is no more offering for sin because there is no more sin to be paid for.

## II. The **Significance** of the **Liberty** vs 19-25

The word "boldness", in verse 19, means freedom or liberty.

- A) The **Possession** of this liberty is seen in the words "having therefore brethren".
- B) The **Place** for this liberty is the holiest of all. The holiest is the place where God's glory is seen. It is the place where we meet with God.
- C) The **Price** for this liberty is the blood of Jesus.
- D) The **Pathway** into this liberty is a new and living way through the veil which is His flesh. Christ is the new and living way in contrast with the old and dead way. He is the way, the truth, and the life. **John 14:6** The veil represents Christ in the flesh. The veil was made by the women. **Exodus 35:25** Christ was made of a woman. **Galatians 4:4** The veil had four colors; purple, scarlet, white and blue. Christ in the flesh is presented in the four Gospels.

He is the King in Matthew.

He is the servant in Mark.

He is the perfect man in Luke.

He is God in John.

When the veil was in one piece, it shut people out from the presence of God. Christ's perfect life before He died convicted sinners and shut them out from God's presence. The rending of the veil took place at the crucifixion. **Matthew 27:51** The veil was rent from the top to the bottom and this shows that the opening up of the way into the presence of God came from God to man. It was rent from the top to the bottom and this illustrates a finished work.

- E) The **Priest** of this liberty is Jesus Christ who guarantees the acceptance of all His family into the presence of God.
- F) The **Practice** of this liberty is seen in three things.
  - 1) There is an **invitation expressed**. The invitation is for us to draw near. There are 3 things which are necessary for drawing near.
    - a) We must have a **positive** assurance of faith. A true heart is the opposite of one which is characterized by a false profession.
    - b) We must have a **purged** conscience from the guilt of sin.
    - c) We must have a **pure** experience by which the whole person is washed in regeneration.
  - 2) There is a **continuation expected**. Because of the faithfulness of God, the profession of our faith will continue to the end.
  - 3) There is a **consideration exhibited**. If believers are going to enjoy their position in the holiest of all, then they need to be provoked to love the Lord and serve Him in spite of their circumstances in the world.
  - 4) There is a **congregation exhorted** not to forsake the assembling of themselves together, because some were in danger of committing the wilful sin of rejecting Christ. This is seen in the word "for" in verse 26.

This is the reason why it was necessary for these professing Christians to exhort one another before it was too late.

### III. The **Sin** of the **Lost** vs 26-31

The sin referred to in these verses is apostasy and this is seen in a number of ways.

- A) It is a willful sin. It is not done in ignorance.
- B) It is committed after the knowledge of the truth. A person can receive the knowledge of the truth without being saved.
- C) The sin is related to the one sacrifice for sins. If the one sacrifice is rejected, then there remains no more sacrifice for sins.
- D) The person who commits this sin is certain of judgement and fiery indignation.
- E) The person who commits this sin will be devoured as an adversary of God.
- F) The person who commits this sin is worthy of sorer punishment than a person who despised Moses' law and died without mercy. This person deserves to go to hell.
- 7) This sin is an offense against the whole Godhead. It treads underfoot the Son of the Father. It treats the blood of the Son as an unholy or common thing. They despise the Holy Spirit of grace.
- G) The person who commits the sin will suffer the vengeance of God which is for sinners. **II Thessalonians 1:8**
- H) The people who commit this sin are referred to as His people because they were Hebrews, and in that sense they were His people. This is obvious in the Old Testament reference which is used. **Deuteronomy 32:36 John 1:11**

For the people who commit this sin, it is an awful thing to fall into the hands of the living God.

### IV. The **Sufferings** of the **Lord's People** vs 32-37

- A) The **Combination** of their sufferings vs 32-33

They had to endure a great fight of afflictions. They were made a public spectacle by reproaches and afflictions. The words "gazing stock" mean theater. These sufferings would be a test of their profession.

- B) The **Companionship** in their sufferings

Every believer shares in sufferings for Christ's sake.

- C) The **Compassion** in their sufferings vs 34

They had compassion during their time of suffering upon others who suffered and they were able to take their suffering joyfully because they had a better and enduring substance in heaven.

- D) The **Confidence** in their sufferings vs 35

In order to endure in suffering, we need the confidence of faith combined with patience. It is through these that we obtain the promises. The reckoning of faith is that the glory which shall be revealed in the future is far greater than all of the

sufferings of this present life. **Romans 8:18** In the light of eternity, our present sufferings are only light afflictions for a moment. **II Cor. 4:16-18**

E) The **Coming** for the sufferers vs 37

The great encouragement for those who suffer is the coming of Christ.

V. The **Saved** and the **Lost** vs 38-39

The saved are those who are justified by faith and have believed to the saving of the soul. They believe to the end. The lost are those who draw back unto perdition and God has no pleasure in them.

## Chapter 11

### The Faith Chapter

I. The **Definition** of Faith vs 1

The word "substance" means title deed. The word "evidence" means conviction. Faith is the title deed of the things we hope for and the conviction of the things which we do not see.

II. The **Declaration** of Faith vs 2

A good report of the elders of Israel is given in this chapter only because of faith.

III. The **Discernment** of Faith vs 3

We discern and understand the facts of creation only through faith. Faith is always based upon the Word of God and things which are not seen.

IV. The **Demonstrations** of Faith vs 4-40

A) The Faith of Abel

- 1) His **offering** unto God was by faith vs 4
- 2) His **obtaining** witnessed that he was righteous by faith
- 3) His **obituary** still speaks to us by faith

B) The Faith of Enoch vs 5-6

- 1) The **translation** which he **experienced** was by faith.
- 2) The **testimony** which he **expressed** was by faith. He pleased God.
- 3) The **truth** which he **explained** is that without faith it is impossible to please God. Faith believes that God exists and that He rewards those who diligently seek Him.

C) The Faith of Noah vs 7

- 1) Noah's faith was based upon a **revelation** because he was warned of God.
- 2) Noah's faith led to a **preparation** of the ark of salvation.
- 3) Noah's faith led to the **salvation** of his family.

4) Noah's faith brought **condemnation** to the world.

5) Noah's faith gave him **justification** in his life.

D) The Faith of Abraham vs 8-9, 17-19

- 1) There was an **act** of faith when Abraham went not knowing whither he went.
- 2) There was an **attitude** of faith when he sojourned in the land of promise as in a strange country. All of the land of Canaan was his inheritance by faith.
- 3) There was an **anticipation** of faith when he looked for a city which has foundations, whose builder and maker is God.
- 4) There was an **accounting** of faith when Abraham offered up Isaac after God had promised that in Isaac, his seed would be called. vs 17-19 He took into account that God was able to raise Isaac from the dead in order to keep His word.

E) The Faith of Sarah vs 11-12

Sarah received strength and conceived seed because she believed God. This illustrates the fruitfulness of faith in a barren, dead situation. In verse 12, the fruit is described as many as the stars of the sky and the sand of the sea which cannot be measured.

From verses 13-16 we learn a number of things which are obvious in the life of faith demonstrated in these people.

- \* There was a **continuation** of faith to the end because they died in faith.
- \* There was a **confidence** in their faith concerning the promises of God.
- \* There was a **confession** in their faith in which they said that they were strangers and pilgrims on the earth.
- \* There was a **concern** in their faith which was evident when they sought another country. Their minds were filled with the better country which was yet future and there was no turning back.
- \* There was a **country** to which they were headed by faith and in which God had prepared for them a city.

F) The Faith of Isaac vs 20

The faith of Isaac was concerning things to come in the lives of Jacob and Esau. They were based upon what God had told him about things he could not see.

G) The Faith of Jacob vs 21

For most of his life, Jacob practically was a schemer, but when he was dying, we see him blessing, worshipping, and living by faith.

H) The Faith of Joseph vs 22

Joseph's bones left a message for the people because they were to be buried in Canaan.

- 1) In Egypt it told them that they were **getting** out one day.
- 2) In the wilderness it told them that they were **going** through to the promised land.

- 3) In Canaan they were buried and this indicated that they had arrived home.
- I) The Faith of Moses vs 23-28
- 1) By faith we see him **hiding** in the river of death and being saved. vs 23
  - 2) By faith we see him **refusing** to be called the son of Pharaoh's daughter. vs 24
  - 3) By faith we see him **choosing** to suffer affliction with the people of God. vs 25
  - 4) By faith we see him **esteeming** the reproach of Christ greater riches than the treasures of Egypt. vs 26
  - 5) By faith we see him **forsaking** Egypt without fear because he trusted in the invisible God. vs 27
  - 6) By faith we see him **keeping** the passover when they were redeemed from Egypt. vs 28
- J) The Faith of Israel vs 29-30
- There is nothing mentioned about Israel between the crossing of the Red Sea and the falling down of the walls of Jericho because this period demonstrates unbelief and not faith.
- K) The Faith of Rahab vs 31
- 1) She had a **saving** faith because she perished not.
  - 2) She had a **singular** faith because she stood alone.
  - 3) She had a **sincere** faith because she received the spies with peace.

Verses 32-40 contain a summary of faith.

- \* We see **strength** by which kingdoms were subdued, fire was quenched, and armies were defeated.
- \* We also see **steadfastness** when people were tortured, mocked, scourged, imprisoned, stoned, sawn in two, slain with the sword, and destitute of clothing and food.

In spite of all this the people never gave up. The world was not worthy of people like this. They got a good report from God. These people died without receiving the promise. They had to wait for the better things to come in Christ because they with us are made perfect through Him.

## Chapter 12

- I) The **Call** to Run the Race vs 1-4
- A) The **Pattern** of the **Witnesses** vs 1a
- The witnesses to faith in chapter 11 are a pattern which stimulates believers to run the race. Their example is like the spectators who cheer us on as we run the race.
- B) The **Problem** of the **Weights** vs 1b
- In our lives even legitimate things can be **weights** to hold us back or **wings** to move us ahead. The word "weights" refers to superfluous flesh. "The sin which doth so easily beset us" refers to the sin which trips us up and hinders us in running the race.

C) The **Patience** for the **Way** vs 1c

The Christian life is like a long distance race which demands patience and endurance to the end.

D) The **Perfection** of the **Winner** vs 2-4

Jesus is the perfect winner. The "Author and Finisher of our faith" means that He is "The beginning and perfecter of faith". By faith Jesus saw beyond the cross to the crown. We are to look away unto Him and win the same way. It is by considering Christ who endured the cross that we will be able to overcome the weariness in the race and not faint. Verse 4 means that the Hebrews had not been called upon to die for sin. Christ has already done this.

II) The **Chastening** of the Sons vs 5-17A) The **Relationship** for Chastening vs 5,7,8

Every genuine believer has to endure chastening from the Lord either by word or deed. Where there is no chastisement then there is no relationship. Those who are without chastening are called bastards because they have an illegitimate profession. Chastening is experienced by the sons of God.

B) The **Reason** for Chastening vs 6

God the Father chastens us because He loves us. Just as love is the motive behind our salvation, **Ephesians 2:4** so love is the motive behind our chastisement.

C) The **Respect** in Chastening vs 9-10

If we have given reverence and respect to our earthly father whose chastening was not always for our profit, how much more ought we to reverence and respect our heavenly Father who is the "Father of Spirits" and who always does that which is profitable for our lives.

D) The **Results** of Chastening vs 10b-11

When chastening is being experienced it is very grievous at the time. The fruit comes afterwards. It makes us partakers of His holiness and yields the peaceable fruits of righteousness in our lives.

E) The **Reactions** to Chastening vs 12-171) A **Blessed** Reaction vs 12-14

This is when we accept the chastening of the Lord and are **straightened up** on our **spiritual posture** and **straightened out** in our **spiritual path**.

2) A **Bitter** Reaction vs 15

A root of bitterness in a believers life will spring up and produce fruit not only in the individual but also in the lives of others. By a root of bitterness, many are defiled.

3) A **Bad** Reaction vs 16-17

The bad reaction is found in those who have deliberately, willfully rejected the blessing in Christ such as those referred to in **Hebrews 6:4-6**. Esau deliberately

sold his birthright for a mess of pottage and afterwards it was impossible to renew him again unto repentance. His tears were unavailing.

### III) The **Contrast** between the **Mountains** vs 18-24

#### A) Mount **Sinai** vs 18-21

##### 1) The **Sadness** at Sinai vs 18

Sinai was a sad, dismal mountain of blackness, darkness and tempest.

##### 2) The **Sound** at Sinai vs 19

The trumpet sounded to gather the people for a message of condemnation as the law was given.

##### 3) The **Speaking** at Sinai vs 20

The words of the law which were spoken could not be kept by sinful people and they proclaimed judgement upon any man or beast that came near and touched the mountain.

##### 4) The **Sight** at Sinai vs 21

The sight was so awesome and terrible that even Moses, who received the law, was shaking with fear.

#### B) Mount **Sion** vs 22-24

##### 1) The **City** of the living God vs 22

This refers to the heavenly Jerusalem which is much richer and better than the earthly Jerusalem.

##### 2) The **Company** of Angels vs 23a

The general assembly in verse 23 is connected with the innumerable company of angels. It refers to a happy festive gathering of angels. There is no sadness there. All are rejoicing.

##### 3) The **Church** of the Firstborn vs 23b

This refers to believers who are rejoicing because their names are written in heaven.

##### 4) The **Completeness** of righteous Men vs 23c

"The spirits of just men made perfect" refers to believers who have passed on to glory and now enjoy complete perfection. God the judge of all has been righteously satisfied.

##### 5) The **Covenant** in Jesus' Blood vs 24

When we come to mount Sion we come to Jesus who has mediated a new covenant by His precious blood. His blood speaks the better things of peace and salvation. Abel's blood cried out for vengeance and judgement.

6) The **Consuming** Fire of God vs 25-29a) The **Refusal** of God's Word vs 25-26

Those who refuse God's Word at mount Sinai do not escape the wrath and judgement of God. Those who refuse the New Testament message in Christ shall not escape the fire of God's judgement. **2:4**

b) The **Removal** of the Heavens and the Earth vs 27

This refers to the day of the Lord which is the day of His wrath when the Heavens and the Earth will be burned up. **II Peter 3:10**

c) The **Reception** of a Kingdom which cannot be moved vs 28

Believers have received the Kingdom which cannot be moved and therefore have security. It is because we have a secure Kingdom that we should serve God acceptable with Godly fear. Godly fear is reverential awe and respect for God.

d) The **Reason** for Respect and Service vs 29

"Our God is a consuming fire." This refers to the Holiness of His character which never changes. This demands our respect and acceptable service which we give by grace.

### Chapter 13

I. The **Practice** of the Believer vs 1-9A. The **Continuation** of Love vs 1

Love is the evidence of true faith. **Ephesians 1:15** The continuation of love is linked with the continuation of faith.

B. The **Concern** of Love vs 2-3

1. We should be concerned about **Strangers** vs 2 This means that believers should be hospitable and thereby receive special blessing from God. Abraham entertained angels although he was not aware who they were when he first welcomed them. **Genesis 18**

2. We should be concerned about **Sufferers** vs 3 We are to remember those who are in bonds as bound with them. This means that we should seek to identify ourselves with the sufferings of others. We should, in love, seek to feel for the adversities of other believers because we are part of the body of Christ.

C. The **Contrast** with Love vs 4

The love in marriage is honorable before God. In contrast with this the lust in adultery is horrible and will receive God's judgement.

D. The **Contentment** in Living vs 5

The word "conversation" means manner of life. Contentment is not based upon the amount of things that we possess. It is based upon an **unchanging person** who gives us an **unchanging promise** of His **unchanging presence**.

E. The **Confidence** in Living vs 6

The believer can say with confidence "The Lord is my helper, and I will not fear what man shall do unto me". Our confidence is in the Lord who never changes.

F. The **Consideration** of Leaders vs 7-8

1. Remember their **Words**. They have spoken unto us the Word of God and we ought to remember the word.
2. Remember their **Ways**. They followed the way of faith. Their faith was in Jesus Christ who is the same yesterday, today, and forever.

G. The **Construction** of Life vs 9

Our Christian lives should not be constructed upon the doctrine of works and legalism but upon the grace of God. This is the only way for our hearts to be established.

II. The **Priesthood** of the Believer vs 10-19

Every believer is a priest, **I Peter 2:5,9** who has come to the altar of Calvary.

A. The **Satisfaction** of the Priests vs 10

The Old Testament priests who served the tabernacle partook of the brazen altar. We have a greater altar which is the cross and there we feed upon what Christ has done for our satisfaction.

B. The **Sanctification** of the Priests vs 11-12

The bodies of those beasts which were sacrificed in the Old Testament were burnt outside the camp and their blood was brought into the Holiest of All. Christ suffered outside the gate of Jerusalem and then His blood was accepted in Heaven so that we might be sanctified. This is positional sanctification.

C. The **Separation** of the Priests vs 13

Believers are to be separated unto Christ outside the camp which rejected Him. When we take our stand with Him we will suffer His reproach.

D. The **Seeking** of the Priests vs 14

Here on this earth we have no continuing city but we seek the eternal city to come. This is where we are to lay up our treasures which are eternal.

E. The **Sacrifices** of the Priests vs 15-16

As a holy priesthood we have the privilege of offering up spiritual sacrifices. **I Peter 2:5** This is seen in 3 ways.

- 1) The Sacrifice of **Praise**. This is a sacrifice of praise to God continually. It is the fruit which comes from our appreciation of Christ in our hearts. We are to give thanks to His name.
- 2) The Sacrifice of **Persons**. We are to present our bodies a living sacrifice because of "the mercies of God", and it is the only reasonable thing we can do. **Romans 12:1**
- 3) The Sacrifice of **Possessions**. In verse 16, we are told "to do good and to communicate". The word "communicate" means to share with others. This involves giving sacrificially and with sacrifices God is well pleased.

F. The **Submission** of the Priests vs 17

Believers are to be in submission to spiritual leaders who are appointed to rule in the church of God. These are elders who watch over the souls of God's people. They are men who must give an account to God. Their ministry cannot be joyous or profitable if the Lord's people are rebellious.

G. The **Supplication** of the Priests vs 18-19

In requesting for prayer we should do so with a good conscience. This means that we should be honestly willing to accept whatever answer God gives in our lives.

III. The **Perfection** in the Benediction vs 20-25

A. This perfection in doing the will of God is **Provided** by the God of peace. vs 20a The "God of peace" provides the "peace of God" in our hearts and minds. **Philippians 4:7-9**

B. This perfection is **paid** for by the Great Shepherd of the sheep. v 20b God is able to work in us because of the blood of our Saviour. In the New Testament, there are 3 things about our Shepherd.

- 1) He is the **Good Shepherd** who gave His life for the sheep. John 10:11
- 2) He is the **Great Shepherd** who rose again from the dead. **Heb 13:20** As the great Shepherd, He meets all of our needs. This is seen in **Psalms 23**.
- 3) He is the **Chief Shepherd** who is coming back to reward His servants. **I Peter 5:4** He is the chief over the elders who are "under shepherds" and ought not to be Lord's over God's heritage.

C. This Perfection is **Produced** by the by the power of God working in us. vs 21 God works in us to do His will which is well pleasing in His sight, and for which He must receive all of the glory forever.

The closing verses contain words of salutation and a plea for them to accept the words of exhortation. The last verse commends them to the grace of God and reminds us that we, too, are debtors to His matchless grace. AMEN