

**STUDIES IN THE
EPISTLE TO THE HEBREWS**

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THE EPISTLE TO THE HEBREWS

INTRODUCTION TO THE EPISTLE TO THE HEBREWS.

1. THE BACKGROUND OF THE EPISTLE TO THE HEBREWS

- A. The failure of the great majority of the Jews of the Roman Empire to either clearly understand and accept the clear Messianic credentials of the Lord or to even be willing to turn to Him if they did understand was still a major problem as the Apostolic Age comes to an end.**
- B. Their rejection of all of his miracles and other authenticating proofs of His Messiahship during His lifetime was, from the beginning, an indication of what the Apostles were to face in their preaching and teaching of the Gospel.**
- C. The reaching of the Jews with the Gospel, was not only the major objective of the Jerusalem Church, but was also a major objective of the Apostle Paul on his three continent-wide missionary journeys and on his later trip to Rome as a prisoner.**
 - 1) Although he was specifically called to reach the Gentiles with the Gospel (SEE: Acts 9:15, 16; Galatians 2:7-10), Paul's own burden for the Jews was so great (SEE: Romans 9:1-3; 10:1, 2) that he would first go into the synagogues in every place where he went and preach to the Jews, pleading with them to receive the Truth concerning Jesus as the Messiah.**
 - 2) It was only when the Jews in every place would turn from the Truth and reject the message of the Gospel that Paul would then turn to the Gentiles he had been called to reach. The rest of his time in each place was spent reaching the Gentiles and enduring the persecutions that the Jews raised against him.**
 - 3) His attempts to reach the Jews first in every city was not disobedience on his part to his ministry of reaching the Gentiles, but was an expression of his non-ending burden for the Jews. He was in the will of God in this approach.**

- D. If Paul is indeed the author of this Epistle to the Hebrews, as he was inspired by the Holy Spirit to write, this would be considered his final passionate appeal to the Jews to accept the Truth as he uses a carefully constructed review of all of the Truth of the Person and Work of the Lord in God's plan for the eternal salvation of mankind.**
- E. Everything in this epistle would already be fully known to the Jewish readers as they studied the Old Testament background of all of the arguments this epistle teaches, BUT their approach to these truths, either negative or positive, would be the key to what they do with the Truth he is teaching in the epistle. This accounts for the frequent warnings he gives them against turning away and rejecting the Truth.**
- F. It would seem that this epistle is not so much written for the Palestinian Jews who had already heard the Gospel clearly explained and taught, and then, for the most part, had taken a clear stand against it. Rather, it seems to be written for the Jews scattered throughout the Roman Empire who had perhaps not so firmly turned against the Lord and who might be willing to freshly consider the Truth Paul had so passionately preached in their synagogues on his missionary journeys.**
- G. In line with this, it would appear that God is inspiring Paul himself to be the author of this epistle. He would have, as a former Pharisee and student of the Law, perhaps the greatest knowledge of the truths of the epistle, and his testimony, taken from this same background as a Pharisee, in discussing these deep truths would have the greatest impact on these Jews.**

2. THE AUTHOR OF THE EPISTLE TO THE HEBREWS

- A. Because the style of writing seems different from that of Paul as seen in his many other writings, some believe that Paul could not have been the one the Holy Spirit inspired to write this epistle.**
- B. However, while still preserving the exact meanings and language given by the Holy Spirit to Paul, it is possible that someone else actually penned the epistle for Paul, using his own style rather than Paul's.**
- C. Paul's poor eyesight might have made this necessary. (SEE: II Corinthians 12:7-10; Galatians 4:15; 6:11) This would account for the differences in style of writing from the other epistles given through Paul, but would make it no less the inspired text given through Paul.**
- D. Several other things also might lead us to conclude that Paul could well have been the one the Holy Spirit inspired to author this epistle:**

1. Peter, whose two epistles seem to have been directed toward the Jews scattered over the Roman Empire, makes very special mention of Paul having written to them also (SEE: II Peter 3:14-16). If Hebrews is not the epistle to which he is referring, it is difficult to know which other one he might have had in mind when he referred to Paul.
2. In Hebrews 13:23, 24, the author of Hebrews mentions both the name of Timothy and also the greetings from “those of Italy”. This would seem to relate to one of Paul’s two imprisonments in Rome. Some believe that Timothy not only came to visit Paul in Rome during his second imprisonment there (SEE: II Timothy 4:21), but that he was also imprisoned in Rome at one time because of his close association with Paul.

3. THE ADDRESSEES OF THE EPISTLE TO THE HEBREWS

- A. As previously mentioned, it seems likely that this epistle was not primarily for the Jews of Palestine who had already had ample opportunity to hear and respond to the Truth concerning the Lord. They had not only witnessed the ministry of the Lord Himself, but had also had countless opportunities to hear about it from the witness of His followers following His ascension to heaven. Except for the many thousands of Jews who had come to Christ in Acts, chapters 1-6, most of the Palestinian Jews and their leaders had already taken a stand against the Lord and the Truth of the Gospel.
- B. Therefore, it seems that this epistle would have been directed to the same Jews to whom Peter wrote in his two epistles. These were the Jews of the dispersion...the Jews scattered throughout the Roman Empire by previous invasions who had never chosen to return to Palestine.
- C. Perhaps these teachings were especially directed toward the scattered Jews of Asia, but their teachings would equally apply to the Jews of Europe as well.
- D. From the wording of the WARNINGS scattered throughout this Epistle to the Hebrews, it would seem that the author considered them still somewhat open and tender to the Truth, but that the author also recognized the danger they faced of not acting upon that Truth.
- E. It is possible that some of the readers were even PROFESSING Christians but were not truly yet POSSESSING Christians. This is also indicated by some of the warnings that included mention of the sufferings they had gone through for the sake of the Truth

F. Since some of the readers might have been true Christians, even they would have needed the full teaching of the epistle to strengthen their faith as they would more clearly understand the foundations on which their faith was built. As Messianic Jews, it would be very important for them to have a clear picture of how Christ perfectly fulfilled all of the Messianic teachings of the Old Testament Scriptures. This would enable them also to more fully share the Truth with other Jews.

4. THE DATE FOR THE WRITING OF THE EPISTLE TO THE HEBREWS.

A. It is difficult to exactly determine the date for the writing of this epistle, but the hints that are given by Peter (SEE: II Peter 3:14-16) and from the 13th chapter of the epistle itself suggest to us a possible time frame.

- 1) Peter and Paul, who had had some problems between them in the past (SEE: I Corinthians 3:1-4; Galatians 2:11-21) now seem to be in very warm and close fellowship with each other.
- 2) The mention of “those from Italy” suggests that it might have been written during one of the two imprisonments of Paul in Rome. We know of no other time when he would have been in Rome for any purpose, no do we know of any other prominent leader who was imprisoned there or even had a ministry there.
- 3) It could have been written during his first imprisonment in Rome (58-62 A.D.) when he would have had more opportunity to write such an epistle, or it could have been written during his second imprisonment there (65-66 A.D.) and would constitute his last passionate statement and plea for the Jews.
- 4) In the former case, it would perhaps have followed the rejection of the Truth by the Jews he sought daily to teach while living in his own hired house. (SEE: Acts 28:16-29)

B. It is perhaps safest to say that it was written between 61 and 66 A.D.

5. POSSIBLE OUTLINES FOR THE EPISTLE TO THE HEBREWS.

SIDLOW BAXTER

Christ, The New and Living Way

- I. INTRODUCTION 1:1, 2
- II. Christ, The New and Living Way 1:3-13:21
- A. The New and Better Deliverer

FRANK GAEBELAIN (adapted)

Christ, The Perfect Answer

- I. INTRODUCTION 1:1, 2
- II. Christ, The Perfect Answer 1:3-13:21
- A. Perfect in His Nature 1:3-3:6
- B. Perfect in His Eternal Rest 3:7-4:13

1. The God Man..better than angels.		C. Perfect in His Priesthood	4:14-5:10
2. The New Apostle..better than Moses		D. Warnings Against Apostasy	5:11-6:20
3. The New Leader..better than Joshua		E. Perfect as the Fulfillment of the Melchizadek Type	7:1-28
4. The New Priest..better than Aaron		F. Perfect in the Covenant He Has Established	8:1-10:39
B. The New and Better Covenant	8:1-10:18		
1. The Better Promises		1. His Perfect Ministry	8:1-6
2. The Opening to a Better Sanctuary		2. His Superseding of the Old	8:7-13
3. The Sealing of the Better Sacrifice		3. His Perfect Sanctuary	9:1-14
4. The Achieving of Better Results		4. His Role as Mediator	9:15-22
		5. His Perfect Sacrifice	9:23-28
		6. The Law as Only a Shadow	10:1-4
C. The New and Better Faith	10:19-13:21	7. His One Sacrifice For Sin	10:5-18
1. Faith as the True Response		8. The Right and Wrong Way	10:19-39
2. Faith as a Historical Example		G. Perfect in Providing For Our Approach to Him by Faith	11:1-40
3. Faith That Endures Through Jesus			
4. Faith Expressed in Sanctity		H. Perfect in Providing the Life He helps us to Live	12:1-13:21
III. CONCLUSION	13:22-25	III. CONCLUSION	13:22-25

STUDY OF THE EPISTLE TO THE HEBREWS

CHRIST: THE PERFECT ANSWER TO OUR NEEDS

- I. INTRODUCTION TO THE EPISTLE TO THE HEBREWS** 1:1, 2
 - A. The Old Testament Testimony Concerning Christ** 1:1
 - B. The New Testament Validation of Old Testament Teaching** 1:2
- II. CHRIST: THE PERFECT ANSWER TO OUR NEEDS** 1:3-13:20
 - A. HE IS PERFECT IN HIS NATURE** 1:3-3:6

****NOTE the ESSENTIALS for a true Savior from sin**

- 1/ Position.** He must be in the right position and have the right nature before God and man so that he can qualify as a Savior from sin
- 2/ Perfection** He cannot, like the Old Testament priests who offered sacrifices, have any sin in his own life to disqualify him from being an offering for sin on behalf of others.
- 3/ Power.** He must have the power to bring about our salvation and this power must be greater than a mere man.
- 4/ Ability.** He must have the proven ability to do what is needed to be a true Savior from sin and to assure us of this.
- 5/ Proof** There must be demonstration on his part both of the qualifications for a true Savior from sin and that God Himself authenticates and accepts His work.
- 6/ Completion** He must do all that is required to be a true Savior.

****NOTE the passages of Scripture dealing with the Deity of Christ.**

- 1/ John 1:1-18; 3:14-21**

- 2/ John, chapters 5-10
- 3/ Ephesians 1:3-14
- 4/ Philippians 2:5-11
- 5/ Colossians, chapters 1 and 2
- 6/ Hebrews, chapters 1 and 2

****NOTE the false approaches to the Lord by liberals and others. They picture the Lord only as: the greatest teacher in the world, the finest example of goodness, the greatest moral teacher the world has ever known, the greatest leader in the world and the greatest example.**

- 1. 1:3, 4 His creative work from heaven John 1:1-3
- 2. 1:5 His eternal Sonship Psalms 2:7-12
- 3. 1:6 His worship by angels
- 4. 1:7, 8 His eternal throne in contrast to angels Psalms 45:6, 7
- 5. 1:9 His special anointing by God Isaiah 61:1-3
- 6. 1:10 His work in creating the world Psalms 102:25-27
- 7. 1:11, 12 His eternal nature Psalms 102:26, 27
- 8. 1:13, 14 His place with the Father Psalms 110:1

WARNING: Hebrews 2:1-4. The danger of neglecting/letting slip away God's salvation which carries such proof of authenticity/importance.

- 9. 2:5-8 The place of man in God's creation Psalms 8:4-6
- 10. 2:9-16 The coming of Christ to the world to make possible the salvation of mankind Philippians 2:5-8
- 11. 2:17, 18 The results of His incarnation Isaiah 53
- 12. 3:1-6 His superiority over Moses Numbers 12:6-8

B. HE IS PERFECT IN THE REST HE MAKES POSSIBLE 3:7-4:13

WARNING: Hebrews 3:7-11. The danger of hardening their hearts against the

Truth by following the example of Israel in the Old Testament with the result that Israel was denied entrance into the Rest/Canaan land that God had promised them.

WARNING: Hebrews 3:12-19. The danger of unbelief in the light of all the Truth God is sharing with them.

WARNING: Hebrews 4:1, 2 The danger of coming so close but then failing to enter into His eternal Rest.

- 1. 4:3 True belief is the basis for entering the eternal Rest.**
- 2. 4:4-7 Unbelief was the basis for God's judgment on Israel and the denial of their right to enter Canaan land.**
- 3. 4:8 Canaan land was not the true eternal Rest, but was only a type or a picture of the true Rest.**
- 4. 4:9 The true eternal rest is promised by God and is awaiting the one who truly has believed.**
- 5. 4:10 In the eternal Rest, there is no more labor (trials, hardships, difficulties or losses).**

WARNING: Hebrews 4:11-13. Diligence and close attention to the Word of God are the essentials if they are not to fail to enter that eternal Rest.

C. HE IS PERFECT IN HIS ETERNAL PRIESTHOOD 4:14-5:10

- 1. 4:14-16 Overall, the perfection of His priesthood both gives us the full assurance of our eternal salvation and is the perfect answer to our deepest needs in life (COMPARE: 2:14-18)**
- 2. 4:14 Jesus as our high priest has passed through the heavens.**
- 3. 4:15 His being fully tempted and yet not sinning makes Him fully sympathetic and responsive to the weaknesses we experience in our fleshly/earthly bodies.**
- 4. 4:16 We can confidently approach Him on His throne to find abundant mercy and grace to help us in time of need (SEE: II Corinthians 12:7-10)**

WARNING: Hebrews 4:14, 16 They are warned both to "hold fast their confidence" and to "draw near" with confidence in order to receive this mercy and grace that God promises through Christ.

5. 5:1-4 The Old Testament high priest had an exalted and honored position in Israel and yet was faced with hopeless human inadequacies in meeting the needs of those he sought to help and for whom he ministered.

- a. 5:1 They are selected from the world of men
- b. 5:1 They are appointed for things pertaining to God to offer gifts and sacrifices for sins on behalf of men.
- c. 5:2 Their ability to deal sympathetically with the needs and weaknesses of the people is due to the fact that they themselves are filled with weaknesses.
- d. 5:3 Even as he offers sacrifices for the sins of the people, he must offer sacrifices for his own sins as well.
- e. 5:4 He only receives this honor of position when called from the line of Aaron.

6. 5:5-10 The honor and the exalted position Christ occupies represents absolute perfection and is without any weaknesses at all to mar it.

- a. 5:5 He was appointed by God in heaven entirely apart from sin
- b. 5:6 He was appointed after the line of Melchizadek rather than from the line of Aaron.
- c. 5:7 He received strength for His suffering because of His deep prayer.
- d. 5:8 He practiced perfect obedience (SEE: Hebrews 10:5-7) in His suffering and death.
- e. 5:9 Having been tested and proven as perfectly fulfilling everything, He is now the true and perfect source of salvation.
- f. 5:10 He is officially designated a priest forever after the order of Melchizadek

D. In the light of such perfection in Him and the salvation He now offers, there is danger of APOSTASY. 5:11-6:20

1. 5:11-14 He notes the dullness/coldness/indifference of many to past teaching regarding Christ and salvation

- a. 5:11 He still has much to teaching to give them but they are not ready for it.
- b. 5:12-14 He wants to feed them the MEAT of the Truth, but they can only take the MILK (SEE: I Peter 2:2). Thus, when they should be adults in understanding and

following the Truth, they have to be treated like children.

2. 6:1-3 There is the urgent need for them to both hear and respond to the Truth in a mature way.
3. 6:4, 5 He reminds them of the spiritual steps God has already taken with them in teaching them and moving upon their hearts.
4. 6:6-8 When these steps have not been acted upon, it is unlikely that such people can ever really be brought to repentance and salvation.
5. 6:9-12 Paul has the conviction that these readers are not numbered among those who have rejected/fallen away and he also has the hope that they will go all the way with the Truth by fully acting upon it.
6. 6:13-18a God's unchangeable/absolute promises should encourage them to go all the way with the Truth.
7. 6:18b-20 They are now to lay hold of the HOPE given by God that is based on the work and present position of Christ and is the only anchor for their souls.

E. HE IS PERFECT AS THE MELCHIZADEK TYPE 7:1-28

****NOTE:** The Genesis account of Melchizadek Genesis 14:17-20

****NOTE:** The previous mention of him in Hebrews. 5:6; 5:10; 6:20

****NOTE:** The special/key/honored position the High Priests occupied and the high/demanding standards they had to meet/live by/work by. SEE: Leviticus, chapter 8.

1. 7:1-10 THE HISTORY AND KNOWLEDGE WE HAVE OF MELCHIZADEK.

- a. Gen.14:17 The king of Sodom may have witnessed the meeting between Abraham and Melchizadek.
- b. Gen.14:18 Melchizadek seems to be introduced as the earthly king of Salem (Jerusalem?) =great but not deity.
- c. Gen.14:19,20 He gave a blessing to Abraham that proves that he had an intimate knowledge and relationship with God.

- Abraham gave him a tithe of all of the spoils of war that he had won from the enemies.
- d. Psa. 110:3-7 v.3 and 5-7 speak of the coming Messiah (SEE: Zech 6:12-15) and His power and victory in His life and work.
v.4 proclaims His priesthood according to the order of Melchizadek
 - e. Heb. 7:1, 2 This passage repeats the basic facts of Genesis 14:18-20.
 - f. Heb. 7:3 Melchizadek's lack of geneology, birth and death data and lack of further information regarding events in his life before and after meeting with Abraham do not add to his place as only a TYPE of the Person and eternal priesthood of Christ. These facts about him are simply not known.
 - g. Heb. 7:4-10 In some ways Melchizadek has a similarity to the Aaronic priests in that he received a tithe even as they do from the people.
However, he is markedly distinguished from them in that he received his tithe from the FATHER OF THE NATION, ABRAHAM
This implies that the Aaronic priests themselves are offering tithes to Melchizadek through Abraham, and, like Abraham, receive his blessing.
In the case of the Aaronic priests, there is simply a mortal priesthood ending with their deaths, but the priesthood of Melchizadek, as a TYPE of Christ's eternal priesthood, lives on through Him. This does not imply that Melchizadek himself was eternal and never died, but rather than he lives on as a TYPE of the One who is eternal.

2. 7:11-28 THE BASIS FOR THE FULL QUALIFICATION OF THE LORD TO BE OUR GREAT HIGH PRIEST.

- a. 7:11-18 The Necessity for a change of priesthood from the line of Aaron to the line of Melchizadek.
 - 1) The Aaronic priesthood was a limited /imperfect priesthood because it was based on the Law of Moses which could not/was never intended to bring salvation to mankind.
 - 2) It was purely a weak/mortal/physical priesthood rather than a spiritual/eternal/indestructible one (SEE: 7:23, 28)
 - 3) It was God's plan to someday set aside the Law of Moses when its purpose would be fulfilled with the death of Christ

- 4) Aaron's priesthood could bring no eternal HOPE to those for whom it ministered and therefore a priesthood had to be inaugurated that would bring such eternal HOPE.
- 5) God purposely caused Christ to be born of the line of JUDAH rather than Levi so that He, in His priesthood, would clearly be separated from the old priesthood.

b. 7:19-28 The perfection and complete adequacy of the priesthood of Christ.

- 1) 7:19 He does not do His work under the Law of Moses
- 2) 7:20, 21 His priesthood is backed by the oath of God
- 3) 7:19-23 He can guarantee complete/perfect/eternal HOPE.
- 4) 7:24 His eternal nature also guarantees that His priesthood is eternal.
- 5) 7:25 He is able to saved completely/forever those who come to God through Him.
- 6) 7:26, 27 Since He is sinless and perfectly holy. Therefore, He has no need to offer sacrifice for His own sins.
- 7) 7:27 His offering as a sacrifice was His own sinless self ONCE for all.
- 8) 7:28 His strong and perfect priesthood under the Oath is contrasted with the weak/inadequate priesthood of Aaron under the Law.

F. HE IS PERFECT IN THE ETERNAL COVENANT HE ESTABLISHED AND GUARANTEES FOR MANKIND. 8:1-10:39

1. 8:1-6 His perfect ministry is portrayed

a. We note the connection/continuation with 7:26-28

- 1) 7:26 We have a holy/undefiled high priest with no need to deal with His own sins.
- 2) 7:27 We have a high priest who could with just one offering settle forever the sins of mankind
- 3) 7:28 We have a high priest who, because of the perfection of His priesthood and the eternal results He has gained, is beyond all comparison with the Aaronic priests.

b. 8:1 He occupies a place at the right hand of the Majesty on High

- c. 8:2 **He ministers in the heavenly rather than the earthly tabernacle.**
 - d. 8:3-5 **He ministers in TRUE/REAL things rather than with the copies/shadow of the heavenly things such as are true in the Aaronic priesthood under the Law of Moses.**
 - e. 8:6 **He is the minister of a better covenant and so has a more excellent ministry, based upon the sure and eternal nature of the covenant, than that of the Aaronic priesthood.**
2. 8:7-13 **The necessity/basis for the setting aside of the Old Covenant in favor of the New Covenant is shown.**
- a. 8:7-9 **The weakness/inadequacy of the Old Covenant**
 - 1) 8:8 **The Old Covenant was limited both in time and scope.**
 - 2) 8:8, 9a **God promised a new and enduring covenant (SEE: Jeremiah 31:31-34)**
 - 3) 8:9b **Israel failed to follow and keep the Old Covenant causing God to reject them.**
 - b. 8:10-13 **The sure basis/foundation of God's New Covenant promised in Jeremiah 31:31-34.**
 - 1) 8:10 **It would come at a future time after the Old Covenant had carried out/completed its purpose.**
 - 2) 8:11 **It would not be a formally written covenant but would be spiritually written on the hearts of all.**
 - 3) 8:11 **All would know and understand it.**
 - 4) 8:12 **It would bring the full mercy and forgiveness of God**
 - 5) 8:13 **It makes the Old Covenant obsolete so that the New Covenant can fully take effect.**
3. 9:1-14 **The New Covenant's perfect sanctuary and blood offering.**
- a. 9:1-10 **The nature of the earthly tabernacle and its limitations.**
 - 1) 9:1-7 **It had its own regulations and places of worship.**
 - a) 9:1, 2 **The outer tabernacle**

- b) 9:3-5 The holy of holies
- c) 9:6 All priests enter the outer tabernacle
- d) 9:7 Only the high priest enters the holy of holies

2) 9:8-10 Its limitations

- a) 9:8 The new tabernacle cannot come while the old tabernacle is still standing
- b) 9:9 As only a symbol, it cannot bring/make possible righteousness to those who worship.
- c) 9:10 Its regulations are there only until the time of God's reformation and bringing in of the new.

b. 9:11-14 The heavenly tabernacle with the perfect/adequate blood sacrifice of Christ.

****NOTE: COMPARISONS OF O.T. AND N.T.SACRIFICES**

SACRIFICES UNDER THE LAW SACRIFICE OF CHRIST

Reminders of sin/need before God	Remover of all sin/need
Repeated constantly	Offered once for all time
Anticipation of something to come	Fulfillment of everything
Shadows of the real sacrifice	Substance of the real
The Blood of animals	The blood of Christ
Involuntary offering by animals	Voluntary by Christ
No righteousness before God	Righteousness before God

- 1) 9:11 The heavenly tabernacle is fully representative of all good things to come from the hand of God.
- 2) 9:11 The heavenly tabernacle greater and more perfect than the old tabernacle because it was not made with hands
- 3) 9:12 The sacrifice in the heavenly tabernacle is not of animals but of Christ Himself (SEE: John 1:29)
- 4) 9:12 The sacrifice in the heavenly tabernacle is a single sacrifice rather than multiple ones.
- 5) 9:12 The single sacrifice in the new tabernacle perfectly attains our eternal salvation.
- 6) 9:13, 14 While the multiple sacrifices in the earthly tabernacle cleansed only the flesh, His eternal sacrifice in the heavenly tabernacle cleanses our consciences/hearts.
- 7) 9:14 The single sacrifice in the new tabernacle makes us able and worthy to serve the living God.

4. 9:15-22 The New Covenant's perfect/fully validated/worthy MEDIATOR we find in Christ.

****NOTE: Exo.32, 33 The intercessory prayers of Moses**

****NOTE: I Timothy 2:5; Hebrews 8:5; Hebrews 12:24**

****NOTE: DEFINITION: Pleading, intervening, negotiating or being a go-between on behalf of someone else.**

a. Based upon 9:11-13, we note that His mediatorial work is based upon two very important foundations:

- 1) 9:11 His position as the Divine Son of God who occupies a place of authority and power with the Father in heaven.**
- 2) 9:12-14 His perfect sacrificial offering of Himself as a final eternal offering for our sins (SEE: John 1:29). Because of the perfection and eternal nature of this sacrifice, he is able to present it and plead on our behalf on the basis of it and we are accepted before the Father by it.**

b. 9:15a His mediatorial work is under God's new and eternal covenant with mankind.

c. 9:15b He mediates between God and man concerning the sins of mankind, both past and present. SEE: I Timothy 2:5, 6)

d. 9:16,17 The covenant under which He mediates could not come into force until His death.

e. 9:18-22 The covenant under which He mediates required the shedding of His own blood.

f. 9:20-22 Though "mere copies" of the one real and final sacrifice of Christ, and inadequate to accomplish the righteous standing before God of those who offered them, the O.T. sacrifices were still required until the real and final sacrifice would come.

5. 9:23-28 The New Covenant's perfect sacrifice

a. 9:23 While the multiple animal sacrifices could serve for a time as the imperfect COPIES of the heavenly sacrifice of the Lord, the heavenly things themselves required a perfect sacrifice

b. 9:24 The holy place (holy of holies) He entered was in heaven itself to appear there on our behalf.

c. 9:25, 26 The perfect offering of Himself ONCE was fully sufficient to accomplish our redemption/salvation.

- d. 9:27, 28 As men die once and are judged, so Christ died only **ONCE** to deliver us.
 - e. 9:28 Having eternally settled the sin problem for those who are His, Christ will appear a second time for them.
6. 10:1-4 Under the new covenant, the Law of Moses is seen as merely a shadow of the real thing and not the real thing.
- a. 10:1 As only the shadow and not the real thing, the Law can never make perfect/clean/truly righteous those who seek to draw near by it. (SEE: Philippians 3:4-6, 7-9)
 - b. 10:2 The repeated offerings are proof that the offerers still have a deep conviction/consciousness of sin.
 - c. 10:3 Rather than cleansing them, their sacrifices served to remind them of their sin and guilt before God. (SEE: Romans 3:19, 20; 5:20a)
 - d. 10:4 It is impossible for the blood of animals to take away sin from the human heart.
7. 10:5-18 The adequate and perfect single sacrifice of Christ.
- a. 10:5-7 In His coming into the world to die for our sins, He completely submitted Himself to His incarnation and to all that it involved/required.
 - b. 10:8 He came with the full realization that His sacrifice rather than the animal sacrifices was the only possible means of anyone being cleansed from sin.
 - c. 10:9 In His coming He took away the first (animal sacrifices under the Law of Moses) in order to establish the second (His own perfect sacrifice as the answer to the sins of mankind)
 - d. 10:10 His submission to the offering of His own body for us guarantees our complete sanctification (deliverance from/separation from) in regard to sin.
 - e. 10:11-14 The earthly priests with their multiple sacrifices could not take away sin, BUT HE with one sacrifice was both exalted in heaven (SEE: Philippians 2:5-7; 9-11) and also gave perfect cleansing to all who partake of that sacrifice.
 - f. 10:15-18 The Holy Spirit confirms God's plan and intentions (SEE: Jeremiah 31:33) in dealing with sin on a spiritual and permanent basis rather than on an earthly and inadequate basis under the Law, so that complete and final results are gained.

- 8. 10:19-39** There is a necessary choice between the right and the wrong response to the clear truth God has given us in the Person and work of Christ.
- a. 10:19-25** Choosing to accept/obey/follow God's revealed truth with all our hearts.
- 1) 10:19-21** He cites both the certainty and the spiritual benefits of fully coming ourselves to such a heartfelt response to God's Truth.
 - a) 10:19, 20** The value of the blood of Christ offered for us.
 - b) 10:21** The priesthood of Christ over God's house
 - 2) 10:22-25** He gives four spiritual rules/steps we must take
 - a) 10:22** Drawing near with a sincere heart of faith.
 - b) 10:23** Holding our faith without wavering
 - c) 10:24** Stimulating/encouraging others in this.
 - d) 10:25** Not forsaking assembling together
- b. 10:26-39** Choosing to go on sinning willfully after receiving the knowledge of the Truth.
- 1) 10:26** If such a choice is made, then there is no more sacrifice for sins for such a one. The sacrifice of Christ no longer applies/has benefit for him.
 - 2) 10:27** Instead, such a one has only an expectation of the judgment and punishment of God.
 - 3) 10:28-31** If people had to die for setting aside the Law of Moses, how much more will people be judged and punished for treating the Lord shamefully and rejecting His work on their behalf.
 - 4) 10:32-34** They are reminded of their former positive responses to the Truth which had brought them so close to being saved.
 - 5) 10:35-38** He begs them not to throw away the opportunity God is now giving them to be saved, so that they may fully experience what God has promised for them.

- 6) **10:39** He is confident that they will not now shrink back from receiving the Lord but rather that their souls will be preserved by faith.

G. HE IS PERFECT IN THE APPROACH TO HIM HE NOW OFFERS US THROUGH FAITH. 11:1-40

****NOTE: Genesis, chapters 12-15; 15:6**

****NOTE: Romans, chapters 4, 5; Galatians 3:3-14, 22-29; 4:21-31; Ephesians 2:4-10**

****NOTE: The connection of Hebrews 10:39 with Hebrews 11. It is like the introduction to Hebrews, chapter 11.**

1. The importance and implications of the examples of FAITH in this chapter.
 - a. We note the limited/ light teaching they had concerning the coming Savior and yet their strong faith in His coming and sacrificial work is an example and testimony to us today.
 - b. We also note, however, the clear picture, first given in Genesis 3:15 and then later demonstrated in the sacrifices of Abel offered to God (SEE: Genesis 4:4), of the coming Savior and His single sacrifice for sin on the cross.
 - c. We note the faithfulness, from generation to generation, of those who loved and sought after God, in offering blood sacrifices as a picture/reminder of His coming final sacrifice.
 - d. We note that as these O.T. men and women walked/trusted/remained faithful in their devotion to God, they were perfect examples to us of faith.
 - e. We note that the key to understanding them is that they relied entirely on FAITH in winning their own approval/acceptance from God and not on the basis of the any works that they might present to God to merit His salvation.
2. How are we to understand the APPLICATION of these many examples of faith to our own lives and our own approach to God?
 - a. **10:39** This passage strongly teaches that FAITH is the ONLY means of saving and preserving the soul. SEE: Romans 5:1; Ephesians 2:8, 9.

b. 11:1-3. This passage also DEFINES the faith that God accepts.

- 1) 11:1 Faith is being SURE of things hoped for but not yet seen.**
- 2) 11:2 Men of old won the approval of God by faith.**
- 3) 11:3 Faith also accepts all that God has done in the past as true even though they/we were not physically present then to actually witness those things.**

3. SURVEY OF THE EXAMPLES OF FAITH FROM THE OLD TESTAMENT AND HOW THEY WON THE APPROVAL/ACCEPTANCE OF GOD.

a. 11:4 ABEL, the son of Adam. SEE: Genesis 4:1-8

- 1) He offered the first recorded blood sacrifice to God.**
- 2) Perhaps he had seen Adam do this OR God had uniquely revealed to him that a blood sacrifice was the only sacrifice that God would accept.**
- 3) He seems to have been a true believer and follower of God.**
- 4) Had Adam told him of the promise of the coming Savior given in Genesis 3:15?**
- 5) By his offering, God considered him righteous/accepted.**
- 6) God now uses him as a worthy example for us.**

b. 11:5 ENOCH, the father of Methusaleh. SEE:Genesis 5:18-24

- 1) We do not know if he ever offered blood sacrifices, but we do know that he had a very close relationship with God and it is therefore likely that he also offered sacrifices to God since God had already revealed the truth of these to Abel as the means of approaching God.**
- 2) In his close relationship with God, he had faith and this faith was honored by God.**
- 3) God especially blest him by not permitting him to die but rather taking him out of the earth directly to be with God.**

WARNING: Hebrews 11:6. This verse gives a stern warning to those who would approach God on any other basis but faith.

****Without faith it is impossible to please God.**

****It is essential that anyone coming to Him by faith accept WHO and WHAT He is and their absolute accountability to Him.**

- c. **11:7 NOAH, the father of Shem, Ham and Japheth. SEE: Genesis 6:5-9:29.**
- 1) **As God looked down on the world He had created, He saw that Noah (and his family?) was the only righteous one truly loving and following God.**
 - 2) **Since Noah immediately offered blood sacrifices to God after the flood, it is right to assume that he had continued the practice of Abel and others in approaching God both with faith and with sacrifices that indicated belief in the promise of God of a coming Savior.**
 - 3) **We can only imagine the faith it took to build a boat in a time when there had never been rain from heaven and a period of more than 100 years would pass before that rain and the flood would finally come. He must also have endured much mockery from the people of that day.**
 - 4) **The incident of drunkenness that followed the flood (SEE: Genesis 9:18-27) does not take away from his strong faith and devotion to God and his now being used as an example for the readers.**
- d. **11:8-19 ABRAHAM AND SARAH, the father of Isaac. SEE: Genesis 11:27-25:8.**
- 1) **In the New Testament, we note: Romans, chapter 4 and Galatians 3:6-19; 4:21-31.**
 - 2) **As we read of the situation of Abraham when God called him in Genesis 11 and 12, we can imagine the difficulties he would have faced in having strong faith in God's calling and promises.**
 - a) **He was with his relatives who offered him security and family life.**
 - b) **He perhaps was a part of the idol worship of his relatives and had never known any real relationship with God prior to God's call to him.**
 - c) **The land to which he was called was not only a strange land to him, but it was also filled with enemies who would be of danger to him. Everything in that land would represent the unknown and uncertain.**
 - d) **The promises of God must have seemed improbable ones since he and Sarah had never had any children and she was, humanly speaking, too old to bear one.**

- e) Sarah herself would have the same difficulties in leaving security of her home and families to follow her husband south into Canaan.
- 3) The strong exercise of faith and the life of faith that Abraham demonstrated proved both his complete obedience to the call of God and his strong faith in the promises of God, and he immediately turned his heart over to God, completely leaving any possible pagan practices he had been following, to completely trust and follow God with all his heart.
- a) Genesis 12:4 seems to indicate that he immediately obeyed God's call and went south into the land God would someday give to his descendants.
 - b) Though he failed God in several important ways, by not trusting God for his safety from rulers of the land causing him to lie to two different rulers about his wife and also having a son by Hagar because he doubted that Sarah could ever bear one, overall, he proved Himself to be a man of faith and is commended and used in the New Testament as one of the greatest examples of faith.
 - c) He finally proved himself (SEE: Genesis 22) when he was willing to offer his only son as a sacrifice at the command of God, and God was finally sure of him (SEE: Genesis 22:12).
 - d) We note that God only gave him the very basic promises when he first called him, (Gen. 12:1-3) but then expanded on those promises throughout his life as Abraham continued to be faithful in following God with all His heart. SEE: Genesis 12:7; 13:14-17; 15:13-21; 17:1-21; 22:12-18.
 - e) Sarah herself had the greatest doubts about the promise of God to give her a son, but she nevertheless was willing to follow Abraham into the strange land and live there with him. She is therefore also commended as a person of faith.
 - f) 11:10 emphasizes that the beliefs of Abraham had to do with more than just the promise of a land on this earth for himself and his descendants, but that he had strong faith in the promise of heaven itself and God's salvation.

e. 11:13-16. SUMMARY OF THESE EXAMPLES.

- 1) In this summary, it is clear that the promises of God meant more to them than simply having a secure earthly dwelling that God would give to them someday. None of them, including Noah, Abraham, Isaac and Jacob, in fact, ever received that promised land as their own but had to accept that it was promised to their descendants.**
- 2) Since they themselves were not to actually receive the full benefits of the promise of a land for their descendants, the teaching is clear that their focus, as far as their own possession and benefit was concerned, was on heaven itself and God's promise of that eternal dwelling.**
- 3) Hebrews 11, therefore, is emphasizing that their faith had not just to do with the future land to be the possession of their descendants, but also had to do with God's eternal salvation through the coming Savior. This was their hope and the highest object of their faith.**

f. 11:20 ISAAC, the father of Jacob . SEE: Genesis 21:1-35:29

- 1) We note that God not only had given the promises to Abraham a number of times as the faith of Abraham and his love and devotion to God proved to be strong and enduring, but God also renews those promises several times with Isaac. SEE: Genesis 26:2-5, 26:24, 25.**
- 2) Although Isaac, like his father Abraham, did not actually see the fulfillment of the promises of God for the multiplication of his descendants and for his line to possess the land of Canaan, his faith was strong as he walked with the Lord.**
- 3) Like Abraham, he also failed by not trusting God for the protection of himself and his wife before the (SEE: Genesis 26:6-16), but he is still commended as a man of faith.**

g. 11:21 JACOB, the father of the ancestors of the twelve tribes of Israel. SEE: Genesis 25:31-49:33

- 1) As He had done previously with both Abraham and Isaac, God also meets several times with Jacob to declare His promises for Jacob's descendants and His care and protection. SEE: Genesis 28:2-4 (given through Isaac); 28:12-22; 31:3, 11-13; 32:28; 35:2, 9-15**
- 2) With so many sons, Jacob, from a human standpoint, perhaps had a stronger basis for faith than either his**

father or grandfather, but his life was still filled with dangers and perils and he needed faith to follow God with all his heart and to fully believe in the ability of God to fulfill every promise through his descendants.

- 3) Like his father and grandfather, Jacob, by failing to trust God to bring everything to pass as he lied to his father (Genesis 27:5-29) and then later cheating his father-in-law (Genesis 30:37-31:9), did not always have a perfect/sinless faith, but he is nevertheless commended with the others as a man whose faith was acceptable to God.**

h. 11:22 JOSEPH. SEE: Genesis 37:1-50:26

- 1) From the very beginning, Joseph lived righteously and with complete devotion to God. Perhaps his only failure was a sense of pride that made him boast to his brothers and father that someday they would bow before him (SEE: Genesis 37:5-11) Some believe, however, that in telling them of his dreams, he was actually doing what God wanted him to do to prepare them for the future.**
 - a) His refusal to compromise his morals with the wife of Potiphar is an example of his righteous living.**
 - b) His blameless life even in the prison is another example of righteous living.**
 - c) His use by God to interpret the dreams of both the servants of Pharaoh and also Pharaoh himself indicates God's trust of him**
 - d) His unselfish use of his place in Egypt to prepare a place for his family and their descendants was also an evidence of God's blessing on him.**
 - e) He seems to have had a strong belief in the promises God had given to his father and grandfather about God's future plans for the nation. SEE: Genesis 50:24-26.**
 - f) His refusal to harbor bitterness against his cruel brothers and his willingness to rejoice in the larger picture of his being in Egypt as fulfilling God's purposes and desires (SEE: 45:3-13; 50:19, 20) shows his righteous character.**
- 2) He perhaps is one of the most worthy examples of faith in all of this long list given in Hebrews, chapter 11**

i. 11:23-29 MOSES. SEE: Exodus 2:2 to Deuteronomy 34:12

- 1) Many rank Moses as one of the greatest among the men of God of the Old Testament. Once his questions were answered in Exodus, chapters 3-6, and his complete dedication and devotion to the Lord was settled, Moses was unwavering in the stand he took before Israel and in being willing to stand alone for God when all others rebelled against God. SEE: Exodus 32, 33.**
- 2) God Himself testified that Moses occupied a special place in his relationship with God that no one else had ever occupied. SEE: Deuteronomy 12:6-8. His meetings with God on the mountain, the personal fellowship he had with God, God's stamp of approval on his life and ministry and God's unique use of him as God's only spokesman to the nation all indicate this.**
- 3) Moses did fail God on one important occasion (SEE: Numbers 20:1-13) and was judged by God by being denied the privilege of actually leading the people into the land of Canaan, BUT God continued to use and bless him right up to the time that they were ready to cross the Jordan River and enter the land.**
- 4) In this passage of Scripture from Hebrews 11:23-29, we note several important things about Moses and his life, his devotion to God and the strong faith he exercised throughout his life.**
 - a) Hebrews 11:23, seems to be a tribute to the faith of the parents, Amram and Jochebed, of Moses, and the faith that they had of God's eventual plan and purpose for this son. We learn more about this faith from Exodus 2:1-10 as they trusted God to take care of this small child and then delivered him to Pharaoh's daughter when he was weaned.**
 - b) Exodus 2 does not say this, but Hebrews 11:24 seems to indicate that the reason he was out moving among the people of Israel (SEE: Exodus 2:11) was that he had already rejected his position as the son of Pharaoh's daughter and had decided to identify his life with the people of God. This would have been a difficult and dangerous step for him to take.**
 - c) Hebrews 11:25 teaches that Moses also renounced all of the sinful pleasures he had known in the house of**

Pharaoh and made the choice to suffer with the people of God rather than to enjoy these sinful pleasures that were so freely available to him.

- d) Hebrews 11:26 also teaches that Moses had knowledge of the coming of Christ and of the salvation He was to bring, and, in leaving the house of Pharaoh and renouncing all of the pleasures he had known there, Moses is now identifying with Christ and is looking forward by faith His coming work on our behalf.
 - e) Hebrews 11 does not deal with the forty long years of molding and shaping he underwent in the wilderness as he waits for the call of God to lead Israel or the reasons for the many questions he asked of God when he met Him in the wilderness, but it concentrates on his strong faith.
 - f) Hebrews 11:27 speaks of the faith he had to lead that vast multitude of Israel out of Egypt into the wilderness with all the perils and problems they would face there.
 - g) The tribute to him also includes the faith he had that God would spare the Israelites the killing of the firstborn as they sacrificed the animal and put the blood on their door posts.
 - h) The tribute to him concludes with the passing of Israel through the Red Sea. The idea is that the faith of Moses was the testimony and example the people needed to trust God to take them safely through the sea.
- j. 11:30, 31 In these two verses he mentions the faith that was required in the defeat of the city of Jericho.
- 1) He mentions first the trust that the people had to have that, when their marching was finished and the time had come, God would tear down those walls and bring victory.
 - 2) He then mentions the woman who had sheltered the spies and the deliverance that God gave to her. Most believe that she married an Israelite and that she was an ancestor of David and the Lord.
- k. 11:32-40 There are multiple examples of faith that followed these early examples.
- 1). 11:32-38. Though they were examples of faith, none of them are singled out for special mention and description as these early fathers of the nation were.

- a) **The reason may be that none of them had to take the giant steps of faith that these earlier men did.**
 - b) **Nevertheless, they all faced dangers, perils, suffering and testings that required faith that was just as strong as was seen in the lives of their fathers. They are therefore commended for their faith.**
 - c) **The perils and sufferings these men and women went through compare with the perils and sufferings of the New Testament Christians as well. SEE: Acts, chapters 2-6; II Corinthians 4:7-12; 11:22-32**
- 2) **11:39, 40 It is clear in this passage that most of them did not have any earthly reward for their faith. If it was only earthly rewards they were seeking, their faith would have been in vain.**
- a) **Their faith was directed to promises that went beyond all earthly realms.**
 - b) **In 11:39, 40, it is therefore clear that they had faith in the future promises of the eternal salvation through the coming Savior and the heavenly reward that they would receive for true faith in Him.**
 - c) **The promises of salvation through the coming Savior could only come to fulfillment in the New Testament times, and they therefore depended upon the salvation which WE ourselves would receive through Christ for the fulfillment of the promises for which they suffered and died.**

H. HE IS PERFECT IN THE LIFE HE HELPS US TO LIVE 12:1:20

****NOTE: The ministries of the Holy Spirit as taught in John 7:37, 38; chapters 14-16.**

****NOTE: The ministries of the Holy Spirit as taught in Romans, chapter 8; Galatians 5, 6; Ephesians 4-6.**

****NOTE: The purposes for our living as Christians in this world as taught in II Corinthians 5:9-21; Philippians 1:20, 21; 3:10-14.**

- 1. **12:1-3. The STEPS of a righteous/God-pleasing Christian life.**
 - a. **12:1 Separating from the world and laying aside the sin that would entangle and defeat.**
 - b. **12:1 Running with endurance the race that is set before us. SEE: Psalms 19:5; Ecclesiastes 9:11; I Corinthians 9:24-27**

- c. 12:2 **Fixing our eyes on Jesus the author and perfecter of our faith who is our perfect example in His suffering and sacrifice on the cross and who is now exalted in heaven.**
- d. 12:3 **Constantly meditating on Him Who is this perfect example so that we will not grow weary and lose heart**
- 2. 12:4-14 **The promise and purposes of the chastising work of God in their lives as Christians.**
 - a. 12:4 **They are not yet beyond the need for the chastising work of God in their lives.**
 - b. 12:5-8 **It is necessary both to accept and to take seriously God's chastising work in their lives.**
 - 1) 12:5, 6 **The warning of this applied to God's people of all times. SEE: Deuteronomy 4:36; 8:5; Psalms 39:11; 118:18; Proverbs 3:11, 12; I Corinthians 11:32; Revelations 3:19.**
 - 2) 12:7, 8 **God chastises us in the context of our new and wonderful relationship with Him as SONS.**
 - 3) 12:9,10 **God's chastising of us is comparable to the chastising we have received from earthly fathers which we received with respect and acceptance.**
 - a) **As we accepted and respected their discipline, much more are we to accept and respect the discipline of our Heavenly Father.**
 - b) **As they disciplined us for short term and temporary needs in our lives, He disciplines for our permanent good and to produce holiness in us.**
 - 4) 12:11 **The discipline we receive both from men and from God does not seem joyful at the time it occurs, but God's discipline will yield the "peaceful fruit of righteousness." in our lives and that is a result we should welcome.**
 - 5) 12:12-14 **We are to respond to the chastening work of God in our lives by making right those things for which we are disciplined.**
 - a) 12:12, 13 **We are to make things right in our own lives.**

- b) 12:14 We are to have right relationships with others. SEE: Romans 12:16-21.

WARNING: Hebrews 12:15-17 We are to beware that we do not come short of the Grace of God or be filled with the root of bitterness after the example of ESAU who found no place for restoration of fellowship with God though he later sought it with tears.

3. 12:18-24 We are to remember that we are especially blest in coming to the heavenly city rather than to the wilderness mountain (SEE: Exodus 19:16-20-25) of fire and terror for the people of Israel, in coming into the spiritual assembly of God's people everywhere in the world rather than to a purely earthly assembly of people, and in coming to Jesus Himself and to the blood that He has shed rather than to the temporary priests and the countless offerings of the Old Testament people of Israel.

WARNING: Hebrews 12:25-27 We are to beware that we do not REFUSE and TURN AWAY from Him who now speaks to our hearts so that we do not suffer the wrath and punishment of God that He inflicted on the people of Israel when they refused and turned away from Him.

4. 12:28 In the light of all He has done for us and all that we have in Christ, we are to show deep heart gratitude to Him and are to offer to God our ACCEPTABLE service with reverence and awe. SEE: Romans 12:1, 2 which comes as a result of the MERCY of God revealed in Romans 1:18-11:36.

5. 13:1-17 PRACTICAL SUGGESTIONS FOR LIVING THE CHRISTIAN LIFE.

- a. 13:1-3 We are to love and reach out to other people, including those less fortunate than ourselves.
- b. 13:4 The marriage relationship is to be kept pure and unstained by any infidelity. SEE: Leviticus 18.
- c. 13:5, 6 We are to be content with what we have and are not to have a covetous spirit. SEE: Philippians 4:10-14; I Timothy 6:9, 10.
- d. 13:7 We are to respect and follow the examples of our true spiritual leaders. SEE: Hebrews 13:17;

I Timothy 5:17-20; I Timothy 3:1-7; Titus 1:5-9; I Peter 5:1-5

- e. **13:8** **Jesus is our eternal and absolutely unchanging Lord.**
- f. **13:9** **We are warned that we are not to be carried away by strange and false teachings which are always a danger. SEE: I Timothy 4:1-4; II Timothy 3:1-9; Titus 1:10-16; II Peter 2:1-6, 9-22; 3:1-4; I John 2:18-23.**
- g. **13:10-16** **We are to offer the sacrifices of our lives to follow and serve Him upon the heavenly altar. SEE: Romans 12:1,**
 - 1) **13:10-14** **We are to bear His reproach in our lives “outside the gate”. This means that we are to be willing to suffer for Him without being ashamed of Him in representing Him in this world.**
 - 2) **13:15** **We are to offer the sacrifice of PRAISE to Him. SEE: Sacrifices of the Lord in I Samuel 15:22, 23; Psalms 51:16, 17; Isaiah 58:6-11.**
 - 3) **13:16** **We are also to offer the sacrifice of doing good.**
- h. **13:17** **For the second time, he exhorts that they are to respond to those who teach and lead them so that they can minister with joy and not with grief.**
- 6. **13:18, 19** **He asks for special prayer for himself, as he walks before God with a clear conscience, that he may return to them.**
- 7. **13:20, 21** **He closes this practical section with a BENECTION, as he desires for them, in the light of all that the Lord has done for them and means to them, that they should be equipped to please the Lord Jesus in their lives. SEE: II Timothy 3:16, 17.**

III. CONCLUSION

Hebrews 13:22-25

- 1. **13:22** **He urges them to “bear with” his exhortations....not to reject them or turn away from them.**
- 2. **13:23** **He notes that Timothy has been released and that he will accompany Timothy to see them.**
- 3. **13:24** **He gives greetings from “those from Italy”.**

4. 13:25 He closes with a typical blessing for them, that God's grace (sustaining strength) will be with them.

CONCLUSIONS CONCERNING THE EPISTLE TO THE HEBREWS

- 1. Contrary to the teachings of some, there is no contradiction between the Epistle to the Hebrews, with its strong and frequent warnings about the dangers one faces in hearing and considering the Gospel, and some of the other epistles such as Romans, Ephesians and others of the earlier epistles of Paul. Even though God used many different men to write the Scriptures, they were all inspired and controlled by the Holy Spirit in what they were to write. The entire Bible is the Word of God and His Word will never contradict itself.**
- 2. As we also note in such epistles as James and I John, Hebrews is emphasizing not so much the MEANS of salvation as it is emphasizing the PROOF of the presence of salvation in a person's life and the DANGER that a person may think that he is saved because he has heard the truth so much and has demonstrated a good spirit toward it and towards those who are saved. It may be true in that person's life that, with all the hearing and tenderness toward the Truth he has shown, he still has never really taken the step of actually trusting Christ as his Savior.**
- 3. Therefore, it is certain that Hebrews is not teaching a WORKS-BASED salvation such as some would claim. Rather, it is teaching an ACTION-BASED salvation that requires the personal faith of the person who hears the Gospel and wants to be saved from his sins. Without the action that applies genuine heart faith to what has been taught, that person cannot be saved no matter how much they have listened to the Truth or what good works they might have done either on behalf of God or others. This is in perfect agreement with Romans 5:1; Ephesians 2:8, 9 and many other passages.**
- 4. Like Romans 6-8; Galatians 5, 6; Ephesians 4-6; Colossians 3, 4; I John 2-4 and countless other passages, it does not condone a person who professes heart faith but goes on living a life of sin, for such a life lacks any possible proof that there has ever been real heart faith in the Lord.**

THE EPISTLE TO THE HEBREWS

Professor: Dr. Carson K. Fremont

Course Syllabus

COURSE TEXTBOOK:

The only textbook will be the Bible itself. Through the required reading of the Book of Hebrews, the examination of the book in a verse by verse class study and the help of the Holy Spirit in understanding what is read and taught, the student can gain an understanding of the important teachings of the book.

It is to be noted that only the King James Version of the Bible will be permitted and used in class, but students, in their own study, may consult other more modern versions of the Scriptures (e.g. NASB, NIV, etc.) in English or versions of the Scriptures in the Greek language to more clearly understand the language and phrases found in the KJV that are difficult to understand or are no longer in use in the English language of today.

Class materials may be distributed in class from time to time to supplement the notes taken by the students themselves. These may provide additional background information on the text of Scripture under consideration

COURSE DESCRIPTION:

The day by day study in the course will be a verse by verse study of the Epistle to the Hebrews, and will follow the detailed outline of the Epistle as taught at the beginning of the course. It is noted that the detailed outline to be followed is adapted from the suggested outline by Dr. Frank Gaebelain. Changes in Dr. Gaebelain's outline have been made in line with the Professor's own convictions concerning the understanding of the correct divisions and contents of the Epistle. Other than this, no other text or commentary will be used.

PURPOSE AND GOALS OF THE COURSE:

The main purpose of the course will be to demonstrate to the students that a student of the Scriptures who is willing to spiritually and correctly approach God's Word as they compare Scripture with Scripture, can, with the help of the teaching ministry of the Holy Spirit, faithfully study the text of any book of the Bible and receive understanding.

Another purpose for the course is to lead the students into the conviction that the study of God's Word is a lifelong process as they are willing, over a period of many years, to daily devote themselves to intense personal Bible study, and then to apply His teachings first to their own lives and then to teach His Word also to others.

This approach does not rule out the use of commentaries and other helpful materials in the future study the student may engage in concerning the Epistle to the Hebrews, in more correctly understanding and teaching the Word of God, but it recognizes that there are many situations where these are not available and that students of the Bible must still learn to rely mainly on the Holy Spirit as their teacher and illuminator of what they read and study.

COURSE REQUIREMENTS:

As the course begins, before the second week of study has been completed, each student will be required to have read the entire Epistle through TWO times carefully. Students will be asked to confirm that they have completed this assignment. Failure to complete this assignment will cause loss in the final grade.

As preparation for each class period, students in the class will be given brief and simple assignments which they are faithfully to complete before the next class session. These may include written assignments that are to be handed in and graded by the Professor.

At the discretion of the Professor, frequent quizzes may be given to test the understanding and the faithfulness of the students in doing their assignments concerning what is being studied.

Except when this Epistle is taught as a short-term module, there will be a mid-term exam and a final exam. Before each major exam, a list of study questions will be given to the students from which a set number of questions will be selected for the major exam. In a short-term module, only a final exam will be given.

It is also expected that faithful class attendance, close attention to the teaching given in each class period and the faithful taking of notes in class will be required of each student. At the discretion of the Professor, class notes may be collected for evaluation at the time of the final exam.

ADDITIONAL RESOURCES:

As already stated, the main resource will be the Scriptures themselves.

As various parts of the Epistle to the Hebrews are studied, it is expected that reference will also be made to parallel passages of Scriptures that may shed further light on the subject being discussed. This recognizes that sometimes a single passage of Scripture does not give the entire teaching on a certain subject and that the full understanding of that subject comes when Scriptures are compared with Scriptures.

The opinions of other authors or teachers may be referred to from time to time, but these will be evaluated and accepted only if the text of Hebrews verifies and is in agreement with them.

