

# **PETE BUMGARNER MINISTRIES**

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**HEBREWS**

**STUDY GUIDE**



# **HEBREWS**

## **SCRIPTURE READING**

The Book of Hebrews

### **THEME**

The superiority of the New Covenant over the Old Covenant is the main theme of Hebrews. The sacrifice of Jesus is better than the sacrifice of animals. The priesthood of Jesus is superior to the Levitical priesthood. Faith is superior to works. With all of these thoughts in mind, we can conclude that Jesus Christ is superior to all things and to all forms of worship. He is the eternal Son of God and Savior of man.

## **I. INTRODUCTION**

- A. The author of Hebrews is unknown. There are varied opinions as to who wrote the letter. Some of the people credited with writing Hebrews are: Paul, Apollos, Barnabas, Silas, Luke, Philip, and Priscilla.
- B. The letter was written to the Hebrews, but we do not know to whom it was written, or from where it was written.
- C. The theme of Hebrews can be summed up in one word, better.
  - 1. The New Covenant is better than the Old Covenant.
  - 2. The substance is better than the type.
  - 3. Jesus is better than Moses.
  - 4. The sacrifice of Jesus is better than the sacrifice of animals.
- D. The Jews are encouraged to move beyond the “law” and go on to completeness, which is provided in Jesus.
- E. These main points were used to convince the Jews:
  - 1. Jesus is superior to the religion of Judaism.

2. Jesus is better than the angels who worship Him.
  3. Jesus is better than Moses whom He created.
  4. The priesthood of Jesus is better than the priesthood of Aaron. (God was fully satisfied with the one sacrifice of Jesus.)
  5. Jesus is better than the “law” which condemned.
  6. The sacrifice of Jesus was better than the sacrifice of animals.
  7. Jesus is proved to be better in both Person and performance.
- F. The book of Hebrews views Jesus from the aspect of God-man, Priest-sacrifice, and Giver-Executor of God’s will.

## II. CHAPTER ONE

- A. Under the Old Covenant, God spoke to His people through the prophets at various times in a variety of ways. (Hebrews 1:1)
- B. Under the New Covenant, God speaks to us through His Son, Jesus Christ. (Hebrews 1:2)
- C. God has ordained Jesus to be the heir of all things. (Hebrews 1:2)
- D. The person of Jesus reveals the very essence of God. (Hebrews 1:3)
- E. All things are supported by the **word of His power**. (Hebrews 1:3)
- F. After purging our sins, Jesus sat down at the right hand of the Majesty on high. (Hebrews 1:3)
- G. Jesus is declared to be better than the angels, and His superiority was confirmed when He obtained, by inheritance, a more excellent name than the angels. (Hebrews 1:4)
- H. God has never called an angel His son. (Hebrews 1:5)

- I. God identified Jesus as His Son and declared that He was begotten of the Father. He further stated that He would be a Father to Jesus and that Jesus would be a Son to Him. (Hebrews 1:5)
- J. When Jesus was born into the world, all the angels of God were commanded to worship Him. (Hebrews 1:6)
- K. The angels of God are identified as spiritual servants; Jesus, the Son of God, is identified as God. (Hebrews 1:7-8)
- L. God refers to the throne of Jesus as being eternal and the scepter of His kingdom as that of righteousness. (Hebrews 1:8)
- M. Jesus' love for righteousness and hatred of lawlessness resulted in His being anointed with joy that exceeds that of all His associates. (Hebrews 1:9)
- N. In verse ten, Jesus is referred to as "Lord," and He is attributed with laying the foundation of the earth. The heavens are declared to be the work of His hands.
- O. Verse eleven is a prophetic utterance concerning the heavens and earth: "They will perish."
- P. The heavens and earth as we know them today will be changed. (Hebrews 1:12)
- Q. In contrast to the heavens and earth, which are temporary, Jesus is declared to be unchanging and eternal. (Hebrews 1:12)
- R. Although God never gave this invitation to any of the angels, He did invite His Son to sit at His right hand until He made His enemies become His footstool. (Hebrews 1:13)
- S. Once again, God distinguishes between His Son and the angels. He declares them to be spiritual servants who are assigned to assist those who are to inherit salvation. (Hebrews 1:14)

### III. CHAPTER TWO

- A. Verse one reflects upon the contrast between Jesus and the angels.
- B. We must be more attentive to the things that we have heard **about** and **through** Jesus so that we do not miss our provisions, which can only be found **in** Him. (Hebrews 2:1)
- C. Under the Old Covenant, the words which were spoken by angels were reliable, and every violation and disobedience received a just punishment. (Hebrews 2:2)
- D. We will not escape punishment if we neglect the “great salvation” which was spoken of and provided by the Lord. This salvation has been confirmed to us by those who have heard Him. (Hebrews 2:3)
- E. God has borne witness to this salvation through signs, wonders, miracles, and operations of spiritual gifts. (Hebrews 2:4)
- F. God **has not** entrusted the future world into the hands of angels. (Hebrews 2:5)
- G. Verses six through eight refer to Jesus Christ as the Son of Man, Whom God has set over all the works of His hands.
  - 1. All things have been made subject to Jesus. (Hebrews 2:8)
  - 2. Although all things have been made subject to Jesus, not all things are currently submitted to Him. (Hebrews 2:8)
- H. Jesus was made lower in rank than the angels so that He could experience death for all humanity. (Hebrews 2:9)
- I. Although Jesus came to earth in lower rank than the angels, He has been exalted above the angels and crowned with glory and honor. (Hebrews 2:9)
- J. It was appropriate for God to make Jesus, Who is the Chief Leader of our salvation, complete through the sufferings He endured for the penalty of sin. (Hebrews 2:10)

- K. Verse ten also reveals another truth which must not be overlooked: All things were made **by** God and **for** God.
- L. The unity of Jesus and the believer is revealed in verse 11.
  - 1. “He who sanctifies” is Jesus; “those who are being sanctified” are the believers.
  - 2. This verse declares that the Sanctifier and the sanctified are one.
  - 3. Jesus is not ashamed to confess before His Father that we are His brothers.
- M. Jesus declares the name of His Father to the believers and sings praises to Him in the Church. (Hebrews 2:12)
- N. Jesus placed His trust in the Father and proved the Father trustworthy. (Hebrews 2:13)
  - 1. When Jesus became the sacrifice for humanity, He trusted the Father with His life.
  - 2. The reward of His trust can be seen in the statement, “Here am I and the children whom God has given Me.”
- O. All believers have a natural body made of flesh and blood; therefore, it was necessary for Jesus to live in a natural, flesh-and-blood body. (Hebrews 2:14)
  - 1. Since the spirit cannot die, it was necessary for Jesus to dwell in a destructible body so that He could destroy the devil, who had power over death.
  - 2. Jesus, as our forerunner, died in a destructible body, but He rose in an indestructible body.
- P. As a result of Jesus’ death, in which He defeated the devil, He released those who were held in bondage because of their fear of death. (Hebrews 2:15)
- Q. Jesus does not identify with and assist the angels, but He does identify with and assist the seed of Abraham. (Hebrews 2:16)

- R. It was imperative that Jesus be made like those whom He came to redeem. (Hebrews 2:17)
  - 1. One cannot adequately relate to something he has not experienced.
  - 2. Because of His experiences as a man, Jesus can faithfully and mercifully fulfill His ministry as High Priest on our behalf.
  - 3. Jesus' ministry of High Priest provides reconciliation and remission for our sins.
- S. Because of His sufferings and temptations, Jesus is able to effectively assist those who are being tempted. (Hebrews 2:18)

#### **IV. CHAPTER THREE**

- A. The believers are called "partakers of the heavenly invitation." (Hebrews 3:1)
- B. As believers, we are to consider Jesus Christ, Who is the Apostle and High Priest of our profession. (Hebrews 3:1)
  - 1. "Consider" means to observe fully.
  - 2. Jesus is God's Ambassador (apostle) to humanity.
  - 3. He is also recognized as the High Priest of that which we acknowledge.
- C. Verse two declares the faithfulness of both Jesus and Moses.
- D. Jesus is worthy of more glory than Moses, just as the builder of a house is worthy of more honor than the house. (Hebrews 3:3)
- E. Every house is built by someone, but God is the builder of all things; therefore, He is superior to all things.
- F. Moses was a faithful servant over the Tabernacle of God who bore witness of that which was to come. (Hebrews 3:5)

1. The Old Covenant developed the way for the New Covenant.
  2. Moses was faithful to follow the pattern, both in building and in administration.
- G. Jesus Christ, the Son of God, is faithful over His house, the Church, which is the fulfillment of the type. (Hebrews 3:6)
- H. If we remain stable in our persuasion and expectation, we will be recognized as the dwelling place of Jesus. (Hebrews 3:6)
- I. Verses seven through twelve speak a warning from the Holy Spirit.
1. We must discipline ourselves to hear the voice of God. (Hebrews 3:7)
  2. When we hear the voice of God, we must not provoke Him by hardening our hearts and rebelling against His counsel. (Hebrews 3:8)
  3. We are reminded of the rebellion of the Israelites when they refused to enter into the Promised Land and wandered forty years in the wilderness. (Hebrews 3:9)
  4. God was angry with that generation because they constantly strayed from Him and refused to learn His ways. (Hebrews 3:10)
  5. As a result of their rebellion, God swore that they would not enter into the rest that He had ordained for them. (Hebrews 3:11)
  6. We are cautioned not to desert the living God as a result of an unbelieving heart, which God classifies as evil. (Hebrews 3:12)
- J. As long as the present time lasts, we are encouraged to exhort one another daily to prevent stubbornness of heart that is caused by the delusion of sin. (Hebrews 3:13)



- K. Our becoming partakers of Christ seems to be contingent upon maintaining our beginning assurance in Him until the end. (Hebrews 3:14)
- L. Once again, we are warned against stubbornness of heart that produces rebellion. (Hebrews 3:15)
- M. Who rebelled against God? Those whom Moses supernaturally led out of Egypt are the very ones who rebelled against God. (Hebrews 3:16)
- N. With whom was God angry forty years? Those who sinned by rebelling against the will of God incurred the judgment of God in the wilderness. (Hebrews 3:17)
- O. To whom did God swear that they would not enter into His rest? Those who disobeyed God never experienced the rest of God. (Hebrews 3:18)
- P. The reason the Israelites did not enter into the rest of God (the Promised Land) was their unbelief. (Hebrews 3:19)

## **V. CHAPTER FOUR**

- A. The promise of entering into His rest is still available to those who are not afraid to trust in Him, but unbelief will prevent one from entering into this rest. (Hebrews 4:1)
- B. Good news has been proclaimed to us just as it was proclaimed to the Israelites, but it is beneficial only to those who believe. (Hebrews 4:2)
  - 1. The Israelites did not go into the Promised Land because they did not exercise faith in God; they trusted in the circumstances.
  - 2. We must learn from their example. We must believe God's messages and act upon His instructions, disregarding the circumstances.
- C. Those who believe enter into God's provision of rest. Although the provision for rest was established from the beginning of the world, those who do not believe will never enter into God's rest. (Hebrews 4:3)

- D. We must give attention to the message and principle conveyed in creation: God worked, then rested; He expects man to do the same. (Hebrews 4:4)
  - 1. There is a time to work and a time to rest.
  - 2. There are certain assignments given unto us by God. We must fulfill our assignments and trust Him for the results.
  - 3. After doing the things we know to do, we must trust God to do the things we cannot do.
  - 4. Rest and faith are inseparable.
- E. In verse five, God reiterates that those who refuse to trust Him will not enter into His rest.
- F. According to verse six, there are still those who have not entered into God's rest.
  - 1. Those who hear, believe, and obey will enter into God's rest.
  - 2. Others who hear and refuse to obey will not enter into God's rest.
- G. Another warning is given against stubbornness. (Hebrews 4:7)
- H. The Israelites' entrance into the Promised Land under Joshua's leadership was a type of rest; it was not the rest foreordained by God. (Hebrews 4:8)
- I. We must realize that the rest which remains comes by transferring our allegiance from the natural to the spiritual. (Hebrews 4:9)
- J. One who enters into God's rest stops depending upon works and lives by faith. (Hebrews 4:10)
  - 1. Jesus is the rest foreordained by God.
  - 2. We must place all of our trust and confidence in Him.

3. One who trusts in Jesus does not feel compelled to make things come to pass.
  4. In Jesus, we have peace and calm delight, even when circumstances seem to be contrary.
  5. When we rest in Jesus, we will do the works of Jesus, not our own works.
- K. Entering into God's rest is not automatic; it requires diligent effort. We must be diligent in trusting God so that we do not operate in unbelief. (Hebrews 4:11)
- L. Verse twelve displays the power of God's word.
1. God's word is alive and operative.
  2. It is more effective in operation than a double-edged sword.
  3. It penetrates the physical and goes into the spiritual, separating the soul and spirit.
  4. The word of God can separate the life of the bone from the bone itself.
  5. It can also discern between the thoughts and intents of the inward man.
  6. Realizing the power of God's word gives one the confidence to trust in Him.
  7. One who trusts in God's word rests in Him.
- M. Nothing is capable of hiding from God. He sees everything in its rawest form. This is the God to Whom we will all be accountable. (Hebrews 4:13)
- N. Now that we realize Jesus, the Son of God, is our High Priest Who represents us in heaven, we must maintain our acknowledgment of God's provision through Him. (Hebrews 4:14)

- O. Jesus, our High Priest, can sympathize with our weaknesses; He experienced every temptation that we face, but He never yielded to any of them. He remained sinless. (Hebrews 4:15)
- P. Realizing that Jesus is for us, not against us, we should boldly approach His “Throne of Grace.”
  - 1. The Throne of Grace is the place where Jesus exercises His power and authority in our behalf.
  - 2. The Throne of Grace is not a place that awards merit; it is a place of gratuity.
  - 3. Our purpose for approaching the Throne of Grace is to obtain mercy (compassion) and to find favor in our time of need. (Hebrews 4:16)

## **VI. CHAPTER FIVE**

- A. The high priest was taken from among men and represented men before God by offering their sacrifices and gifts according to God’s predetermined method. (Hebrews 5:1)
- B. As a man, the high priest was subject to the weaknesses of man; therefore, he could relate to and be gentle with those who, because of ignorance, were led astray. (Hebrews 5:2)
- C. Because of his weaknesses, the Old Testament high priest had to offer sin sacrifices for himself as well as the people. (Hebrews 5:3)
- D. No man has the right or privilege to place himself in the position of high priest; Aaron and the other high priests were called by God. (Hebrews 5:4)
- E. Jesus did not take unto Himself the position of high priest; God placed Him in that position as the perpetual High Priest. (Hebrews 5:5-6)
- F. When Jesus lived in the earth in a natural body, He petitioned and entreated God, Who was able to save Him from death, with intense crying and tears. (Hebrews 5:7)

- G. God listened to these petitions and entreaties because of Jesus' godly fear. (Hebrews 5:7)
- H. Although Jesus is the Son of God, He learned to be submissive through the things He experienced. (Hebrews 5:8)
  - 1. It was necessary for Jesus to experience and overcome the temptations that all other humanity experiences.
  - 2. Unlike Adam, Jesus constantly remained submitted to God. He qualified to be the sinless lamb of God to be sacrificed for the sins of lost humanity.
  - 3. Through the passions and torment that surrounded His crucifixion, He paid the penalty for sin.
- I. After meeting all of God's criteria, He became the Author of eternal salvation to all of those who hear and conform to Him through obedience. (Hebrews 5:9)
- J. God called Jesus to be High Priest after the order of Melchizedek. (Hebrews 5:10)
  - 1. The writer knew more about the priestly ministry of Melchizedek, as it related to Jesus, than he revealed.
  - 2. Because of the spiritual state of his readers, he felt it would be too hard to explain.
- K. Verse twelve is a rebuke to the readers for their immaturity.
  - 1. Those who should be mature enough to teach still needed to be taught.
  - 2. The things they needed to be taught were basic principles that had been given by God.
  - 3. These believers, who should have been ready for solid food (advanced teaching), were still in need of milk (basic teaching).

- L. Those who still need basic teaching are immature and lack experience in the doctrine of right standing with God. (Hebrews 5:13)
- M. Advanced teaching is for those who are mature and who, through training and practice, have learned to discern both good and evil. (Hebrews 5:14)

## **VII. CHAPTER SIX**

- A. The reader is encouraged to advance from the beginning principles of Christ and to develop and mature. (Hebrews 6:1)
- B. We must not continue to teach the same doctrine to the same people constantly. This practice keeps people in the infant stage. (Hebrews 6:1)
- C. In verses one and two, fundamental doctrines are revealed.
  - 1. **Repentance from dead works** is a foundational teaching that encourages the listener to refrain from producing works without faith.
  - 2. **Faith toward God** is another foundational teaching that instructs the believer to exercise his faith toward God, not toward himself or others.
  - 3. **The doctrine of baptisms** is classified as milk, or foundational teaching. These truths are the beginning, not the end.
    - a. Baptism is an immersion into something with which you choose to identify. (I Corinthians 10:1-2)
    - b. Both John, the baptist, and Jesus taught the baptism of repentance. This baptism must be experienced by each individual. (Matthew 3:1-11; Matthew 4:17)
    - c. In order for one to become a believer, he must be baptized into Jesus Christ. (Acts 2:38)

- d. According to Matthew 28:19, we must be baptized into the Father, Son, and Holy Spirit.
  - e. Jesus placed emphasis upon being baptized in the Holy Spirit. (Acts 1:5-8)
  - f. Water baptism is an outward expression of an inward work. (I Peter 3:21)
  - g. The baptism of fire speaks of the necessary purging that each believer must experience. (Malachi 3:1-3; Matthew 3:11; Hebrews 12:29)
4. **Laying on of hands** is another basic doctrine of Christ.
- a. Laying on of hands is a method of transferring power from one source to another.
  - b. Laying on of hands can produce healing. (Acts 9:12)
  - c. The baptism of the Holy Spirit can be imparted through the laying on of hands. (Acts 8:17)
  - d. Separation for ministry can take place through the laying on of hands. (Acts 13:3)
  - e. Spiritual gifts can be imparted through the laying on of hands. (I Timothy 4:14; II Timothy 1:6)
  - f. Wisdom can be imparted through the laying on of hands. (Deuteronomy 34:9)
5. **Resurrection of the dead** is another foundational teaching that is recognized as a doctrine of Christ.
- a. Both the just and unjust will be raised from the dead. (John 5:28-29)
  - b. The just will be raised to live eternally with God; the unjust will be raised to be eternally separated from God.
6. **Eternal judgment** is the last doctrine mentioned in this passage as foundational teaching.

- a. According to Hebrews 9:27, it is appointed for men to die once; afterward, they are judged.
  - b. Both the righteous and the unrighteous will be judged according to their works.
  - c. Those whose names are written in the Book of Life will be counted worthy to live eternally with the Lord.
  - d. Those whose names are not found written in the Book of Life will be cast into the lake of fire which burns forever, which is the second death. (Revelation 20:14-15)
- D. Verse three refers to advancing from elementary teaching to more advanced teaching that will produce maturity.
  - E. Verses four through six confirm eternal salvation for those who do not reject Jesus Christ as their sacrifice for sin.
  - F. Salvation cannot be lost, but it can be rejected.
  - G. The type of believer mentioned in verses four through six is a very mature person who has received revelation that Jesus is the Son of God, accepted Jesus, been baptized in the Holy Spirit, has revelation knowledge of God's Word, and has operated in the supernatural power of God.
  - H. One who has experienced these things and yet rejects Jesus as the sacrifice for sin is eternally damned and cannot be restored. (Hebrews 6:6)
  - I. Verses seven and eight provide an analogy that gives insight into verse six.
    - 1. The earth that receives God's provisions and produces will be blessed.
    - 2. The earth that rejects God's provisions and does not produce will be burned.
    - 3. God is looking for fruit that remains. It is not how we begin that counts; it is how we finish.



- J. The writer is confident that his readers will produce fruit that exemplifies salvation. (Hebrews 6:9)
  
- K. God does not forget the works or the efforts which are motivated by our love for Him. Remember! When we minister to the least of the brethren, we are ministering to Jesus Christ. (Hebrews 6:10)
  
- L. The desire of verse eleven is that each individual demonstrate this eagerness of ministering to Jesus with confident expectation until the end. (Hebrews 6:11)
  - 1. We are to be productive for Jesus in this life.
  - 2. Sensitivity to the needs around us assists us in fulfilling our purpose.
  - 3. Although our motive for ministering must not be the rewards, we should have a confident expectation that service in this life will not be overlooked in the life to come.
  
- M. We must not become slothful; we must follow the example of those who have gone before us, “who through faith and patience” inherited the promises. (Hebrews 6:12)
  - 1. We must realize that faith and patience work together.
  - 2. The promises of God are not received through faith alone.
  - 3. From the time of the promise until the fruition of the promise, patience must be exercised.
  - 4. Faith is the substance that produces the promise; patience is the stamina to receive the promise.
  
- N. When God made His promise to Abraham, because there was no one greater, He swore by Himself. (Hebrews 6:13)
  
- O. God’s promise to Abraham was that of blessing and multiplication. (Hebrews 6:14)
  
- P. Abraham did not receive the promise of God until he had patiently endured. (Hebrews 6:15)

1. God promised Abraham a son. Sarah was to be the mother of his son.
  2. When God first promised Abraham that he would become a great nation, he was seventy-five years old and childless. (Genesis 12:2)
  3. Abraham was one hundred years old when Isaac was born. (Genesis 21:5)
  4. When waiting for the manifestation of the promise, one must exercise patience.
  5. The ultimate Seed of Abraham is Jesus, Whom Abraham saw. (John 8:56)
- Q. Men swear by something greater than themselves for the purpose of confirmation so that all dispute will subside. (Hebrews 6:16)
- R. The determination of God to prove to the inheritors of His promise the unchangeableness of His decision caused Him to take an oath which He confirmed by Himself. (Hebrews 6:17)
1. According to Numbers 23:19, “God is not a man that He should lie, nor a son of man that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good?”
  2. Romans 11:29 declares, “The gifts and the calling of God are irrevocable.”
- S. The two immutable things spoken of in verse eighteen are God’s promise and His oath. Neither of these is subject to change.
- T. Those who have taken their refuge in God can take comfort in His integrity, being confident that their expectation will be fulfilled. (Hebrews 6:18)
- U. Our assurance of God’s integrity keeps our soul properly established and stable, and it allows us the privilege of entering into His presence. (Hebrews 6:19)

- V. Jesus, acting as our forerunner and perpetual High Priest, has already taken His position in God's presence. (Hebrews 6:20)

## **VIII. CHAPTER SEVEN**

- A. Verses one through three give insight into the person of Melchizedek.
1. Melchizedek was the king of "Salem," which means peace.
  2. The name "Melchizedek" means king of righteousness.
  3. Although the law had not yet been given, he was a priest of the Most High God.
  4. Abraham met Melchizedek when he returned from battle, having recovered Lot and the others who had been captured. (Genesis 14)
  5. Abraham gave a tenth of all that he had recovered in the battle to Melchizedek.
  6. Melchizedek does not have a genealogy; therefore, he is recognized as having no father or mother.
  7. There is no record of his birth or death; therefore, he is recognized as being like unto the Son of God.
  8. The perpetuity of Melchizedek's priesthood cannot be contested; there is no record of his end.
- B. We are exhorted to consider the greatness of Melchizedek, to whom Abraham paid tithes. (Hebrews 7:4)
1. By the commandment of God, the Levitical priesthood received tithes from the Israelites, even though they, too, were descendants of Abraham. (Hebrews 7:5)
  2. Melchizedek, whose genealogy was not related to Levi, received tithes from Abraham and blessed him who had received the promises from God. (Hebrews 7:6)

3. Without contradiction, the lesser is blessed by the greater; therefore, Melchizedek is greater than Abraham. (Hebrews 7:7)
- C. In “this place” men who die receive tithes, but “there” the one who received tithes continually lives. (Hebrews 7:8)
  - D. Technically, Levi, who was still in the loins of Abraham, paid tithes to Melchizedek. (Hebrews 7:9-10)
  - E. If the Levitical priesthood, through whom the people received the law, could produce the perfection required by God, there would be no need for a priest after the order of Melchizedek. (Hebrews 7:11)
  - F. The changing of the priesthood required a change of law. (Hebrews 7:12)
    1. The One to Whom the previous verses refer did not come from the tribe of Levi.
    2. Jesus is a descendant of the tribe of Judah.
    3. No one from the tribe of Judah had ever officiated at the temple altar, nor had anyone from the tribe of Judah been involved with the priesthood. (Hebrews 7:13-14)
    4. Jesus did not identify with the Levitical priesthood, which was temporary; He identified with Melchizedek, who is eternal. (Hebrews 7:15-17)
    5. The priesthood with which Jesus identifies came before the law and continues after the fulfilling of the law.
  - G. The previous commandment had to be canceled because of its inability to restore lost humanity. The law did not give hope of eternal redemption; Jesus does. (Hebrews 7:18-19)
  - H. Unlike the Levitical priest, Jesus was made high priest with an oath. God swore that Jesus would be High Priest perpetually. (Hebrews 7:20-21)

- I. As a result of His high priest position and God's oath to keep Him there forever, Jesus has become the guarantee of a better covenant. (Hebrews 7:22)
- J. The Levitical priests were not immortal; consequently, they died and had to be replaced by another mortal man. (Hebrews 7:23)
- K. Unlike the Levitical priesthood, the priesthood of Jesus will never change; He is immortal. (Hebrews 7:24)
- L. Jesus is able to save completely everyone who comes to God through Him because He forever lives and intercedes for them. (Hebrews 7:25)
  - 1. The law could not completely save; it offered temporary salvation for those who obeyed it.
  - 2. Those who died under the law were held captive until Jesus released them and completed their salvation.
  - 3. According to Hebrews 12:24, the blood of Jesus is speaking or interceding on our behalf.
  - 4. The Body of Christ is also active in the intercession of Jesus. We beseech God, through Jesus, on behalf of others.
  - 5. The mission of the Church is to proclaim the gospel of Jesus to the lost, thereby giving them the opportunity to receive eternal salvation through Him.
- M. Our High Priest, Jesus, is suitable for us. (Hebrews 7:26)
  - 1. He is holy, and He shares His holiness with those who believe in Him.
  - 2. He is harmless; His intent is not to condemn but to save.
  - 3. He is undefiled, and He will remain eternally acceptable to God.
  - 4. He is separate from sinners; He has never sinned, nor will He ever sin. He saves the sinners; He is not an associate of sinners.

5. He is higher than the heavens. He fulfills His priestly ministry in heaven, not earth.
  6. As High Priest, Jesus does not have to offer sacrifices for sin daily. He offered Himself one time as the ultimate sacrifice for sin. No other sacrifice will ever be needed; salvation is complete. (Hebrews 7:27)
- N. Under the law, mortal men with the weaknesses of humanity were appointed to the high priest position, but through God's oath, Jesus has been appointed as the High Priest forever. (Hebrews 7:28)

## **IX. CHAPTER EIGHT**

- A. **This is the main point:** "We have such a High Priest, Who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man." (Hebrews 8:1-2)
1. **The main point is Jesus**, Who has fulfilled and replaced the Old Testament law and priesthood.
  2. It is imperative that we understand that Jesus has consummated the Old Covenant by fulfilling it.
  3. Our means of worship and salvation is not the same as those who were under the law. Faith in Jesus, not works of the law, is our worship and salvation.
- B. The high priest was ordained to offer gifts and sacrifices; therefore, it was necessary that our High Priest, Jesus, have something to offer. He offered Himself. (Hebrews 8:3)
- C. If Jesus were on earth, He would not be a priest, since the natural priesthood continues to offer gifts and sacrifices. (Hebrews 8:4)
- D. The gifts and sacrifices offered by the earthly priests are an example of the heavenly things; they are a type, not the essence. (Hebrews 8:5)
1. Moses was shown the essence when He was on the mount.

2. His instructions concerning the building of the tabernacle and all the things pertaining to it were, “Do not deviate from the **pattern**.”
  3. The pattern was in heaven, not earth. The “similitude” on earth spoke of the “real” in heaven.
- E. Jesus has obtained a high priestly ministry that surpasses the ministry of the earthly high priest. He is the Mediator of a better covenant, which is established upon better promises. (Hebrews 8:6)
- F. If the first covenant had been faultless, there would have been no need for another covenant. (Hebrews 8:7)
- G. The Lord, through the prophet Jeremiah, foretold the coming of a new and different covenant. (Hebrews 8:8-12; Jeremiah 31:31-34)
1. The Old Covenant laws were written on stone. These laws were enforced externally.
  2. The New Covenant places the laws in the hearts and minds of people. These laws are enforced internally.
  3. The Old Covenant had to be taught to the people; the New Covenant is revealed to the people.
  4. The Old Covenant reminded the transgressor of his sin and offered no mercy; the New Covenant forgives and forgets the sin of the transgressor.
- H. When God established the New Covenant through Jesus, the Old Covenant was made obsolete. That which is obsolete is ready to disappear. (Hebrews 8:13)

## **X. CHAPTER NINE**

- A. Even the first covenant had rules and regulations for divine worship. It also had a tabernacle, but it was earthly, not heavenly. (Hebrews 9:1)
- B. Verses two through five describe the layout of the Old Testament tabernacle.

1. The first compartment in the tent was the Holy Place, which, according to the writer of Hebrews, contained the golden lampstand, the table of showbread, and the showbread.
  - a. According to Exodus 40:5, the golden altar of incense was also placed in the Holy Place.
  - b. Incense was to be burned on the golden altar everyday, two times a day, in the morning and in the evening. (Exodus 30:1-10)
2. The second compartment in the tent was the Holy of Holies. According to the writer of Hebrews, it contained the golden censer and the ark of the covenant, which was overlaid with gold.
  - a. The golden censer mentioned in verse four is not spoken of in the Old Testament when describing the Holy of Holies.
  - b. The censer of Leviticus 16:12 may be the item referred to by the writer.
  - c. Some believe that the censer refers to the golden altar of incense.
    - (1) Only the high priest could enter into the Holy of Holies, and he could enter only one day a year. (Leviticus 16:2 & 34)
    - (2) The law required incense to be offered upon the altar of incense two times each day. (Exodus 30:1-10)
    - (3) After observing these facts, we can conclude that the altar of incense was in the Holy Place, not the Holy of Holies.
3. The ark of the covenant contained the golden pot of manna, Aaron's rod that budded, and the Ten Commandments, which were given to Moses on Mount Sinai.



4. Covering the ark and its contents was a solid gold lid called the mercy seat. Two cherubim of gold were forged with the lid, one on each end. (Exodus 25:17-21; Exodus 37:6-9)
  5. The writer of Hebrews chooses not to elaborate on the mercy seat and cherubim.
- C. Once the tabernacle was completed and operative, the priests daily entered the first compartment (the Holy Place) and performed their duties. (Hebrews 9:6)
- D. Only the high priest entered the second compartment (the Holy of Holies), but that was done only one day a year. He did not enter into the Holy of Holies without blood, which he offered for himself and for the people who had ignorantly sinned. (Hebrews 9:7)
- E. Through this procedure, the Holy Spirit revealed that the way into the presence of God had **not yet** been made available to men. (Hebrews 9:8)
1. The attire of the high priest and the procedure that he followed served as an analogy of what was to come.
  2. The Old Testament procedure revealed what would one day become a reality through the New Covenant.
- F. The Old Testament procedure of worship was symbolic. (Hebrews 9:9)
1. The gifts and sacrifices that were offered did not have the ability to perfect the inward man. (Hebrews 9:9)
  2. These food and drink sacrifices, the ceremonial cleansing, and the other ordinances dealt with the physical man. (Hebrews 9:10)
  3. The required rules and regulations of the Old Testament were imposed until the reformation, which was accomplished through Jesus. (Hebrews 9:10)
- G. Christ came as the High Priest, implementing a new means of worship. The tabernacle in which He renders His service is different from that of the Old Covenant. (Hebrews 9:11)

1. The Old Covenant tabernacle was made by men; the New Covenant tabernacle is made by God.
  2. The New Covenant tabernacle is superior to the Old Covenant tabernacle; therefore, the High Priest of the New Covenant tabernacle has to be superior to those of the Old Covenant tabernacle. (Hebrews 9:11)
- H. Jesus carried His blood, not animal blood, into the Holy of Holies one time and obtained eternal redemption for mankind. (Hebrews 9:12; John 20:17)
- I. Under the Old Covenant, the purifying of the flesh was accomplished through sprinkling the blood of bulls and goats and the ashes of a heifer on the unclean. (Hebrews 9:13)
- J. The blood of Jesus is far more powerful and effective than that of animals. (Hebrews 9:14)
- K. Jesus, through the “Eternal Spirit,” offered Himself without sin unto God. (Hebrews 9:14; Romans 12:1)
- L. The blood of Jesus goes beyond the flesh and cleanses the conscience from dead works for the purpose of serving the living God. (Hebrews 9:14)
- M. Because of His redemptive work, Jesus is the Mediator of the New Covenant. (Hebrews 9:15)
1. Through the death of Jesus, the violations against the Old Covenant have been redeemed. The ordinances that were against those under the law were nailed to the cross. (Hebrews 9:15; Colossians 2:14)
  2. Because Jesus removed the curse of the law through redemption, those who are called by God can receive their eternal inheritance. (Hebrews 9:15; Galatians 3:13)
  3. Deliverance from the Old Covenant can come only through accepting Jesus as Savior.
- N. The New Covenant, which is a testament or will, could not go into effect until the death of the testator. (Hebrews 9:16)

1. A will is powerless until the person who left the will dies. (Hebrews 9:17)
  2. The will of God, regarding the New Covenant, could not go into effect until after the death of Jesus.
- O. The first covenant given unto Moses was dedicated with blood. (Hebrews 9:18)
1. After reading the first covenant to the people, Moses took the blood of calves and goats with scarlet wool and hyssop and sprinkled both the book of the covenant and the people. (Hebrews 9:19; Exodus 24:6-8)
  2. When Moses sprinkled the people with the blood, he declared, "This is the blood of the covenant which God has commanded you." (Hebrews 9:20)
  3. The tabernacle and all the vessels used for ministry were also sprinkled with blood. (Hebrews 9:21)
- P. According to the law, almost all things were cleansed with blood. Without the shedding of blood, sin cannot be remitted. (Hebrews 9:22)
- Q. The copies of the things in heaven were cleansed with animal blood, but the heavenly things required better sacrifices than animals. (Hebrews 9:23)
- R. Christ did not enter into the Holy Place made by man, which is only a copy of the true. He went into heaven itself to appear in the presence of God for us. (Hebrews 9:24)
- S. Unlike the atonement of the Old Covenant, it is not necessary for Jesus to offer Himself again. (Hebrews 9:25)
1. Under the Old Covenant, atonement was made annually. (Leviticus 16)
  2. Jesus needed to be crucified only one time.
  3. In God's time, at the end of the age, Jesus was manifested in the flesh to become the ultimate sacrifice for the cancellation of sin forever. (Hebrews 9:26)

- T. It is appointed for men to die **once**; judgment follows. (Hebrews 9:27)
- U. Christ was offered one time to bear the sins of many. (Hebrews 9:28)
- V. Unto those who look for Him, Christ will appear a second time without sin and rescue them. (Hebrews 9:28)

## **XI. CHAPTER TEN**

- A. The law was only a shadow of the things which were to come; therefore, the continual sacrifices could not perfect the participants. (Hebrews 10:1)
- B. If the law had purified the worshipper, the guilt-consciousness of sin would have been removed, and the law would not have been replaced. (Hebrews 10:2)
- C. In reality, the sacrifices under the Old Covenant were a constant reminder of sin. (Hebrews 10:3)
- D. It is impossible for the blood of bulls and goats to remove sin. (Hebrews 10:4)
- E. When Jesus came into the world, He revealed God's displeasure with the law. (Hebrews 10:5-7)
  - 1. "Sacrifice and offering You did not desire."
  - 2. "In burnt offerings and sacrifices for sin You had no pleasure."
- F. He also revealed what it would take to please God. (Hebrews 10:7)
  - 1. He proclaimed that His body was an instrument prepared by God. (Hebrews 10:5)
  - 2. He came to earth in a physical body to do the will of the Father.
  - 3. "The will of the Father" is living a life in total submission to the Father. Submission to the Father produces a sinless life.

- G. Verses eight and nine reveal that the sacrifices and offerings of the Old Covenant were no longer needed after Jesus fulfilled the will of God, thereby replacing the Old Covenant with a new and better covenant.
- H. We have been set apart for God through the sacrifice of Jesus' physical body, in which He fulfilled the will of God. (Hebrews 10:10)
- I. The Levitical priesthood daily offered sacrifices that did not have the power to remove sin from the sinner. (Hebrews 10:11)
- J. "This Man," Jesus, after offering Himself as an eternal sacrifice for sin, took His position at the right hand of the Father. (Hebrews 10:12)
- K. From the time that Jesus took His position at the right hand of the Father, He has been waiting until those who are in opposition to Him are placed under His feet. (Hebrews 10:13)
- L. With His "one offering," Jesus has supplied everything needed for those who are set apart for God. (Hebrews 10:14)
- M. The Holy Spirit spoke about this New Covenant that governed internally rather than externally when He said that the sins and lawlessness would not be remembered against the violator. (Hebrews 10:15-17)
- N. Now that these sins have been pardoned through the sacrifice of Jesus, there is no further need for additional sacrifices. (Hebrews 10:18)
- O. As a result of Jesus' sacrifice, we have boldness to enter into the Holy of Holies, which is the presence of God. (Hebrews 10:19)
- P. Access into the Holy of Holies was through the veil; our access into the presence of God is through Jesus. (Hebrews 10:20)

1. When Jesus released His Spirit at His crucifixion, the veil that separated the Holy Place from the Holy of Holies was torn from top to bottom, thus signifying that the way into the presence of God had now been accomplished through the sacrifice of Jesus' body.
2. Under the Old Covenant, one could not get into the presence of God without going through the veil, an act forbidden to everyone but the high priest.
3. Under the New Covenant, everyone who will come through Jesus can enter into the presence of the Father.
4. "Coming through Jesus" refers to personally accepting Him as the sacrifice for sin, an act that is known as the "new birth," or salvation.

Q. Because we have a High Priest Who stands in the presence of God, we can approach God in absolute confidence with a heart free from sin and its condemnation. (Hebrews 10:21-22)

1. Our hearts have been purged from a hurtful, condemning conscience by the blood of Jesus' sacrifice.
2. Our bodies are washed with the pure water of the Word. (Ephesians 5:26)
3. The blood of Jesus purges the inside (heart); the Word of God cleanses the outside (body).

R. We must be persistent in our acknowledgment of hope, realizing that God is faithful to His promises. (Hebrews 10:23)

S. We must fully observe one another for the purpose of inciting love and good works. (Hebrews 10:24)

T. We must not abandon the practice of assembling together. (Hebrews 10:25)

1. According to the writer of Hebrews, some had already stopped assembling together.

2. The purpose for assembling together is to exhort one another, especially when we realize that the day of Christ is near.
  - a. The Greek word *parakaleo*, which is translated as “exhort,” means to call near for the purpose of inviting or invoking by imploration.
  - b. Exhortation is for correction, not approval. It encourages someone to pursue a particular course of conduct.
  
- U. There is no other sacrifice available to one who willfully sins after coming into the full knowledge of the Truth. (Hebrews 10:26)
  1. One who rejects the sacrifice of Jesus has rejected the only sacrifice that can save him. There is no other sacrifice for sin.
  2. This person can frightfully expect the judgment of God and the fury of His wrath, which will consume those who oppose Him. (Hebrews 10:27)
  
- V. Anyone who rejected the law of Moses was slain without mercy, on the testimony of two or three witnesses. (Hebrews 10:28)
  
- W. The punishment will be far worse for one who rejects Jesus Christ and considers the blood of the covenant as nothing than for one who rejected the law of Moses. (Hebrews 10:29)
  1. One who rejects Jesus and the blood of the covenant insults the Spirit of grace.
  2. The judgment incurred for violating the law of Moses only affected the physical man; the judgment incurred for rejecting Jesus affects all aspects of man.
  
- X. The Lord says, “Vengeance is Mine, I will repay;” consequently, He will judge His people. (Hebrews 10:30)
  
- Y. Falling into the hands of the living God Who will judge and punish is a thing to be greatly feared. (Hebrews 10:31)

- Z. The reader is requested to recall the former days after spiritual enlightenment. Many struggles of hardships and pain were endured. (Hebrews 10:32)
1. In the past, these people had been exposed to both insults and great stress because of their relationship with Jesus. (Hebrews 10:33)
  2. They had also suffered because of their association with those who were being ill-treated. (Hebrews 10:33)
  3. The writer of Hebrews reminds them of the compassion that they had shown to him while he was in prison. (Hebrews 10:34)
  4. They had even remained cheerful when their possessions had been taken from them. (Hebrews 10:34)
  5. They were aware of a better possession in heaven that could not be taken away. (Hebrews 10:34)
  6. The writer of Hebrews encourages his readers not to cast away their confidence, which, in the end, will bring great satisfaction. (Hebrews 10:35)
- AA. After we have done the will of God, we must exercise patience so that we will receive the promises of God. (Hebrews 10:36)
- BB. The writer of Hebrews declares that in a short while, the coming will come; it will not delay. (Hebrews 10:37)
- CC. Those who are justified will live by faith. (Hebrews 10:38)
- DD. Anyone who withdraws from faith will not meet the approval of the Lord. (Hebrews 10:38)
- EE. The writer of Hebrews also emphasizes that neither he nor the recipients of his letter are identified with those who withdraw to their own ruin. (Hebrews 10:39)



## **XII. CHAPTER ELEVEN**

- A. “Faith is the substance of things hoped for, the evidence of things not seen” refers to one’s belief in God’s provision for the redemption of man. (Hebrews 11:1)
1. We must not detach this verse from the previous remarks in this letter.
  2. Because the consummation of redemption has not yet come to pass, faith is mandatory.
  3. Faith provides both the assurance and proof that man has been redeemed by the sacrifice of Jesus.
  4. Faith is the support and conviction of our expectations of God’s promise.
- B. The elders were witnesses to this truth. (Hebrews 11:2)
- C. It is faith that makes us **understand** that the world was thoroughly completed by the spoken word (rhema) of God. The visible things that we see were made from invisible things. (Hebrews 11:3)
1. This information proves the value and effectiveness of faith.
  2. Faith, which cannot be seen, produces that which can be seen.
- D. Because of his faith, Abel offered unto God a better sacrifice than Cain. (Hebrews 11:4)
1. Genesis 4:3-4 reveals the reason why Abel’s sacrifice was a better sacrifice than Cain’s.
  2. Abel’s sacrifice was accepted because he brought his best. Cain did not give his best; therefore, his sacrifice was unacceptable.
  3. This passage of scripture reveals an important spiritual truth: One who operates in faith will always give his best.

4. The sacrifice offered unto God by Abel testified that he was right before God. (Hebrews 11:4)
  5. Although Abel is dead, his action of faith still proclaims a powerful message: One who loves God will demonstrate his love for God through his actions. (Hebrews 11:4)
- E. As a result of his faith, Enoch did not die; he was translated. Prior to his translation, Enoch had the testimony that he pleased God. (Hebrews 11:5)
- F. One who does not operate in faith **cannot** please God. (Hebrews 11:6)
1. He who comes to God must believe that God is truly God.
  2. God rewards those who search Him out.
- G. Although there was no physical evidence that the earth would be flooded, Noah's faith in the truthfulness of God and his reverential fear of God motivated him to build an ark, whereby he saved his family. (Hebrews 11:7)
- H. Noah's faith caused him to become an heir of righteousness; the world's lack of faith brought the judgment of God upon them. (Hebrews 11:7)
- I. Faith in God caused Abraham to leave his homeland for a promised inheritance that he had never seen. He left without knowing where he was going. (Hebrews 11:8)
- J. Motivated by faith, Abraham went into the Promised Land and dwelt as a foreigner. Isaac and Jacob, who were heirs of the promise given unto Abraham, followed his example. (Hebrews 11:9)
- K. Abraham's faith was not in a natural habitat; he was waiting for a city with foundations, whose Founder and Maker was God. (Hebrews 11:10)
- L. Through faith, Sarah, who was barren and past the age of childbearing, conceived and gave birth to Isaac. She defied reason by considering God faithful to His promise. (Hebrews 11:11)

- M. As a result of Sarah's faith, her dead womb produced life when she gave birth to Isaac. Through Isaac, her offspring became as numerous as the stars of the sky and the sand of the seashore. (Hebrews 11:12)
- N. These people of faith all died without receiving the fruition of the promise. (Hebrews 11:13)
1. Although they did not physically receive the promises, they were persuaded of the promises.
  2. They embraced God's promises and confessed that they were foreigners and aliens on earth.
- O. Those who say such things make it clear that they are seeking a land with which they can identify. (Hebrews 11:14)
- P. If these people had set their minds on the country from which they came, they would have had opportunity to return. (Hebrews 11:15)
1. These followers of God did not set their minds on the natural; they sought the spiritual.
  2. Instead of looking back from where they came, they looked ahead to where they were going; heaven had more appeal than earth.
- Q. Because these patriarchs desired something better than the natural, God has prepared a city for them, and He is not ashamed to identify with them. (Hebrews 11:16)
- R. As a result of his faith, Abraham offered his only begotten son, Isaac, through whom the multiplication of seed was to occur. (Hebrews 11:17-18)
1. Abraham placed more value on God than he did the promise of God, thereby passing the test.
  2. Although Ishmael was born unto Abraham through Hagar, God regarded Isaac as Abraham's only begotten son.
  3. Sarah initiated the birth of Ishmael; God initiated the birth of Isaac.

4. It appears that things born of the natural are not recognized as legitimate births.
  5. Abraham did not hesitate to offer Isaac; he believed that God would raise him from the dead. To a certain degree, Isaac's birth was as one born from the dead. (Hebrews 11:19)
- S. The blessing Isaac spoke over Jacob and Esau was the product of faith. (Hebrews 11:20)
  - T. Before his death, Jacob demonstrated his faith when he leaned on his staff, worshipped God, and blessed the sons of Joseph. (Hebrews 11:21)
  - U. The faith of Joseph caused him to instruct his descendants to carry his bones out of Egypt when they made their exodus. (Hebrews 11:22)
  - V. The life of Moses was spared because of the faith of his parents. Their faith superseded their fear of violating the king's command to kill their child. (Hebrews 11:23)
  - W. When Moses became great, his faith compelled him to refuse his identity as the son of Pharaoh's daughter. (Hebrews 11:24)
    1. The faith of Moses caused him to endure persecution with the people of God rather than to enjoy the temporary pleasures of sin. (Hebrews 11:25)
    2. Through faith, Moses considered the reproach of Christ to be greater riches than the treasures of Egypt. (Hebrews 11:26)
    3. Faith focuses on the eternal, not the temporary, reward. (Hebrews 11:26)
  - X. It was faith, not the wrath of the king, that caused Moses to leave Egypt. His attention was focused on the invisible rather than the visible. (Hebrews 11:27)
  - Y. As a result of faith, Moses kept the Passover and sprinkled the blood on the two sideposts and the upper doorpost of each house to prevent the destroyer from exercising his power against them. (Hebrews 11:28)

- Z. Through faith, the Israelites crossed the Red Sea just as though it were dry land. The Egyptians who followed them were destroyed. (Hebrews 11:29)
1. "Faith comes by hearing;" the Israelites heard God, so they had the faith to cross the sea unharmed.
  2. The Egyptians had not heard God. They attempted to do what they saw the Israelites do, and they were drowned as a result of their presumption.
- AA. Faith caused the walls of Jericho to fall after being encircled seven days. (Hebrews 11:30)
- BB. Rahab, the harlot, received and protected the spies as a result of her faith; consequently, her life was spared. (Hebrews 11:31)
- CC. What more can be said concerning faith? Time will not permit the discussion of Gideon, Barak, Samson, and Jephthah, who were judges over Israel. Neither is there time to tell of King David, Samuel, and other prophets. (Hebrews 11:32)
1. These men of faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, and escaped the edge of the sword. (Hebrews 11:33-34)
  2. Those who were weak were made strong; they became valiant in battle and defeated the armies of their enemies. (Hebrews 11:34)
- DD. Through faith, women received their dead raised to life again. (Hebrews 11:35)
- EE. As a result of their faith, others were tortured as they waited for redemption and the attainment of a better resurrection. (Hebrews 11:35)
- FF. Other men of faith experienced scorn, scourgings, shackles, and imprisonment. (Hebrews 11:36)
- GG. Some were stoned; some were sawed in two; others were slain with the sword. (Hebrews 11:37)

- HH. Some men of faith went about dressed with sheepskins and goatskins because of their need. They were afflicted and tormented. (Hebrews 11:37)
- II. The world did not deserve these men of faith who wandered in deserts, mountains, dens and caves of the earth. (Hebrews 11:38)
- JJ. Although all of these obtained a good testimony through faith, they did not receive the promise. (Hebrews 11:39)
- KK. “The promise” that these people of faith lived and died for is the same promise given unto us; therefore, we will all inherit the promise together. (Hebrews 11:40)
1. The “promise” relates to Messiah, or Christ. Messiah and Christ are synonymous words.
  2. The Old Testament saints placed their faith in the promised Messiah.
  3. The New Testament saints place their faith in the redemptive work of Jesus Christ.
  4. When full ransom is complete, together we will all experience the fruition of God’s promise.

### **XIII. CHAPTER TWELVE**

- A. Realizing that we are surrounded with a vast number of witnesses, we must put away every hindrance of sin so that we can patiently run the race that lies before us. (Hebrews 12:1)
- B. We must give particular attention to Jesus, Who is the Beginner and Completer of our faith. (Hebrews 12:2)
- C. Because of the joy that was set before Him, Jesus endured the cross but despised the shame, and He is now seated at the right hand of the throne of God. (Hebrews 12:2)
- D. We are exhorted to consider Jesus, Who endured such hostile opposition from sinful people, lest we become tired in our souls and relax. (Hebrews 12:4)

- E. We have not yet shed our blood while struggling against sin. (Hebrews 12:4)
- F. We must not forget the exhortation given to sons: “Do not despise the chastening of the Lord, nor be discouraged when you are rebuked by Him.” (Hebrews 12:5)
  - 1. The discipline given by God must not be despised or rejected.
  - 2. We must not become discouraged when receiving discipline from God.
  - 3. We must realize that the Lord disciplines those whom He loves, and He punishes those whom He accepts. (I Corinthians 11:28-32; II Timothy 3:16-17; Hebrews 12:6)
  - 4. If we endure God’s discipline, He will treat us as sons. Shouldn’t all fathers discipline their sons? (Hebrews 12:7)
  - 5. Those who are not disciplined are illegitimate. (Hebrews 12:8)
  - 6. Those who accept Jesus Christ as their Savior and Lord are legitimate sons who must submit to the discipline of God. (Hebrews 12:8)
- G. Our earthly fathers, who were the fathers of our bodies, disciplined us, and we respected them. Should we not submit to the discipline of the Father of our spirits and live? (Hebrews 12:9)
- H. Our earthly fathers disciplined us for a short period of time in a way that seemed right to them, but God’s discipline is always advantageous for us; it enables us to become partakers of His holiness. (Hebrews 12:10)
- I. While being administered, no discipline is pleasant; it is sorrowful, but afterwards it produces the favorable fruit of righteousness in those who submit to the discipline. (Hebrews 12:11)

- J. Realizing the positive effect of righteousness, we must encourage ourselves and respond to discipline so that the past deficiencies are removed from our lives. (Hebrews 12:12-13)
- K. Pursue peace with all and holiness, remembering that without holiness no one will see the Lord. (Hebrews 12:14)
- L. Be diligent and watchful, lest anyone fail to obtain the grace of God.
  - 1. Do not allow bitterness or resentment to take root and produce irritation that defiles. (Hebrews 12:15)
  - 2. Guard against fornicators and wicked ones like Esau, who sold his birthright to satisfy his natural desire. (Hebrews 12:16)
    - a. Esau's disregard for his birthright led to his rejection from the inheritance blessing. (Hebrews 12:17)
    - b. Although Esau wept and sought the blessing, the words of Isaac remained upon Jacob; they were not reversed. (Hebrews 12:17)
- M. The readers are reminded that the mountain whereunto they have come is not a physical mountain like Sinai. (Hebrews 12:18)
  - 1. The writer of Hebrews refers to the Israelites' experience when God appeared to them on Mount Sinai. (Exodus 19:12-25)
  - 2. The presence of God was so awesome that they requested not to hear directly from God anymore. (Hebrews 12:19)
  - 3. The command of God was so awesome that they could not endure it. (Hebrews 12:20)
  - 4. If an animal touched the mountain, it was to be killed. (Hebrews 12:20)



5. Moses' response to God's presence on the Mount was, "I am exceedingly afraid and trembling." (Hebrews 12:21)
- N. The Mount to which we have come is Mount Zion; we have come to the city of the living God, the heavenly Jerusalem. (Hebrews 12:22)
1. At this location is an innumerable company of angels, a mass meeting, and the church of the firstborn (Jesus), which is registered in heaven. (Hebrews 12:23)
  2. Present at this location are God, the Judge of all, the spirits of just men made perfect, and Jesus the Mediator of the New Covenant, which is sprinkled with blood that conveys a better message than that of Abel's. (Hebrews 12:23-24)
- O. We must be cautious not to refuse the One (Jesus) Who is now speaking. (Hebrews 12:25)
- P. If those who refused the divine warnings given on earth did not escape judgment, it is certain that those who disregard the One (Jesus) speaking from heaven will not escape divine judgment. (Hebrews 12:25)
- Q. At Mount Sinai, the voice of God shook the earth. Now, He has made a promise that once more He will shake not only the earth, but also heaven. (Hebrews 12:26)
- R. "Yet once more" indicates a shaking for the purpose of transposing the things which have been made so that the things that cannot be shaken may remain. (Hebrews 12:27)
1. The natural things in this world can be categorized as "things made." These things can be shaken.
  2. The spiritual things of God can be categorized as things that remain; these things cannot be shaken.
- S. The Kingdom of God that we are receiving cannot be shaken. (Hebrews 12:28)

- T. We must retain grace; without grace we do not have the ability to serve God acceptably with reverential fear. (Hebrews 12:28)
- U. “Our God is a consuming fire.” This statement reveals the magnitude and awesomeness of God’s power. (Hebrews 12:29; Deuteronomy 4:24)

#### **XIV. CHAPTER THIRTEEN**

- A. The command is given for brotherly love (*philadelphia*) to remain. (Hebrews 13:1)
- B. We must not forget to show hospitality to strangers. Some have unknowingly hosted angels while being hospitable. (Hebrews 13:2)
- C. The exhortation is given to remember prisoners as though we were bound with them and to identify with those who are being mistreated. (Hebrews 13:3)
- D. Marriage is valuable and should be held in high esteem. Sexual relations in marriage are pure, but fornicators and adulterers will be judged by God. (Hebrews 13:4)
- E. Our lifestyle must be free from greed; we must learn to be content with what we have. (Hebrews 13:5)
- F. God has promised us that He will never leave us or forsake us; consequently, we can boldly and confidently say, “The Lord is my helper; I will not fear. What can man do to me?” (Hebrews 13:5-6)
- G. Remember your leaders who spoke the word of God to you. Imitate their faith as you consider their behavior. (Hebrews 13:7)
- H. Jesus Christ is the same yesterday, today, and forever. His followers must also be consistent. (Hebrews 13:8)
- I. Do not be affected by the variety of strange instructions that are foreign to you. (Hebrews 13:9)
- J. It is good for the heart to remain established by grace, not ritual foods. Those who have followed certain ritual diets have not benefited by them. (Hebrews 13:9)

- K. The believers in Jesus Christ have an altar (the cross) from which the Levitical priesthood did not have the privilege to eat. (Hebrews 13:10)
- L. The bodies of the animals sacrificed under the law, whose blood was brought into the Holy of Holies by the high priest for the atonement of sin, were taken outside the camp and burned. (Hebrews 13:11)
- M. Jesus, for the purpose of sanctifying the people with His own blood, was crucified outside the gate. (Hebrews 13:12)
- N. We, too, must go outside the camp and identify with the cross of Jesus. (Hebrew 13:13)
- O. Like Abraham, we do not have a permanent city here on earth, but we are seeking the one that is to come. (Hebrews 13:14)
- P. Through Jesus, we must constantly offer the sacrifice of praise to God, which is the fruit of our lips giving thanks to His name. (Hebrews 13:15)
  - 1. As the temple of the Holy Spirit, we, too, must offer acceptable praise and worship to God.
  - 2. The believer's sacrifice issues forth from his mouth. It is words that assent to and acknowledge the greatness of His name.
- Q. We are also encouraged to do good and to share; these, too, are sacrifices with which God is well pleased. (Hebrews 13:16)
- R. Obey those who lead you and be submissive to them, realizing their accountability; they are watching over your souls. (Hebrews 13:17)
- S. Allow them to carry out their responsibilities with joy, not grief. This type action would be unprofitable. (Hebrews 13:17)
- T. The writer of Hebrews requests prayer for himself and those with him. He is confident that his conscience is clear, and he is determined to keep it that way. (Hebrews 13:18)

- U. He reiterates his request for prayer, hoping to be restored to them quickly. (Hebrews 13:19)
- V. Verses twenty and twenty-one appear to be a prayer of petition for the recipients of this letter.
  - 1. May this prayer also be fulfilled in our lives.
  - 2. “May the God of peace make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to Whom be glory forever and ever. Amen.”
  - 3. The writer of Hebrews places a very important and informative parenthetical in his petition.
    - a. “Who brought our Lord Jesus from the dead” refers to Father God, to Whom Jesus committed His Spirit.
    - b. “That Great Shepherd of the sheep” identifies the responsibility of Jesus in regard to the believers.
    - c. “Through the blood of the everlasting covenant” reveals how the completion of the believer is made possible.
- W. The writer of Hebrews admonishes the readers of his letter to embrace this exhortation, which was given with few words. (Hebrews 13:22)
- X. Timothy’s release from prison is announced, and hope of both the writer of Hebrews and Timothy visiting these Hebrew believers is expressed. (Hebrews 13:23)
- Y. The writer of Hebrews sends his greeting to all the leaders, as well as the saints. (Hebrews 13:24)
- Z. “Those from Italy greet you” is not recorded in most manuscripts; neither is verse twenty-five, “Grace be with you all. Amen.”