

# **HEBREWS**

## Outline / Commentary

### **THE PREMINENCE OF JESUS (1:1-3:6)**

#### **I. Over the Prophets (1:1-3)**

- A. God spoke to the forefathers
  - 1. Patriarchs (Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph)
  - 2. Spiritual Leaders (Moses, Joshua [implication])
  - 3. Kings (David)
  - 4. Judges (Gideon, Barak, Samson, Jephthah)
  - 5. Prophets (Samuel, 'the prophets')
  
- B. God spoke at many times and in various ways
  - 1. Face to face
  - 2. Dreams
  - 3. Through a donkey
  - 4. Through a burning bush
  - 5. In a whisper
  
- C. God spoke through the prophets
  - 1. His tool and instrument for getting his message to man
  - 2. Cf. How Jesus and others used this to authorize and authenticate why and what they were doing or saying:
    - a. Mt. 13:35
    - b. Mt. 21:4
    - c. Lk. 1:70
    - d. Acts 3:21-22
    - e. Jms. 5:10
    - f. 2 Pet. 3:2

- D. God now speaks through Jesus (cf. John 14:6)
1. He is His (i.e., God's) Son – *Sonship*
    - a. (1:2) – His Son, appointed as heir
    - b. (1:3) – The Son is the radiance of God's glory / the exact representation
    - c. (1:5) – My Son, today I have become your Father
    - d. (1:6) – God brings his firstborn Son into the world
    - e. (1:8) – The Son – “Your throne, O God, will last forever”
  2. He has been appointed heir of all things – *Heir*
  3. Through Him, the universe has been created – *Creator*
  4. He is the radiance of God's glory – *Glory*
  5. He is the exact representation of God's being – *Image of God*
  6. He sustains all things by His powerful word – *Power*
  7. He provided purification of sins – *Lamb*
  8. He has sat down at the right hand of God – *Majesty*
    - a. (1:3) – Sat down at the right hand of majesty
    - b. (1:6) – Let all the angels worship him
    - c. (1:8) – Your throne ... your scepter ... your kingdom
    - d. (1:9) – Anointed with oil
    - e. (1:10) - Creator
    - f. (1:12) – “Your years will never end.” (A phrase used by God in reference to other past kings, e.g., David)
    - g. (1:13) – Right hand ... footstool (kingly concepts)
    - h. (2:7) – Crowned with glory and honor
    - i. (2:8) – Put everything under his feet

## II. Over the Angels (1:4-2:18)

- A. Note the fascination with angels in their society as there seems to be in ours. [Cf. the attention they are given in the NT, e.g., also in Colossians]
1. They are God's servants ... flames of fire (1:7)
  2. They are ministering servants sent to serve those who will inherit salvation (1:14)
  3. They speak 'binding' messages (2:2)
  4. Jesus wasn't sent to help or save them (2:16)
  5. They worship Jesus ... not vice versa (1:6)

## B. Superiority of Jesus over the angels

### 1. Hebrews 1:

- a. The name He has inherited is superior to theirs' (1:4)
- b. God calls Jesus His Son ... that He is Jesus' Father (1:5)
- c. God required the angels to worship Him when He was born (1:6)
- d. Jesus has a throne that will last forever (1:8)
- e. God has set Him above His companions and anointed Him (1:9)
- f. His years will remain the same and never end (1:12)
- g. He alone is the one whom God told that He would make His enemies His footstool (1:13)

### 2. Hebrews 2:

#### a. (2:1-4) – **His Message is Superior to the Angels**

- 1) cf. v. 1 – he brings up the issue that is really at the heart of the entire letter, i.e., “drifting away”
- 2) Pay more careful attention to it - cf. Proverbs 4:
  - v. 1) Pay attention
  - v. 4) Lay hold of my words with all your heart
  - v. 5) Do not forget ... or swerve
  - v. 10) Accept what I say
  - v. 13) Hold on to instruction
  - v. 20) Pay attention to
  - v. 20) Listen closely to
- 3) You don't want to drift away from it
  - a) Not a act of purposeful rebellion
  - b) It's a gradual drifting away
  - c) Cf. Dt. 4:9 – “Let them (i.e., things heard from God) slip from your heart
  - d) The Message of angels (cf. Matt. 1:20, 2:13, 2:19, 2:23;
  - e) Lk. 1:11, 1:26, 2:9
  - f) Binding – Every violation and disobedience received its just punishment
- 4) It is called “the great salvation”:
  - a) Announced by Jesus
  - b) Confirmed by the apostles
  - c) Testified to by God – “You can't get a greater confirmation than that!”
    - By signs
    - By wonders
    - By various miracles
    - By gifts of the H.S., distributed according to his will

5) Key Words / Phrases:

- a) Careful attention (cf. Mt. 16:8-11) – lit., “to give heed more abundantly”
- b) Drift away – lit., “to flow past or glide by” (cf., Pr. 3:21, Is. 44:4 – “flowing stream”)
- c) Escape – Lit., “to flee out of a place”, e.g., Acts 16:27, 19:16; 2 Cor. 11:33 / cf. Rom 2:3, Heb. 12:24 and I Th. 5:3
- d) Announced – “to speak”
- e) Confirmed – Lit., “to make firm, make secure” (cf. Mk. 16:20; Rom. 15:8)
- f) Testified – “to join in bearing witness to others” (English gets the word ‘martyr’ from the root word of this verb)
- g) Ignore** – Lit., “to be careless, not to care”

b. (2:5-15) – **His Relationship to Man is Superior to the Angels**

- 1) Tasted Death for Every Man (vv. 5-9)
  - a) Even though the world was subject to him (note: the word “subject” is used three times in vvs. 5 & 8)
  - b) Even though He is crowned with glory and honor
  - c) He was still willing to suffer death for man: (1) by the grace of God; (2) to taste death for everyone
  - d) Note: This is how I should be willing to be for others, e.g., see Phil 2 where Jesus, Paul, Timothy, and Epaphroditus are all used as examples of men who were willing to “taste death” for others
- 2) Made Men Holy (vvs. 10-13) (note how the Hebrew writer uses family terms to describe how Jesus did this)<sup>1</sup>
  - a) (v. 10) – in bringing many “sons” to glory
  - b) (v. 11a) – are of the “same family”
  - c) (v. 11b) – not ashamed to call them “brothers”
  - d) (v. 13) – the “children” God has given me

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<sup>1</sup> **Note:** The love used by God to make people holy is not that of a religious leader or the leader of a great movement. It is the love of a father for his children. So the idea of people leaving (as some of the Heb. Christians were contemplating) is not of people leaving a movement to go somewhere else. It is the idea of someone who decides to walk out on their family. For example, a child telling their parents that the parents are “dead to them now.” People leave because they do not see this as leaving family but as leaving an organization.

- 3) Shared in Man's Humanity (vv. 14-18)
- a) So that he might destroy the power of the devil
- Initially, at the Cross – John 12:30-31 – “Now the prince of this world will be driven out” (spoken in the context of discussing his death)
  - Daily, in the life of the disciple – I John 3:8 – “the reason the Son of God appeared was to destroy the devil's work” and Rom. 16:20 – (God) will soon crush Satan under your feet”
  - Eternally, at the judgment – Rev. 20:10 – “the devil ... was thrown into the lake”<sup>2</sup>
- b) So that he might free those held in slavery by their fear of death
- Cf. how just the fear of death can enslave us, e.g., worrying about those close to us dying can steal our joy, get us inward focused, etc.
  - For others, fearing death drives people to store up as much as possible, live for retirement, etc.
  - See I Cor. 10:13:
    1. 2 Cor. 1:10-11 – note that deliverance from this fear is directly tied to prayer
    2. 2 Tim. 4:18
    3. 2 Pet. 2:9 – “The Lord knows how to rescue godly men from trials.”
    4. Isa. 46:4 – “Even to your old age and gray hairs ... I will rescue you.”
    5. Jer. 1:8 – “Do not be afraid ... for I will rescue you.”
    6. Dan. 6:27

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<sup>2</sup> **Note:** Satan does not want us to believe his power has been diminished and taken away. His hands are tied when it comes to my salvation. I am the only one who can give him full reign in my life.

- c) So that he might become a merciful and faithful high priest (in the spiritual world that is governed by spiritual laws, everyone must have a high priest. In the world in which disciples lived who had previously lived under the Law of Moses, they knew the value of the high priest.)
- Jesus is called the high priest. This is the first time that Jesus and this title are used together. It is not used in any other book in the NT. See Ex. 28:1 and Lev. 21:10ff. for a description of the nature and work of the high priest. Much of what we know that the high priest does actually come from Hebrews.
  - Jesus is described as:
    1. "Merciful" – i.e., "actively compassionate" (see Mt. 5:7, Lk. 6:35-36)
    2. "Faithful" – 2 Thes. 3:3; 2 Tim. 2:13; Heb. 10:23, Rv. 1:5; Rv. 19:11)
- d) So that he might make atonement for the sins of the people
- See Lev. 16 for a detailed description of what the Jewish mind was thinking when the word "atonement" was being used)
  - Propitiation (ἱλάσκομαι) – to the Greeks, this is what a man would do to appease the gods. In the Bible, it is revealed that God is the one who is doing the appeasement, i.e., to bring man into a relationship with Him (see I Jn. 2:2, 4:10)
- e) So that he might help those who are being tempted
- He suffered when he was tempted ... just like we do (cf. Mt. 4:1-11; 16:21-28, 26:36-46)<sup>3</sup>
  - He is able to help
    1. Help (βοηθησῶ) – From two words, signifying "to shout" and "to run" (see incident in Acts 21:27-30)
    2. Cf. Acts 27:17 – used in reference to ropes used to hold a ship together that was breaking up
    3. Cf. Mt. 15:25, Mk. 9:22-24, Acts 16:9, 2 Cor. 6:2

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<sup>3</sup> Cf. Suffering of Jesus in v. 9 (he suffered death), v. 10 (he was made perfect through suffering) & v.18 (he suffered when he was tempted).

### 3. Key Words / Phrases:

- a. Fitting – Lit., “to be conspicuous among a number, to be eminent: / cf. I Cor. 11:13 – “proper” and Eph. 5:3 – “improper)
- b. Author – “Primarily signifies one who takes a lead in, or provides the first occasion of anything / cf. Num. 13:1-2 and Heb. 12:2
- c. Holy – Lit., “separated, to be set apart”
- d. Family – Lit., “all of one” (the whole, entirety)
- e. Brothers – “near kinsmen”
- f. Ashamed – “Lit., “does not a feeling of fear that would prevent someone from doing something / cf. Heb. 11:16

## III. Over Moses (3:1-6)

### A. Moses

1. “Faithful in all God’s house” (3:2)
  - a. Moses was faithful to the responsibilities given to him by God, esp. in his relationship with the family of God (i.e. God’s house)
  - b. Q: “How faithful am in regard to the responsibilities I have from God, esp. in my relationships?”
  - c. Note: for the Heb. Disciples, it would be hard to walk away from the church if you saw it in the light of leaving relationships that you had some responsibility for
2. “Faithful as a servant in God’s house” (3:5)
  - a. Servant (θεράπων) – Lit., “an attendant, to heal”
  - b. Moses saw his role as one who led God’s people
  - c. BUT, he was a servant ... not the same as the firstborn, e.g., like Isaac or Jacob
3. “Testified to what would be said in the future” (3:5)
  - a. Moses spoke of the coming of Jesus ... He knew he was not the end result or the one who was superior
  - b. Cf. how the Jews viewed Moses vs. how this changed at the Mt. of Transfiguration
4. “Led (the Jews) out of Egypt” (3:16)

## B. Jesus

1. "He is the apostle and high priest whom we confess"
  - a. Sent by God – called an "apostle" (Q: "is this the only place where Jesus is referred to as an apostle?")
  - b. High Priest – cf. to Aaron (everyone, including Moses, had to let the high priest make atonement for their sins and offer sacrifices for them) / See below for the role of the High Priest:
    - 1) Serve with dignity and honor (Ex. 28:1-2)
    - 2) Be set apart, i.e., holy (Lev. 21:10-17) – note that the high priest can only marry a virgin
    - 3) To offer gifts and sacrifices for sins (Heb. 5:1)
    - 4) Entered the Most Holy Place, once a year, by himself, to make a sacrifice for sins (Heb. 9:7)
  - c. Moses submitted to the high priesthood of his brother, Aaron
2. "He was faithful to the one who appointed him"<sup>4</sup> (Cf. I Th. 5:24, 2 Tim. 2:11-13; Rev. 1:5, Rev. 19:11)
3. "He is the builder of the house"
  - a. Moses was just part of the house
  - b. Jesus is recognized as the Creator (John 1:3, I Cor. 8:6, Col. 1:16, Heb. 1:2)
4. "He is faithful as a Son over God's house - not as a servant in God's house!"
  - a. Note how any Hebrew Christian would understand the concept of the superiority of the firstborn over any servant in the house
  - b. Personal Application – "And we are his house (cf. v. 3 – just like Moses) if we hold to our courage and the hope of which we boast"
    - 1) Concept of being his "house" with "abiding in" and "remaining in" (οἶκος). E.g., John 8:31-32, 15:4,7
    - 2) "Hold Fast" (κατάσχυμεν) – to hold firmly, hold down, restrain so that it does not get away, e.g., walking an animal with a leash or restraining collar
    - 3) Courage (παρρησίαν) – confidence (Acts 28:31) / used in unreservedness and absence of fear in speaking boldly

## C. Jesus' Relationship with Moses

1. Matthew 17:3-4 (cf. Mk. 9, Lk. 9)
2. Luke 24:27, 44
3. John 1:17 (cf. Jn. 9:29)<sup>5</sup>
4. Acts 28:23
5. 2 Cor. 3:13-15
6. Acts 7:37

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<sup>4</sup> Moses was faithful, but he was not perfect in faithfulness, cf. Num. 20:1-3

<sup>5</sup> A 'big issue' reflected in John is the Jews bringing up Moses as being greater than Jesus and how Jesus reacted to that very issue.



D. Key Words / Phrases:

1. Fix (καταμοψατε) – Lit., “to perceive clearly”, see Acts 11:5-6; Acts 27:39 – “recognize”
2. Apostle (απόστολος) – Lit., “one sent forth”, see Jn. 17:3-4 – Jesus was: (1) sent by God; (2) completed the work he was given; (3) glorified God by completing the work he was sent to do
3. House (οίκος) – Lit., “a house or dwelling” (Note: This word is used seven times in five verses, therefore, must be paid attention to in this section!)
4. Harden (οκληρύντηε) – Lit., “to dry, to make dry or hard”; cf. Acts 19:9; Rom. 9:18; Ex. 7:13, 22; 8:19
5. Encourage (παρακαλείτε) – Lit., “to call to one’s side”; to exhort, to urge someone to pursue a course of conduct with the perspective of looking to the future; cf. 13:19, 22
6. Deceitfulness (άλατη) – Lit., “deceit, cheat, beguile
7. Careful (φοβηβώμεν) – Lit., “to put to flight, that which is caused by being scared”; fear, as in reverential fear
8. Living and Active – Living (Ζών) – Lit. “to be alive” (see I Pet. 1:23; Acts 7:38); Active (επεργής) – Lit., “in work”, cf. the Eng. Word “energetic” (see I Cor. 16:9, Phm. 6)

## THE PERMANENCY OF JESUS (3:7-10:18)

### SERMON #1 – A Warning Against Unbelief (3:7-19)

- I. "Do not have a sinful and unbelieving heart" (3:7-12)
  - A. The **concept** of a "sinful, unbelieving heart"
    1. Unbelief – Gr. Word – *ἀπιστίας*, "to not believe or trust"
    2. See Mt. 13:58, 17:20; Mk. 6:6, 9:24; 16:14; Rom. 3:3, 4:20, 11:20, 11:23;; I Tim. 1:13;; Heb. 3:19
  - B. The **causes** of a "sinful, unbelieving heart"
    1. Time of testing (v. 8)
    2. We decide to try and test God (v. 9a)
    3. We fail to see what God is *really* doing (v. 9b)
    4. Consider the correct response revealed in Heb. 12:4-11
  - C. The **condition** of the "sinful, unbelieving heart"
    1. Hardened – Lit., "to make dry", i.e., something that someone chooses to become – not pressured to become
    2. Tests (God) - *ἐπειρασό* – Lit., "to test, to prove, e.g., like putting God 'on the spot' in a cynical-type way"
    3. Tries (God) - *δοκιμασία* – Lit., "to test with the expectation of approving, see Luke 14:19"
    4. Rebellious - *παραπικρασμῶ*, - Lit., "to make bitter" (note: people typically leave God due to bitterness against God or someone else, see Heb. 12:15)
    5. It is going astray – Gr. Word, *πλανῶται*, Lit., "a wondering" (cf. Eng. Word is "Planet")
  - D. The **results** of having a "sinful, unbelieving heart"
    1. It turns away from the Living God
    2. Turn away- Gr. Word, *ἀποστήναι*, - Eng. Word, "apostasy)
    3. The sinful, unbelieving heart is not leaving a religion, but it is leaving the "living God" / we become "practical atheists" by implying God might as well be dead, we live without depending on Him, we live like He did not exist, etc.
    4. Cf. I Ths. 1:9; Josh. 3:8-13; I Sam. 15:26; Ps. 42:2, 84:2; Isa. 37:14-20; Jer. 23:36; Dan. 6:26-27; Acts. 14:15

## **SERMON #1 – A Warning Against Unbelief (Cont.) (3:7-19)**

### II. "Encourage One Another Daily" (3:13)

[If Jesus is superior and I am part of His house (3:6), then I need to be grateful about it and encourage others who also a part of that house.]

#### A. Key words:

1. Encourage, GR. Word, *παρακαλείτε*, Lit. "to exhort, to call to one's side"
2. Other important words:
  - a. Deceit - Gr. Word, *άπατη*, to deceive or beguile
  - b. Hardened - Gr. Word, *σκληρός*, (Eng. Word – austere) Lit., trying or exacting; among the Greeks, had to do with touch and taste, like something was harsh or severe; also used of "harsh winds" (Jms. 3:4)

#### B. How to "encourage one another daily":

1. Luke 3:18 – with good news
2. Acts 11:23 – encourage to remain true to the Lord with all their hearts (cf. Acts 14:22)
3. Acts 15:32 – say "much" about strengthening & encouraging
4. Ii Cor. 9:5 – urge others to complete the task
5. I Th. 5:14 – especially help the timid
6. II Th. 3:12-13 – encourage the idle, encourage the faithful
7. Phil. 4:2 – to agree with one another in the Lord
8. I Th. 4;10 – to love al the brothers more and more
9. Heb. 13:19 – that someone may be restored (re-united) with another
10. II Cor. 8:6 – to bring to completion an act of grace (e.g., giving)
11. I Tim. 2:1 – with prayer
12. Heb. 13:22 – encourage others to be reading God's word
13. Pr. 4:14-15 – to avoid evil
14. Ex. 30:19-20 – to choose good over evil
15. Isa. 51:1 – to listen to admonition
16. I Th. 5:21 – to hold fast to the good (Heb. 3:6, 4;14, 10:23)
17. Eph. 5:15-16 – to redeem the time (Co. 4:5)

### III. "Hold Firmly to the End" (3:14-19)

#### A. Key Words:

1. Share, Gr. Word, *μέτοχοι*, Lit., "to partake of, to share in, to have with"
2. Hold, Gr. Word, *κατάσχωμεν*, Lit., "to hold fast to that which you are considering"
3. Firmly, Gr. Word, *βεβαίαν*, - "secure, steadfast"
4. Confidence, Gr. Word, *υποστάσεως*, Lit., "a standing under, a support; a deed of title as given in a guarantee or reality, e.g., a deed filed at the courthouse, a birth certificate, etc.

## **SERMON #1 – A Warning Against Unbelief (Cont.) (3:7-19)**

### III. "Hold Firmly to the End" (3:14-19)

- B. "Hold" is a marquee word used in Hebrews:
  - 1. "Hold firmly to the confidence" (3:14)
  - 2. "Hold on to our courage and hope" (3:6)
  - 3. "Hold firmly to the faith we profess" (4:14)
  - 4. "Hold to the hope offered to us" (6:18)
  - 5. "Hold unswervingly to the hope" (10:23)
- C. "Hold firmly to the end" is a definitive part of following Jesus:
  - 1. Josh. 23:7-8 – "Hold fast to the Lord, your God"
  - 2. I Cor. 15:58 – "Stand firm ... let nothing move you"
  - 3. Gal. 5:1 – "Stand fast" (Eph. 4:14)
  - 4. Phil. 1:27 – "Stand in one spirit"
  - 5. I Pet. 5:9 – "Resist (Satan), standing firm in the faith"
  - 6. Mt. 10:22 – "He who stands firm to the end will be saved" (Mk. 13:13)
  - 7. James 1:12 – "Blessed is the man who perseveres ... when he has stood the test"
  - 8. James 5:11 – "We consider blessed those who have persevered"
  - 9. Job. 17:9 – "The righteous will hold to their ways"
  - 10. Rom. 2:7 – "To those who by persistence in doing good"
  - 11. Gal. 6:9 – "We will reap a harvest if we do not give up"
  - 12. Heb. 12:1 – "Let us run with perseverance the race marked out for us"
  - 13. Rev. 3:11 – "Hold on to what you have"
  - 14. Isa. 7:4, 9 – "Do not lose heart ... If you do not stand firm in your faith, you will not stand at all"
- D. Examples of those who "held firmly to the end"
  - 1. Josiah – II Kings 22:2
  - 2. Job – Job 23:11
  - 3. Shadrach, Meshach & Abednego – Dan. 3:16-18
  - 4. Jesus – Luke 9:51
  - 5. Peter & John – Acts 4:19-20
  - 6. Paul – Acts 20:24
- E. Miscellaneous Thoughts @ "Holding Firm to the End" (as reflected throughout Hebrews)
  - 1. Why disciples do not:
    - a. Unbelief
    - b. Ingratitude
    - c. Grumbling
    - d. Bitterness
    - e. Fear of repercussions

**SERMON #1 – A Warning Against Unbelief (Cont.)**  
**(3:7-19)**

- E. Miscellaneous Thoughts @ “Holding Firm to the End” (as reflected throughout Hebrews)
  - 2. Confidence in God enables us to “hold on”:
    - a. Numbers 14:6-9 – Ex. of Joshua & Caleb
    - b. Ps. 3:1-6 – Ex. of David when pursued by Absalom
    - c. Ps. 20:7-8
    - d. Ps. 27:3
    - e. Ps. 46:1-3
    - f. Isa. 12:2
    - g. Hab. 3:17-18
- F. Three (3) Critical, Rhetorical Questions:
  - 1. “Who were they heard and rebelled? – Was it not those Moses led out of Egypt?”
  - 2. “With whom was God angry with for 49 years? – Was it not those who sinned and whose bodies fell in the desert?”
  - 3. “To whom did God swear that they would never enter His rest? – Was it not those who disobeyed?”

## I. His Sabbath Rest is Permanent (4:1-4:13)

- A. (4:1-11) – The role of belief in relationship to entering His rest (Note: even Moses was not allowed to enter due to his unbelief at the Rock at Meribah)
1. Key Phrase – “enter that rest” (see 3:18, 4:1, 4:3, 4:5, 4:6, 4:10, 4:11)
    - a. Rest (κατάπαυσις) – Lit., “a place of repose, a causing to cease”
    - b. Two things kept people from entering:
      - 1) Disobedience (απειθήσαον) – Lit., “to refuse to be persuaded” / having the attitude of “there is nothing to be said to change my mind” (cf. Lk. 13:34; Jn. 5:44; Rom. 14:19; Eph. 4:3; I Th. 2:17; Heb. 12:14; II Pet. 1:5, 15, 3:14)
      - 2) Unbelief (ἀπιστίαν) – “Believe not; faithless” (cf. II Tim. 2:13; I Tim. 1:13; Rom. 3:3, 4:20, 11:20, 11:23)
  2. “Types” of rest mentioned
    - a. Rest associated with entering the “Promised Land” (3:19)
    - b. Rest associated with heaven (4:1)
    - c. Rest associated with God resting at the Creation (4:4)
    - d. The Sabbath rest (4:4, 9)
    - e. Rest associated by being close to God (4:3, 10-11)
  3. Lessons about “rest” for every believer
    - a. God has always provided some kind of “rest” for His children
      - 1) He did not just provide for the Jews and then, never anyone after that.
      - 2) He provided for those not called (the Gentiles) as well (Isa. 9:1-7; 42:6-7)
      - 3) He still provides today (as is evident from this section of verse).
    - b. The “rest” for the Hebrews disciples was from persecution and trials. In our time, it might be different, e.g., pressures from the world involving materialism, poverty, diseases, etc.
    - c. (4:1, 6, 9) – “assurances” that God has provided rest.
      - 1) (v. 1) – It still stands (stands – καταλειπομένης – Lit., “to be left behind”)
      - 2) (v. 6) – It still remains that some will enter that rest (remains – ἀπολείπεται – Lit. “to be reserved” / it was a technical term used in wills)
      - 3) (v. 9) – There remains then a Sabbath rest
    - d. ***“Don’t do anything stupid and just hang in there” concept***

4. (V 11) – “Let us make every effort to enter that rest”
  - a. Επρονδάσωμεν – Lit., “let us be eager” / earnestness, zeal, labor, in haste, to exert oneself
  - b. Some areas where we must “make every effort”:
    - 1) Luke 13:34 – “to enter the narrow door”
    - 2) John 5:44 – “to obtain praise from God rather than from man”
    - 3) Rom. 14:19 – “to do what leads to peace and mutual edification”
    - 4) Eph. 4:3 – “to keep the unity of the Spirit in the bond of peace”
    - 5) I Th. 2:17 – “to be with disciples”
    - 6) Heb. 12:14 – “to live in peace with all men and be holy”
    - 7) 2 Pet. 1:5 – “to add to your faith goodness, knowledge, etc.”
    - 8) 2 Pet. 1:15 – “to help others remember God’s word”
    - 9) 2 Pet. 3:14 – “to be found blameless and spotless ...”
  
- B. (4:12-13) - The role of God’s Word in relationship to entering that “rest”
  1. How do people look at God’s Word:
    - a. Living and active, i.e., life changing, revealing, convicting (vv. 12-13)
    - b. Of no value because it is not combined with faith (v. 2)
      - 1) Combined (συγκεκερασμένος) – Lit., “to mix with:; cf. I Cor. 12:24 – “to blend with”
      - 2) Q: “Do I ‘blend’ whatever command I see to obey with faith?”
    - c. Obeying God’s word helps me be “careful” (v.1) about entering that rest
      - 1) Careful (Φοβηθώμεν) – lit. “to fear” / the English word “phobia” is derived from this./ also, it first involved the concept of “flight”, which is what someone does who is scared.
      - 2) We need to have a healthy fear / carefulness about “falling away”
        - a) I Cor. 10:11-13
        - b) Prov. 28:26
        - c) Isa. 47: 8
        - d) Hos. 10:13
        - e) Obad. 3-4
        - f) Rom. 12:3

2. The word of God will profit me always when it is mixed with faith
  - a. Key Words:
    - 1) Living<sup>6</sup>
    - 2) Active (ἐνεργής) – Lit. active; the Eng. Word “energy” is derived from this / see Philemon 6 – “active” in sharing faith
    - 3) Sharper (τομώτερος) – Lit. “to cut” / Eng. Word “anatomy” is derived from this
    - 4) Penetrates (διικνουμενος) Lit., “passing through, piercing”
    - 5) Dividing (μερισμού) Lit., “to part, divide into”
    - 6) Attitudes – intentions or purposes
    - 7) Uncovered (γυμνά) Lit., “naked” or poorly or scantily clad (cf. Mark 14:52, Mt. 25:36, 38, 41, 43))
    - 8) Laid Bare (τετραχλιωσμένα)
  - b. Characteristics of God’s Word
    - 1) Living
    - 2) Active
    - 3) Sharp
    - 4) Penetrating
    - 5) Judging
    - 6) Uncovers
    - 7) Laid Bare

Note: Because it is not a “dead letter”, it must be acted upon once it is read. It must always be combined with faith (cf. v. 2)<sup>7</sup>
  - c. What God’s Word effects (i.e. as a result of reading it, why people have such strong reactions to it)
    - 1) Soul
    - 2) Spirit
    - 3) Joints
    - 4) Marrow
    - 5) Thoughts
    - 6) Attitudes

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<sup>6</sup> Cf. 3:12 (the Living God); 7:8 (Levi declared to be Living); 9:14 (the Living God); 9:17 (a will is not in effect while one Living); 10:20 (a new and Living way); 10:31 (the Living God); 11:13 (Living by faith); 12:22 (the Living God).

<sup>7</sup> See Jer. 5:14, 23:29; Rom. 1:16, 10:17, 15:4. The ultimate way I show God that I believe in Jesus superiority (theme of Hebrews) is how I respond to His word. Does it convict me and then, do I combine it with faith?



## II. His Priesthood is Permanent (4:14-5:10; 6:13-8:6)

### A. Jesus, the Great High Priest (4:14-5:10)

1. Met the requirements of the Law
  - a. Gone through / into the heavens, i.e., the Most Holy Place
  - b. Selected from "among men"
  - c. Appointed to represent men in matters related to God
  - d. Offers gifts and sacrifices for sins
  - e. Called by God – did not take this honor upon himself
  - f. Offered up prayers and petitions
2. Had a "personal touch"
  - a. Able to sympathize with our weaknesses(4:15)
    - 1) Sympathize (συμπαθήσαι) – Lit., "to suffer with, to be touched with"
    - 2) Eng. word, *sympathetic*, see Heb. 10:34
  - b. Able to save completely (7:25)
  - c. Able to deal gently with those who are ignorant and going astray (5:2)
  - d. Able to meet our needs (7:26)
  - e. Able to provide mercy and grace to help us (4:16)<sup>8</sup>
  - f. Had reverent submission to God
  - g. He learned obedience from what He suffered
3. Expects a response from the way I live (4:14-16)
  - a. "Let us hold firmly to the faith we profess"
    - 1) Lit., "let us hold the confession"
    - 2) Hold (κρατώμεν) – "to be strong, mighty, to prevail: (cf. Mt. 12:11, 14:3, 18:28)
    - 3) Confession, profession (ὁμολογίας) – Lit., "to speak the same thing" / denotes confession by acknowledging the truth<sup>9</sup>
  - b. "Realize that I have a High Priest who is sympathetic with my weaknesses"
    - 1) Sympathize (συμπαθήσαι) – Lit., "to suffer with, to be touched with" (Eng. word, *sympathetic*, cf. Heb. 10:34))
    - 2) Jesus does not get angry with or is always disappointed by my weaknesses
    - 3) Weakness (ἀσθενείαισ) – Lit., "strength less, indicating an inability to produce results" (see Luke 13:11, Acts 4:9)

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<sup>8</sup> Therefore, don't get sentimental toward going back to our old 'priests'. Jesus is the only High Priest who has ever or who could ever meet our needs!"

<sup>9</sup> Cf. Hebrews verses where "confess, profess" is used:

- (1) 3:1 – "Jesus, whom we confess
- (2) 4:14 – "Hold firmly to the faith we profess"
- (3) 10:23 – "Hold unswervingly to the hope we profess"
- (4) 13:15 – "The fruit of lips that confess his name"

- b. "Realize that I have a sinless High Priest" (Note: why having "worldly heroes" will always disappoint, i.e., because they will always be flawed!)
  - 1) Isa. 53:9 – "Had done no violence ... no deceit"
  - 2) Luke 23:41 – "This man has done nothing wrong"
  - 3) John 8:46 – "Can any of you prove me guilty of sin?"
  - 4) II Cor. 5:21 – "God made him who had no sin"
  - 5) Heb. 7:26 – "(Jesus) is holy, blameless, pure, set apart from sinners"
  - 6) Heb. 9:14 – "Unblemished"
  - 7) I Pet. 1:19 – "Christ, a lamb without blemish or defect"
  - 8) I Pet. 2:22 – "He committed no sin"
  - 9) I John 3:5 – "In him is no sin"<sup>10</sup>
- d. "Approach the throne of grace with confidence"<sup>11</sup>
  - 1) Key Words:
    - a) "Throne of grace" (θρόνω τῆς χάριτος), Lit., "a seat of authority from which grace proceeds"
    - b) "Confidence" (παρησιας), Lit., "to speak boldly or freely", e.g., Acts 13:46, 18:26, 19:8; John 16:25
    - c) "Time of need" (εὐκαιρον βοήθειαν), Lit. "timely help", from two words, "a shout" and "to run" (cf. Heb. 2:18)
  - 2) Why we do not approach the throne with confidence:
    - a) Personal Sin
    - b) Misunderstanding of the grace of God
    - c) False Guilt
    - d) Knowledge, e.g., baby Christian
    - e) Cf. Eph. 3:12, I Tim. 3:13; I John 4:17
- e. "So that we may receive mercy and find grace to help us"
  - 1) What God is offering us is grace – we look for rebuke and correction
  - 2) Q: "What do I offer people when they sin and disappoint me?"
  - 3) Cf. James 2:12-14

<sup>10</sup> Though He was tempted in every way, just as we are, yet without sin (see Mt. 4:1-11, Luke 4:1-13, Heb. 2:18)

<sup>11</sup> Use of words "confidence, assurance, and courage in Hebrews:

- (1) 3:14 – "Hold firmly ... the confidence"
- (2) 4:16 – "Approach with confidence"
- (3) 10:19 – "Since we have confidence"
- (4) 10:35 – "Do not throw away your confidence"
- (5) 13:16 – "We say with confidence"
- (6) 10:22 – "Full assurance of faith"
- (7) 3:6 – "Hold on to our courage"

4. "Jesus, the great High Priest" (Misc. characteristics) (4:14-5:10)
  - a. Gone through the heavens
  - b. Able to sympathize with my weaknesses
  - c. Tempted with everything I am tempted with
  - d. Supplies grace & mercy to help me in my time of need
  - e. Gently deals with us
  - f. Views us as "ignorant and going astray"
  - g. Let God make him into a high priest – did not take that glory upon himself
  - h. Offered up prayers & petitions
  - i. Reverently submissive
  - j. Became the source of eternal salvation to others
5. Qualities of a High Priest (5:1-6)
  - a. Selected from among men
  - b. Appointed to represent men in matters related to God
  - c. Offers gifts and sacrifices for sins
  - d. Able to deal gently with the ignorant and those going astray
  - e. Subject to weakness
  - f. Offers sacrifices for own sins
  - g. Must be called by God – cannot take this honor upon self<sup>12</sup>
- B. The Days of Jesus' Life as the Great High Priest (5:7-10)
  1. The personal days of Jesus included:
    - a. Offering up prayers and petitions with loud cries & tears
    - b. Being reverently submissive (cf. Mt. 26:36-46; Mk. 13:32-42; Lk. 22:39-48)
    - c. Acting like a son
    - d. Learning disobedience from what he suffered
  2. Key Words:
    - a. Prayers (δεησίς) – Lit., "a wanting or need, a desire" (see Matt. 7:7-11)
    - b. Petitions (ἱκετηρίας) – Lit. "entreaties / used when someone carried an olive branch on behalf of a suppliant in order to establish peace with that person" (we might think of "raising up a white flag")
    - c. Loud Cries (ἰσχυρὸς κραυγῆς) – Lit. "strong or mighty clamoring", cf. Acts 23:9 where the word is "uproar"
    - d. Submission (εὐλαβείας) – Caution, reverence, devoutness; see Heb. 12:28, Proverbs 28:14

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<sup>12</sup> Cf. v. 5 – Though Jesus was God, He did not take this honor upon Himself. He humbled himself to God's appointment. See Phil. 2.

- e. Learned (ἐμαθεν) – Lit., “to learn; akin to word for disciple, hence Jesus was being a disciple like He called us to be”, cf. Phil. 4:11, I Tim. 3:14; Titus 3:14
- f. Suffered (ἐπαθεν) – to suffer; Note: in the Greek language, learn and suffer only differ in spelling by one letter. Again, if Jesus had to have obedience disciplined into him through suffering, I will as well. (See Phil. 3:10-11)<sup>13</sup>
- g. Made Perfect (τελειωθεις) – Lit. “to bring to an end by completing”
- h. Source / author (αἰτιος) – Lit., “a cause or that which causes something else to occur”

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<sup>13</sup> Christ’s Suffering in Obedience: 1) Separated from God (Mk. 15:34); 2) Dying for the unrighteous (I Pet. 3:18); 3) Being despised and rejected (Isa. 53); 4) Being deprived of justice (Acts 8:33). Truly, “The Way of the Cross” leads home!!

## **SERMON #2 – A Warning Against Falling Away (5:11-6:12)**

- I. "You ..." (5:11-14)
  - A. What you ought to be
    - 1. Teachers (v. 12)
    - 2. Mature (v. 14a)
      - a. Mature (πελείων) – Lit., "complete or perfect; signifying something that reaches its end"
      - b. See Eph. 4:13; I Cor. 14:20; Phil. 3:15; Col. 1:28-29; Col. 4:12)
    - 3. Trained (v. 14b)
      - a. Trained
        - 1) Trained (γεγυμνασμένα) – Lit., "having been exercised" / Eng. Word for 'gymnastic'
        - 2) See I Tim. 4:7; Heb. 12:11
        - 3) Trained through 'constant use' (cf. I Cor. 9:24-27)
      - b. Distinguish
        - 1) Distinguish (διάκρισιν) – "to separate or discriminate", e.g., in Matt. 16:3 – "interpret" the appearance of the sky @ the weather
        - 2) See Isa. 11:1-5; I Kings 3:9; I Cor. 2:14
  - B. What you are
    - 1. Slow to learn (v. 11)
      - a. Slow to learn (νωθροὶ ταῖς ἀκοαῖς) – Lit., "sluggish and dull in hearing", e.g., "dull as to the ears"
      - b. Cf. Acts 17:2; II Tim. 4:3-4
      - c. Q: "Have you ever been accused of being 'mentally lazy'?"
    - 2. Need to be taught (v. 12b)
      - a. "Elementary Truths" (στοιχεῖα τῆς ἀρχῆς) – Lit., "rudiments of the beginning" / the first things in a series from which others take their rise; comes from a word meaning "to walk or march in a rank" / also used in reference to the alphabet
      - b. "Milk"
    - 3. Infant (v. 13a)
    - 4. Unacquainted (v. 13b)<sup>14</sup>
      - a. I Cor. 3:1-3 – "worldly, jealous & quarreling"
      - b. I Cor. 14:20 – "Stop thinking like children"
      - c. Gal. 4:1-3 – "When we were children, we were in slavery ... of the world"
      - d. Eph. 4:14 – "Infants, tossed back & forth"
      - e. I Pet. 2:22 – "Like newborn babies, crave pure spiritual milk"

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<sup>14</sup> "Acquainted" (ἀπειρος) – Lit., "without trial" / see Jer. 2:6 (untried land); Zech. 11:15 (foolish shepherd)

## **SERMON #2 – A Warning Against Falling Away (Cont.) (5:11-6:12)**

### II. "Us ..." (6:1-3)<sup>15</sup>

- A. "Let us leave the elementary teachings about Christ" ["Elementary truths" (στοιχῆια τῆς ἀρχῆς) – Lit., "rudiments of the beginning" / refers to the first things in a series from which others take their rise; comes from a word meaning "to walk or march in a rank"; also used in reference to the alphabet]
  - 1. Repentance from acts that lead to death
  - 2. Faith in God
  - 3. Instruction about baptisms
  - 4. The laying on of hands
  - 5. The resurrection of the dead
  - 6. Eternal judgment
- B. "Let us go on to maturity"
  - 1. Mature (τελειῶν) – Lit., "complete or perfect; signifying something that reaches its end"
  - 2. Maturity – Eph. 4:13; I Cor. 14:20; Phil. 3:15; Col. 1:28-29; Col. 4:12

### III. "They ..." (6:4-8)

- A. How "they" used to be:
  - 1. Enlightened
    - a. "Enlightened" (φωτισθέτας) – Lit., "to shine"
    - b. cf. Eph. 1:19; 3:9; Heb. 10:32
  - 2. Tasted the heavenly gift
    - a. "Tasted" (γευσαμένους), Lit., "to taste, to personally experience"
    - b. See Heb. 2:9, 2:14
  - 3. Shared in the Holy Spirit
    - a. "Shared" (μετόχους), Lit., "to share or partake with"
  - 4. Tasted the goodness of the word of God
  - 5. Tasted the goodness of the powers of the coming age
- B. What "they" became:
  - 1. "Fallen away"
  - 2. Suffered a loss
  - 3. Crucified the Son of God all over again

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<sup>15</sup> Cf. all the "Let Us" verses: 4:1, 4:11, 4:14, 4:16, 6:1, 10:22, 10:23, 10:24, 10:25a, 10:25b, 12:1, 12:2, 12:28, 13:13, 13:15

## **SERMON #2 – A Warning Against Falling Away (Cont.) (5:11-6:12)**

4. Subjected Him to public disgrace
  - a. "Subjecting to public disgrace" (παραδειγματί ζοντας), Lit. "to set forth as an example, e.g., as they would expose an criminal)
  - b. See Num. 25:2, Ezek. 28:17
  
- C. How "they" will end up:
  1. In an "impossible" situation
    - a. "Impossible" – Lit., unable, impotent, weak"
    - b. cf. Acts 14:8 – "crippled"
  2. Cannot be brought back to repentance
  3. Unproductive (see Mt. 3:10, Mt. 13:22, Lk. 13:1-9)
    - a. Produces thistles and thorns
    - b. Worthless
      - 1) Rejected (ἀδόκιμος), Lit., not standing the test, worthless, a castaway
      - 2) See Rom. 1:28, I Cor. 9:27 (disqualified), 2 Cor. 13:5-7, 2 Tim. 3:8
    - c. In danger of being cursed
      - 1) Cursed (κατάρα) – Lit., "a curse uttered out of malevolence"
      - 2) cf. 2 Pet. 2:14
    - d. In the end, will be burned
      - 1) Burned (καύσιν), Lit., "to set fire to, to light",
      - 2) Eng. Word 'caustic' (see Jn. 15:6)
  
- D. How "they" could have ended up:
  1. "Drinking in the rain"
  2. Blessed often
    - a. Receives rainfall often
    - b. Produces a crop
      - 3) Crop (βοτάνην), Lit., "herbs, fodder"
      - 4) Eng. Word 'botany'
    - c. Useful
    - d. Fruitful (see Mt. 3:8, Jn. 15:1-6, Rom. 7:4, Phil. 1:9-11, Col. 1:10)
  3. Produced a useful crop
    - a. Farmed (γεωργείται), Lit., "tilled or dressed"
    - b. cf. Heb. 12:7-8
  4. Receiving God's blessings

## **SERMON #2 – A Warning Against Falling Away (Cont.) (5:11-6:12)**

### IV. "We ..." (6:9-12)

- A. We are confident (9-10) [Confident (πειθω), Lit, "persuaded, assured"]
  - 1. Of better things in your case
  - 2. God will not forget your work
    - a. Forget (ἐπιλαθεσθαι), Lit. "to forget or neglect"
    - b. cf. Mt. 16:5 – "disciples forgot to take bread"
- B. We want each of you (11, 12b)
  - 1. To show this same diligence to the very end
    - a. Diligence (σπουδαν) -, Lit., "earnestness, zeal, to exert oneself, to hasten to do something"
    - b.
  - 2. To make your hope sure
    - a. Full assurance (πληροφορίαν), Lit., "a full carrying" resulting in entire confidence
    - b. See I Th. 1:5, Col. 2:1, Heb. 10:22
  - 3. To imitate those who through faith and patience inherit
    - d. Imitate (μιμῶνται), Lit., "to mimic" the tense of the verb indicates a decisive act with permanent results
    - e. Eng. Word "mime"
    - f. Longsuffering (μακροθυμας), Lit. "to be long-tempered" (cf. James 5:10, Rom. 2:4, Rom. 9:22, 2 Cor. 6:5, Gal. 5:22, Eph. 4:2, Col. 1:11, Col. 3:12, I Tim. 1:16)
- C. We do not want you to become lazy (12a)
  - 1. Lazy (νωφροί) – Lit., "sluggish"
  - 2. See Heb. 5:11



## II. His Priesthood is Permanent (4:14-5:10; 6:13-8:6) (Cont.)

### A. The Great High Priests – Melchizedek and Jesus (6:13-7:28)<sup>16</sup>

1. The Promise (6:13-20)<sup>17</sup> [Note: Promise (3 times), Swear (3 times), & Oath (2 times)]
  - a. Promise “nature” of God
    - 1) God will not quit blessing because He made a promise that He would<sup>18</sup>
    - 2) God wanted to make the unchanging nature of his purpose very clear by confirming it with an oath<sup>19</sup>
  - b. Promise to Abraham (13-15)
    - 1) See Gen. 22:16-18
    - 2) God made the promise since there was no higher source Abraham could appeal to other than God.
  - c. Promise of hope (16-19a)
    - 1) Anchor (ἀγκυρα) – “An anchor for a ship”, e.g., Acts 27:13, 29, 30, & 40)
    - 2) (v. 18) – just as God is faithful to His promises, so we should be faithful to the oath we made to Him at conversion
    - 3) Key Words:
      - a. Encouraged (παράκληω), Lit., “consolation, to call to one’s side”
      - b. Fled (καταφυγόντες), Lit., “the ones having fled”, Eng. Word, fugitive (see Acts 14:6) / cf. the concepts of “fugitives” fleeing from the law, as in this case, the law of the world and fleeing *to the hope* – not *away from it* as some were contemplating
      - c. Anchor (ἀγκυραν), Lit., “anchor” / only used in NT as a noun (cf. Acts 27:17, 29-30, 40; mark 6:53)
      - d. Sure (ἀσφαλή), Lit. “Primarily, not liable to fall, securely locked” (see Acts 5:23). Note the following certainties from God (Cf. Isa. 28:16; Rom. 8:28-29; 2 Cor. 5:1; I Jn. 5:14-15)
      - e. Hope does not “float”
  - d. Promise of a new priestly order (19b-20)
    1. Note: the old Levitical order was always on the “outside” of the curtain in the sanctuary.
    2. Jesus’ priesthood is in the inner sanctuary, i.e., in God’s presence.

<sup>16</sup> Note: Chpt. 7 is one of the most unusual chapters in the Bible – (1) Difficult to understand; (2) Uses “obscure” character to identify with Jesus; & (3) For an Hebrews “chapter”, very singularly focused as opposed to discussing lots of topics

<sup>17</sup> In order to understand the permanency of Jesus’ priesthood, the writer introduces the section with a short discussion of the concept of God and promises. If God offers unchangeable promises, then it is not unusual for Him to promise an unchangeable priesthood, like He did with Jesus (cf. 13:8)

<sup>18</sup> Promise (ἐπαγγελιάμενος) – “a law term or summons”

<sup>19</sup> Oaths associated with Judaism including bearing witness, covenants (cf. Num. 30:2, Dt. 23:21-23; Eccl. 5:4-7)

2. The Priest Melchizedek (7:1-10)
  - a. Melchizedek's Background
    - 1) Gen. 14:
      - a) Abraham rescues Lot after they have been kidnapped
      - b) Two kings come out to greet him as he returns from the war: King of Sodom and the King of Salem, Melchizedek
      - c) Melchizedek is also a priest of "God Most High" (discussion about whether this is Jehovah or a local god)
      - d) Melchizedek blesses Abraham and praises Jehovah
      - e) Abraham gives him 1/10 of the spoils (a tithe)
    - 2) Ps. 110:
      - a) A prophecy about the Messiah (Jesus)
      - b) A prophecy about a King (vv.1-3) and a Priest (v.4)
      - c) First mention of the Priesthood of Melchizedek
  - b. Melchizedek's Greatness (7:1-10)
    - 1) Melchizedek was King
      - a) King of Righteousness
      - b) King of Peace
    - 2) Melchizedek was Priest
      - a) Without father or mother, i.e., nothing was known historically of his family
      - b) Without genealogy – cf. how the Jews were infatuated with tracing personal genealogy. Melchizedek was recognized as a "great" man (v. 4), but he had no pedigree (a "mutt")
      - c) Without beginning or end
      - d) Without end of life
      - e) A priest forever (like the Son of God)
    - 3) Melchizedek was greater than Abraham
      - a) Received 1/10 of plunder from the battle of the kings
      - b) Blessed Abraham (cf. v. 7 – the lesser person is blessed by the greater)
      - c) Still declared to be "living" (Abraham is not living)
    - 4) Greater than Levi
      - a) Was paid 1/10 Levi (i.e., vicariously thru Abraham)
      - b) Therefore, Melchizedek's priesthood is he greater it precedes Levi's

### 3. The Priest Jesus (7:11-28)

#### a. Key Words:

- 1) Perfection (τελείωσις) – Lit., “having reached an end by completing or finishing”
- 2) Indestructible
- 3) Set aside (ἀθέτησις) – Lit., “an annulment; to put as no value; to make void”
- 4) Weak (ασθενές) – Lit. “strength less, impotent” (Acts 4:9)
- 5) Useless (άνωφελας) – Lit., “not beneficial or serviceable, not profitable”
- 6) Guarantee (έγγους) – “Primarily signifies a word for providing bail”
- 7) Permanent (άπαράβατον) – “Unalterable or invisible”
- 8) Completely (See #1 on p. 25 – Perfection)
- 9) Intercede (έντυγχάνειν) – Lit. “to fall in with, to meet with in order to converse, to plead with a person, either for or against others; to make petition (see Acts 25:24; Rom. 11:2)<sup>20</sup>

#### b. Characteristics that show Jesus meets our needs:

- 1) Holy (όσιος) – Lit., “religiously right, as opposed to what is polluted or unrighteous; pure from evil conduct
- 2) Blameless (άκαακος) – Lit, “void of evil, innocent or simple; Rom. 16:18 – “Naïve” (NIV)
- 3) Pure (άμιαντος) – Lit. “free from contamination, undefiled” (see James 1:2; I Pet. 1:4)
- 4) Set Apart – (κεχωρισμέος) – Lit., “to put asunder, to depart (see Acts 18:1-2); to separate or divide
- 5) Exalted (υψηλότερος) – “High or lofty”
- 6) Offered himself “once for all”<sup>21</sup>
- 7) He was a son who was “being made perfect” (as opposed to Levitical priests who were weak (άσθένιαν) – word implies “impotent, feeble or infirmed”

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<sup>20</sup> Jesus makes intercession: Isa. 53:12; Lk. 22:32-34; Jn. 14:16; Jn. 17:9; Rom. 8:34

<sup>21</sup> Once for all:

9:12 – he entered the holy place once for all

9:26 – he appeared once for all

9:27 – he was a sacrifice once (“for all” is implied)

10:10 – we are made holy once for all

## B. The Great High Priest's (Jesus) New Covenant (8:1-6)

### 1. Key Words:

- a. Set Up (ἐπηξεν) – Lit., "To pitch a tent"
- b. Pattern (τύπον) – "a blow, hence, an impression left from the mark of a blow" (see John 20:25 – "marks")
- c. Superior / Better (κρείτερός) – "stronger"
- d. Ministry (λειτουργίας) – Lit. "to serve", e.g., in Greek culture it involved serving in a public office at one's personal expense (see 8:2, 8:5, 8:6, 1:7, 10:11)
- e. Covenant (διαθήκης) – Lit., "a disposition of property by will or otherwise" / word does not contain the idea of a joint obligation but mostly signifies a obligation undertaken by a single person (see 7:22, 8:7, 9;15)
- f. Fault (μεμφόμενος) – "to blame"
- g. Obsolete (παλαιούμενον) – Lit., "old in years" / Eng. Word is "paleontology"
- h. Aged (γηράσκον) – Lit., "old age" (see John 21:18, 3:4) – Eng. Word is "gray"
- i. Disappear (ἀφανισμού) – Lit. "to vanish, to be abolished" (see James 4;14; Lk. 24:31)
- j. Mediator (μεσίτης) – Lit., "a go-between"; to work between two sides with a view of producing peace (I Tim. 2:5)

### 2. Characteristics of Jesus as a High Priest

- a. **Sat down** at the right hand of God (Authority) (v. 1)
- b. **Serves** in the Sanctuary (Humility) (v. 2) (i.e., set up by God and not by man)
- c. Has **Something** to offer (Giving) (i.e., gifts & sacrifices)
- d. **Superior** ministry<sup>22</sup>
  - 1) Teaches a superior covenant
  - 2) Founded on superior promises
  - 3) Involves . . .
    - a) My heart, mind, character, emotions (Mt. 5:21-48)
    - b) My purpose / mission (Mk. 12:29-31, Mt. 28:18-20)
    - c) My relationship with others
    - d) My relationship with my physical family

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<sup>22</sup> Cf. vv.4-5 – If he were on the earth ...

➤ He would not be a priest

➤ His priesthood is a copy of what is in heaven

### **III. His Covenant is Permanent (8:7-9:10; 9:15-22)**

#### A. Key Words:

1. Obsolete – Lit. “old in years” / Eng. Word “paleontology”
2. Aged – Lit., “old age”
  - a. Eng. Word “gray”
  - b. Cf. John 3:4, 21:18
3. Disappear – Lit., “to vanish or be abolished”
4. Better - (κρείττονός) – “superior, better, stronger”
  - a. (1:4a) – Superior to the angels
  - b. 1:4b) – Superior name
  - c. (6:9) – Better things that accompany salvation
  - d. (7:7) – Greater person
  - e. (7:19) – Better hope
  - f. (7:22) – Better covenant
  - g. (8:6) – Better promises
  - h. (9:23) – Better sacrifices
  - i. (10:34) – Better and lasting possessions
  - j. (11:16) – Better country
  - k. (11:35) – Better resurrection
  - l. (11:40) – Something better

#### B. Context of 8:8-12

1. Jeremiah 31:31-34
2. The new covenant is of the heart ... it is not about keeping rules and regulations.
3. Two concepts involved in “covenant”:
  - a. Contract – “a legal binding agreement between two parties with both having obligations and rewards”
  - b. Will – “a disposition of property by will or otherwise mostly signifying an obligation undertaken by a single person”
    - 1) This seems to be the concept more applicable to this section
    - 2) Cf. Heb. 9:16-22

#### IV. His Sacrifice is Permanent (9:11-14; 9:23-10:18)

[See Exodus 26; I Kings 6-7 – RE: Temple Furnishings]

- A. The “Old Way” of Sacrifice (vvs. 1-10, 13, 16-22)
  - 1. v. 2 – A tabernacle was set up (i.e., the tabernacle in the wilderness)
    - a. Temporary – a foreshadow of something more permanent to come
    - b. Cf. v. 4 – what was in the ark. In the permanent tabernacle, only the stone tablets (see I Kings 8:9)
  - 2. v. 7ff. – The High Priest
    - a. Entered the inner room
    - b. Entered the inner room only once a year
    - c. Entered the inner room only once a year and never without blood
    - d. Entered the inner room and offered sacrifice for himself and for the sins of the people
    - e. NOTE:
      - 1) This could never clear the conscience of the worshipper
      - 2) Met external regulations only
      - 3) Only applied until the time of the new order
  - 3. vv. 13, 16-22 – Blood and Ashes
    - a. Sprinkled on the ceremonially unclean
    - b. Sanctified
    - c. Made the worshippers outwardly clean
    - d. Used by Moses
      - 1) Took blood of calves, together with water, scarlet wool and hyssop branches
      - 2) Sprinkled it on the scroll and the people
      - 3) Sprinkled it on the tabernacle
      - 4) Sprinkled it on everything used in worship ceremonies
    - e. NOTE: Without the shedding of blood, there is no forgiveness
- B. The “New Way” of Sacrifice (vvs. 11-12, 14-15, 23-28)
  - 1. vv. 11,12, 14 – Christ came as the **High Priest**
    - a. Key Words:
      - 1) Obtained (εὑραμενος) – “to find for oneself, to procure”
      - 2) Unblemished (ἀμωμον) – “Without blame, without fault” (see Eph. 1:4, 5:27; Phil. 2:15; Col. 1:22; Jude 24; I Pet. 1:9; Rev. 14:5)
      - 3) Cleanse (καθαρευι) – “Free from impure admixture”

- b. High priest of the good things that are already here
- c. Went through a greater and more perfect tabernacle
  - 1) Not man-made
  - 2) Not a part of the creation
- d. Entered the (real) Most Holy Place by his own blood
  - 1) Once for all (not once a year)
  - 2) Having obtained eternal redemption (not just fulfilling an external regulation)
  - 3) Offered himself unblemished (not an offering for any personal sin)
  - 4) Cleansed consciences from acts that lead to death (no "couldn't clear conscience" sacrifice)
  - 5) Purposeful act: "So that we may serve the living God"
- 2. v. 15a – Christ came as a **Mediator**
  - a. Key word - Mediator (μεσίτης) – Lit., "a go-between"
  - b. I Tim. 2:5 – "one mediator between God and man"
  - c. Heb. 8:6 – "Mediator of a superior covenant"
  - d. Heb. 9:24 – "As mediator, appears for us in God's presence"
  - e. Heb. 12:24 – "Mediator of a new covenant"
  - f. I John 2:1 – "Speaks to the Father in our defense"
- 3. v. 15b – Christ came as a **Ransom**
  - a. Key word - Ransom (ἀπολύτρωσιν) – "a releasing or the payment of a ransom / per Vines – A redemption from the actual sins, not the consequences
- 4. v. 23-28 – Christ came as a **Sacrifice**<sup>23</sup>
  - a. A purifying sacrifice (23)
  - b. A better sacrifice (23)
  - c. A heavenly sacrifice (24)
  - d. A "once for all" sacrifice (26)
  - e. A personal sacrifice (26)
  - f. A complete sacrifice (28)
  - g. A global sacrifice (28)
  - h. A purposeful sacrifice (28b)
  - i. Key words:
    - 1) Redemption (ἀπολύτρωσιν) – "to set free"
    - 2) Put away (ἀθέτησιν) – "annulment, to nullify; to deprive something of its force, to make void" (see Gal. 2:21, 3:15; Luke 7:30)
    - 3) Bear (ἀνεγκειν) – "to take away"

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<sup>23</sup> See Addendum 1 – Use of the word "sacrifice" in Hebrews

- C. The "Old Way" of Sacrifice – Removed <sup>24</sup> (10:1-4)
1. Ineffectiveness of the Law in taking away sin
    - a. Repeated sacrifices cannot make perfect those who are drawing near
    - b. Cannot take away guilt
    - c. Sacrifices are just an annual reminder of sins
    - d. Impossible for blood of bulls and goats to take away sins
  2. Key Words:
    - a. Shadow (σκιά) – Lit., "image or outline" (see Mk. 3:2 – "shade") and Col. 2:17 – shadow compared to reality of Jesus<sup>25</sup>
    - b. Image (εἰκόνα) – e.g., comparing the contrast between a statue and the image it casts
    - c. Cleansed (κεναθαρσιονένους) – Lit. "to purge, to thoroughly cleanse" (see Mk. 7:19, Mt. 23:25)
    - d. Reminder (ἀναμνησις) – Lit., "a remembrance" signifying an awakening of the mind (see I Cor. 11:24-25)<sup>26</sup>
    - e. Impossible (ἀδυνατον) – "not able, impotent" see Acts 14:8; Rom. 15:1)
- D. The "New Way" of Sacrifice - Established (10:5-18)
1. Superiority of Christ's New Covenant (How God deals with our sin vs. the Old Covenant)
    - a. Old:
      - 1) Sacrifices, Burnt Offerings & Sin Offerings
      - 2) Day after Day, Again & Again (cf. 9:6, 25: 10:1, 3, 11)
      - 3) Never Take Away Sins
      - 4) Sacrifices
      - 5) High Priest stands & performs his duties (incomplete)
    - b. New:
      - 1) Body of Jesus
      - 2) Once for All (5:6, 9; 7:3, 17, 21, 24, 25, 28)
      - 3) Made perfect forever those being made holy, i.e., took away sins
      - 4) Sacrifice (as opposed to sacrifices)
      - 5) Jesus sat down at right hand of God (vs. standing up), therefore, completed

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<sup>24</sup> Hebrews 10 (3 main foundation stones of Judaism are dealt with in this section, those being Priesthood, Tabernacle and the Law)

<sup>25</sup> O.T. verses: Ps. 40:6-8; Jer. 31:33-34; Ex. 24:8; Dt. 32:35-36; Ps. 135:14; Hab. 2:3-4; Pr. 3:11-12; Pr. 4:26; Ex. 19:12-13; Dt. 9:19; Hag. 2:6; Dt. 4:24; Dt. 31:6; Ps. 118:6-7

<sup>26</sup> In the N.T., remembrance is only used in reference to Sins or Christ's Death



## THE PERSEVERANCE OF JESUS (10:19 – 13:25)

[NOTE: Hebrews author changes manner of exposition

1. Typical Method of Preaching:
  - a. Point of Doctrine
  - b. Examples of Those Who Obeyed
  - c. Practical Application
2. Hebrews Author's Method of Preaching in the Final Section:
  - a. Practical Application
  - b. Example of Those Who Obeyed (Hebrews 11)
  - c. Point of Doctrine (Perseverance of Jesus)
3. Key Verses – Hebrews 12:1-3 / 13:11-14]

### I. A Call to Persevere (Practical Application) (10:19-39)

#### A. Key Words

1. Confidence (παρρησιαν) – Lit., “to speak boldly or freely: (see v. 35; 3:6, 4:16)
2. Draw near (προσερχώμεθα) – “to approach”
3. Full Assurance (πληροφορία) – Lit., “a full carrying”, e.g., Mk.6:43 – a basketful”
4. Unswervingly (ἀκλινῆ) – Lit., “without bending”
5. Spur (παποξυσμόν) – Lit., “to incite or provoke; to sharpen; to stimulate” (see Acts 15:39)
6. Rejected (ἀθετήσας) – Lit., “to displace; to set aside; to disannul and treat as no value” (cf. Jude 8)
7. Trampled (καταπατήσας) – Lit., “to tread under foot” (see Mt. 7:6, Lk. 12:1)
8. Insulted (ένυβρίσας) – Lit., “to treat insultingly, to mistreat” (see Acts 14:5)

#### B. The confidence to draw near to God (10:19-22a)

1. “Blood covering sins” + “Mediator defending us” = “The Confidence to draw near to God”
2. What we look like (spiritually) when we draw near to God (10:22-23)
  - a. A sincere heart
  - b. Full assurance of faith
  - c. Hearts and consciences that are cleansed
  - d. Bodies washed with pure water
  - e. Holding unswervingly to the hope
3. The “outward fruit” of drawing near (10:24-25)
  - a. Consider (κατανοώμεν) – Lit., “to perceive clearly, to consider closely” (see Acts 11:6, 27:39)
  - b. Not give up meeting together
    - 1) I cannot help others to remain faithful if I am not around them
    - 2) Why do I get with the body – purely personal reasons or personal **and** communal?
  - c. Encourage one another and all the more ... (cf. 3:13)

4. 2 possible responses to the call to draw near:
  - a. Shrink Back
    - 1) Throw away confidence
    - 2) Deliberately sin
    - 3) Be destroyed
  - b. Believe
    - 1) Stand your ground
    - 2) Stand side by side
    - 3) Sympathize
    - 4) Do not throw away confidence
    - 5) Live by faith
- C. The Consequences of deliberate sin (10:26-31)
  1. No sacrifice for sins is left
  2. Fearful expectation of the judgment
  3. Dies without mercy
  4. Deserves to be punished
  5. Will face the vengeance, repayment and justice of God
  6. Falls into the hands of the living God
- D. The Call to Believe and Persevere (10:32-39)
  1. Key Words:
    - a. "Received the light" (φωτισθέντες) – Lit., "enlightened, illuminated", Eng. word – "photo" (cf. 6:4)
    - b. Contest (ἀθλησιν) – Lit., "a contest of athletes, combat", Eng. word – "athletics" (see II Tim. 2:5)
    - c. Endured (ὑπεμείνατε) – Lit., "to bear or carry under"
    - d. Publicly exposed (θεατριζόμενοι) – Lit., "to make a spectacle or show", Eng. word – "Theater"<sup>27</sup>
    - e. Sympathized (συνεταθήσατε) – Lit., "to suffer with another", Eng. word – "Sympathy" (cf. 4:15)
    - f. Richly (μισθαποδοσίαν) – Lit., "a payment of wages"; see 2:2 (recompense); 11:6 (rewards); 11:26 (reward)
    - g. "Shrink back" (ὑποστολής) – Lit., "to withdraw; perhaps a nautical phrase meaning to 'to lower the sail and so slacken the course' (cf. Gal. 2:12, Acts 20:20, 27)
    - h. Possession (περιποίησιν) – Lit., "an obtaining, an acquisition" (see Eph. 1:14; I Pet. 2:9; Lk. 17:33)

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<sup>27</sup> V. 33 – We will be publicly exposed, i.e., persecuted with insults. We will be publicly exposed with others, i.e., other disciples who may also be treated that way.

2. "Remember ..." (v. 32a)
  - a. God often calls people to remember how you were when you first obeyed
  - b. Instill "sentimentality"
  - c. See Psalms 77
3. "Received the Light" (v. 32b)
  - a. Cf. how disciples must look at themselves, i.e., "I was in the dark, and I received the light."
  - b. Cf. following verses:
    - 1) Ps. 18:28
    - 2) Ps. 119:130
    - 3) Ps. 29:13
    - 4) Is. 29:18
    - 5) Is. 60:19-20
    - 6) Acts. 26:17-18
    - 7) II Cor. 4:6
    - 8) Eph. 1:18
    - 9) I Pet. 2:9
4. Two Choices (10:35-39)
  - a. "Shrink Back"
    - 1) Greek literally means "Lower the Sail"
    - 2) Result – "God is not pleased"
  - b. "Believe"
    - 1) "Basketful of Faith"
    - 2) Results:
      - a) "Confidence"
      - b) "Richly Rewarded"
      - c) "Done the will of God"
      - d) "Received what is promised"
      - e) "Righteous one"
      - f) "Live by faith"
      - g) "Saved"

## II. A Faith to Persevere (Examples) 11:1-40

### A. Introduction

1. "By faith" – Phrase used 23 times
2. "Faith, believe, faithful" – used 29 times
3. Two divisions:
  - a. vv. 1-32 – Heroes of the faith
  - b. vv. 33-40 – "Fruit" of faith
4. Cf. how 16 men are mentioned and 3 women
5. Abrahams' faith (4 times); Noah's faith (3 times); Moses's faith (3 times)

## B. Persevering by Faith

### 1. "By sight"

- a. See (sight, eyes, etc. referred to 10 times)
- b. Faith is not "blind" / it is clear-headed and reasonable
  - 1) v. 1 – "Faith is being sure ... certain"
  - 2) v. 3 – "By faith, we understand"
  - 3) v. 11 – "Abraham considered Him faithful"
  - 4) v. 14 – "Abraham reasoned"
  - 5) v. 26 – "Moses regarded"
  - 6) v. 40 – "God had planned"

### 2. Facts about "Faith"

- a. Faith is being sure of what we hope for
- b. Faith is being certain of what we do not see
- c. We understand about the creation by faith
- d. Without faith it is impossible to please God
- e. Anyone who comes to God must believe:
  - 1) God exists
  - 2) God rewards those who earnestly seek him
- f. People are commended for their faith
  - 1) Famous people – Abraham, Moses, Noah, Abel, Joseph, David
  - 2) Obscure – Enoch, Rahab, Barak, Jephthah
  - 3) Unknown – "Others"

### 3. Key Words:

- a. Commended (ἐμαρτυρήθησαν) – Lit., "to be well testified, to have a good report" (cf. vvs. 4-5)
- b. Rewards (μισθοποδότης) – "paid wages"
- c. Sojourned (παρώκησεν) – Lit., "to dwell beside or among as a stranger"
- d. Architect (τεχνίτης) – Lit., "an artificer, i.e., one who does things by rules of art"
- e. Builder (δημοουργός) – Lit., "one who works for the people" / the only time this word is used in the NT
- f. Looking forward (ἐξεδέχετο) – Lit., "expected; to await or expect", see Acts 17:16, Jn. 5:3
- g. Sojourner (παρεπίδημοι) – Lit., "to dwell beside or among" and came to denote in Gk. literature one who was a stranger or foreigner
- h. Country (πατρίδα) – Lit., "fatherland, native country" (Mk. 6:1, 4 – "hometown")
- i. Longing (ὀρέγονται) – Lit., "to reach or stretch out; to reach after, aspire to" / see I Tim. 3:1 – "set his heart", Rom. 1:27 – "desire or lust"
- j. "No ordinary" (ἀσπίον) – Lit., "fine or beautiful; from the word for town vs. something that was "rustic" / only used in reference to Moses (see Acts 7:20)

- k. Refused (ῆρνήσατο) – Lit., “to disown or reject something offered”  
see Lk. 9:23 – “denied” himself
  - l. Reward (μισθοποδοσίαν) – Lit., “payment of wages”/ cf. Heb. 2:2,  
10:35; 11:6
4. “Larger than life” activities of Heroes of Heb. 11
- a. Enoch – Did not die ... taken away ... commended as one who  
pleased Go (Gen. 5:21-24)
  - b. Noah – built ark so that only he, his family and animals survived  
the destruction of the entire world
  - c. Abraham – moved to wherever God told him to, had a son at 100  
and was willing to offer Isaac as a sacrifice
  - d. Jacob – moved entire family to Egypt to escape a famine / had 12  
sons who became the 12 tribes of Israel
  - e. Joseph – became second in command of most powerful nation in  
the world
  - f. Moses – led the Exodus out of Egypt and led the Israelites to the  
Promised Land / Judaism was based on the Law of Moses
  - g. Rahab – prostitute put her life on the line to save the spies / did not  
leave her home in a city that was being completely destroyed in  
order to obey God
  - h. Gideon – won one of the greatest and most unusual battles ever  
fought (against the Midianites)
  - i. David – defeated Goliath, king of Israel, wrote Psalms
  - j. Samson – killed thousands of Philistines with jawbone of a donkey,  
destroying a temple with bare strength
5. Persevering through the victories of “well-known heroes” (vv. 1-35a)
- a. Conquered Kingdoms
  - b. Administered justice
  - c. Gained what was promised
  - d. Shut mouths of lions
  - e. Quenched fury of flames
  - f. Escaped edge of sword
  - g. Weakness turned to strength
  - h. Became powerful in battle
  - i. Routed foreign armies
  - j. Raised to life again

6. Persevering through the darkness of the "others" (1:35b-40)
  - a. Tortured & refused to be released
  - b. Faced Jeers
  - c. Flogged
  - d. Chained
  - e. Put in Prison
  - f. Stoned
  - g. Sawed in two
  - h. Put to death by sword
  - i. Went about in sheepskins / goatskins
  - j. Destitute
  - k. Persecuted
  - l. Mistreated
  - m. Wandered in deserts, mountains, caves, and holes in ground
7. And these all having obtained witness through their faith obtained not the promise" (Lit. Greek)<sup>28</sup>

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<sup>28</sup> NIV translates "obtain" as "receive"

### III. The Perseverance of Jesus (Point of Doctrine) (12:1-13; 13:1-25)

#### A. Persevere Through: "The Sin That So Easily Entangles"<sup>29</sup>

##### 1. Key Words:

- a. Surrounded (περικείμενον) – Lit., "to lie around; used of binding fetters around a person's neck; to bind or encompass" (cf. Acts 28:20)
- b. "Throw off" – Lit., "to put off from oneself", see Acts 7:58 – "laid their clothes" (cf. James 1:21)
- c. "Entangles" – "something that is encompassing"
  - 1) Entangles (εὐπερίστατον) – "standing easily around and encompassing in such a way that is prevailing and formidable"
  - 2) KJV – "Besets" / only time this word is used in the NT
- d. Author (ἀρχηγον) – Lit., "signifies one who takes a lead in or provides the first occasion of anything (cf. 2:10)"
- e. Despising (καταφρονήσας) – "to think down upon; to think slightly of" (cf. Rom. 2:4)
- f. Consider (ἀναλογίσασθε) – Lit., "to consider / Eng. word "analog"
- g. Weary (κάμητε) – Lit., "to get tired after a lot of work so as to make one sick"
- h. Lose heart (ἐκλυόμενοι) – Lit., "a fainting in the soul to you"; to unloose, as a bowstring, to relax and become enfeebled / cf. Mt. 9:36 (harassed), Mt. 15:32 (collapse); Gal. 6:9

##### 2. For **Jesus**: "Opposition from sinful men"

##### 3. For **Us**:

- a. Women – Bitter Root (v. 15)
- b. Men – Sexually Immoral (v. 16)

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<sup>29</sup> Run with perseverance the "race marked out for us":

1) Eph. 2:10 – "prepared in advance for us to do"

2) Eph. 1:4 – "chosen before the creation of the world"

3) Rom. 8:29 – "predestined to be conformed"

4) Ps. 139:16 – "days ordained for me were written"

5) Jer. 29:11 – "(God) knows the plans he has for us"

## B. Persevere Through: "The Lord's Discipline"

### 1. Key Words:

- a. Struggle (ἀνταγωνιζόμενοι) – "To contend with" / Eng. Word, "agonize"
- b. Make light of (ὀλιγωρεῖ) – Lit., "to care little for or regard lightly"
- c. Punishes (μαστιγοῖ) – Lit., "a whipping or scourging" (see Mt. 10:17, 23:34)
- d. Discipline (παιδεία) – "denotes training of a child, including educating, instructing"
- e. Illegitimate (νόθοι) – "Bastards", i.e., those born out of wedlock
- f. Trained (γεγυμνασμένους) – Lit., "to exercise naked" / Eng. Word "gymnasium" (see Heb. 5:14; I Tim. 4:7)
- g. Strengthen (ανορθώσατε) – Lit., "to set upright, e.g., of setting up a building or restoring ruins" (II Sam. 7:13, I Chron. 17:12, Jer. 10:12, Acts 15:16)
- h. Feeble (παραϊμένος) – Lit., "to become weakened or enfeebled as one who has a paralytic stroke" / Lit., "the having been wearied hands and the having been paralyzed needs" (cf. Acts 8:7; 9:33)<sup>30</sup>
- i. Level paths (προχας ὀρθας) – Lit., "the track of a wheel; a wheel rut; a term used in reference to height & line of direction" (see Acts 14:10)
- j. Disabled (ἐκτραπή) – Lit., "turned aside or put out of joint"

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<sup>30</sup> People who are being disciplined by God do not need to treat it lightly or allow others to tell them to just "toughen up". It is as if they suffered a paralyzing stroke and must be treated by everyone with that type of seriousness. It involves plenty of rehab time and recovery time.



2. For **Jesus** (Heb. 2:10, 5:8, 13:12)
  - a. Heb. 2:10
    - 1) Jesus was "made perfect" through suffering, i.e., God's discipline (cf. 5:9, 7:28)
    - 2) God qualifies all of us in this way. In order for Jesus to be known as the "Son of Man", He had to go through the same procedure.
    - 3) Cf. Luke 24:25-26
  - b. Heb. 5:8
    - 1) Jesus learned obedience from what He suffered
    - 2) Jesus had to learn how to be obedient like any man. Learning obedience rarely comes in any other way other than discipline.
    - 3) See Phil. 2:8
  - c. Heb. 13:12
    - 1) Jesus had to suffer in order to make people holy.
    - 2) Our holiness is dependent on being disciplined by God. Not that we discipline ourselves in order to obtain holiness. Rather, holiness and discipline are of necessity linked together by God (see 12:10; cf. II Pet. 1:4).
3. For **Us** (Heb. 12:5-11)
  - a. Characteristics of "Discipline"
    - 1) Should be endured
    - 2) Experienced by everyone
    - 3) Respect for those who are doing the discipline (see Rom. 13:1-2)
    - 4) For our personal holiness
    - 5) Not pleasant
    - 6) Painful
    - 7) Productive
    - 8) A "training ground"
    - 9) My reaction to it determines its ultimate value (cf. Rev. 16:10-11; Jer. 5:3; Isa. 9:13, 42:25; Amos 4:6-12; Zeph. 3:7; Pr. 29:1)
  - b. Correct Reaction to "Discipline"
    - 1) Endure it
    - 2) Submit to it
    - 3) Be trained by it
    - 4) Strengthen yourself during it
    - 5) Make level paths for your feet during it, i.e., stay focused on the goal while you are being disciplined (see Josh. 1:7; Pr. 4:27; Lk. 9:62; Phil. 3:13-14; Job 17:9)
- C. Persevere To: "The Joy Set Before Him"
  1. For **Jesus**: "Sit down at the right hand of God"
  2. For **Us**: "Coming to Mt. Zion, the heavenly Jerusalem"

## **SERMON #3 – A Warning Against Refusing God (12:14-29)**

- I. Listening to God's Word
  - A. Key words and concepts:
    - 1. Make every effort (v. 14)
    - 2. See to it (v. 15, 25)
    - 3. See that (v. 16)
  - B. Special sins to watch out for that effect our hearing what God has to say (i.e., they set Christians up for falling away)
    - 1. Disunity (v. 14) / i.e., not living in peace with all men
    - 2. Unholy (v. 14)
    - 3. Missing the grace of God (v. 15)
    - 4. Bitterness (v. 15)
    - 5. Sexuality immorality (v. 16)
    - 6. Godlessness (v. 16)
    - 7. Refusing God when he speaks (v. 25)
  
- II. Embracing God's Kingdom
  - A. Mt. Sinai (implied, but not stated)
    - 1. Approached as "physical", i.e., 'touched' (v. 18), 'sound' (v. 19), 'sight' (v. 21)
    - 2. Approached with fear, i.e., 'burning with fire, darkness, gloom and storm' (vv. 18-19); 'those who heard begged that no further word would be spoken (v. 19); 'terrifying' (v. 21); 'Moses said he was trembling with fear' (v. 21)
  - B. Mt. Zion
    - 1. The heavenly Jerusalem
    - 2. The city of the living God
    - 3. Thousands upon thousands of angels in joyful assembly
    - 4. The church of the firstborn
    - 5. Approaching God, the judge of all men
    - 6. The spirits of righteous men made perfect
    - 7. Jesus, the mediator of a new covenant
    - 8. The sprinkled blood

## **SERMON #3 – A Warning Against Refusing God (Cont.) (12:14-29)**

### III. Reacting to God's Voice

- A. "When God speaks, how do I react" (vv. 25-29)
  - 1. "Refuse" to listen - refuse (παραιτησάμενοι) – Lit., "to beg off, i.e., to ask to be excused" (see Lk. 14:18-19)
  - 2. "Turn away from" (ἀποστρεφομενοι) – "To turn away one's allegiance from" / Eng. Word "apostasy"
  - 3. "Be thankful"
  - 4. "Worship" (λατρεῦωμεν) – Lit., "to work for hire" (akin to λάτρις – a hired servant)
  - 5. NOTE: Everyone who "hears" from God will react, to one degree or another, in one of the above-mentioned ways
- B. Other key words:
  - 1. Unshakeable (ἀσέλευτος) – Lit., "cannot be moved" / See Acts 27:41 – "the ship stuck in the sand"
  - 2. Reverence (εὐλαβίας) – "caution or reverence" / see Heb. 5:7 where Jesus is heard because of his "reverent submission"

D. Persevere To: "Outside the Camp" (13:1-25)

1. We are to be "the same, yesterday and today and forever" (vv. 1-7)<sup>31</sup>

- a. "Keep on loving each other as brothers"
  - 1) Lit., "let brotherly love remain"
  - 2) Q: "How does loving others strengthen my faith?"
- b. "Do not forget to entertain strangers"<sup>32</sup>
  - 1) Forget (ἐπιλαυθανεσθε) – "to neglect, but not as an act of rebellion; just being forgetful" / see James 1:24
  - 2) Entertain (ξενίσαντες) – Lit., "to receive as a guest"
  - 3) Remember (those in prison) (μυμνήσκεσθε) – Lit., "to be mindful of in the sense of caring for" (and not just thinking about or praying about)
  - 4) (Remember) the mistreated (κακοχουμένοι) – From two words, kakos (evil) and echo (have), hence, "evil entreated"
  - 5) NOTE: "I am more likely to persevere if I am focusing on the needs of others:
    - a) Isa. 58:7 – "Share, provide, clothe, not turn away from"
    - b) Acts 20:35 – "More blessed to give than to receive"
    - c) Rom. 12:15 – "Rejoice with ... mourn with"
    - d) Rom. 15:1 – "Bear with the failings of the weak"
    - e) Gal. 6:2 – "Carry each other's burdens"
    - f) Col. 3:12 – "Clothe yourselves with compassion"
    - g) Jms. 1:27 – "Look after widows and orphans ..."
    - h) I Pet. 3:8 – "Be sympathetic ... be compassion ..."
- c. "The marriage bed ..."
  - 1) Honored (τίμιος) – Lit., "precious or valuable"
  - 2) Kept pure (ἀμίαντος) – Lit., "free from contamination" / only used in the N.T. in reference to Christ (Heb. 7:26), Religion (James 1:26), Inheritance of believers (I Pet. 1:4)
  - 3) Cf. how God looks at those who do not keep the marriage bed undefiled (12:16)
- d. "Keep your lives free from the love of money"
  - 1) "Love of money" (φιλάργυρος) – Lit., "money loving", from arguros – silver and phileo – to love as a friend
  - 2) See Lk.16:14, I Tim. 3:3, II Tim. 3:2
  - 3) Replacing "Love of money":
    - a) "Be content with what you have" / content (ἀρκοῦμενοι) – "to be sufficient to be enough for a thing" (cf. Lk. 3:14, I Tim. 6:8; 3 Jn. 9 – ex. Of Diotrophes)

<sup>31</sup> "Day by day discipleship" or "More Proverbs from Hebrews"

<sup>32</sup> Hospitality – cf. Rom. 12:13, I Tim. 3:2, I Tim. 5:10, Titus 1:8, I Pet. 4:9

- b) "Trust God" / forsake (ἐγκαταλίπω) – Lit., "to abandon or leave in straits as helpless" (cf. II Cor. 4:9, II Tim. 4:16-18)
  - c) As a result of trusting God ...
    - We can be confident
    - "The Lord is my helper" – (βοηθός) – Lit., "to shout, to run, and hence, to come to the aid of someone" (cf. Heb. 2:18, 4:16)
    - I will not be afraid (see Ps. 118)
    - What can man do to me – might be able to take away job, \$, possessions (cf. 10:34), but what else??
  - e. "Remember your leaders ..."
    - 1) Leaders (ἡγουμένων) – Lit., "the guides" (cf. vv. 17, 24)
    - 2) "They spoke the word of God to you"
    - 3) Consider the outcome of their way of life:
      - a) Consider (ἀναθεωροῦντες) – Lit., "a spectator ... used in reference to someone who views a thing with interest, involving careful observation of details (cf. Acts 17:23)
      - b) Imitate (μιμῆσθε) – "mimic or mine (Eng. Word), an actor; this verb is always used in the continuous tense, suggesting a constant habit or practice (cf. II Thes. 3:7-9; III Jn. 11)
2. Jesus Christ is "the same, yesterday and today and forever" (vv. 8-21)<sup>33</sup>
- a. Jesus is the same
    - 1) He is always there for us, unlike anyone or anything else we might choose to believe in
    - 2) Jesus suffered to make us holy
    - 3) Through Jesus, we can have a relationship with God
    - 4) Jesus is the Great Shepherd
    - 5) God works through us because Jesus is in us
    - 6) Since he remains the same, I must remain the same, i.e., in my relationship with God
  - b. "Jesus suffered"
    - 1) "To make me holy" / sanctify (ἀγίαση) – "To separate or set apart" (cf. 10:10, 29)
    - 2) "Outside the Camp" (cf. Lev. 4:11-12)
    - 3) "Disgrace" (ὀνειδισμόν) – Lit., "a reproach" (cf. 10:33, 11:26)

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<sup>33</sup> Hebrews begins and ends with emphasis on Jesus (see 1:12)

- c. "It is good for our hearts to be strengthened by grace" (v. 9)
  - 1) "Grace strengthens hearts – does not create slackers or weak-willed"
  - 2) Cf. use of "grace" in Hebrews:
  - 3) 2:9 – "By the grace of God (Jesus) tasted death for everyone"
  - 4) 4:16 – "(We can) approach the throne of grace"
  - 5) 4:16 – "We may ... find grace to help us in our time of need"
  - 6) 10:29 – "Insulted the spirit of grace"
  - 7) 12:15 – "See to it that no one misses the grace of God"
  - 8) 13:9 – "It is good for our hearts to be strengthened by grace"
  - 9) 13:25 – "Grace be with you all"
- d. "Offer sacrifices to God through Jesus" (vv. 15-16)
  - 1) Continually (διάπαντος) – "a period of time throughout which anything is done"
  - 2) Do Good
  - 3) Share with others (Phm. 6)
- e. "Obey your leaders" (v. 17)
  - 1) Obey (πειθεσθε) – Lit., "to be persuaded, to listen to as to obey" / an act that comes from thinking it through with the end result as having a deep conviction about"
  - 2) Submit (ὑπείκετε) – Lit., "to yield under"
  - 3) Keep watch (ἀγρυπνοῦσιν) – Lit., "to be sleepless; to be so watchful as to be intent upon a thing" (see Mk. 13:33; Lk. 21:36; Eph. 6:18)
  - 4) Burden (σπκνάζοντες) – "to groan as with an unexpressed feeling of sorrow" / see Mk. 7:34, II Cor. 5:2,4
  - 5) "No advantage" (ἀλυσιπλές) – Lit., "without profit; not making good the expense involved"
  - 6) "Give an account" (λόγον ἀποδώσοντες) – "to render what is due, to give an account of" / see Mt. 18:25-34, 20:8
- f. "Pray for us" (vv. 18-19)
  - 1) That we may live in good conscience
  - 2) That those who have been separated may be restored soon
    - a) Restored (ἀποκατασταθῶ) – Lit., "to set in order back again, e.g., used in papyri when referring to financial restitution, reclamation of land"

- g. "Be equipped" (vv. 20-21)
  - 1) "The God of grace"
    - a) Important distinguishing characteristic of God for the Jewish disciples in lieu of all the difficulties they were facing / see Rom. 15:33, 16:20; II Cor. 13:11; Phil. 4:9; I Th. 5:20
    - b) Through the blood of the eternal covenant
  - 2) Because God is the "God of grace" ...
    - a) Jesus, the great Shepherd of the sheep, was brought back from the dead (I Pet. 2:25, 5:4)
    - b) We will be equipped with everything for doing his will
    - c) Equip (κατιρτῖσαι) – "To perfect or adjust; to render fit" / used in reference to 'mending nets' (see Mt. 4:21; Mk. 1:19)
    - d) See II Tim. 3:17; II Pet. 1:3; II Cor. 9:8
  - 3) God will work in us what is well pleasing to Him:<sup>34</sup>
    - a) Heb. 11:5-6 – Well pleasing is tied directly to faith
    - b) Rom. 12:-2 – Offer bodies as spiritual sacrifices
    - c) Rom. 14:17-18 – Be righteous, peaceful and joyful
    - d) II Cor. 5:9 – Make pleasing God our goal
    - e) Eph. 5:10 – Find out what pleases the Lord
    - f) Col. 3:20 – Characteristic of children who obey parents
    - g) Heb. 13:6 – Doing good & sharing with others pleases God
  - 4) Final Encouragement and Greetings (13:22-25)

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<sup>34</sup> Concept of "God working in us" – Eph. 2:8-9 – "God's workmanship", I Cor. 3:9 – "God's fellow workers (I Th. 3:9, II Cor. 6:1); Eph. 3:20 – "Power at work within us"; I Th. 2:13 – "Word of God at work within you"; Phil. 2:13 – "God who works in you; Col. 1:29 – God's energy works powerfully in me"

**Addendum 1**  
(Special Notes and Comments)

**Use of the phrase "Jesus Christ"**

***Jesus:***

- 2:9 – "But we see Jesus"
- 2:11 – "Jesus is not ashamed to call them brothers"
- 3:1 – "Fix your thoughts on Jesus"
- 3:3 – "Jesus has been found of greater honor than Moses"
- 4:14 – "Jesus, the son of God"
- 5:7 – "During the days of Jesus' life on earth"
- 6:20 – "Jesus ... has entered on our behalf"
- 7:22 – "Jesus has become the guarantee"
- 7:24 – "Jesus lives forever"
- 8:6 – "The ministry Jesus has received is superior"
- 10:10 – "Made holy through the sacrifice of ... Jesus"
- 12:2 – "Let us fix our eyes on Jesus"
- 12:24 – "Jesus, the mediator of a new covenant"
- 13:8 – "Jesus is the same"
- 13:12 – "Jesus suffered outside the city"
- 13:15 – "Through Jesus, offer to God a sacrifice"
- 13:20 – "God brought back from the dead our Lord Jesus"
- 13:21 – "May (God) work in us through Jesus"

***Christ:***

- 3:6 – "Christ is faithful as a son over God's house"
- 3:14 – "We share in Christ"
- 5:5 – "Christ did not take upon himself the glory"
- 6:1 – "Leave elementary teachings about Christ"
- 9:11 – "When Christ came as high priest"
- 9:14 – "Blood of Christ (will) cleanse our consciences"
- 9:15 – "Christ is the mediator"
- 9:24 – "Christ did not enter a man-made sanctuary"
- 9:26 – "Christ would have had to suffer many times"
- 9:28 – "Christ was sacrificed once"
- 10:5 – "When Christ came into the world"
- 10:10 – "Made holy through the sacrifice of Christ"
- 11:26 – "Disgrace for the sake of Christ"
- 13:8 – "Jesus Christ is the same"
- 13:21 – "Working in us through Christ"



## **Titles / Names Used in Reference to Jesus:**

- The heir of all things (1:2)
- The Son (1:3)
- The radiance of God's glory (1:3)
- The exact representation of (God's) being (1:3)
- The one superior to the angels (1:4)
- The Firstborn (1:6)
- God (1:8)
- The Lord (1:10)
- The author of our salvation (2:10)
- The one who makes men holy (2:11)
- The one who destroyed the power of the devil (2:14)
- A powerful and faithful high priest (2:17)
- The apostle (3:1)
- The high priest (3:1)
- The faithful one (3:2)<sup>35</sup>
- A son over God's house (3:4)
- The one who has been tempted (4:14)
- A priest in the order of Melchizedek (5:6)
- The source of eternal salvation (5:9)
- The one who entered the sanctuary on our behalf (6:19)
- The one with an indestructible life (7:16)
- The guarantee of a better covenant (7:21)
- The one who lives forever (7:24)
- The one with a permanent priesthood (7:24)
- The one who is able to save completely (7:25)
- The one who always lives to intercede (7:25)
- A high priest who meets our need (7:26)
- The holy one (7:26)
- The blameless one (7:26)
- The pure one (7:26)
- The one set apart from sinners (7:26)
- The one exalted above the heavens (7:26)
- The one sacrificed for peoples' sins (7:27)
- The son who has been made perfect forever (7:28)
- The one who sat down at the right hand of majesty (8:1)
- The one who serves in the sanctuary (8:1)
- The mediator (8:6)
- A ransom (9:15)
- The one sacrificed to take away sins (9:28)
- The one who made men holy (10:10)

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<sup>35</sup> The faithful high priest (2:17), the faithful apostle (3:1-2), the faithful son (3:6)

## **Titles / Names Used in Reference to Jesus (Cont.):**

- The one who sat down at the right hand of God (10:12)
- The one who made perfect forever those being made holy (10:16)<sup>36</sup>
- The great priest over the house of God (10:21)
- The author of our faith (12:2)<sup>37</sup>
- The perfecter of our faith (12:2)
- The one who endured opposition (12:3)
- The firstborn (12:22)
- The mediator of a new covenant (12:24)
- The one who is the same ... (13:8)
- The one who suffered (13:12)
- The one who made the people holy (13:12)
- The great Shepherd of the sheep (13:20)
- The one to be glorified forever and forever (13:21)

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<sup>36</sup> See 2:11, 10:10, 10:14, 12:14, 13:12

<sup>37</sup> See 2:10, 12:2

## **Other Key Words & Phrases:**

- 1) "Better"
  - Better hope (7:19)
  - Better covenant (7:22)
  - Better promises (8:6)
  - Better sacrifices (9:23)
  - Better possessions (10:34)
  - Better country (11:16)
  - Better resurrection (11:36)
  - 'Something better for us' (11:40)
  
- 2) "Superior"
  - '(Jesus is) superior to the angels' (1:4)
  - Superior name (1:4)
  - Superior ministry (8:6)
  - Superior covenant (8:6)
  
- 3) "Heavenly"
  - Calling (3:1)
  - Great high priest (4:14)
  - Gift (6:4)
  - 'Things' (9:23)
  - Country (11:16)
  - Jerusalem (12:22)
  
- 4) Things that faithful people were "longing for"
  - Sabbath rest for the people of God (4:9)
  - The promised eternal inheritance (9:15)
  - What he (God) has promised (10:36)
  - The city with foundations (11:10)
  - A country of their own (11:14)
  - A better country – a heavenly one (11:16)
  - Reward (11:26)
  - A city that is to come (13:14)

## Other Key Words & Phrases (Cont.):

### 5) "Living"

- 3:12 – The Living God
- 4:12 – The word of God is living and active
- 7:8 – (Levi) as declared to be living
- 9:14 – The Living God
- 9:17 – (A will is not in effect) while one is living
- 10:20 – A new and living way
- 10:31 – The Living God
- 11:13 – Living by faith
- 12:22 – The Living God

### 6) Use of the word "Perfect" in Hebrews:

- 2:10 – Jesus was made **perfect** in suffering
- 5:9 – Jesus was made **perfect**
- 7:11 – **Perfection** not attained through priesthood
- 7:19 – The law made nothing **perfect**
- 7:28 – The son was made **perfect** forever
- 9:11 – Greater and more **perfect** tabernacle
- 10:1 – The law cannot make **perfect** those seeking God
- 10:14 – By one sacrifice Jesus made us **perfect**
- 11:40 – Only with us are we made **perfect**
- 12:2 – Jesus **perfects** our faith
- 12:23 – Spirits of righteous men made **perfect**

## **Other Key Words & Phrases (Cont.):**

### 7) "The Heart and God"

- Heb. 3:7-11
- Heb. 3:15
- Heb. 4:7
- Psalms 95

#### I. The Heart of Gratitude (vvs. 1-2)

- A. Sing for Joy
- B. Shout aloud to the Rock
- C. Come before Him with Thanksgiving
- D. Extol Him with music & song

#### II. The Heart for God (vvs. 3-7a)

- A. The great God
- B. The great King
- C. The owner
- D. The creator
- E. The maker
- F. The shepherd

#### III. The Hardened Heart (vvs. 7b-11) – What are the signs:

- A. Rebellion - "bitter"
- B. Tested / Tried – "I asked God for help, but nothing happened."
- C. Going Astray – "Wandering and always on the fringe – never close with anyone else"
- D. Not known my ways – "No quiet times with God"

Cf. Matthew 5:5-7 where Jesus describes what the heart should really look like!

## **Other Key Words & Phrases (Cont.):**

- 8) "Sacrifice" (used 24 times / twice as much as any other NT book; I Cor. uses it 9 times)
- 5:1 – "high priest offers sacrifices for sins"
  - 5:3 – "high priest offers sacrifices for his own sins"
  - 7:27 – "Jesus does not need to offer sacrifices day after day"
  - 7:27b – "(Jesus) sacrificed for their sins once for all"
  - 8:3 – "high priest appointed to offer sacrifices"
  - 9:9 – "sacrifices offered could not clear conscience"
  - 9:23 – "copies of heavenly things to be purified with sacrifices"
  - 9:23 – "heavenly things purified with better sacrifices"
  - 9:26 – "Christ did away with sin by the sacrifice of himself"
  - 9:28 – "Christ was sacrificed once to take away the sins ..."
  - 10:1 – "same sacrifices repeated endlessly"
  - 10:3 – "those sacrifices are an annual reminder"
  - 10:5 – "sacrifice and offerings you did not desire"
  - 10:8 – "sacrifices and offerings ... you did not desire"
  - 10:10 – "made holy through the sacrifice of the body of Jesus"
  - 10:11 – "again and again (the priest) offers the same sacrifices"
  - 10:12 – "one sacrifice for sins"
  - 10:14 – "by one sacrifice he has made perfect forever"
  - 10:18 – "there is no longer any sacrifice for sin"
  - 10:26 – "no sacrifice for sins is left"
  - 11:4 – "Abel offered God a better sacrifice"
  - 11:17 – "(Abraham) offered Isaac as a sacrifice"
  - 13:15 – "continually offer to God a sacrifice of praise"
  - 13:16 – "with such sacrifices God is pleased"

## **Other Key Words & Phrases (Cont.):**

### 9) "Let Us" (used 16 times)<sup>38</sup>

- 4:1 – "let us be careful ..."
- 4:11– "let us ... make every effort"
- 4:14 – "let us hold firmly to the faith we profess"
- 4:16 – "let us then approach the throne of grace with confidence"
- 6:1 – "let us leave the elementary teachings about Christ"
- 10:22– "let us draw near to God"
- 10:23 – "let us hold unswervingly to the hope we profess"
- 10:24 – "let us consider how we may spur one another on"
- 10:25a – "let us not give up meeting together"
- 10:25b – "let us encourage one another"
- 12:1a – "let us throw off everything that hinders"
- 12:1b – "let us run with perseverance"
- 12:2 – "let us fix our eyes on Jesus"
- 12:28 – "let us be thankful"
- 13:13 – "let us go to him outside the camp"
- 13:15 – "let us continually offer to God a sacrifice of praise"

### 10)"See To It ..."

- Than none of you has a sinful unbelieving heart (3:12)
- That no one misses the grace of God (12:15)
- That no one is sexually immoral (12:16)
- That you do not refuse him who speaks (12:25)

### 11)Special Warnings

- 2:1-4 – "To pay more attention to and not ignore the great salvation"  
*(Ungrateful)*
- 3:7-19 – "To not have an unbelieving heart" *(Unbelief)*
- 5:11-6:12 – "About remaining immature in spiritual things and falling away" *(Immaturity)*
- 10:26-30 – "Against continuing to remain in sin after receiving the truth" *(Unrepentant)*
- 12:16-27 – "About refusing God's warning signs" *(Unholy)*

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<sup>38</sup> GR refers to as the "Proverbs" of Hebrews

## **Other Key Words & Phrases (Cont.):**

### 12)OT References:

- Dt. 32:43
- Ps. 104:4
- Ps. 45:6-7
- Ps. 102:25-27
- Ps. 2:7
- 2 Sam. 7:14 (cf. I Chron. 17:13)
- Ps. 110:1-4
- Ps. 8:4-6
- Ps. 22:22
- Is. 8:17-18
- Ps. 95
- Gen. 2:2
- Jer. 31:31-34

### 13)Reasons Why Disciples Do Not Persevere:

- Ignore such a great salvation (2:3)
- Fear of death (2:15)
- Hardened hearts (3:8)
- Sinful, unbelieving heart (3:12)
- Not combining faith with what is preached to us (4:2)
- Disobedience (4:6)
- Remaining slow to learn (5:11)
- Fruitlessness (6:7)
- Laziness (6:12)
- Unclear conscience (9:9)
- Guilty conscience (10:22)
- Giving up meeting together (10:25)
- Deliberately keep on sinning (10:26)
- Trampling Christ "underfoot" (10:29)
- Throwing away your confidence (10:35)
- Shrinking back (10:39)
- Acting without faith (11:6)
- Growing weary and losing heart (12:3)
- Forgetting the word of encouragement (12:5)
- Not being trained by God's discipline (12:11)
- Lack of holiness (12:14)
- Bitterness (12:15)
- Sexually immoral (12:16)
- Godless (12:16)
- Refusing God when He speaks (12:25)
- Forgetting to entertain strangers (13:2)



## **Other Key Words & Phrases (Cont.):**

### 13) Reasons Why Disciples Do Not Persevere (Cont.):

- Forgetting prisoners and others who are mistreated (13:3)
- Adultery and sexual immorality (13:4)
- The love of money (13:5)
- Not imitating and obeying leaders (13:7, 17)
- Being cared away by all kinds of strange teachings (13:9)
- Forgetting to do good and sharing with others (13:16)

### 14) Use of the words "forever" and "eternal" (15 total times):

- 5:6 – "And he says in another place, 'You are a priest forever in the order of Melchizedek'."
- 6:20 – "Where Jesus, who went before has entered on our behalf. He has become a high priest forever, in the order of Melchizedek."
- 7:3 – "Without father or mother, without genealogy, without beginning of days or end of life, like the Son of God he remains a priest forever."
- 7:17 – "For it is declared: 'You are a priest forever in the order of Melchizedek'."
- 7:21 – "But he became a priest with an oath when God said to him: 'The Lord has sworn and will not change his mind: You are a priest forever'."
- 7:24 – "But because Jesus lives forever, he has a permanent priesthood."
- 7:28 – "For the law appoints as high priests men who are weak, but the oath, which came after the law, appointed the Son, who has been made perfect forever."
- 10:14 – "Because by one sacrifice he has made perfect forever those who are being made holy."
- 13:8 – "Jesus Christ is the same yesterday and today and forever."
- 5:9 – "And once made perfect, he has become the source of eternal salvation for all who obey him."
- 6:2 – "Instructions about baptisms, the laying on of hands the resurrection of the dead, and eternal judgment"
- 9:12 – "He did not enter by means of the blood of goats and calves, but he entered the Most Holy place once for all by his own blood, having obtained eternal redemption."
- 9:14 – "How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God ..."
- 9:15 – "... those who are called may receive the promised eternal inheritance ..."
- 13:20 – "... the blood of the eternal covenant ..."

## **Addendum 2**

Practical Applications

### **CHAPTER 1**

(v.9) – Q: “Do I love righteousness and hate wickedness like Jesus?”

1. Things I “let slide”:
  - a. Crude joking
  - b. Gossipy remarks
  - c. Things that “pagans” say about God
  - d. Attitudes of hypocritical religious people
2. What I could do to correct this:
  - a. Be bold, without being self-righteous
  - b. Practice Pr. 31:8-9; Lk. 19:45-48; Acts 7:51-53; Isa. 30:1;
  - c. Mt. 3:7-10; Lk. 10:13-15; Acts 13:9-12

(v.9) – Jesus was anointed with the “oil of joy”

1. Heb. 12:2 – Like Jesus, the saving of souls should be a joy to me<sup>39</sup>
  - a. Q: “Do I see it as a joy or an obligation? Do I see it as a
  - b. joy only at the ‘baptizing’ stage? How about the ‘inviting’
  - c. stage? The ‘studying’ stage?”
  - d. Q: “What must I do to make it a joy? Pray? Get a better vision for people becoming Christians?”
2. Heb. 12:27 – Like the angels, worship should be a joy to me
  - a. Ps. 9:11
  - b. Ps. 100:1-2
  - c. Ps. 126:3
  - d. Lk. 19:37
  - e. I Pet. 2:9
3. Heb. 13:17 – “Discipling Relationships” should be a joy to me
4. Heb. 13:17 – Obedience should be a joy to me
  - a. James 1:25
  - b. I Cor. 16:15-18
  - c. Eph. 5:21
  - d. I Pet. 5:5

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<sup>39</sup> Ps. 51:12-3 (Pray for a willing spirit); Ps. 126:6 (May not always go out happy, but still go); Lk. 15:5-7 (Finding the lost makes us joyful); Jn. 4:36-38 (Sowing will make me glad); Acts 15:3 (Be glad about all conversions); Heb. 12:2 (Souls being won will help me persevere)

## **CHAPTER 2**

(v.1) – “Pay more careful attention”

1. I Thes. 1:13 – “God’s word, once received’ should work in me”
2. Zech. 7:11-12 – “Refused to pay attention”
3. Anyone not paying attention will ...
  - a. Turn away (3:11)
  - b. Fall away (6:5)
  - c. Throw away spiritual confidence (10:35)
  - d. See Jer. 53:3; Ps. 119:18; Isa. 50:4

(v.3) – “How shall I escape?”

1. Pr. 11:21 – “Be sure of this: the wicked will not go
2. unpunished” (16:5)
3. Pr. 19:5 – “A false witness will not go unpunished”
4. Jer. 11:11 – “I will bring a disaster ... they cannot escape”
5. Mt. 23:23 – “How will you escape being condemned to hell?”
6. Rom. 2:3 – “Do you think you will escape God’s judgment?”
7. Heb. 12:25 – “If they did not escape ... how much less will we?”

(v.3) – “How do I ignore?”

1. Not pay attention
2. Pretend to not hear
3. Worldly interests:
  - a. Isa. 32:9 – “Women who are so complacent”
  - b. Isa. 47:8 – “Lounging in your security”
  - c. Isa. 64:7 – “No one calls on your name or strives to lay hold of you”
  - d. Amos 6:1 – “Complacent in Zion”
  - e. Zeph. 1:12 – “Punish those who are complacent”
  - f. Matt. 22:5 – “But they paid no attention and went off”
  - g. Matt. 24:1 – “Love of most will grow cold”

(v.3) – “This testimony was ...”

1. Announced (by the Lord)
2. Confirmed (by those who heard)
3. Testified to (by God)

## **CHAPTER 2 (Cont.)**

(v.9) – “But we see Jesus ...” (cf. 3:1; 12:2)

1. Who was made a little lower than the angels ...
  - a. Though He was superior to them (cf. 1:6)
  - b. See Phil. 2:6-7
2. Now crowned with glory and honor
3. He suffered death
  - a. By the grace of God
  - b. So that He might taste death for everyone
  - c. Suffering ***always*** precedes glorification (this is a spiritual law as well as a natural law)
    - Jn. 12:23-26 – “If a seed dies, it produces many seeds”
    - I Cor. 9:25 – “ ... Strict training ... to get a crown that will last forever”
    - Rom. 8:17 – “Share in his suffering in order to share in his glory”
    - II Tim. 2:11 – “If we die with Him, we will also live with Him”
    - Phil. 3:10-11 – “To know Christ and the fellowship of his suffer to attain to the resurrection”
    - I Pet. 2:20 – “But if you suffer for doing good ... this is commendable before God”
    - I Pet. 5:10 – “And the God of all grace ... after you have suffered ... will himself restore you”
    - Heb. 2:10 – “Jesus was made perfect through suffering”

(v. 11) – “Jesus was not ashamed to call them brothers”

1. Mt. 12:50 – “Whoever does the will of my father ... is my brother”
2. Lk.8:21 – “My brothers are those who hear God’s word and put it into practice
3. Rom. 8;17 – “We are co-heirs with Christ”
4. Mt. 23:8 – “You are my brothers”
5. Heb. 2:17 – “He had to be made like his brothers in every way”

(vv. 14-15) – “Jesus destroyed Satan’s power”

1. Jn. 12:31 – “Now the prince of this world is driven out”
2. Jn. 14:30 – “The prince of this world has no hold on me”
3. II Th. 2:8 – “The Lord Jesus will overthrow (the lawless one) and destroy the splendor of his coming”
4. I Jn. 3:8 – “The reason the Son of God appeared was to destroy the Devil’s work

### **CHAPTER 3**

(v. 1) – “Fix your thoughts on Jesus ...”

1. Cf. Heb. 12:2, 12:9, 13:13
2. What would Jesus do?
  - a. Jn. 13:15 – “I have set you an example that you should do as I have done for you”
  - b. Phil. 2:5 – “Your attitude should be the same as that of Christ Jesus”
  - c. I Pet. 2:21 – “Leaving you an example that you should follow in his steps”

(vv. 12-14) – “A sinful, unbelieving heart”

1. We remain as God’s house if we ..
  - a. See to it that we do not have a sinful, unbelieving heart
  - b. Encourage one another daily
  - c. Hold firmly to the end the confidence we had at first
2. We do not remain in God’s house if we ...
  - a. Harden our hearts
  - b. Test and try God
  - c. Do not know God’s ways
  - d. Have a sinful, unbelieving heart (see Mt. 17:15-21, 13:53-58; Mk. 16:1; Jn. 12:37; II Th. 3:2; Jn. 16:8-9; Rev. 21:8)
  - e. Hardened by sin’s deceitfulness
  - f. Rebel
    - Isa. 30:1 – obstinate ... carry out plans that are not (God’s) ... heaping sin upon sin ... without consulting (God)”
    - Isa. 65:2 – “Obstinate ... walk in ways not good, pursuing their own imaginations”
    - Jer. 5:3 – “refused correction. They made their faces harder than stone and refused to repent”
    - Neh. 9:26 – “They put your law behind their backs”
    - Isa. 1:5 – “Persist in rebellion”
    - Isa. 59:13 – “Turning our backs on God, fomenting oppression and revolt ... uttering lies our hearts have conceived”
    - Hos. 7:14 – “They do not cry out to me, but wail upon their beds”

## **CHAPTER 4**

(v. 2) – “Those who heard it did not combine (the message) with faith” (cf. 3:12, 4:11)

1. Dt. 32:20 – “Perverse ... children who are unfaithful”
2. Mk. 16:14 – “(Jesus) rebuked them for their lack of faith & their stubborn refusal to believe”
3. Jn. 3:36 – “Unbelief = rejecting the Son” (cf. II Th. 2:12)
4. Jn. 8:24 – “If you do not believe, you will indeed die in your sins”
5. Jn. 16:9 – “In regard to sin, because men do not believe in me”
6. Rom. 11:20 – “They were broken off because of unbelief”

(vv. 9-11) – “A Sabbath rest for the people of God”

1. Not now
2. Must *make every effort* to enter that rest
  - a. Lk. 13:24 – “to enter in through narrow door”
  - b. Jn. 5:44 – “to obtain the praise that comes from God”
  - c. Rom. 14:29 – “to do what leads to peace & mutual edification”
  - d. Eph. 4:3 – “to keep the unit of the Spirit through the bond of peace”
  - e. I Th. 2:17 – “(we made) ...to see you”
  - f. Heb. 12:14 – “to live in peace with all men and to be holy”
  - g. II Pet. 1:5 – “to add to your faith ...”
  - h. II Pet. 1:15 – “to see that you remember these things”
  - i. II Pet. 3:14 – “to be found spotless, blameless & at peace with Him”

(4:14-5:10) – “Jesus, the great High Priest”

1. Gone through the heavens
2. Able to sympathize with my weaknesses
3. Tempted with everything I am tempted with
4. Supplies grace & mercy to help me in my time of need
5. Gently deals with us
6. Views us as “ignorant and going astray”
7. Let God make him into a high priest – did not take that glory upon himself
8. Offered up prayers & petitions
9. Reverently submissive
10. Became the source of eternal salvation to others

## **CHAPTER 5**

(5:11-6:12) – Three classes of disciples

1. Immature disciples moving on to maturity
  - a. Slow to learn
  - b. Need to be taught elementary truths over and over again
  - c. Not teaching others
  - d. Needing milk
  - e. Unacquainted with teaching @ righteousness:
    - I Cor. 3:1-3 – “worldly, jealous & quarreling”
    - I Cor. 14:20 – “Stop thinking like children”
    - Gal. 4:1-3 – “When we were children, we were in slavery ... of the world”
    - Eph. 4:14 – “Infants, tossed back & forth”
    - I Pet. 2:22 – “Like newborn babies, crave pure spiritual milk”
2. Mature disciples being faithful & patient
3. Fallen away

## **CHAPTER 6**

(vv. 4-5) – Why we should be thankful (and as a result, continue to persevere)

1. "We have been enlightened" (cf. II Cor. 4:6; Eph. 1:18)
2. "We have tasted the heavenly gift"
3. "We have shared in the Holy Spirit" (I Cor. 6:19-20)
4. "We have tasted the goodness of the word of God (Dt. 8:3; Ps. 119:103-04; Jer. 15:16)
5. "We have tasted the goodness of the powers of the coming age"

(v. 6) – "To **their** loss, they are crucifying the Son of God all over ..."

1. Through blatant rebellion
2. Through silent rebellion

(vv. 7-8) – Difference between "fruitful" & "unproductive"

1. Fruitful
  - a. Receives rain
  - b. Rain often falls on it
  - c. Produces a useful crop
  - d. Receives God's blessing
2. Unproductive
  - a. Receives rain
  - b. Rain often falls on it
  - c. Produces thorns & thistles (cf. Lk. 8:14)
  - d. Is worthless
  - e. In danger of being cursed
  - f. In the end will be burned

(vv. 9-12) – Cf. words that exude "building up" so people will remain in the faith (see Eph. 4:29-32; Jms. 2:12-13)

1. Confident
2. Better things
3. Salvation
4. Work
5. Love
6. Helped
7. Diligence
8. Hope
9. Imitate
10. Faith
11. Patience
12. Inherit



## **CHAPTER 6 (Cont.)**

(vv. 11-12) – Diligence, faith & patience are at the other end of the spectrum of lazy

1. Pr. 10:4 – “lazy = poor / diligent = wealth”
2. Pr. 13:4 – “The sluggard craves and gets nothing, but the desires of the diligent are fully satisfied.”
3. II Pet. 1:10 – “ Be all the more eager to make your calling & election sure”
4. II Pet. 3:14 – “Make every effort”
5. II Chron. 24:13 – “The men in charge of the work were diligent, & the repairs progressed under them”
6. They rebuilt
7. They reinforced
8. They finished
9. I Tim. 4:15 – “Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress”

(vv. 13-20) – “Why be diligent and hold on?”

1. God has an unchanging nature & purpose, i.e., His will *is going* to be done in terms of blessing us
2. God is a God of hope, i.e., His disposition is to offer hope that is firm and stable

## **CHAPTER 7**

(v. 16) – Jesus was appointed priest by God 'on the basis of the power of an indestructible life

1. (v. 18) – Not weak and useless
2. (v. 19) – Through it he produced a better hope by which we draw near to God
  - a. Without Jesus, I could not feel close to or talk to God like I do
  - b. Heb. 10:21-22 – “With a sincere heart in full assurance of faith”
  - c. Ps. 16:8 – “Because he is at my right hand, I will not be shaken”
  - d. Ps. 34:18 – “The Lord is close to the broken-hearted and saves those who are crushed in spirit”
  - e. Ps. 119:151 – “You are near, O Lord”
  - f. Ps. 145:18 – “The lord is near to all who call on him, to all who call on him in truth”

## **CHAPTER 11**

- I. Living "by faith" with all your heart:
  - A. Dt. 6:5 – "Love God ... with all your heart"
  - B. Dt. 30:2 – "Obey (God) with all your heart"
  - C. I Dam. 7:3 – "(Return) to God with all your hearts"
  - D. Ps. 119:2 – "Blessed are those who seek God with all their heart"
  - E. Ps. 119:34 – "Obey (God's law) with all your heart"
  - F. Pr. 3:5 – "Trust in the Lord with all your heart"
  - G. Jer. 29:13 – "Seek him with all your heart"
  - H. Joel 2:12 – "Return to God with all your heart"
  - I. Mt. 22:37 – "Love God with all your heart"
  
- II. Living "by faith" in undivided service
  - A. I Chron. 12:33 – "Undivided loyalty"
  - B. Ps. 86:11 – "Undivided heart"
  - C. Ezek. 11:9 – "Undivided heart"
  - D. I Cor. 7:35 – "Undivided devotion"
  
- III. Living "by faith" we obtain (Heb. 11:39)
  - A. (4:16) – "Receive mercy to help us"
  - B. (6:15) – "Abraham obtained what was promised"
  - C. (8:6) – "Jesus obtained a superior ministry"
  - D. (9:12) – "Jesus obtained eternal redemption"
  - E. (9:15) – "Those called obtain eternal inheritance"
  - F. (10:26) – "We receive knowledge of the truth"
  - G. (10:32) – "Receive the light"
  - H. (10:36) – "Receive what God has promised"
  - I. (11:8) – "Abraham received inheritance"
  - J. (11:17) – "Abraham received the promises"
  - K. (11:19) – "Abraham received Isaac back from the dead"
  - L. (11:35) – "Women received back their dead"
  - M. (12:28) – "Receiving a kingdom that cannot be shaken"