

OVERVIEW OF HEBREWS

Introductory Thoughts

The very beginning of the book of Hebrews introduces the theme of the epistle. This is seen in the first 3 verses.

- (1) "God ... spoke in time past." He spoke "unto the fathers by the prophets." He spoke "at sundry times and in divers manners." He spoke at various times and in a variety of ("diverse") manners.
(2) God spoke "in these last days ... by his Son."

Thus, in these two verses we have both Old Testament, and New. We shall see in the first two verses of Hebrews 2, that both Testaments have divine authority:

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward" —Heb. 2:1-2.

It is God who has spoken, and He spoke in two distinct periods of time: (1) "in time past," and (2) "in these last days."

At the very beginning, the devil began to attack God and His Word by posing the question to Eve in the Garden of Eden, "Yea, hath God said?" His effort was to create doubts. The same question is still being used by him all around the world today. It is still, "Yea, hath God really said, has God really spoken to us in the Scriptures?" Doubt is the opposite of faith, and Hebrews speaks much about faith. The word "faith" occurs 24 times in chapter 11 alone. Also, this Epistle presents the third commentary on Habakkuk 2:4 (in Heb. 10:38, "the just shall live by faith"), the emphasis being on faith.

What is the essence of faith? Faith is believing God. In Rom. 4:3, "Abraham believed God." As we proceed through this Epistle we shall see God speaking, man believing (or disbelieving), and how faith pleases God (Heb. 11:6).

According to Heb. 1:1-2 we see that God spoke through the prophets "in time past." Hebrews 2:1-2 tells us that in past time He spoke "by angels," that was in the Old Testament era. Also see Acts 7:53, which refers to the giving of the Old Testament Law. First, His prophets gave us His Words as He spoke through them. The Old Testament message possesses divine authority in every way.

Then, "in these last days" He spoke to mankind "by His Son." Heb. 2:3-4 describes how this wonderful Gospel message was passed from His Son and on to us in the New Testament Scriptures. This great salvation at the first began to be spoken by the Lord,

Table with 1 column and 1 row header: "Salting the Oats". The table contains 20 empty rows for notes.

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and then it “was confirmed unto us by them that heard him.” God further bore witness to those Apostles, who personally heard the teachings of Jesus, by signs, wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will.

In Heb. 12:25 can be seen, “See that ye refuse not him that speaketh. For if they escaped not who refused him that spoke on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.” This passage shows the superiority of that Son who has spoken.

God did not write this Book for His own personal pleasure. It was written for man, and it is the only Book in all the world which is binding upon the hearts and consciences of men. No man has the position and authority to write a book by which man is bound.

In chapter 1 of Hebrews we notice the superiority of the Son over the angels. It says that he received a better inheritance than they. Also, verse 6 tells us that the angels of God worship him. Hebrews 1:8 says that the Son, Jesus Christ, is a ruler: “But unto the Son he saith, Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom.”

The Lord Jesus Christ is the creator (Heb. 1:10). And 1:11-12 show Him as enduring, as being eternal. The creation will perish and become old just as a garment does. But as for Him it says, “thou art the same, and thy years shall not fail,”

Then of course, in 1:13-14 we see him exalted, seated at the right hand of the throne of God in Heaven until His enemies will be made his footstool. The angels are only ministering spirits, servants to run errands for them who shall be heirs of salvation.

Then, one most important lesson that we will learn as we go through Hebrews is that God did not speak one thing in the Old Testament and something entirely contradictory in the New. We will see that “*The New Testament is in the Old contained. The Old is by the New explained.*” It tells us that “*The New is in the Old concealed. The Old is by the New revealed.*” Hebrews expounds the Old Testament Scriptures. The types and shadows of the Law are explained and applied in this epistle to the Hebrews. Jesus, our Great High Priest is revealed and His heavenly intercessory ministry is explained. It is a superior Priesthood after the order of Melchisedec. As our High Priest, He ever lives to make intercession for His people.

Note: If you will notice, there is no introduction to this Epistle as there is in almost all of the other New Testament Epistles. I believe Paul to have been the human writer of Hebrews, but we notice that he did not open with, “*Paul, a servant of God, and an apostle of Jesus Christ,*” or something similar, as he did in his other Epistles. I am convinced that there is a very good reason for this. (1) He was not an Apostle to the nation Israel, he was “the apostle of the Gentiles” (Rom. 11:13). (2) He was

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- A. It was to break the power of the devil over death. —2:14
- He came from without. He “took part,” but not of sin, or of man’s sinful nature, He only “was made flesh.” There were limitations.
 - “destroy,” Gr. *katargéo*, lit., “to reduce to inactivity.” Satan’s power over death was rendered inactive. This would be only for the believer.
 - See I Cor. 15:54-55.
 - Christ our Saviour “abolished death” (II Tim. 1:10).
- B. It was to deliver the saved from the bondage of fear. That fear was of death. —2:15
- C. He became man, not angel, in order to accomplish this. —2:16
- He took upon Him the “seed of Abraham.”
 - Remember, this is the Epistle to the Hebrews.
 - *We could go on and on Concerning Abraham and God’s promises through Him. This would be a huge study.*
- 3. The incarnation and His intercession —2:17-18
- *He had to be made like unto His brethren in order to be qualified as our Intercessor.*
- A. Why it behoved Him to be made like unto his brethren.
- That He might be a merciful High Priest.
He is merciful toward man.
That he might be merciful, that is that he might be affected with a feeling of our infirmities. See 4:15.
 - That He might be a faithful High priest in things pertaining to God.
He is faithful to God.
 - That would be to make reconciliation for the sins of the people.
“reconciliation,” Gr. *hiláskomai*, “that which propitiates.”
God is propitiated by His sacrifice. See Rom. 3:25 and I John 2:2.
- B. Then He has understanding of our suffering.
- Because He suffered, being tempted Himself, He understands our suffering and He can give “succour” to those of us who are tempted.
 - We shall see this in greater depth later.

• *Hebrews 3:*

C. Warning against unbelief —3:1-19

1. He is drawing a conclusion, “Wherefore.” — 3:1-6

We must again reflect on Peter’s impulsive statement on the Mount of Transfiguration: Matt. 17:4, “Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.” Peter was putting the Lord on an equal standing with Moses and Elijah. Here it is proved that Jesus is far superior to Moses.

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Verses 3:1-6 — In these verses how is Jesus Christ set forth to be superior to Moses?

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Note: Considering another of the various passages which have a related message. The other passages are 3:6; 6:11; 10:23, 35, 38-39.

- We are made partakers of Christ if (since) we hold stedfast unto the end (3:14). What we are to hold:
 - The “beginning of our confidence.”
 - “unto the end,” Gr. *méchri télos*, as in verse 6 [See box there].
 - “beginning,” Gr. *arché*, “beginning, origin.” This Greek word is translated “the principles” in 6:1.
 - “confidence,” Gr. *hupóstasis*, Lit., “a setting or placing under.” From *hupó*, “under,” and *hístemi*, “to place or set.” “That which has foundation, which is firm; the steadfastness of mind, resolution; confidence, firm trust.” This word is translated “person” in 1:3. It is also translated “substance” in 11:1.
- Notice, we are His “house” (3:6), and we are made partakers of Christ (3:14).

-2. Their unbelief prevented them from entering — 3:14-19

- We have been made partakers of Christ once for all, in view of the fact that (or “since”) we hold the beginning of our confidence stedfast unto the end. This is the idea of 3:14. We have become and we remain partakers (this is in the *perfect tense*).
 - Israel’s fickle faith did not manifest itself as true faith. Neither will fickle faith on our part be seen as true faith.
 - Faith is manifested by a godly walk (Ironsides).
- He again repeats the warning of Psalm 95, “harden not your hearts as in the provocation.” — 3:15
 - Their failing is called provocation, (3:16); sin (3:17) and unbelief (3:19).
 - If we hear His voice **today** we are not to harden our hearts against God as Israel did. We must obey Him.
- Who provoked? — 3:16-18
 - Not Joshua or Caleb. They entered the land.
 - They were the only men out of the twelve who believed and were permitted to go into Canaan.
 - It was those who sinned whose carcasses fell in the wilderness who provoked. They did not enter the Canaan rest.
 - These were the ones who did not believe. They had hardened their hearts against the LORD. “... they could not enter in because of unbelief.” — 3:19

• Hebrews 4:

D. The warning against missing God’s rest — 4:1-13

1. We must not come short of His rest — 4:1-2

- We must fear. — 4:1
 - “In view of those things, let us fear.” (Let us *therefore* fear.)
 - This is not fear of men, but it speaks of a fear of God.
 - We must fear coming short of God’s rest.
- There is a promise of entering into His rest for us.
 - It speaks of the rest of Canaan, which, for the believer, typifies the rest of Christian victory.
- The Gospel preached — 4:2
 - The Gospel was preached unto us as it was to the ancient Israelites.

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Verses 4:1-13 — How is the warning in 3:7-19 now used to encourage us to enter into God’s rest?

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B. Above all, this is the rest of faith:

It is a serious thing that we be a victorious Christian. God has made adequate provision for victory through His Word. Following the admonition, "Let us labor therefore to enter into that rest [the rest of victory — the rest of faith]" (Heb. 4:11), the next verse gives the secret of overcoming. The Sword of the Spirit is the overcomer's defense. There can be no victory without the Word of God.

"For he that is entered into his rest, he also hath ceased from his own works, as God did from his" (Heb. 4:10). As God finished his work, then rested, so we rest from our own work. It is evident from this, that there is a more spiritual and excellent sabbath remaining for the people of God, than that of the seventh day. This rest is, a rest of grace. It is a rest of faith in God's ability and willingness to do what He tells us He will do.

I worked in Church planting for a number of years. I soon became convinced that **we** did not start any of those Churches — God started every one of them. That was obvious to us. We must all learn to walk by faith in doing the Lord's business. Walking by faith means finding God's will and then doing it with all our might. God's rest is the rest of faith, it is believing that God will do what he has promised that He will.

There must also be a confidence in His Word. Here He tells us that it is "quick, and powerful, and sharper than any twoedged sword." The Word of God is His instrument of salvation (I Pet. 1:23). When we believe that to be a fact it will affect our witnessing. The Word of God "effectually worketh" in the believer (I Thess. 2:13). When we believe that it will change our preaching and teaching. We must know that unbelief is at the very root of all unfruitfulness.

He tells us His Word has power (4:12), yet so often we don't proclaim that Word. We depend upon clever arguments and outlines, we shout loudly, or we depend upon emotional appeals and other such devices. Nehemiah 8:8 shows Ezra doing some very simple things, yet the result was revival.

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(4) The twofold reminder —4:12-13

- 1. How does this passage fit into the context?
- For a long time I wondered how Heb. 4:12 relates to its context.
 - I have discussed this in the note above.
 - Israel failed to enter *their* rest.
 - It was God's Word through the prophet Moses that they disbelieved.
 - It was God Himself whom they dishonored when they refused to obey His Word.
 - We have God's Word which calls to enter *our* rest.
 - We enter *our* rest by faith — we believe God.
 - He has not only given His command, He has given us His promises.
 - Heb. 4:11 urges us to labor to enter into *our* rest.
 - We must obey this Word to exercise diligence to enter into *our own* sabbath rest.

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- A. Not any creature is hidden from God’s sight.
- B. All things are naked and open to His eyes.
 - “naked,” Gr. lit., “without clothing, the naked body.”
 - “opened,” Gr. *trachelizo*, “to lay bare, uncover, expose.”
- C. We “have to do” with God.
 - Lit., “to whom is our word,” that is, to whom we must give account. We will stand before Him in the day of judgment.
 - See II Cor. 5:10 and Rom. 14:10.

E. Christ the Priest of the Heavenly Sanctuary

—4:14 – 7:28

(1) The merciful High Priest —4:14 – 5:10

a. The provision of our High Priest —4:14-16

1. Our great Heavenly High Priest —4:14-16

(1) Jesus, our great High Priest —4:14

- Following the warning, in 3:7 to 4:13, the Holy Spirit now returns to one of the main points of the Epistle. That is the Priesthood of Christ.
 - This was mentioned first in 2:17 and 3:1.
 - It is made more clear in this section (4:14 to 5:10). And it will be shown more fully in chapters 7 – 10.
- He was described as “merciful and faithful” in 2:17.
 - His character as “faithful” was presented in 3:1-6.
 - Now, in 4:14 to 5:10, He is shown as “merciful.”
 - Heb. 4:14 resumes the thought where 3:1-6 left off (before the warning against unbelief).

Note: What is a Priest?

- We must know the difference between a *Mediator*, an *Advocate*, and a *Priest*. Jesus is all three of these
 - (1) *Mediator*, Gr., *mesites*, lit., “a go-between” (from *mesos*, “middle,” and *eimi*, “to go”), is used in two ways in the N.T.,
 - (a) “one who mediates” between two parties with a view to producing peace, as in I Tim. 2:5, though more than mere “mediatorship” is in view, for the salvation of men necessitated that the Mediator should Himself possess the nature and attributes of Him *towards* whom He acts, and should likewise participate in the nature of those *for* whom He acts (sin apart); only by being possessed both of deity and humanity could He comprehend the claims of the one and the needs of the other; further, the claims and the needs could be met only by One who, Himself being proved sinless, would offer Himself an expiatory sacrifice on behalf of men; (b) “one who acts as a guarantee” so as to secure something which otherwise would not be obtained. Thus in Heb. 8:6; 9:15; 12:24 Christ is the surety of “the better covenant,” “the new covenant,” guaranteeing its terms for His people.
 - (2) *Advocate*, Gr., *parakletos*, “one who pleads the cause of another” The word Advocate (Lat. *advocatus*) might designate a consulting lawyer, or one who presented his client’s case in open court; or one who in times of trial or hardship sympathized with the afflicted and administered suitable direction and support. See I John 2:1 where it is the translation of the

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Verses 4:14-16 — Jesus Christ is given as our high priest and is set forth here as being a superior high priest. How is He set forth as being superior?

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Greek word *parákletos*. This word is translated "comforter" when applied to the Holy Spirit, and translated "Advocate" when applied to Christ.

(3) *Priest* Gr. *hiereús*, one who offers sacrifice and has the charge of things pertaining to that ministry.

High Priest, Gr. *archieús*, designates Christ in His position and ministry as High Priest: (b) He is set forth in this respect in the Epistle to the Hebrews, where He is spoken of as "a high priest," 4:15; 5:5, 10; 6:20; 7:26; 8:1, 3; 9:11; "a great high priest," 4:14; "a great priest," 10:21; "a merciful and faithful high priest," 2:17; "the Apostle and high priest of our profession," 3:1; "a high priest after the order of Melchizedek," 5:10. One of the great objects of this Epistle is to set forth the superiority of Christ's High Priesthood as being of an order different from and higher than the Aaronic, in that He is the Son of God (see especially 7:28), with a priesthood of the Melchizedek order. Seven outstanding features of His priesthood are stressed, (1) its character, 5:6, 10; (2) His commission, 5:4, 5; (3) His preparation, 2:17; 10:5; (4) His sacrifice, 8:3; 9:12, 14, 27, 28; 10:4-12; (5) His sanctuary, 4:14; 8:2; 9:11-12, 24; 10:12-19; (6) His ministry, 2:18; 4:15; 7:25; 8:6; 9:15, 24; (7) its effects, 2:15; 4:16; 6:19-20; 7:16, 25; 9:14, 28; 10:14-17, 22, 39; 12:1; 13:13-17. (Adapted from Vine's *Expository Dictionary*)

Job longed for a "daysman." "Neither is there any daysman betwixt us, that might lay his hand upon us both"

—Job 9:33. This passage clearly depicts the position and ministry of Christ as our Priest.

-1. He is our High Priest.

- He is "the Apostle and High Priest of our profession" —Heb. 3:1
- The Priesthood of Christ has reference only to believers. Our Great High Priest was seen making "reconciliation for the sins of the people" in 2:17. Now he is seen giving grace and mercy to believer in time of temptation.
- Every high priest is "taken from among men" and he is "ordained for men in things pertaining to God." —Heb. 5:1

The Position of Our Great High Priest

- "great," (4:14) Gr. *mégas*, "eminent for ability, virtue, authority, power." We shall see His greatness as we proceed on through this wonderful Epistle.
- His office is threefold: (1) He was a Prophet when he came to this earth about 2,000 years ago. That is past. (2) He is a Priest today. That is his present ministry. (3) He will come some day to rule as King during the Millennium. This priestly office which He presently holds is the emphasis of this Epistle. It is also a source of encouragement and confidence for the believer.
- He is spoken of as High Priest in a number of places in this Epistle: Heb. 2:17; 3:1 and various other places.

-2. He is passed into the heavens

- Our Great High Priest has "passed into (through, Gr. *diérchomai*) the heavens." It is not merely "into" heaven, but through the lower heavens and into the very presence of God (1:3). Whether

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Verses 5:1-10 — Jesus Christ as our superior high priest is set forth with specific qualifications. What are these qualifications?

day by day. *I have often said that if we fail to come to the throne of grace for grace to help in time of need (temptation), we may well end up coming to him for forgiveness (1 John 1:9).*

• *Hebrews 5:*

b. Our High Priest, the Author of Eternal Salvation —5:1-10

- 1. The two qualifications of a priest —5:1-4
 - (1) The priest must be a man —5:1-3
 - 1. They are “taken from among men.”
 - They represent men in things pertaining to God
 - The priesthood functions, not for lost sinners, but for saved sinners.
 - See 1 John 2:1-2 where He is seen as our Advocate (*parákletos*) meaning, lit., “one called alongside to help,” such as here, “one who pleads another’s cause, an intercessor.”
 - 2. He represents men before God.
 - “things pertaining to,” Gr. *pros*, lit., “toward.” He represents man in those things which pertain to his relationship with God. He appeared in their name, represented their persons, and presented their sacrifices to God.
 - 3. His business: to offer gifts and sacrifices for sins.
 - We shall see more on gifts and sacrifices in Heb. 8:3 and 9:9.
 - The main business of the Old Testament Priest was to offer sacrifices to God. Here, “gifts and sacrifices,” these are related.
 - 4. He can have compassion on man.
 - Because he is also a man, he can have compassion upon those whom he represents.
 - “compassion,” Gr. *metriopatheo*, from *metrios*, “moderate,” and *pascho*, “to suffer.” The word means “to treat with mildness or moderation, to bear gently with.” This means that he is neither too lenient nor too severe, because he knows what weakness is.
 - A. Can have compassion on the ignorant.
 - On the “ignorant,” those who do not know.
 - There are such things as sins of ignorance. Lev. 4:1-2 deals with such sins. We must never think we have not committed sins. We commit sins that we aren’t even aware of from day to day. The human priest could have compassion on the ignorant.
 - B. Can have compassion on them that are out of the way.
 - See Prov. 14:12, “There is a way which seemeth right unto a man, but the end thereof are the ways of death.” Also see Isa. 53:6, “All we like sheep have gone astray”
 - Men can get “out of the way,”
- 5. His compassion is because He is compassed with infirmity.
 - The human priest is himself “compassed with infirmity.” See Heb. 7:28.
 - “infirmity,” *astheneia*, “weakness, lack of strength.”

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- “obey,” Gr. *hupakouo*. Lit. “to hear under,” “to harken to a command; to obey, submit to.” This is related to “obedience” in 5:8. Jesus learned obedience by the things which He suffered. This speaks of those who listen (or attend) to Him.
- Christ was made “perfect,” that is, complete and fully fitted for His work.
 - He was made perfect through sufferings. —2:10
 - Above all, He had to go to the Cross.
- Note, there is a difference between innocence and virtue. Innocence is life untested, but virtue is innocence tested and triumphant. See Luke 13:32 and 24:26.
- Because of this perfection He became unto all them that obey Him the author of eternal Salvation.
 - We have here the obedience “to the faith” (Rom. 1:5). That is, we hear submissively the Words of faith (Cf.. Rom. 10:17).
 - Also we see “the obedience of faith” in Rom. 16:26. Faith obeys.
- Here salvation is seen to be wide and all-inclusive, covering past, present, and future, and of this “eternal Salvation” Christ is the author or cause, just as in 2:10, where a different Greek word is used. He is the Author of *eternal* salvation.

Note: It is also noteworthy that our present salvation is dependent on His priesthood, thereby showing that salvation as presented in this Epistle has to do with the believer rather than pertaining to the unconverted. Salvation to the sinner comes through Christ as Savior, while to the believer it comes through Christ as Priest. The same idea is seen in the word “obey,” for, while the sinner is saved by grace, through faith, it is in faithful obedience that believers realize and enjoy that continuous salvation which will find its culmination in the hereafter.

Note: He learned the lesson of discipline, and because thereby He came to understand us thoroughly, He became our Savior, and as such was “designated” of God a High Priest after the order of Melchizedek.

We must understand the difference between prophet and priest in their respective ministries. When we understand this distinction, the term “priestly absolution” is seen to be a contradiction of terms. (1) Absolution refers to something coming from God to man. This is the work of the prophet. (2) The Jewish priests never absolved. The Old Testament does not give a single instance of a priest forgiving or absolving from sin. Thus it is very important that we make a careful distinction between prophet and priest today in view of the sacerdotal claims to absolution. It also enables us to understand why Christian ministers are never called priests in the New Testament. They do not represent man to God, because they cannot. To the contrary, preachers are called prophets, because they can and do represent God to man.

(2) The dullness of their perception —5:11-14

— There was difficulty in telling them about Melchizedec.

The third warning of the book of Hebrews (5:11-14).

- Do not be dull of hearing, grow up!

Verses 5:11-14 — Since Jesus Christ is the superior high priest much must be taught about Him. What warning is given here about this teaching and how can it be resolved?

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- In rebuking the Corinthian believers, Paul said, “I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.” (1 Cor. 3:2). The symptom of their babyhood was that they exhibited “envying, and strife, and divisions.” They were followers of men (see I Cor. 3:1-4 and 4:6).
- They could not handle “strong meat.”
 - “strong,” meaning, “solid.”
 - “meat,” Gr. *trophé*, “food, nourishment.” This represents the more profound subjects of God’s Truth than the elementary teachings (“first principles”).
- The limited capacity of the immature —5:13
 - “unskilful,” Gr. *ápeiros*, “inexperienced in, without experience of.” From, *a*, neg., and *peira*, “a trial, experiment.” See the contrast in verse 14, “. . . who by reason of use.”
 - “Word of righteousness,” has to do with justification, that is, imputed “righteousness.” Heb. 6:1 shows more about this. Melchizedec was “King of righteousness,” as Jesus is (7:2).
 - Solid food requires more powerful digestive organs than are possessed by a baby. Thus, this metaphor tells us that spiritual growth is required in order that one may understand the nature of Christ’s priesthood. It does not take years to grow to maturity spiritually, some grow much faster than others.

-5. The source of moral discernment —5:14

- Who can handle “strong meat”?
 - A. The mature (“full age”)
 - “full age,” Gr. *téleios*, “brought to its end; wanting nothing necessary to completeness; of men, full grown, adult, of full age, mature.”
 - This speaks of the mature “man.”
 - B. Those who are accustomed to *use* the Word.
 - “by reason of use,” lit. “through habit.” “Use,” Gr. *hélixis*, “a habit whether of body or mind.” By custom, practice, and use he has gained discernment.
 - They have their senses exercised to discern.
 - “senses,” Gr. *aísthetérion*, “the faculty of perception, the organ of sense.”
 - “exercised,” Gr. *gumnázo*, “to exercise vigorously, in any way, either the body or the mind.” The human senses need exercise. That comes through a proper use of the Word of God.
 - “discern,” Gr. *diákrisis*, to “decide between.” To “discern” is “to distinguish.”
- The source of discernment of good and evil
 - A. It is through a habitual use of the Word of God.
 - B. Moral discernment comes from the Scriptures:
 - “good,” Gr. *kalós*, denotes that which is intrinsically “good.”
 - “evil,” Gr. *kakós*, “whatever is evil in character.”

Note: New Christians usually struggle with standards of right and wrong for a time. This struggle is all too frequently met by an overzealous but equally immature believer who has a list of “do’s” and “don’t’s.”

Then, as that new Christian begins to make it a habit to get into the Word of God in careful and prayerful study, his

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problems with “good” and “evil” will be sorted out. He won’t develop a list, but rather, he will have a sensitive conscience. He will begin to have convictions rather than mere preferences. Those convictions will be anchored in “thus saith the Lord.”

• *Hebrews 6:*

(3) Going on unto perfection —6:1-8

The fourth warning of the book of Hebrews (6:1-20).

• Do not depart from the Lord.

• **Note:** Many take the entire passage, Hebrews 4:11–6:20, as the third warning of the Epistle. I have chosen to divide the passage, because, as I see in it two related subjects are presented. You can look for yourself.

(1) Leaving the principles and going on —6:1-3

-1. Leaving the principles of the doctrine of Christ

- **The message: Proceed from *principles to perfection*.**
 - “principles,” Gr. *arché*, “beginning,” “the elementary facts” concerning Christ. Take careful note that he is referring to “the principles of the doctrine of Christ,” not the principles of the doctrine of Moses.
 - This refers to the teaching concerning the elementary facts about Christ. First we will look at some of the things presented about Him in this Epistle.
 - He is the One through whom God has spoken “in these last days.” (1:1)
 - He purged our sins (1:3; 2:9-11, 14-15 and 5:9)
 - He is seated at the right hand of the “Majesty on High,” and is our High Priest (1:3, 13; 2:17-18; 3:1; 4:13-16; 5:6, etc.)
 - He is God (1:8).
 - He is the Son of God (1:5).
 - The word “foundation” (6:1) also covers these principles:
 - *The foundation is very important to the house, but one cannot keep on laying the foundation if he is to build the house.*
- A. Our personal relationship to God
- (1. Repentance from dead works
 - “repentance,” Gr. *metanoia*, from *metanoéo*, “to change one’s mind.” See Luke 24:47 (“... that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.” —This is the business of believers today).
 - It says “repentance from dead *works*.”
 - (2. Of faith toward God
 - Repentance and faith are both involved in our salvation: “Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.” (Acts 20:21).
 - Faith toward the Lord Jesus Christ is foundational.
- B. Our spiritual relationships to other believers.
- (1. Of the doctrine of baptisms
 - “baptisms,” Gr. *baptismós*, “consisting of the processes of immersion, submersion and emergence (from *bapto*, ‘to dip’) ...” (Vine)

Raising Godly Generations

“Salting the Oats”

Verses 6:1-8 — In preparation for teaching on Christ's superior priesthood, how are we to prepare ourselves to hear this powerful message?

Hebrews

Raising Godly Generations

• Hebrews 7:

Note: Heb. 7 —9 bridge the gap between two warning passages (5:12 – 6:20 [6:5-6]) and 10:19-31. We see that there are better things for the believer:

1. A better priesthood —7:1-28
2. A better covenant —8:1-13
3. A better sanctuary —9:1-12
4. A better sacrifice —9:13 – 10:18

(5) The order of Melchisedec —7:1-28

1. Introduction to Melchisedec —7:1-3

- A comparison between the priesthood of Melchisedec, the priesthood of Aaron, and that of Christ.

(1) What Melchisedec was — his position —7:1a

- 1. He was a King.
 - He was King of Salem.
 - Salem, meaning “peace” (7:2). It is another name for Jerusalem (Ps. 76:2).
- 2. He was a priest.
 - He was priest of the Most High God.
 - “Most High God.” *El Elyon*, “*Elyon*” means simply “highest,” and *El Elyon* is “God the highest.” His name appears as being synonymous with “LORD,” (*Jehovah*) (Gen. 14:22).

(2) What Melchisedec did —7:1b-2

- 1. He met Abraham
 - Abraham was returning from the slaughter of the kings.
 - The account of “the slaughter of the kings” is given in Gen. 14. That was when Abram rescued Lot. Please read this for background.
 - “And Melchizedek king of Salem brought forth bread and wine” (Gen. 14:18).
 - Melchisedec met Abraham when returning from the rescue of Lot – “the slaughter of the kings.”
 - Abram took of his trained servants, 318 of them, pursued the captors and rescued the captives.
- 2. He blessed Abraham (Abram).
 - “And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth” (Gen. 14:19).
- 3. He took tithes of Abraham (Abram).
 - Abraham gave him a tenth part of the spoils of the battle.
 - He caused Abraham to *lift up his hand* “unto the LORD, the most high God, the possessor of heaven and earth” (Gen. 14:22).
 - The LORD reassured Abraham that He could take care of him and that He was Abraham’s reward (Gen. 15:1).

Note: The spelling is Melchizedek in the Old Testament, and it is Melchisedec in the New. We will use the NT spelling except when quoting O.T. passages.

(3) What Melchisedec signifies —

- 1. King of righteousness —7:2
 - He was “by interpretation King of righteousness.”

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Verses 7:1-10 — What qualities make the order of Melchisedec a superior high priestly order?

Hebrews

- The sons of Levi who were descendants of Abraham were commanded by the Law (of Moses) to take tithes of the people. —7:6
 - The Levites and “their brethren” were all of Abraham.
 - But Melchisedec, who did not descend from Levi received tithes of Abraham. —7:6
 - The sons of Levi were priests under the Law of Moses.
 - But Melchisedec did not descend from Levi, and he took tithes of Abraham (the father of the Levites).
 - The ancestor (Abraham) is greater than his descendants (the Levites). Melchisedec is here revealed to have been greater than Abraham.
- 2. Melchisedec blessed Abraham. —7:6b-7
- “And without all contradiction the less is blessed of the better.” —Heb. 7:7
 - We already mentioned how great Abraham was. Now we see one who was deemed greater.
- (2) Greater than Levi—7:8-10
- 1. Greater in longevity —7:8
- The Levites were “men that die.” The biblical record shows this. Also see 7:23.
 - There is no record in Scripture of the death of Melchisedec, as we saw in 7:3.
 - Thus, “it is witnessed that he liveth.”
- 2. Greater in relationship —7:9-10
- Levi receives tithes from his brethren.
 - Yet, Levi paid tithes in Abraham.
 - He “was yet in the loins of his father, when Melchisedec met him.” —7:10
3. This is applied to Christ. —7:11-25
- **Summary thought:** *Perfection cannot come by the Law of Moses under which the Levitical priesthood was established. Thus there should be no need for another priest after the order of Melchisedec. However, there is the prediction of David in Psalm 110:1, 4, which speaks of another priesthood. This new Priest descended from Judah, a tribe to which the priesthood, according to the Law, did not appertain. But Christ is a Priest for ever, not according to the “carnal commandment,” but “after the power of an endless life.” —7:11-17.*

(1) The imperfect Levitical priesthood —7:11-12

- 1. The need for a new priestly order —7:11
- There was no perfection in the Levitical priesthood.
 - See 7:19.
 - The Law was “weak through the flesh” (Rom. 8:3)
 - All that believe are justified from all things, from which they could not be justified by the law of Moses. (Acts 13:39)
 - The Law does not justify, it condemns. (Rom. 3:20-21)
 - The Levitical sacrifices could not even make the Levites “perfect, as pertaining to the conscience” (Heb. 9:9)
 - Under that priesthood Israel received the Law of Moses.
 - There would have been no need of a new order of priesthood if the Levitical priesthood had been perfect. —7:11
 - This would be a priesthood after the order of Melchisedec and not of Aaron.

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Verses 7:11-28 — What qualifications of Jesus Christ, Himself, make Him to be a superior high priestly order?

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Verses 8:6-13 — What qualities of Christ's new covenant make Him a superior priesthood?

- 2. The earthly tabernacle followed God’s pattern. —8:5b
 - Why can’t we build an accurate copy of the Old Testament Tabernacle from the description given in the Pentateuch?
 - Moses and those who made the Tabernacle and the furniture to go in it did not follow a description, they followed a plan. That plan (“pattern,” Gr. *túpos*) was shown to Moses on Mount Sinai.
 - See this in Exod. 25:40; 26:30; 27:8; Num. 8:4 and Acts 7:44. This was also true of Solomon’s Temple (I Chron. 28:12, 19).

(7) The new and better Covenant —8:6-13

- The superiority of Christ is threefold in its nature:
 - [1. His is a better ministry.
 - [2. There is a new and better covenant.
 - [3. This Covenant in based upon better promises.

(1) Christ is under a better covenant. —8:6-9

- 1. He has obtained a more excellent ministry —8:6a
 - How did He obtain that more excellent ministry? It was given to him.
 - It is heavenly, not earthly; it is spiritual, not temporal; it is reality, not mere shadow.
- 2. By that more excellent ministry He is the Mediator of a better covenant. —8:6b
 - “by how much” refers to His “more excellent ministry.”
 - It is a “more excellent ministry” than that of the High Priest of the Levitical system.
 - He was made “a surety of a better testament” (7:22).
 - Chapter 9 says much more about this “Testament.”
 - He is the Mediator (Gr. *mesítes*, “a middle man (arbitrator).”
 - This will be discussed further in Heb. 9:11-17 and 12:24.
 - Also take note of this as presented in Gal. 3:19-20 (Moses was that mediator) also see I Tim. 2:5 (Christ is our mediator).

Note:
 In 7:22 the covenant is mentioned for the first time with Christ as its Surety. Here it is connected with Him as Mediator, a wide term including the entire scope of His work. It has been said that the distinction between these two words is that the Surety pledges the fulfillment of an agreement, while the Mediator negotiates it.

- 3. That “better covenant” was “established upon better promises.” —8:6c
 - See Heb. 8:10-12; Gal. 3:16-21; Titus 1:2 and II Pet. 1:4.
- 4. The first covenant was not without fault —8:7
 - The Lord found fault with them (8:8a).
 - If it had been faultless there would have been no need for the second covenant. See Heb. 7:18 and Gal. 3:21.
 - He did not find fault with the first covenant, He found fault with Israel who couldn’t live up to the Law. See Romans 8:3, the Law was weak through the flesh.
 - As we saw in chapter 7, there was also a need for another Priest (Heb. 7:11).

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- The “ashes of an heifer” speaks of the Old Testament ordinances of the red heifer which provided a cleansing for those who were defiled because of contact with a dead body. This ceremony is described in Num. 19.

-2. The infinite efficacy of the Blood of Christ —9:14

- The argument in this passage is from the lesser to the greater. That is, if the ashes of the burnt heifer, which was only a type of Christ in His suffering and death, mixed with water *typically* sanctified to the purifying of men externally, and in a ceremonial way, then how much more virtue must there be in the Blood of Christ, to cleanse the soul inwardly.
- Christ’s offering purges the conscience.
 - Christ’s offering of “Himself without spot to God” purges the believer’s conscience from dead works to serve the living God.
 - The red heifer of Num. 19 (mentioned above) was without spot or blemish, one who had never been yoked. Christ was truly “without spot,” and in a much more pure sense.
 - It is the Blood of Christ which purges the conscience.
 - We saw in 9:9 how that the Old Testament sacrifices could not even make the conscience of the priest who offered “perfect.”
 - Conscience (v. 14) *suneladesis*, from *sun*, “with,” and *oida*, “to know,” “i.e., ‘a co-knowledge (with oneself).”
 - The Blood of Christ purges the conscience from dead works [9:9; 10:2, 22] [“purge,” Gr. *katharizo*]
 - “dead works,” see 6:1 [“dead,” *nekros*, spiritually dead]
 - To serve the living God —I Thess. 1:9; I Pet. 4:2
 - Christ is the High Priest, and the sacrifice He has offered up is “himself,” that includes His precious Blood. Note the following:
 - The Blood is the Blood of God. See Acts 20:28, “... feed the church of God, which he hath purchased with his own blood.” Note, God purchased the church with *His* own Blood. As stated above, it is the Blood of God, “The blood which flowed in the veins of the Lamb of God was the blood of God” (from my Synthesis notes on Acts 20:28).
 - Christ offered Himself to God.
 - Christ offered Himself “to God,” against whom His people had sinned, and also whose justice must be satisfied.” “... the wages of sin is death ...” (Rom. 6:23).
 - Christ offered Himself to God “through the eternal spirit.”
 - See Rom. 1:4 and I Pet. 3:18.

Note: “Hebrews says much about the blood. There are men today who minimize the Blood of Christ, emphasizing His death only. In fact, some of the modern versions (paraphrases and translations) even omit the word “blood” from their texts. One of the important texts is Heb. 9:22, “And almost all things are by the law purged with blood; and without shedding of blood is no remission.” We need to compare this with Lev. 17:11, “For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.” From these two passages we can see the importance of blood to salvation (“remission,” “atonement”). However, blood must be *applied*. In order even for the ineffectual blood of the Mosaic system to work, it had to be applied as prescribed. Likewise, the Blood of Christ is applied by faith: “Whom God hath set forth to be a propitiation through faith in his blood

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by of debt or sin,” “primarily ‘a letting go, dismissal’ (akin to *pariemi*, ‘to let alone, loosen’), denotes ‘a passing by’ (of sin),’ ‘as suspension of judgment,’ or ‘withholding of punishment.’ ... with reference to sins committed previously to the propitiatory sacrifice of Christ, the ‘passing by’ not being a matter of divine disregard but of forbearance.”

- Heb. 9:15, “transgressions,” Gr. *parábasis*, “a going aside,” then, “an overstepping,” is used metaphorically to denote “transgression” (always of a breach of law): “*Because the law worketh wrath: for where no law is, there is no transgression*” (Rom. 4:15). This word comes from *parabaino*, which means, lit., ‘to go aside’ (*pará*), hence ‘to go beyond,’” And from *básis*, “a stepping,” “walking.”
- “redemption,” Gr. *apolútrōsis*, “a releasing effected by paying of ransom.” From *apo*, and *lutrōsis*, “a redemption.”
- On what basis could Israel, under the Law of Moses, be assured that their sins would be taken care of. We see this in this pas sage and in Rom. 3:24-26 as discussed.
 - The offering of animal sacrifices did not effect true and complete “redemption,” the offering of the Blood of Christ did.
 - Sins during the Old Testament era were subject to the “forbearance” of God (see Note, above). His death was “for the redemption of the transgressions that were under the first testament.”
 - As we have seen, the Old Testament system (Law of Moses) presented no more than a picture of Christ and His redemption. The observance of Tabernacle ceremonies and offerings was their demonstration of faith by means of their obedience (see James 2:17-26). Did the Israelites understand the picture? No, they did not, but now this picture has been explained. The Hebrews Epistle gives one of the most complete explanations of it.
- Who are “they which are called.”?
 - They who are called, of every dispensation, have the “promise of eternal inheritance.”
 - According to Rom. 8:28-30, calling is based upon the foreknowledge of God. See the following:
 - **Rom. 8:28-30** —
 - Those who have been justified were called of God.
 - Those who have been called have been predestinated.
 - Those whom He has predestinated were foreknown by Him
 - Thus, those whom He foreknew, he called according to His divine purpose.
 - “justified,” Gr. *dikaiōo*, “to declare righteous”
 - “predestinate,” Gr. *proorízo*, to predetermine, decide beforehand; to foreordain, appoint beforehand.”
 - “conformed,” Gr. *summorphos*, “having the same form as another, similar, conformed to.”
 - “foreknow,” Gr. *proginōsko*, “to have knowledge before hand.”
 - Note the two conditions given.
 - The lost are called by the Gospel (II Thess. 2:14).
- The eternal inheritance is guaranteed. See the following:
 - Jesus “became the author of eternal salvation unto all them that obey him” —Heb. 5:9
 - Jesus, having entered into the heavenly Holy place by His own Blood “obtained eternal redemption for us.” —Heb. 9:12
 - It is a “promise” of such an eternal inheritance.

“Salting the Oats”

Table with 10 empty rows and 1 column under the header "Salting the Oats".

- God is omniscient, seeing through all pretences. He is omnipotent, and none can rescue out of his hands by force. He is omnipresent, so there is no escaping from him. He is just, and He will not do wrong. God is immutable, so we can count on His unchanging faithfulness and justice.

• We shall see in Heb. 12:29 that “... our God is a consuming fire.” [See 12:25-27]

• We must “fear” God. —Heb. 10:27, 31; 12:21.

- It is a fearful thing to fall into the hands of the living God! God sometimes puts a very heavy hand upon His children. That is when He chastens them—or, as we sometimes hear said, He takes them to the woodshed. He took David to the woodshed too. We can read about this in Psalm 32:4. There he says, “For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.” God was chastening David. David had tried to cover up his sin, but God forced him to confess it and to deal with it. Sometimes God’s heavy hand is upon others of His children for similar reasons.

But we must know that God’s hand of chastening is altogether different from His hand of judgment. He says, “Vengeance belongeth unto me” Our Father deals with us in justice, not spitefully or in vindictiveness.

4. Conversion, suffering and heavenly rewards — 10:32-39

(1) Remembrance of suffering — 10:32-34

• “But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;” — 10:32

- “illuminated,” Gr. photizo, “spiritually illuminated.”

— He wants them to remember what happened to them after they were saved.

— This verse indicates that the Hebrews to whom this Epistle was written were saved (“illuminated”). Here there is evidence of a true work of grace, with fruits which demonstrate genuine salvation.

- Notice the persecutions they suffered:

— endured a great fight of afflictions — v. 32

— “endured,” Gr. hupomeno, lit. “to remain under,” “to endure, bear ill treatments bravely and calmly.”

• “Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.” — 10:33

- They were made a gazingstock — v. 33

["gazingstock," Gr. theatrizo, "to bring upon the stage; to set forth as a spectacle, and expose to contempt."] —

— by “reproaches,” Gr. oneidismos, “a reproach, defamation.” This had to do with their reputation. THEY WERE MADE A DEFAMED SPECTACLE.

— and by “afflictions,” Gr. thlipsis, “pressure; metaphorically, oppression.” This refers to the pressure put on by persecutors. THEY WERE MADE A HARRIED AND DISTRESSED SPECTACLE.

- They became companions of them that were so used.

— Either they were personally subjected to persecutions or were companions of them who “were so used.”

— When they were “illuminated” (saved) they became companions of those saved people who were being persecuted. And, of course, that made them subject to persecution also.

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- “For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.” — 10:34
 - “in my bonds” — Paul had been bound with chains. (Phil. 1:7 and II Tim. 1:16).
 - This not a description of an unconverted person. These people were not only saved, but they had the much fruit, as evidence of it.
 - They took joyfully the spoiling of their goods — *These were their earthly possessions.*
 - In heaven they have a better and an enduring substance — *They knew in themselves that whatever they lost on earth they would gain far better in heaven.*
- [1. IN HEAVEN IT IS A **BETTER** SUBSTANCE — *better*, “more useful, more serviceable, more advantageous; more excellent.” The *substance* of heaven is superior to that on earth. See Matt. 6:19-20.
 - *He would be fitted with a new body* (II Cor. 5:1-2).
 - *Christ Himself is in heaven* (Col. 3:2-4). (See Heb. 1:3 and 8:1.)
 - There will be rewards in heaven: II Tim. 4:8.
 - [2. IN HEAVEN IT IS AN **ENDURING** SUBSTANCE
 - No thief can steal it, and it won’t rust: Luke 12:33.
 - An incorruptible inheritance: I Pet. 1:4.
- *The Christian must remember the time of their conversion and the persecution which followed that conversion. However, not many Christians are suffering in our day. That may come soon.*

(2) Counsel in view of God’s promise — 10:35-36

- “Cast not away therefore your confidence, which hath great recompence of reward.” — 10:35

Note: “confidence,” Gr. *parrhesia* — we spoke of this word above under 10:19: “Boldness,” (Gr., *parrhesia*) is a dominant note all through the Epistle. See 3:6 (**confidence** – *parrhesia*); 4:16 (**boldly** – we should come “with boldness,” *meta parrhsias*); 10:19 (**boldness** – *parrhesia*), 35 (“Cast not away therefore your **confidence** – *parrhesia*), ...”

Two words are of tremendous importance in this verse. These are *confidence* and *reward*. It does not read, “cast not away therefore your salvation.” It is not a matter of losing salvation, but losing the assurance of salvation. And the real danger is in losing the *reward*.

- He again says, “therefore,” meaning, “these things being so.”
 - What things being so? He had spoken of affliction and reward. In view of those things, he urges that they don’t throw away their confidence (boldness – 10:19).
 - Nothing should be allowed to cause us to discard the boldness with which we enter into the “Holiest.”
- “For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.” — 10:36
 - The need was for “patience” to await the “promise” *after* they had done the will of God.
 - “patience,” Gr. *hupomoné*, from *hupó*, “under,” and *méno*, “to remain, abide.”
 - It requires patience to keep on doing the will of God until the promise is received.

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ing of the soul.” Yes, it is possible to draw back, *but not unto perdition*.

“perdition,” Gr. *apóleia*, “perishing,” “ruin,” or “destruction.” [Spanish: *perdido*, means “lost.”]

- ② Shall we then sin that grace may abound? Because we are saved by grace, can we then live as we please? Does the Gospel of the grace of God give us license to sin? Don’t be deceived! See Gal. 6:7.

- When a person receives Jesus Christ as Saviour, the guilt of sins past is removed forever. Our salvation is in the past tense (*we have been saved from the condemnation of past sins*), in the present tense (*we are being saved from the power of sin in the present*), and in the future tense (*we shall be saved from the presence of sin in the future*). There is no condemnation for the believer. He has passed from death unto life (John 5:24). He may come short of God’s best for him (Heb. 4:1). It may be necessary for us to be reminded of the fact, that, just because our salvation is free and unearned, our responsibility to “work it out” is all the greater. There will be an accounting, and in the light of this clear revelation let us heed the warning of Col. 3:23-25.

Note: “The just shall live by faith” (10:38) – The witnesses of faith in Heb. 11 were each and all rewarded. Heb. 10:35, “Cast not away, therefore, your confidence which hath great recompense of reward.” This is the CONFIDENCE of faith. Then (10:36) speaks of the PATIENCE of faith. We see both *confidence* and *patience* exemplified in Hebrews 11.

- *Hebrews 11:*

(12) Believing and walking with Christ - — 11:1 – 13:25

1. The triumph of faith — 11:1-40

- Hebrews 11 illustrates Heb. 10:32-39, and it shows that men of God have done the impossible *by faith* through all of human history. This chapter proves that faith can conquer in any circumstance.

Note: Hebrews 11 looks back on Heb. 10:38.
As we saw, Heb. 10:38 is a quotation of Hab. 2:4.
Salvation is free, but victory means sacrifice. It takes discipline to win the race. We shall see the price of victory in some of the examples of faith in this chapter. But we must first look at the nature of the faith which made their victory possible. We will then look at some examples of victories through faith, the price of those victories, and the reward of their faith. This chapter divides itself easily into four distinct divisions:

1. The nature of faith — vv. 1-3
2. The examples of faith — vv. 4-32
3. The price of the victory of faith — vv. 33-38
4. The reward of victorious faith — vv. 39-40

However, I do not follow these divisions in this study.

— Adapted from Dr. M. R. DeHaan

(1) The nature of faith — 11:1-3

- The definition and the sphere of faith

-1. What faith is — 11:1

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Verses 11:1-3 — Since we are to live by faith (10:38), how do we define faith?

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b. *In his walk with God.* After the birth of Methuselah he walked with God for 300 years until his translation. Enoch lived for 365 years, until “God took him.”

Note: The other prophecy of Enoch is found in Jude 14: “And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,” This prediction looked thousands of years in advance. It speaks of the second coming of Christ. What a man of faith Enoch was!

- Enoch lived a dedicated life in a wicked age (see Gen. 6). He did not die, but was taken up from the earth. That event pictures the rapture of the Church. He and Elijah share the distinction of having been taken up without dying. The Lord’s witness to Enoch was that He pleased God. The proof of Enoch’s faith is that he was translated “that he should not see death,” and before His translation he had the testimony that he pleased God.
- Why Enoch pleased God (11:6).
 - We please God by faith. We cannot please Him without faith. Thus, we infer from this verse that we do please Him by faith.
 - Faith is believing God. The greatest insult we can deal a person is not to believe them. This is also true of God.
- IN ENOCH WE SEE THE WALK OF FAITH. Enoch demonstrated his faith by his walk.

— The key to pleasing God — 11:6

- Faith pleases Him.
- As believers:
 - a. We must believe that He is. [HE IS]
 - b. We must believe that He is a rewarder of them that diligently seek Him. [HE CARES]

Note: Hebrews 11:6 is one of the most important key passages in all of the Scriptures. It is vital that we memorize this verse.

-3. Noah — 11:7

- See my Bible Synthesis notes on Genesis 6.
 - Noah’s purpose: To save his house.
- Noah: Warned of God.
 - a. The condition of mankind on the earth — Gen. 6:11-13
 - Corrupt
 - Violent
 - b. God announces his judgment on mankind to Noah — Gen. 6:13
 - God said, “The end of all flesh is come before me ...” The “end” = *extremity* ... meaning to *chop off, sever*. He will cut off the nations.
 - c. God’s command to Noah — Gen. 6:14-22
 - The Ark: An instrument both of judgment and an instrument of Salvation. He saved His house. Those inside the Ark were saved; those outside were lost.
 - The Ark is a type of our salvation in Christ.
 - Reason for the Ark: A flood of waters upon the earth to destroy all, birds beast and man. (Gen. 6:17)

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-2. Jacob — 11:21

- Jacob’s life is filled with self-will and failure.
 - Jacob means “supplanter, deceiver, advantage taker.” He was distinguished by his conniving.
 - One thing about him was that he highly valued the promise of God made to his grandfather Abraham. In contrast, his brother Esau does not seem to have cared much about that promise.
- Jacob’s later life was a life of faith.
 - We must wait until the end of Jacob’s life before we can say that he was a man of faith. That is recorded here.
 - In spite of all of his failures, Jacob had faith in God’s Word; and he blessed Ephraim and Manasseh before he died. See the account in Gen. 48:9-22 to fully appreciate Jacob’s demonstration of faith in his blessing.
- Jacob “worshipped, leaning upon the top of his staff.”
 - We remember that Jacob was crippled as he wrestled with God (see Gen. 32:25, 31). It may be that this is why Jacob carried a staff and leaned upon it. What did the limp signify? It signified a change of name, and thus an evident transformation of life.

-3. Joseph — 11:22

- By some means Joseph knew that Israel would one day be delivered from Egypt. This may well have come from the promise that God made to Abraham in Gen. 15:13-16. If we review Joseph’s life we may think that it is amazing that he had any faith at all. He went through many trials with his brothers, and he lived in pagan Egypt for most of his life.
 - See his command to his people in Gen. 50:24-26.
 - Then see Ex. 13:19, where Moses obeyed that command. In Josh. 24:32 we see that they buried those bones in the land of promise.

(5) Moses to Joshua

— 11:23-31

-1. Moses’ parents — 11:23 (Exod. 2)

- Now we jump ahead many years from the death of Joseph to the birth of Moses. Things had changed in Egypt, for there was another Pharaoh who did not know Joseph. Israel was suffering serious persecution when Moses, their deliverer, came upon the scene.
- Moses’ parents had faith to hide Moses since God had shown them (in some way) that he was a special child.
 - “In which time Moses was born, and was exceeding fair, and nourished up in his father’s house three months” (Acts 7:20).
 - Our passage says, “By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king’s commandment.” (Heb. 11:23)
 - In Exodus we read the following about the mother of Moses: “And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months” (Ex. 2:2). When we read on through Ex. 3 we can see the miracle that God worked in protecting Moses from death in the house of the daughter of Pharaoh. The parents of Moses exhibited great faith!
 - *It says, “By faith.” They did not hide Moses because he was a fair and beautiful child. They hid him because God revealed to them that he was child of destiny. As we saw*

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holiness through His “child-training.”

- “partakers,” Gr. *matalambáno*, (from *metá*, “with,” and *lambáno*, “to take”; “to participate.” Vine: to have or get a share of. See also II Tim. 2:6 (same word).
 - “holiness,” *hagiótes* ... sanctity (i.e. prop. the state) ... From *hágios*, “sacred” (phys. “pure,” mor. “blameless” or “religious,” “consecrated.”
- (4) **RIGHTEOUSNESS** (v. 11) – “the peaceable fruit of righteousness.”
- *dikaíosúne* – Cf.. Rom. 4:3 (justification) [Heb. 1:9; 5:13; 7:2; 11:4, 7, 33.] Vine: the character or quality of being right or just ... “righteousness.” We must be careful to distinguish between being declared righteous (justification), and righteous living. This passage deals with righteous living.

Note: When suffering comes into the life of a believer, he can respond in various ways: He can resist the circumstances, fight the will of God, and grow bitter and hard. He may think, “Why did this have to happen to me? God doesn’t care any more! It doesn’t pay to be a Christian!” Such an attitude will only produce sorrow and bitterness of soul. The best proof we have that we are God’s children, is that God disciplines (chastens) us!

The implication in vs. 9 is that, if we do not submit ourselves to God, we may die. This would be the sin unto death. On the other hand, the Christian may give up and quit. This is the wrong attitude (see vss. 3, 12-13). God chastens us to help us grow, rather than to beat us down. The correct attitude is that we endure *by faith*, allowing God to work out His perfect plan in our lives. It is the fact that we will be blessed “afterward” (12:11) that should keep us going! Chastening is for our profit in order that we might be sharers of His holiness. This holiness will bring the greatest glory to His Name!

- 3. The duties of believers — 12:12-17
- A. Our duty to strengthen those who are chastened — 12:12
- The following in view of the previous verses about chastening. — 12:12
 - “Wherefore,” in view of the previous verses. It refers us back to what has been said in the verses immediately preceding which deal with chastisement (12:1-4, 5-11).
 - Chastisement includes persecution which often creates great discouragement.
 - This passage refers to Job 4:3-4 and Isa. 35:3. Hebrews quotes much from the Old Testament, as here.
 - a. We must lift up the hands which hang down.
 - They would no doubt hang down because of fatigue and discouragement. They are no longer running the race. *Hanging hands reveal that the runner is not putting his all into the race.*
 - Runners in the race can “be wearied and faint in (their minds)” as we saw in 12:3.
 - b. And we must also lift up the feeble knees.
 - The knees are weakened from discouragement and fatigue, and thus they cannot run as they must. There

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Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.
(Hebrews 1:9).

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- and godly fear” (12:28).
- Much is said about the fear of God in the New Testament. See the following passages: Matt. 10:28; 28:8; Acts 2:43; 5:5, 11; 9:31; Rom. 3:18; 13:7; II Cor. 7:1; Eph. 5:21; Phil. 2:12; I Tim. 5:20; I Pet. 1:17; 2:17; 3:2, 15; Rev. 1:17; 11:11; 14:7.
 - We are told to enter boldly into the holiest by the blood of Jesus, that boldness must be tempered with fear. We must never forget that we are sinners, and that our God is a consuming fire.

c. Our God is a consuming fire — 12:29

- God has manifest Himself in fire again and again.
 - It takes grace to serve Him acceptably in view of the fact that He is a holy God (“a consuming fire”).
 - See Heb. 10:26-30; Exod. 24:17; Num. 11:1; 16:35; Deut. 4:24; 9:3; Psa. 50:2-4; Isa. 66:14-16; Dan. 7:9-10, and II Thess. 1:7-8.

• *Hebrews 13:*

3. Exhortations and promises — 13:1-25

(1) Various appeals — 13:1-6

- 1. Let brotherly love continue — 13:1
 - “brotherly love,” Gr. *philadelphia*, “brother love.”
 - Loving one’s neighbor as himself is the “royal law” (James 2:8).
 - But Jesus spoke especially of loving our fellow believers:
 - “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” — John 13:34-35
 - See I Thess. 4:9 and Rom. 12:10
 - See what Peter wrote: I Pet. 1:22; 3:8; 4:8.
 - See what John wrote: I John 3:11-18; 4:7, 20-21
- 2. Hospitality — 13:2
 - “Be not forgetful to entertain strangers ...”
 - “forgetful,” Gr. *epilanthánomai*, “neglecting, no longer caring for.”
 - “entertain strangers,” Gr. *philoxenia*, “love to strangers, hospitality.”
 - Rahab was hospitable — James 2:25.
 - Lit., don’t neglect the *love of strangers*. See Rom. 12:13; I Tim 3:2 (the Bishop); and I Pet. 4:9.
 - “... thereby some have entertained angels unawares.”
 - Two Old Testament cases of entertaining angels:
 - Abraham in Gen. 18:1-ff.
 - Lot in Gen. 19:1-ff.
- 3. Compassion — 13:3
 - “Remember them that are in bonds.” — 13:13a
 - “Remember,” Gr. *mimnēsko*, “be reminded.”
 - They “had compassion of (Paul) in (his) bonds” — Heb. 10:34
 - Onesiphorus was not ashamed of Paul’s chain. — II Tim. 1:16-18.
 - The Philippian believers sent support to Paul in his bonds,

“Salting the Oats”

Chapter 13 — In this chapter various exhortations and appeals are given to these who live by faith and are focused on Jesus Christ alone. What are these exhortations and appeals and how do they apply to us today?

Note: This is why the curriculum of *Pioneer Institute of Biblical Ministries* emphasizes the study of Bible Doctrine directly from the Scriptures. Strong convictions are built only upon a knowledge of God's Word. There is no other foundation.

Table with 1 column and 20 rows. The first row contains the text "Salting the Oats". The rest of the rows are empty.

- The solution to this according to the passage:
 - "For it is a good thing that the heart be established with grace." The word, "established" means to make stable. The winds of false doctrine blow, so we need hearts which are *firmly established*. This establishing can only be properly accomplished by God's wonderful grace.
 - ~ "established," Gr. *bebaióo*, "to make firm."
 - ~ It is God who establishes: II Cor. 1:21, "Now he which stablisheth us with you ... is God."
 - ~ Also teaching plays a part in establishing: Col. 2:7, "... stablished in the faith, as ye have been taught"
 - For grace, read Rom. 5:15 – 6:15.
 - Then note: "... For it is a good thing that the heart be established with grace; not with meats ..." (Heb. 13:9). That is, that the heart be established by grace, not by *foods*. Holiness does not depend upon food, but upon grace; and the Christian is "not under law, but under grace" (Rom. 6:14).
 - ~ Under Law, meats (foods) were important. See Heb. 9:9-10; Col. 2:16-22.

-3. The sin offering was outside the camp — 13:10-14

A. Jesus, our Sin Offering — 13:10-12

- The exclusive altar — 13:10
 - Note: "There is no emphasis on the word 'we' in 'we have,' which is simply equivalent to 'there is,' and is exactly like the similar phrase in verse 14."
 - Thomas, "Let Us Go On"
 - Thus, "we have" here means, "there is." We often use that sort of terminology. By this, it simply means that such an altar exists, though not necessarily referring to the present.
- The Old Testament Sin Offering — 13:11
 - According to the context, this is speaking of the Sin Offering. The Old Testament Sin Offering was burned up, and not eaten by the priests.
 - This means that according to the Law there was an altar at which eating could not take place. The bodies of those animals were burned outside the camp.
 - See Lev. 4 for the law of the Sin Offering.
- Jesus, the true Sin Offering (the antitype), suffered outside the gate. — 13:12
 - He suffered outside the gate of the Temple and of Jerusalem. See Mark 15:20-24.
 - The purpose of His suffering was that he might sanctify the people with His Blood. See Le 4:5-7 and Heb. 10:10, 14.

B. The call to separation from Judaism — 13:13-14

- The Lord suffered outside the camp.
- Believers are called upon to "go forth unto him without the camp, bearing his reproach." — 13:13
 - "reproach," Gr. *oneidismós*, "a reproach, defamation." We saw this word in Heb. 10:33 and 11:26.
 - Moses esteemed "the reproach of Christ greater riches than the treasures in Egypt." (Heb. 11:26)

