

## EXPOSITION ON THE B O O K OF HEBREWS

SPRING SEMISTER 2010, AFTER THE DOMINION YEAR OF OUR LORD CHRISTIAN KINGDOM  
COLLEGE  
PROFESSOR, CHARLES WALTER DOUGHTY

### WHY HEBREWS IS THE BOOK FOR YOU SYLLABUS

IF WE WERE TO HAVE ONE BOOK TO PROVE THE INDISPUTABLE TRUTH OF WHO WE BELIEVE AND WHAT WE BELIEVE TO BE A WATCHMAN ON THE WALL TO WARN US OF THE VERY ENCROACHMENT OF OUR DEADLY ENEMIES TO BE A SPIRITUAL AND MENTAL ENERGIZER TO STRENGTHEN AND ESTABLISH US SO THAT WE WOULD NEVER FALL TO BE ONE CONCISE, YET ALL COMPREHENSIVE TEXT BOOK ON WHAT NEW COVENANT CHRISTIANITY REALLY IS TO GIVE FULL DISCUSSION OF THE HIGH PRIEST WHO IS POTENTIALLY AVAILABLE FOR THE COMFORT OF EVERY HUMAN BEING IN THE WORLD TO PROVE WHY THAT NEW COVENANT CHRISTIANITY IS SO SUPERIOR TO EVERY OTHER RELIGIOUS SYSTEM THAT THEY MUST DROP OUT BY DEFAULT PALE IN COMPARISON

THAT BOOK IS THE BOOK OF HEBREWS

#### OFFERED AT PLACE

TIME (begins second Tues. march-Harrisonburg)  
(SECOND FRI. - MARCH IN WINCHESTER)

‘EVERY CHRISTIAN SHOULD STUDY AND KNOW THIS BOOK  
EVERY HOUSE CHURCH SHOULD MAKE IT A BASIC, perennial STUDY

Every adult teacher should teach it.  
Every Evangelist should preach it every 3-½ years.  
It should be required curriculum for New Converts class.

EVERY SERVANT-LEADER AND POTENTIAL SERVANT LEADER SHOULD TAKE THIS COURSE IN ORDER TO BEST DISCIPLE THE FLOCK OF CHRIST.

This course will include a verse-by-verse exposition of at least one chapter of Hebrews each week of the Semester.  
Professor Doughty uses his own textbook with questions at the end of each chapter.

#### FEES- CREDIT

AUDIT

REQUEST FOR SCHOLARSHIP

“I guarantee that it will be twice as hard for a Christian convert to backslide or apostatize if the Book of Hebrews is written in his heart ,”  
Charles Walter Doughty

#### CREDITS

Next to the Bible, the Word of God, itself, and my usual tool box of Strong’ Concordance, Greek Interlinear (George Ricker Berry, and Holman’s Study Bible, I owe an enormous debt to Robert Jamieson, A.R. Fausset, and David Brown (J.F.B.) for the outstanding “Commentary on The Whole Bible” they

put together in 1961, by Zondervan Pub., Grand Rapids, Mich.

I got the biggest percentage of my quotes from this book, and I pretty much followed their commentary very closely before I came to any conclusions. I spent a lot of time on this work. I hope it does some good for the Master, and those who are pressing on the upward way. They have gone unto to meet their Maker, but if (J.F.B.) were still living it would be worth a trip to their homes just to thank them for their forthright, sincere and honest attempt to interpret Scripture accurately. I could tell that some of their interpretations were running contrary to their traditional religious disciplines, but they gave what they thought the inspired verse was saying and not what they had been taught in Divinity School.

## DEDICATION

I dedicate this painstaking work to my daughter Cynthia, Claire, Williams. When we get to Heaven, I will probably wait until the Lord says, “Well done” to her first. On par with her dear Mother, I simply do not know of any woman in this world who loves our Lord as much as “Cindy”. She is a humble servant, who like Mary said, “Be so to thy handmaiden, according to thy will.” Without my daughter, much of my work would be unfinished, and I want our Lord to receive her, and her work to His glory.

This work is going to be presented first, to my Christian Kingdom College Class, for the Spring Semester, 2010 A.D. I salute my students, in the name of our Lord Jesus Christ.

Heartbroken because of Calvary  
Jubilant because of the ascension  
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## THE AUTHOR OF HEBREWS

He was well known to the reader of this book (13:19). Paul was the most well known Apostle.

The book was cryptographic because of the anti-Mosaic content. There was much dissention among both Jews and Romans. There were several civil wars being fought prior to the destruction of Jerusalem. Cestius Gallus was planning an attack on Jerusalem about this time. Rome was in the process of declaring Judaism an illegal religion. The Jewish zealous were circulating “conspiracy theories” and creating a lot of suspicion and hate even among the Jews themselves. Jesus said it would be a time of wars, rumors of wars, families would divide and the love of many would wax cold. In addition there would be an abundance of natural calamities, pestilences and earthquakes with famine. After the Jews had this book placed in their hand they would have killed the author, and Paul still had some things to do for the Lord.

James Chapter Five portrays the Jews in an absolutely horrible light. They are greedy; they discriminate against the poor, and withhold their wages. They are storing up their money in the temple for the coming slaughter. The Day of the Lord was at hand. Jesus' visitation upon the Jews in vengeance was right around the corner—"For the days will come when your enemies (Rufus Turnis and his engineers) will build an embankment against you, surround you, and hem you in on every side. They will crush you and your children within you to the ground, because they (these obstinate Jews) did not know the time of your visitation. (Luke 19:44) "The day of slaughter is coming" (5:5), "Because your Lord's coming is near", and "The King, Jesus, was enraged, so He sent out His troops (The Roman Tenth Legion) and destroyed those murders, and burned down their city (Jerusalem)" (Mat. 22:7)."Look, the judge stands at the door!" (5:9)

The Book of James follows the Book of Hebrews and for good reason. The Book of Hebrews is written to warn Hebrew Christians to get serious about their faith because the time of The Abomination of Desolation is just, perhaps months away. All of the unrest throughout Jerusalem and the world was a threatening omen of a horrible invasion soon to come. James seems to take a more fatal view of the Jewish stubborn disposition of their fathers that would oppose the concerned warnings of both Paul and James concerning the impending disaster.

The Book ends with Paul's traditional signature conclusion (13:25) found in every one of his 13 other epistles and used by no other inspired writer except John in Revelation.

The internal evidence significantly favors Paul's authorship.

- 1) Paul's emphasis on the reality exceeding the type is found through all 13 of his books. A sample- (2 Cor. 3:6-18, Gal. 3:23-25, 4:1-9, 21-31).
- 2) Although the allegorical type of interpretation is justified (pushed to ludicrous excess in the Alexandrian School, and led to some heresy), so Paul presents Christ as the "image" (character) manifestation of the Godhead deity (Phil. 2:6, Col. 1:15-20).
- 3) Christ's condescending for man's sake (2:9) with 2 Corinthians 8:9, Phil. 2:7-8, is plainly taught in Hebrews.
- 4) Christ's final exaltation, (2:8, 10:13,12:2) with I Cor. 15:25,27).
- 5) Paul alone uses "Mediator" (8:6) with Gal.3:19-20.
- 6) The Jewish sacrifices prefigured Christ sacrifices in Paul's writings (Rom. 3:22-26, I Cor 5:7 with Heb. Chapters 7-10).
- 7) Paul's expression "God of peace" (13:20, with Rom. 15:33, I Thes. 5:23).
- 8) Paul introduces "Justification by Faith" (11:7, 10:38) with (Rom. 1:17, 4:22, 5:1, Gal. 3:11, Phil. 3:9).
- 9) Paul sees the Word as a sword (4:12 with Eph. 6:17).
- 10) Weak Christians are seen as needing milk, and full grown maturity requires meat (5:12, 12, 6:1, with I Cor. 3:1-2, 14,20, Gal. 4:9, Col. 3:14)
- 11) Paul stresses the boldness of access to God (10:19 with Rom. 5:2, Eph. 2:18, 3:12).
- 12) Paul sees afflictions as a fight (10:32 with Phil. 1:30, Col. 2:1).
- 13) Christian living is a race (12:1, with I Cor. 9:24, Phil. 3:12-14).
- 14) The Jewish ritual is a service (9:1,6, with Rom. 9:4).
- 15) Those under the Law are subject to bondage (2:15 with Gal. 5:1).

The only Biblical argument I have heard that discounts Paul as the possible author is that which appears in the Epistles introduction of my Holman Illustrated Study Bible

"In the eyes of many Bible students, it is impossible that the one who wrote Hebrews 2:3-4 could have written Galatians 1:11-12, Paul's vehement claim that he was

an eyewitness.”

What they are saying is that since Paul puts himself in the “us” category (2:3b.) he had to be a receiver of the confirmed word of God and not a giver, or writer. But, when a prophet wrote he searched and carefully investigated” (what he had written-I Pt. 1:10).

“They enquired into what time and what circumstances, the Spirit within them was indicating” (1:11). “It was revealed to them that they were not serving themselves, but you” (1:12)

These prophets were only inspired as they wrote Scripture. After they wrote it they read it. They could not figure out the elementary facts a modern day journalist is trained to determine in writing, that being “who”, “what”, “when”, “where”, “why” and “how?”

Naturally they enquired, (of the Lord) as to what these things meant, and how they applied to the coming Messiah, His passion and glory. They never understood at the time, the things New Covenant Christians heard when the Apostles “preached the Gospel to you by the Holy Spirit sent from Heaven (that even Angels desire to look into)(1:12), things we may take for granted.

It was not completely revealed to them until Christ preached, first to them (I Peter 3:18-21) the same Gospel that Peter first preached to us (Acts 2:22-40). The fundamental nature of Christ’s message in the Prison of Spirits was almost identical to Peter’s message of Pentecost. Let us analyze and compare the two.

- 1) He died for sins, once for all (even those in the O.T.) –3:18a (Acts 2:23)
- 2) The righteous one, imputed His righteousness to the unrighteous –3:18b(2:17-21)
- 3) He was put to death in body- 3:18c “His body did not corrupt” (2:27)
- 4) He was made alive by the Spirit-3: 18d (2:31-35)
- 5) Through the Spirit He went somewhere –3:19a (2:27,31-the word is not “grave”, it is “Hades”. His body was entombed, but His spirit went somewhere.
- 6) And preach to the spirits in prison –3:19b.”Let ALL Israel be assured of this”! The O.T. saints and prophets “ALL Israel” had to hear that God made this Jesus, both Lord and Messiah (2:36). Although Israel did not exist in the “Days of Noah, yet they would have been present in the Abrahamic Bosom of the Hadean World..
- 7) Who disobeyed long ago “In the days of Noah” –3:20a. Just as those in the “Last Days” were disobedient (2:17,23,36,38, 40).
- 8) They were saved by water –3:21a. (Here our analogy breaks down because Christ applied the merit of His blood (without water immersion) and gave directly the Holy Spirit in somewhat the same manner as He did in breathing on His disciples .He did not present the message of an “evangel” by evangelizing through the commandment of immersion, but the word is “karuxo”, which means to make an important annunciation. Jesus did not preach Acts 2:38 because the Hadean residents did not need to be immersed into His death. They were, spiritually and wholly united in His death the minute He stepped into the Hadean arena.
- 9) This water of Noah is a “tupos” (type) of immersion that NOW saves you – 3:21b.  
It was not necessary for the post Pentecost believers, but after His death, and His New Covenant is in force, “every one of you” need to be immersed in His Name (2:38).
- 10) Not the removal of dirt from the physical body, but a covenant answer as a pledge to the one who is persuaded that immersion is into the death and resurrection of Christ, and thereby receives assurance that what he did in obedience to the King is guaranteed by the One who not only resurrected, but is also ascended to the right hand of the throne of God with all power and authority –3:21b.22. (Acts 2:24,31,34-36).

Except for water immersion, the basic outline of I Peter 3:18-22, which centered around Christ's Heralding of Good News among the multitudes of Hades is identical to the outline of Peter's critical sermon. The basic difference is Christ preached to Spirits, Peter preached to bodies with spirits

Can you imagine the look on the faces of those who had spent hundreds and thousands of years (from our human time perspective), with those of Noah's Day (going back to his ancient relatives who knew Adam), and those of Father Abraham's Day (including the 144,000 of the Tribes of Judah), when they looked up and saw Jesus Christ standing at the podium, as "A Lamb Having been Slain from the foundation of the World?" Can you feel their heartbeat, and here the sighing and breathing of their souls as they behold the wounds and scars in his head, hands and feet? Can you see the exhilaration that radiates their up lifted faces as the Lord and Master says to them, "I have GOOD NEWS for you"?

Yes, when they wrote the Law, the writings of the Prophets and the Psalms, they had a very dim view of the glorious Christ. But when it was "revealed" to them by the Christ (not as to us, by the Holy Spirit sent down from Heaven), but directly from the lips of Christ-they became His first fruits, and like virgins they followed him out of that place and wherever He went (Revelation 14:4-5).

Even, Peter said, "Paul writes things that are hard to understand"(2 Pt. 3:16)

You can be sure that Peter read, studied and devoured every line of Paul's 14 books. You can be sure that Paul read Peter's books, and all of the rest of the apostolic writings.

What we seem to have a difficulty understanding is that these men were not inspired in reading, only in writing the Word. If God gave them inspiration in reading they would have an advantage that even Jesus did not have when he said, "Behold, it is written in the volume of the Book!" He said, again and again, "It is written". When they wrote, they had the unilateral filling and flowing of Scripture to write by mechanical dictation, so that every graphic was the word the Holy Spirit selected. But when they read what they wrote, they had to depend upon the Holy Spirit working through their own spirit and prayer to give the gist of Scripture. Thus, Peter said, "They are hard to understand". He also said that many of them were not trained in Biblical interpretation and history, and they were (mentally) unstable.

This explains why Paul, included himself in the group of people who received the inspired and confirmed writings of the Apostles. He probably had them in his briefcase, and read them more than anyone in the congregation. This means he read his own writings also. You can be sure Paul set down with the Epistle to the Hebrews many times and read it and said, "I didn't know I said that." Yes, he read his inspired writings.

As I finish the rough draft of this book, I am going to present a 170 page draft of it to my students. Do you think that because I wrote it I can just walk into the classroom and rattle it off, on the top of my head? Maybe Doug Hardman can do it, but I can't. I will read it more than anyone in my class. Thus Paul could be inspired to write the Epistle, and yet receive it as an inspired Book, just like the rest of us do. The only other possibilities would be Barnabas, or Apollos and if they wrote it, it would not be inspired.

#### THE TIME OF THE WRITING

Since no mention of the Temple's destruction is given, and Paul alludes to it as then in existence (13:10) the date was while the temple was yet standing. It was also before Peter's martyrdom, who mentions this Epistle (2 Pt. 3:15,16) at a time when many of those who first heard and read the N.T. were dead. God now speaks through His Son

Likewise, he says that God now speaks through His Son in “these last days”. This verse not only attests to the time of the writing of this book in Paul’s day, but the completion of all Scripture. Even The Apocalypse, who refers to Nero (whose gem atria is 666-13:18) and who was the sixth of the Caesar Line, “five have fallen, one is” (17:10).

Subsequently, I put the date in 68 A.D., the year of Paul’s death under Claudius Nero Caesar. The memory of Paul’s innocent death may have led to Nero’s suicide. As we look at the closing remarks of Paul’s dissertation, one cannot help but notice that he is panting, “Like a deer pants after water” for his time to depart and go be with the heroes of the faithful persuasion.

THE POSSIBLE ALLUSION TO  
TO PAUL’S HEBREW EPISTLE  
BY THE APOSTLE PETER

Shortly before Peter’s death (2 Pt. 1:12-14) he wrote of Paul’s Letter to the Hebrews. Peter was “The Apostle to the Circumcision” writing those of the Jewish dispersion (I Pt. 1:1), and no doubt included them as a part of the readership of his second Epistle. He speaks of a letter that Paul wrote to them in particular, “As our beloved Brother Paul has written to you”, and then he distinguishes that Epistle from the other 13 when he said, “As also in all his Epistles, he writes things hard to understand”. I believe that Peter’s defense of Paul followed complaints from the Hebrews concerning the polemic nature of his Epistle and it being a vitriolic attack upon their Jewish religion. But Peter did not back down one bit, nor did he give on inch of ground, for he said, “They wrest” what Paul says “Unto their own damnation, as they do other Scripture”. (2 Peter 3:15-16).

I could quote from Clement of Rome, Justin Martyr, Clement of Alexandria, and Origen of Alexandria, all of whom supported the Pauline authorship, but I believe the Scriptures them selves are their own best defense in matters of controversy. The Latin “Church” hated the Book of Hebrews because they were the end result of Judiazing customs. The Judiazers of Paul’s day precipitated the sacerdotal system of Babylon in Justinian’s day. Thus, the Latin “church” would not even accept the author, or the book until such pressure was put on them by the end of the Third Century, they had to capitulate and Hilary of Poitiers, Lucifer of Cagliari, Ambrose of Milan, and other Latins quoted it as the inspired writing of Paul. Had the Eastern “church” not preserved it, the Latins would have seen to it that the Book vanished from history. In the introduction to the Hebrew Commentary, (J.F.B.), there is on the third page (pg. 1394) of The Commentary of the Whole Bible this little limerick,

“As far as Rome is concerned, the Epistle to the Hebrews was not only lost  
for Three Centuries, but would have never been recovered at all but for  
the Eastern Churches; it is therefore a happy thing for Christendom that  
Rome is not the Catholic Church”

This is also the church that has contended for a late date for Revelation and I, 2, and 3 John. It is not a coincidence that they bring pseudo scholarship to bear on these books because they are the only books that do not fit the historical time frame of the Acts of the Apostles. They have contended that John wrote Revelation in 96 A.D. during the reign of Diocletian. There is not a shred of historical documentary evidence outside of unconfirmed reports to validate this claim. In my “Open Bible” they give the pre 70 A.D. time for the writing (John refers to the temple as existing-11: 1), but they debunk the idea because the author believes that the “churches” (Chapters 2-3) could not have become “lukewarm” so quickly. Far from validating his argument, this theory confirms an even earlier date. Simon Magus became lukewarm in a matter of days. It was more like weeks for the Galatians to depart from Christ, “I marvel at how quickly you desert the one who called you”, (Gal. 1:6,3:1-3, 4:9-11), and, within months, or a few years, “All of the Province of Asia deserted Paul”(2 Tim. 1:15).

The Judiazers were more zealous to smother the Christian persuasion than they were to throw off the shackles of Rome. They persecuted the infant congregations, brought all of their political, financial and economic power to bear upon them; they hounded Paul till the day he died, and would have compromised with them if they would only amalgamate New Testament Christianity with Old Testament Law. As we clearly see in Hebrews, Paul refused to do this, but after Paul's departure, the Hebrew apostates were able to accomplish this mission—the result being Roman Catholicism. If Catholic scholars had their way, they would like to prove that none of the New Testament Scriptures were given until the Fourth Century. In this way, they could prove the authority is in their “church” and not in the Word. By saying the “church” gave us Scripture, they relieve the Holy Spirit of an awesome responsibility.

Paul insists that Christ gave His Covenant to the world in His day. That Covenant included ALL of the apostolic writings (2 Corinthians Chapter 3). Christ gave John the word “witnesses” all through His Apocalypse. John was in exile because of His witness-testimony. The testimony had to be based upon The Testament. If the Testament was not complete, the witness could not be complete. John would have been exiled for nothing if he did not have the completed New Testament documents. You can be sure that John would not be guilty of preaching Gnosticism, or “old wives fables”. If he did that, you can also be sure he would not have stirred Nero's dander..

Lastly, the dates of Hebrews and Revelation would have been nearly contemporary because Hebrews speaks of the “Last Days” (1:2) and John said of Christ “Yes, I am coming soon” (Rev. 22:20) and in his Epistle “This is the last hour” (1 John 2:18). Both Paul and John saw the end of Judaism right around the corner. Remember, the N.T. emphasizes that the Prince of 70 A.D. was really not Titus, He was Jesus.

## THE EFFECT THE PREACHING OF THIS BOOK HAS ON YOUR CONGREGATION

It is possible, that a preaching process, or teaching of a weekly Bible Class on the contents of this Epistle, verse by verse may do wonders in edifying the Body and restoring those, who like the Hebrews are beginning to lapse into apostasy. It is also a great evangelistic Epistle, and in my personal comments I emphasize the verses that have a tremendous impact on reaching and converting lost souls to Christ.

## CHAPTER ONE

### THE NEW COVENANT OF THE SON OF GOD IS THE HIGHEST AND LAST REVELATION FROM THE HEAVENLY GODHEAD TO THE HUMAN RACE (VS. 1-14)

Paul's method is to introduce the subject “Has God rejected His people?” (Rom 11:1) “Now concerning spiritual gifts,” (I Cor.12:1) and Paul divides the subject into various parts. Then Paul gives the doctrinal application and practical implications. Paul's favorite expression is “what shall we say then?” or “what then?” which appears ten times in the Book of Romans.

(1:1) Paul burst forth into the subject at hand with ardor and extreme passion. As in I John.1: 1-4 there is no greeting and name inscription.

God “with many portions” spoke to the ancient Fathers. To Noah God gave a portion “the world that then was” (the names of the ten patriarchs spelling out the Gospel) (2Pt.3:6), to Abraham “a great nation of Christ” to Jacob “the tribe through whom Christ would come”, to David and Isaiah “the family and house of David producing Christ”, to Micah “Oh thou Bethlehem the little town of Christ's birth”, to Daniel “the exact time of Christ's coming to earth, His atonement, His Kingdom and Jewish “Abomination of Desolation”, to Malachi, “the forerunner John”, to Jonah, “the death, burial and resurrection”, to Zechariah and Ezekiel “the Spirit and Gospel going out to the world from the Mount of Olives”.

Each only knew in part, but when the perfect Messiah and His New Covenant were established, that in part was done away (I Cor. 13:1 2).

In various “divers” manners. There are at least four explanations of inspiration. They are the intuitive, the dynamic, the clairvoyant and the verbal or graphic. The last explanation fits the language of Scripture that says, “All graphics is given by God.”

It is true that the prophets “spoke as they were moved by God”, but they also had to write it down in what we call The BIBLIOS. There is (and always has been) a movement from the Devil to replace Biblical revelation with human wisdom. Thus there is great ignorance of Scripture in the world. I heard a Seventh Day Pastor (who ranks as one of their debaters) say, “The Word ‘Bible’ is not in the Bible”, and while on vacation I heard a Christian fundamentalist speak for an hour and only allude to a few Bible stories. The word “Biblia” by the way is the first word in Matthew’s Gospel and the second from the last word in the last chapter of the last book of the New Testament (22:19). It is translated “BOOK”.

Thus, verbal and graphic inspiration is equated.

Before the entire inspired Old and New Covenant were completed (Covenant and Testament are synonymous) God used dreams, audible voices, visions and the Urim and Thummim. The prophets were first known as “seers”, and later known as prophets, which I take to mean that they both received revelation and wrote it in books bearing their names. Samuel was the first to do this (Acts 3:24) in writing both prophetic messages and a history of the nation of Israel. Samuel also mentions how that the word “seer” and Urim and Thummim fell out of repute in his **day** (I Sam.9: 9). The “seer:” would become inferior to the prophet.

Of course, I must not fail to mention that some guy in up-State New York by the name of Joe Smith found the Urim and Thummim laying somewhere in his back yard. It helped him translate Moroni’s Book from the Egyptian language.

Christ was present, in every means of communicating the Word through Abraham, Moses, Elijah, Joshua, Micah, Daniel, Ezekiel, Isaiah and the other Prophets down to the end (Numb. 12:6-8)

Finally, in the New Covenant we have a full view of Christ (2 Cor. 3:2-18). The glass (New Covenant Scripture) does not give a hazy view. There are no shifting hues or fuzzy colors. The pure, untainted LIGHT of the WORD of God unites into the ONE person of the eternal Christ. If the Apostles did not have the completed New Covenant of Christ, they lied when they said we are “Competent ministers of the New Covenant” (2 Cor. 3:6, 4:1). It is true that this Covenant is also “The administration of the Spirit”, for without the Holy Spirit it would also, like the Old Testament also be a dead letter. But if it were not written, it could not be believed and that is where the Spirit must operate.

#### UNDERSTANDING THE THREE AGES OF OVER ALL BIBLE HISTORY IS TANTAMOUNT TO A CORRECT INTERPRETATION OF SCRIPTURE

The ages are The Patriarchal, “God spoke to the Fathers in times past”, The Mosaical, “The Law came through Moses-and was until John”, and The Christian Age until the end, “I am with you till the end of the age.” **(Mat. 28:20 )**

Some scholars conjure up a system of interpretation called Dispensationalism . The whole system is based on the attempt to tack on a Millennial Reign of Christ after the end (or what they call “rapture”). These scholars tear the Bible to shreds with as many as seven dispensations. The damnable danger in this is they make The New Covenant Dispensation of Grace and Apostles Doctrine no more important

than the so-called dispensation of innocence in the Garden of Eden. The Satanic subterfuge in all of this is to make God a liar. It plays down The New Covenant and places an imaginary, future millennial reign as the vanguard of all divine revelation. This, in spite of the fact that hundreds of companion verses teach that the 1000 apocalyptic years of Revelation 20:4-5 is in fact identical to the New Covenant spiritual reign of Christ and not a different, future dispensation. God only gave two dispensations, the Old and the New (Heb. 8:13). The word dispensation “oikedomos” means to build up or produce an economy. Hebrews addresses this vitally important issue by referring to Moses being faithful to his house “dispensation” and Christ being faithful to His (Heb. 3:2).

#### THE LAST DAYS BEGAN WITH PENTECOST AND ENDED 70 A.D.

The Apostles looked upon their work as God’s last direct intervention in the “end of the world” (Acts 2:18-Heb.9:26) Peter said, “Samuel and all of the Prophets spoke of these days” (Acts 3:24). Daniel 9:27 prophesied of the last week of God’s intervention prior to the Desolation of 70 A.D. The week was divided into two 3 1/2-year parts. The first was the four-fold Gospel period during which time Christ proved Himself to be the only unique Son of the Living God. I take this section of Scripture to be what Paul read, and meant when he said it was “revealed to us who heard Him” (Heb. 2:3-4). It ends with His death and resurrection from the dead to secure our atonement and end the sacrifices of the Mosaic Dispensation. This period is referred to as the first part of the dunging of the fig tree (Luke 13:7-9). The second part of the seven weeks is the preaching of the Gospel from Pentecost to the death of Stephen. This period is referred to as the second part of the fig tree illustration during which time the Jews rejected the clear evidence of the divinity of Christ even after God gave them a second “dunging” chance to obey.

This second part of the “Fig Tree Dunging” also continued until 70 A.D. primarily due to the prayer of Stephen and Paul to have mercy and forgive the Jewish Nation further. Throughout this time period The Apostles, Evangelists and New Testament Prophets became a sounding board for the risen Christ “Who spoke from Heaven” (Acts 3:21-23, Heb.12:25)

The foolhardy Jewish rejection of the New Covenant was foretold, as was the expected blasphemous behavior (Acts 14:41).

“Look you scoffers  
marvel and vanish away  
because I am doing a work in your days,  
a work that you will never believe,  
even if someone were to explain it to you”  
(Hab. 1:5 with Isa.28: 9-13, 6:9-10)

The Apostles worked miracle after miracle, sign after sign and wonder after wonder during the period from Pentecost until their deaths prior to 70 A.D. (Acts 2:43, 2 Cor. 12:12). With the possible exception of Jesus (John 21:25) probably more signs and wonders were performed during this period than at any other time in divine history (Heb. 2:1-4).

“Therefore I will again confound these people  
with wonder after wonder  
The wisdom of their wise men will vanish  
And the understanding of the perceptive will be hidden.”  
(Isa. 29:14 Read 29:9-14 for context)

This period of time is called by four names, The Restitution, The Restoration, The Reformation and The Regeneration. Christ was The Elite Throne inhabitant, but the Apostles were companions to the throne in the **Regeneration (Mat. 19:28)**. Peter called it the “Times of restitution” **(Acts 3:21)**. Jesus knew that the Apostles were expectation “The restoration” (Acts 1:6), but they had to receive the Holy Spirit in order to understand what it meant. The Regeneration began when Messiah-Anointed “anointed the most holy place”(Dan.9: 24), His blood covenant was accepted and the terms of the Covenant were announced at Pentecost (Acts 2:38-Titus 3:5). The Regeneration was established once and for all until Christ returns “without sin”(Heb. 9:28). There will be no need for The Regeneration in Heaven since there will be no sin there. The first 1500 years after the death of the Apostles, the Greek and Roman churches have tampered with the Covenant terms of Regeneration, and for the past 600 years so have the Protestant Sects with the Charles Finney’s, Charles and John Wesley’s, Dwight Moody’s, Billy Sunday’s, Billy Grahams and a host of their disciples, but in order to be sure of our salvation we have only the covenant conditions as set forth by the writers of the New Covenant to believe and obey.

Later in Hebrews 2:1-4 (with Mark 16:18) we shall see that this period is also called “The Confirmation”. Although we cannot know exactly when each book was finished it is certain from Daniel 9:27 that the New Covenant was completed several years before 70 A.D. Daniel says plainly, “The Messiah shall enter the temple and make Covenant with many”. I know the dispensationalist butchers that verse and applies it to the still unknown future, and even makes the Christ-Messiah clearly mentioned in the text into an anti-Christ devil; but they will pay for this in judgment. As mentioned previously Peter referred to all of Paul’s “Epistles” as being completed before his martyrdom and John mentions the temple still standing in prophecy along with the sixth Caesar, Nero whose gematria was 666.

The fact remains; the New Covenant is God’s last program with the human race for all times. It went into effect when Christ died and will remain in effect until the end of time. Of the thousands of Apostles since 70 A.D. who have tried to replace the foundation of the original Apostles, of all of the cults, sects, world religions and denominations that have arisen since 70 A.D., not one of them can replace or succeed the TRUTHS of THE NEW COVENANT that were taught during the block of time God called THE RESTITUTION. During this period of time, God made good everything He promised from before creation and from the beginning of time. God owes us nothing else by way of Revelation. There is nothing else worth believing. God spoke to the Apostles through His Son. God still speaks to us through their inspired writings. We had best study and know these writings. A word to the wise is sufficient!

“In times past”- It had been 400 years before God spoke again to them. This silence was for the purpose of the Son of Man being more expectant.

The Godhead as usual is found here as in many other verses (1:1, 2:3, 3:7). The Greek is not “speak by His Son, but ‘IN’ His Son”. A mortal King speaks BY his ambassador, but not IN him. The SON is the last and highest manifestation (I Jn. 1:2) of God (Mt. 21:34,37), not merely by a measure as by the prophets, but the fullness of the Spirit (Jn. 1:16, 3:34) and the Godhead in Him bodily (Col. 2:9).

Everything the Prophets expected is fulfilled in Jesus, the end of all prophecy (Rev. 19:10) and of the Law (Jn. 1:17, 5:46). When an evangel of the New Covenant expounds these Scriptures he is NOT a prophet, but he has the “Spirit of prophecy”. This means he can make accurate assessment and application of prophecy.

1:2-“In these last days” There is no other revelation to come to the human race. The world to come “or age eternal” is the New Heaven and earth that will succeed this present heaven and earth (2:5,6:5).

## GOD SPEAKS IN (THE GREEK IS NOT 'BY') HIS SON (JOHN 14:10)

Christ "anointed" as King is "King of Kings", as High Priest "The Rank of eternal Melchisedec", and as the true Prophet He speaks "truly-truly-amen-amen". All of the New Testament prophets were subject to Him as forth tellers, and there are no true prophets since Him (including Mohammed and Smith and other self styled ones).

Adequate reasons for believing this are set forth-

- 1) He is absolute God by the very name given Him as SON.
- 2) Three glorious facts define what Christ is to the Godhead-"Whom He has appointed", "By whom He made the worlds", "Who set down on the right hand of Majesty.
- 3) He uniquely qualifies in comparison to trillions of created angels (v.4)
- 4) As SON He is therefore "heir of all things" in regard to the totality of the universe and all therein, (v.5).
- 5) He made the worlds (vs. 10-12).
- 6) He sat (as equal) on the right hand of God (vs.13-14).
- 7) His heir ship proceeded His making the worlds (Prov. 8:22-23, Eph. 3:11), and follows the manifestation of His Eternal son ship.
- 8) He is the protokos, first born (from "teko") to produce from seed (5088). God is not a man (Num. 23:19) therefore Christ is not of human seed, but as seed of the woman he qualifies to be the heir of the universe (v.6).
- 9) He was the instrument through which the cosmos came into being (11:3) where "by the Word of God" answers to "BY Whom" in John 1:3.
- 10) Christ was appointed in the eternal, contemplative counsel of the Godhead to the office of Creation and the universe was assigned to Him as a Kingdom.
- 11) Being: "heir" is not only a right assigned by Son ship, but it also involves the attribute of being eternal God as well. Only as God could he create the world, and only as God could He redeem the world.
- 12) Being both the son of God and son of man entitles Christ the right of making good the promise to Abraham that he should be the heir of the world (Gen. 12), for this promise has it's fulfillment only in Christ (Rom. 4:13, Gal. 3:16, 4:7) who was like Isaac, the miraculous son of Abraham after the flesh.

"Worlds", actually comes from "aion" or ages. This is the duration of forces that combine to form the entire universe with all of its material and spiritual existences. It is the existence of time and space under Christ's control (Col. 1:16). It includes all of the stars mentioned in Gen 1, and the constellations (Job 9:9) of all planetary bodies (I Cor. 15:40) but it means more than this since even celestial angels belong to the ages. God made all of these things by Christ.

1:3-"Brightness of His glory". Christ is the light of God's light, the effulgence of His glory. When Arius began his diabolical anti-Christ campaign Athanasius opposed him,

\ "Who is so senseless as to doubt concerning the eternal being of the Son, for when has one seen light without effulgence?" (Against Arius, Oratory 2)

It was Arius, by the way who paved the way for the antichrist nations that formed in heathen Europe during the Fourth Century and led to the anti-Christ doctrines of Mohammed in The Middle East and certain Unitarian doctrines held by modern day Cults, especially Jehovah Witnesses, Mormons, Christian Scientists, United Church of Christ, Pentecostal Holiness, Millennialism, Christadelphians, Perfectionist Movements and to some extent among Seventh Dayers.

Theophylact said,

“The sun is never seen without effulgence, or the Father without the Son”.

It was only natural for ONE who is the Brightness of God, and who upholds all things in the universe that He should return to the Throne and “set d own”. He returned to His rightful place of glory (John 6:62, 17:5).

“Express image” comes from “charax” (5482) a tool used for engraving a character. The figure stamped (as the Emperor did when he sealed official documents with the imprint of his ring) was an exact copy, character, or representative, It is said of a transformed Christian “He is changed into the same image of Christ” (see 2 Cor. 3:18), but Christ was the exact character of almighty God. No created angel, human being or demon can claim the merit of Hebrews 1:3, which is one of the great proof texts of Christ’s divinity.

For all of the talk we hear about Jesus Christ, we would be amazed at how few people really understand who He is. What is tragic is the fact that knowing who He is the crux “bottom line” of eternal life (John 17:3), and even those who love Him have not put forth much effort to study to KNOW Him.

“The Sun of God in glory beams (Mal. 4:2)  
To bright for us to scan  
But we can face the light that streams  
From the gentle, meek and mild Son of man” (2 Cor. 3:18)

“His person”-The Greek Theologians called Him “The hypostatic Jesus”. Outwardly He looked like a man (His “schema” of bodily appearance), but His inward “morpha” was fully God. Thus His hypostasis was the person He really, substantially was in essence, spirit, truth and actually. Hypostasis looks at what lies beneath the surface.

“Upholds all’ (in the entire universe). The three facts here are enumerated in the same order in Col.1; 15,17,20

- 1) “By the Word”-The Son is not a phantom (docetic appearance) but a real person for He has the Word (logic and reason) which is God’s Word (11:3)
- 2) “Of His power”-The Son has the inherent power of God to utter life and substance into existence and judge it as well.
- 3) “By Himself”-The Godhead has vested all authority in Him to redeem, reconcile and judge.

“He purged”-Purified. We are sin soaked, guilt laden creatures before Holy God. Our great high priest had to make propitiation “satisfaction” for sin. This refers to the Old Testament system where sinners needed to make sacrifices, they needed a priesthood to receive those sacrifices, and they need the Levitical Law to avoid the daily pollutions of sin. Only under these Laws could they come into the presence of God without dying (Deut. 5:26, Lev. Ch. 16), but it was but a temporary arrangement.

“He sat down”-thus fulfilling Psalms 110:1. This inaugural installation was by act and order of the Father (8:1, Eph. 1:20). Revelation Chapters 4,5,7,14,12 and 20 are apocalyptic scenes depicting and describing the glory hallelujah coronation of the Anointed One (Christ) being enthroned once again to His rightful place as Co-regent with God the Father in His Kingdom. The fact that the Son will deliver the Kingdom to the Father in the end, (I Cor. 15:28) does not in any way diminish that Christ is eternal King of kings and Lord of lords. It simply means that there will be no further need of His Mediatorial Kingship (Rom. 8:34) since we will all be in the presence of God Who will be all and all.

Beware of professed Christians who deceive us by various efforts to reduce the present reign of Messiah Jesus and thereby diminish what God honored Him with by “Highly Exalting Him” (Phil. 2:9). They say,

“Oh yes, He reigns, but when Rev. 20:5 comes to pass He will really reign. But even then, after 1000 years He will surrender the reign to the Father. His reign will never be co-equal to the Father.”

Obviously these people have never read Rev. 22:3-4. Nowhere does Scripture say that Christ will give up His reign “For He will reign forever and ever” (Luke 1:33, Heb. 1:8, Rev. 22:5). Christ simply wants The Father to have the admiration of their reign.

## GREATER THAN ANGELS

### 1:4 CHRIST IS MUCH BETTER

The contrast here between being made “lower” (2:9) and here much superior to Angels is a paradox. Being lower refers to His assumed manhood (Phil. 2:6-9), which was a lower estate than Angels who are fully Spirit. Paul argues that His humbled form did not contradict His divine, eternal Messiahship; but in fact enhanced it. In spite of objections from Jews, Greeks and Gnostics, the Apostles and disciples were compelled to approach this Theological fact with undeniable, stubborn determination. Jesus was “made” as a man in the womb (7:26). Before this Christ was King and Creator of Angels. Had He been made superior to Angels He could not have been a Savior and example to humanity of flesh and blood. But God highly exalted Him because He proved that whether in spirit or spirit and flesh He was still God in perfection and quality. This is why it was a divine imperative that God become a man in order to save mankind

Paul argues that Christ is superior because

- 1) The Law given by angelic administration and Moses is inferior to the Gospel of Christ (vss. 4-14)
- 2) Christ, as exalted Son of God and Man is superior to angels (2:5-18)
- 3) The manifestation of angels (and even the glorious appearance of Christ in the O.T. who appeared as an angel of the Covenant) did not reconcile God and man as it did when God appeared in flesh.
- 4) Angels, in various ranks of power and ministration constitute, indisputably, billions of the most powerful Spirits in the vast universe; but everyone of them (including demonic spirits) were created by, and are subject to Jesus Christ.
- 5) As The Son of God and Man He is exalted above angels who are called SONS of God (Job. 1:6, 38:7)

“He obtained”, as Son of Man what was rightfully, eternally His in the first place as Son of God. “Fullness of glory”- is a merit, virtue and excellence that is like unapproachable light... a light such as radioactivity or nuclear fission that can incinerate. He has a Name that no one (not even angels) knows, but He Himself. (Rev. 19:12).

### 1:5- PAUL USES THE QUESTION METHOD OF TEACHING

“Unto which of the angels?” (Psa. 2:7). This is the traditional Pauline manner used throughout his Epistles (see Romans, I and 2 Corinthians, Galatians, Ephesians, 1 and 2 Thessalonians for examples of his many questions to the reader).

Christ in the New Testament is God’s Son, not by origination but declaration. God declared (publicly stated) that Christ was His Son at His birth, His immersion, at the tomb of Lazarus and His resurrection (Acts 13:33, Rom. 1:4)

“First begotten” from the dead is used in the same way that “first begotten” of God is used. It is interpreted as primogeniture. This word has Jewish significance in that the first-born Son accrued greater rank than the second

or those born thereafter. It carried even greater meaning in the O.T. when a newborn son had the potential of being The Messiah. First born (with the omniscient God) guarantees there are more to come. Christ's birth as Son of Man guarantees that more sons of the human race are to be born into God's family. This is why that Isaiah 9:6 says, "Unto us a son is given, unto us a child is born." It is for the salvation of the human race that the Christ child is born, and The Son is GIVEN "not born." In this, Christ is called "Everlasting Father" because he said, "Here am I... And the children you have given Me!"

Thus "first begotten from the dead" means that Christ the first to rise for immortality is the primogeniture and millions of other sons will follow (Lk. 20:36, Rom. 1:4, Rev. 1:5)

When Christ rose from the dead, He proved indisputably that day, what He was eternally (Col. 1:18) THE EVERLASTING SON OF GOD. This was not His origination as Son; it was the manifestation what He was eternally in the bosom of the Father (John 1:14,18 with 1 John 4:9). What was hitherto unknown and unbelievable became the most believable FACT in history when the humbled manhood of the Messiah is united with His Godhead in the resurrection and ascension.

The "today" of the ascension is a segment of time known to man in history, but it is an everlasting day with God, for God is not constrained and confined by time. With God there is no yesterday of past time, or tomorrow or future time.

"Nothing there is to come  
And nothing past  
With God, the eternal now  
Does ever last"

Alford (See Prov. 30:4, Jn. 10:30, 38, 16:28, 17:8)

Divine essence has no beginning. It is eternal generation. In physical generation death destroys the Father-Mother-Son Daughter generation, but there never has, never is and never will be a time that God is not Father and Christ is not THE Son of His bosom. The time of Christ entering His inheritance (v. 4) is human time in history for man to remember on the calendar, but it is not that of a time-shackled God.

The bringing of the first born into the world "only uniquely" (v. 6) and His glorious ascension and entering on His inheritance (v.4) are to be taken as one event in God's eternal, contemplative counsel (Acts 2:22-23, 30-35).

1:6- But, a more decisive proof of Christ's superiority and Divinity (believe it or not) is what we learn from Psalms 97:7, and that is the bringing of Christ into the world as a man. The prospect of Christ even entering this world is more baffling than His resurrection from the dead. Others have been resurrected, but there is only ONE Christ child (Man-child, see 9:11, 10:5, Rev. 12:1-5). As a man (incarnation-Lk. 2:9-14) He was tempted (Mt. 10-11), hungered, thirsted and became weary,"seen of angels" (I Tim. 3:16) gazed at on the cross, crucified and pierced in body "a body thou hast prepared Me!" Heavenly intelligences stared at Him with adoring love (Eph. 3:10, 2 Thes. 1:9, 10, I Pt. 3:22). He resurrected in a body (Mt. 28:2).

Millions believe the resurrection, but the second coming in glory will be believed by every creature living at that time, or has lived (Psa. 97:7, I Cor 15:24, Phil. 2:9). Worship Him all you Gods (exalted beings). All of this would be impossible without the incarnation.

"Psalms 93-101 contains within it's context of information the mystery of the Anointed Christ-Messiah. God was ruling the Theocracy in and through Him."

Kimchi

“Let all of the angels worship Him at His birth” (Deut. 32:43-LXX-But the modern Hebrew Bible omitted this verse). But the Holy Spirit put it in Paul’s inspired intellect. Paul also had Psa. 97:7 in mind. The whole LXX text reads like this ,

“Rejoice ye heavens along with Him, and let all of the sons of God worship Him, rejoice ye nations with His people, and let all of the angels of God strengthen themselves in Him”

1:7-Spirits-Winds as angels. They can be winds, lightening or flames in God’s service. All of which is undetectable to human minds, because these things can appear as natural phenomena. Angel worship is forbidden (Col. 2:18), and good angels will not accept it (demons encourage it), so God makes them of a subtle incorporeal nature, swift as the wind. We may be aware of our angels as either a gentle caressing, or sudden gusting of wind when it is least expected. One of the highest forms of angelic existence is the Seraphim (Isa. 6:1), which means “burning”. In one aspect of their nature, they have a burning devotion and zeal for the Godhead.

God is called “Yaweh Sabaoth”, Lord of the Heavenly host (armies) because he does with them what pleases Him. He makes them to sit (Judges 6:11), to stand (Isa. 6:2), to resemble women (Zech. 5:9), and to resemble men (Gen. 18:2). Christ made them therefore they are creatures. Christ is the creator (v. 10). Only the son is to be worshipped (Rev. 14:7, 22:8,9).

1:8-“O God”-The article denotes affectionate emphasis (Psa. 45:6-7), “Your throne is righteousness forever”. God is and always will be right. When the world falls to pieces we can bank on it. When all else fails we can believe it and live and die by it.

1:9-God hates iniquity “lawlessness” as much as He loves righteousness  
Christ is addressed as God (Psa. 45:7). To anoint means to acknowledge Christ as Messiah. The O.T. uses the word “anointed” instead of Messiah or the Greek “Christ” (Anointed-Christos). In order to begin His ministry, God anointed the Son with the Spirit of power at His immersion. Here He anoints Him as triumphant King over all enemies and above all previous anointed ones-prophets, priests, kings, heavenly and earthly principalities. All ruling dignitaries experienced some type of anointing (Psa. 23:5).

Mortals anointed all these, but Christ was anointed and installed as King over all the earth by the Father (Psa. 2:6-8). His reign is in the midst of His enemies (Psa. 110:1-2).

1:10-In Psa. 102:25-27 it says, “ The heavens and earth shall perish. Even though they were established by the Lord’s hands, but Jesus Christ is always the same and His years shall never end.” Christ is preached in the O.T. where many might argue that the Father was chiefly intended. Christ created the heavens (plural) with there various, constellational; administrations of heavenly intelligence then came to earth and later ascended up far above these heavens (Eph. 4:10). Wow! How awesome can it get?

1:12-These heavens are as subject to Christ as would be a blanket or cloak in your hands.

1:13-Christ will some day place His feet on the necks of the enemy (Josh. 10:24-25)

1:14-An after thought on angels. After the testimony as to who Christ is and who angels are not, the Spirit testifies who angels really are and what is their primary work. They minister. They are like a loving mother or wife. They have one desire. That is to serve. It is this basic nature of service that separates true women and Jezebel. It also separates angels and demons. The same angels

that delivered Lot out of Sodom are active in our lives in this evil world. The same angels that ministered to Christ, minister to us. Their primary focus is on the ELECT.

We cannot command angels. They stand before God (Luke 1:19). Christ sends them as He pleases because He sits on the right hand of majesty (vss. 3,13). He reigns, they serve.

## QUESTIONS ON CHAPTER ONE

- 1) Give five reasons, each with Scripture, proving why the Revelation of Christ's New Covenant is superior to the Old.
- 2) Give five appearances, with Scripture, of Christ in the Old Testament.
- 3) Give five verses to explain "latter days".
- 4) What does the "fig tree dunging" have to do with "latter days"?
- 5) Explain how these days are called "Restitution-Restoration-Regeneration-Reformation".
- 6) Explain the prophecy and fulfillment of the "work among you" God said He would do. (Isa. 28:9-13)
- 7) Explain Hebrews 2:1-4, as the same work called "Confirmation".
- 8) Explain Christ as the CHARACTER of God, the MANIFESTATION, the PROTOKOS of God, and His place in the GODHEAD, using Scriptural references.
- 9) What could Christ do as God? What could He do as man? What does "Brightness of His glory", mean?
- 10) What does the "hypostatic" Jesus mean?
- 11) Give the names of some Antichrist people and religious groups?
- 12) Give Scripture on how the reign of Christ is forever, yet is called a "kiliarch" reign in Revelation 20:4-5?
- 13) Explain "First Begotten" and "Today I have begotten thee".
- 14) Explain, briefly the ministry of Angels, and how they are subject to Christ.

## CHAPTER TWO

### DANGER SIGNS

2:1-Therefore-Since Christ is the worthy mediator as proven in Chapter one we need to hearken, listen, abundantly pay attention to New Covenant Christianity. (Henceforth we will abbreviate NCC. Lest it slip "flow past" (4:1) possibly let the boat drift away, "miss the boat".

2:2-Argument "ad fortiori". NCC is of higher value than the word of angels (Deut. 33:22, Psa. 68:17, acts 7:53, Gal. 3:19). "God said" (Ex. 20:1), but He used angels as His mouthpiece. However, NCC is spoken by the Lord alone.

The O.T. enforced penalties on those who violated it. Those who disobeyed received recompense (Deut. 32:35).

2:3-What about us? We heard NCC (12:25.) It is plain, clear, positive and final. We received so great a salvation. Jesus means "SAVIOR!" We are promised eternal life (v.10)

It was spoken first by the Lord (not angels v. 2), Even angels recognize Him as Lord (Mt. 28:6, Lk. 2:11, and also Demons).

It was confirmed to us (v. 4) by signs and wonders (Mark 16:17-18). It need not be confirmed again. Paul classifies himself as those who heard Jesus even though he received an independent revelation (Gal. 1:16,17,19). Paul would have read the Fourfold Gospel. He also received of the Lord a special revelation on the Lord's Supper (I Cor 11:26-32). Somehow he understood the agony of Gethsemane (5:7).

The emphasis however is on what they HEARD, not what they SEEN. In this we all have the same advantage as they had. In fact, we have many more years to study what they heard and we have an even more surpassing glory given us as we behold the Lord in the Scriptural glass. Beside all of this they did not have a Strong's Concordance.

This book is mainly addressed to Hebrew Christians and therefore Paul (Apostle to the Gentiles) refers to those Jewish Apostles who preceded him

2:4- "Signs" (miracle with message) "wonders" (inspires wonderment), "miracles". indicating superhuman power, and proofs of divine mission (Acts 2:22,33).

Gifts of the Spirit-Christ had the Spirit without measure (Jn. 3:34), others had Him with measure, to the apostles first (I Cor. 12:27), and through indwelling all Christians (Rom. 12:3-6)

"According to His will", thus we cannot demand the Spirit or pick and choose our gifts. The Holy Spirit is given to all who obey Christ (Acts 2:38, 5:32), but a gift as a personal endowment is provided with the gift. Our covenant responsibility is to discover that gift and "stir it up"

2:5-"Confirming" is a very important word. There is a difference in the confirmational gifts of the Apostles and the ordinary spiritual gifts for Christian service, ministry and encouragement. This is obvious from the examination of the I Corinthian 12 gifts in comparison to the Romans 12 gifts. One is spectacular the other non-spectacular. In fact, a non Christian could exhibit the Romans 12 gifts (in the energy of his own soul) without the Holy Spirit, but all Christians should be aware of the enabling energy of a Spirit filled, gifted life.

"Angels in the world to come". This is a hard verse. The O.T. world partly existed then (v.2) It would cease to exist after 70 A.D. Is Paul talking about the world after that? Angels were very active in the political kingdoms of the earth (Dan. 4:13, 10:13, 20,21, 12:1), and control natural elements at the present time (Rev. 9:11), 16:4), as well as individuals (Mt. 18:10).

Is the "world to come" The N.T. Dispensation, or is it heaven? John Whitcomb believes that in heaven the angels will be laid off. If it is the N.T. Economy then all things are subject to Christ alone in fulfillment of Psalms 8. Greater reverence was paid to angels in the O.T. than in the New. Angels are NOW "fellow servants" (Rev. 22:9). The saints co-reign with Christ (Rev. 20:4-5). The saints judge the world (I Cor. 6:1-2). We are "brethren" of Christ in a nearness not enjoyed by angels (vs. 10-12,16).

In glorified bodies we will inherit a glorious heavenly existence that defies understanding. It will be an eternal, blissful existence that angels have never seen a man or woman enjoy. In the O.T, angels have seen men in such a poor condition as to make them blush before the presence of the throne of Holiness. In the N.T. they witness redeemed, spirit filled disciples rise in spirit and enjoy life "in the heavenly places"(Eph. 1:6) above the curse of "this world" (Eph. 2:2). Regardless, the angels also know the curse of sin and death is still in every Christian's body (Romans 6-8). They know we need their help desperately as we spend a lifetime in pursuit of what we have not yet attained (Phil. 3:12). On the contrary, not one angel has ever seen the life of those who will sit with Christ on His throne (Rev. 3:21) Maybe the angels will be laid off!

2:6-"But it is not to angels that these things are no subject". Psalms 8:5-7 enumerates all of the things that God originally made subject to man. Man, as crown of His creation was endowed with all of the abilities, industry and management potential to bring the whole world into subjection to himself. God was pleased to share this God given image and vision with His creation, man. This honor and dignity was lost however through the first Adam. It was restored through the second Adam as Son of Man representative of the human race. He then brought them to glory and honor.

2:7-8-“What is man?” so insignificant in himself, yet so exalted in Christ (Psa. 144:3). He was created (little lower than angels) to be Lord of Creation but he lost it all. Why did Christ visit him? The answer is uncomplicated - to seek and to save that which was lost.

Adam had dominion over all. For a while, Noah had dominion. For 3 1/2 years Christ had dominion over demons, death, disease and all domain. God wanted Psalms 8:6 to be a determining factor for all.

There were to be no exceptions. We of the 21<sup>st</sup>. Century pride ourselves in technological advances into space, the ocean depths and the atomic world. But Adam could have had all of that the day God made him. Man could advance into the highest realms of the universe, short only of God Himself (I Cor. 15:27) There were no limitations to which man could move onward including heavenly things (I Cor. 3:21-22).

2:8-“But” (we are ready for a great understatement of Scripture) we do not yet see all things put under man’s feet. In spite of scientific advancement man is still held hostage to sin, death, fear, erosion, deterioration, weakness and greed that tears down everything he tries to build.

2:9-“But” (by way of contrast) we do SEE Jesus (not mere men) who also was made a little lower than the angels (Lk. 22:43). The word SEE in verse 8 (3708) “optomai” “to gaze with the eyes” is looking at objects around us, and the impressions we passively receive as we glance at them through history. Voluntary deliberation is not intended in this word. The word SEE in verse 9 (991) “blepo” (to perceive with regard and take heed) means to BEHOLD with voluntary deliberation, direction and intention regarding the center of his attention. It could be translated “to study with your eyes”. To see a reflection, “or look down within” is used of looking into the N.T. (2 Cor. 3:18). We may think of the words gaze, or fix the eyes of your mind upon. (Heb. 3:19, 10:25). Think of ways we see Jesus?

“His suffering, His death, His crowning”, all of which are viewed in Revelation Chaps. 1,4,5,7,9,12,20,22. But our eyes must be opened as were Johns. He is already crowned (v.10, Phil. 2:8,9).

“By the grace of God” (Tit. 2:11,3:4) “He wore the crown because He bore the cross”. He inherited Lordship and Kingship because He was God. He merited it because He submitted to blood vicarious sacrifice as man. We should feel about Him what God has always felt about Him (John 17:26).

His death for all man was not first death because all men can die that death for themselves. His coronation above (See Rev. 5,6, and 12: 5,7-12) makes His death applicable to every man who has ever lived below. But “every man” or “everyone” is in the singular. So the Evangelist is correct when he preaches that Christ died for all in particular (4:14, 9:24, I Jn. 2:2)

“As a physician may first taste of his medicine to encourage his patient to take it, so Christ, in order to persuade men to face death they feared so much tasted of death Himself though (because He never sinned) He had no need to die”.

-Chrysostom

2:10-“For it became Him”. Even though unbelief considers it a disgrace, far from being offensive to God’s holy perfection and love, the propitious slaughter of the Lamb of Redemption is as necessary to God’s process of Atonement as is justice necessary to sustain the existence of God. What is said of God here, is said of Christ in Colossians 1:16 and Revelation 4:11.

Christ not only died for sinners, He also died for God (Rom. 11:36, I Cor. 8:6, Rev. 4:11). Blood covenant redemption harmonizes with the justice, love and wisdom of God.

The wisdom of any successful life is in the word “becomingness”. Christ is the universe of things, the “all things”. He is all that matters. There are no matters with the Godhead and the universe but Christ the sum total of all things. We realize this. Christ Himself realized this and in order for Him to mark His becomingness as man He saw His sufferings as the only way to be “perfected” as the “captain” (author, originator) of our salvation.

“Bringing many unto glory”. It is past tense, “Having brought to glory” those who throughout the ages became sons of God. This is a predestination passage. In God’s eternal foreknowledge and predestined council the propitious cross and the establishment of the Kingdom on the apostolic foundation is at the center of all human time. History is like an uplifted cross with Adam on the end of one cross bar and the end of time at the other. The cross post rests upon the ground at the foot of the cross. The head of the cross is God’s predestined council (mind) from eternity past to eternity future (Eph. 1:5-14 with Rev. 5:6)

The O.T. tribes, the Law and the Prophets are judged by the Apostolic Gospel of Pentecost and the Heaven promised to all from Adam to Moses, to David, to Peter, James and John is built upon the foundation of the Apostles. If we are accused of making too much of the Apostles, remember that Jesus said, “I appoint you a Kingdom”, and “As the Father sent Me, so send I you”. Paul said, “We are ambassadors of Christ that that God does beseech you by us” (2 Cor. 5:20). Thus, history is not chronological, or linear.... it is not cyclical or mere repetition, HISTORY IS THE CROSS (Gal. 6:14)

“In the cross of Christ I glory  
Towering above the wrecks of time  
All the writ of sacred story  
Gathers round its head sublime”  
-Toplady

“Many”-(This is my blood shed as a ransom for many-Mt. 20:28), the “ecclesia” (v.12), the general assembly (12:23). God may predestine the plan but He does not assemble for the man (10:25). As adopted sons we should count it an even higher honor to sit in assembly at the Father’s table than the natural born sons. The adopted son shares Christ’s glory (Jn. 17:10, 22,24, Rom. 8:21).

Three facts that cannot be separated.

- |                 |                        |
|-----------------|------------------------|
| 1) Sonship      | 1) Suffering           |
| 2) Holiness     | 2) Salvation           |
| 3) Glory (v.11) | 3) Glory (I Tim. 2:10) |

Sonship, holiness and suffering bring about destruction that is necessary to abundant life.

“Make perfect”-He who suffers for and with another, suffers also for one’s own self. This type of discipline is the greatest and highest control of life in earth or heaven. The glory that should result from it is metaphorically illustrated by the “full of glory” exhilaration experienced by an athlete who gained a victory in public games as a result of Spartan like discipline. Hence Christ cried as one who crossed the line, “It is finished!”

Christ was the perfect man, the perfect lamb, the perfect sacrifice and the perfect satisfaction of God’s strict judgment. He is the chief captain and director of all seekers of the true. He is both sanctifying offering and sanctifier of those who present themselves before God for mercy. He is the “Prince” of Daniel 9:25.

As Joshua (name for Jesus) not Moses (the Law) led the people into the Promised Land, so will our Joshua (Acts 13:39). Stephen deliberately used this analogy in sermon even though he knew it would infuriate the Jews. The same Greek “Prince” is used in (12:2) and Acts 3:15 and 5:31. The Prince of life gave His life something no mortal being could do.

2:11-“He who sanctifies they who are being sanctified” appears to be a paradox. Is Christ sanctifying us, or are we sanctifying ourselves? From the text the truth emerges that both viewpoints are correct. God commands, “Be you holy as your Father in Heaven is holy”. But it is God who makes us holy (Lev, 21:8). God accomplishes this by giving us the means whereby we can be sanctified. For instance, “Sanctify them by thy Word” (John 17:17). Jesus said, “I have given them thy Word” (John. 17:14). God gave it, but we must read it. We cannot be holy “agios-sanctified-set apart for the Holy God to use us” unless God’s Spirit assists us. The Holy Spirit who makes us holy is a gift from God. However, God has never done a work in His people when they continue in willful, stubborn rebellion. We must welcome and receive the Spirit of holiness and His work within. Paul later addresses this in Hebrew 10:25-28 when he speaks of treating the Holy Spirit spitefully. So Holy-Sanctification is a cooperative enterprise.

When N.C. Christians receive the Spirit they enter into a progressive life of sanctification. The text in the Greek is “They that are being sanctified” (I Cor. 7:14).

Since Christ is ONE with the Father, they both father human-spiritual sons (v.10). Isaiah 9:6-7 says the Son is “everlasting Father”. This is a fulfillment and explanation of how that both the Son and God are our father. God is both Christ’s and our Father.

Christ is not ashamed to call us brethren since in Him God the Father adopted us. Christ is ashamed to call us Brethren if we were still children of the Devil. It would be a slight and disgrace to His majesty to call such aliens “Brethren”, but through the New Birth they have attained the dignity of sons of God in His Kingdom (11:16). The word Brethren means to come from the same womb. Emerging from immersions in water is a depiction of a child issuing forth from the womb. This is why a born again female is constituted as being “Brethren” as well. Islam and many world religions treat females like dirt under their feet.

It is a prominent element in Christianity that unites such astounding differences as Christ our Brother and God, male and female as one in spirit and man and woman in marriage to Christ. “God makes sons of God out of sons of men because He made of the Son of God, the son of man”- Augustine.

2:12-The Anointed “Messianic” verse (Psalm 22:22) declares the Name of the Father in prophecy. It would never be known or understood until after Christ explained it in John 20:17. David, as leader of the choir sang it in prophecy in the midst of the O.T. assembly; but they were not yet Brethren “born again”.

It took the crucifixion of the Anointed One to make it possible, and Psalms 22 starts with. “My God...Why?” After His horrible passion He ascends to the Father and it looks like He is going to sign “The adoption Papers”. He declares “among the ecclesia-brethren” that God will be their Father. The prophecy expresses that because of this they will in turn praise Him (Psa. 22:23).

2:13-“Put my trust in Him” as is translated from Isaiah 8:17 in The LXX. This expression is associated with “Behold, I and the children you have given me” (Isa. 8:18). As Christ trusted His Father, so we trust Him as our Father. Christ had an undying, unyielding, inherent TRUST that He exhibited as a man, (NOT GOD) and He exercised it for us, not Himself (v. 16). No man ever suffered, as did Jesus. In a life packed full of unlimited trial and temptation he had to prayerfully draw up from the depths of His soul fresh mercy and aid for hope to make it through the day. This continued each hour of His sacrificial life until He overcame death and Hell (Phil. 1:16).

“My Children you gave Me”-Jesus is proud of His God given children (Isa. 9:6). In the war against Pekah of Israel and Rezin of Syria, He and His children do not rely on the Assyrian King (2 Kings 16:7-8), but on Yahweh alone (Isa. 53:10). Our greatest ally is our own family. All prophecy and the “Spirit of all prophecy” is fulfilled in the finishing Prophet. Jesus alone (Rev. 19:10), just as His kingly office is antitypical to the history

of Theocratic Kings and His High Priestly office antitypical to everything fundamental to the Aaronic Priesthood.

2:14-His children partake of flesh and blood. Flesh and blood is the equation that provides the conditions for eventual fatality of body, soul and mind. The life of the flesh is in the blood (Lev. 17:11,14). The “Prince of our Faith” entered into our corporeal life to become like man and die for man. However, He was exempt from the wage “price” of sin (and the law of sin and death in the body) because He did not learn sin (4:15) as we do. Therefore He did not die because of sin but “FOR sin. He did not have to die. He laid His life down. No one could take His life. As the second Adam (without sin) He could have lived forever as the First Adam, had he not sinned. He had to have a flesh-blood body to be a sufficient Savior for us. He did not die in the mere semblance of a body as the early Docetae heretics taught and Mohammedans teach of late.

Having flesh and blood makes Him our kin. According to Jewish Law, a forfeited inheritance could be ransomed by only the nearest of kin called the Goel. “Unto us a Son” is given. The Son of Man is the nearest of kin to every human being on earth. WOW, WHAT A CHRISTMAS MESSAGE THIS IS! What a powerful soul-winning tool this is! Your Savior Jesus Christ is a kin to the man or woman beside you, your neighbor, your boss, and the person shopping beside or sitting next to you on the plane. If you told them you knew one of their kinfolk in Georgia they would talk with you for an hour. Brethren, the world has the dearest and nearest of kin in Heaven and Earth and we need to tell the world!

“Through death”, which He could not have undergone as God. David cut off Goliath’s head with the giant’s own sword and later used it to conquer his enemies, so Christ used the most feared weapon of the enemy against him to destroy him. As man, Christ attracted the Devil. The Devil knew he could not whip Him as God. Had not death through death destroyed death the gate of life would never have been opened.

“Destroy: means “render inoperative”, (to deprive death from hurting people further)-“To still the enemy and avenger” (Psa, 8:2). Death is abolished (same word) (2Tim. 1:10). The reason is that Christ’s SEED is planted in us, and dying is equivalent to planting for an eternal harvest. There is no doubt about it THE FEAR OF DEATH IS GONE!

“Power”-Satan is no plaything. He is strong (Mt. 12:29). Death reigns- (Rom. 5:12, 69). Satan acquired the power of death because of the consequences of sin he enticed (Rom. 6:32). Satan is the enemy (Lk., 10:19). But Jesus made dying His own choice (not the Devil’s proffered consequence). He took the prey from the enemy (Rom. 14:9).

2:15-“Fear of death”-The subliminal apprehension in our aging heart, the skeleton in the closet that opens to our future, the inevitable trip we are about to make that we neither make plans for or talk about. The fear that precedes death cripples us before it comes. The pronouncement of the death penalty can take away quality of present life, if such can hardly be called life.

Such fear brings bondage (Rom. 8:15, Gal. 5:1) but the sons of Christ have glory (v.10).

Aristotle defines bondage as “The living not as one chooses”, and liberty, “The living as one chooses.” Once we are delivered from the curse of sin, we are also delivered from its horrible consequence. The unforgiving sinner does not even dare to think about death.

2:16- “Verily-we know for sure”, as the prophets (Isa. 41:8, Jer. 31:32) (LXX) lead us to expect, that it is not angels (who can die spiritually but not physically) but the seed of Abraham that He helps- (literally “take by the hand” –6:8) or succor (v 18) and deliver (v.15). He took part of humanity (had hands Himself). Whatever assistance He gives to angels He is not suffering in their nature, as He is ours.

“All of them are spiritually the seed of Abraham”-(v. 12, Pas. 22:22; 25,27,Rom. 4:12, Gal. 3:7, 14,28,29), although Paul’s basic thrust is to the Jewish Christians (physical and spiritual seed) who were still around at that time (Rom. 9:4-5).

2:17-“Therefore”, in every way (throughout His life) He had no sin. Knowing that God’s justice required the moral necessity of His propitiation (and mediation-5:3) He felt compelled and obligated (behooved Him) to voluntarily lay His perfect life down to help fallen man up. He qualified to be called the “High Priest of all humanity”. THIS TOO IS A GREAT SOUL-WINING TOPIC.

“Merciful” to people who deserve wrath. Notice that propitiation and mercy are linked closely together. Some translate the cry of the tax collector in Luke 18:13, “Be merciful to me”, but in the Greek it is “Be propitious” to me.

Although Christ did not sin, He was a friend to sinners and saw first hand (had fellow feeling) what sin does to the sufferer (4:15). Not that Christ needed to suffer as a man to save us, but we needed to know that by experimental suffering he can sympathize with us.

“He was faithful” to God (3:5-6) and man (10:23).

“High Priest”, no other book but Hebrews discusses the High Priesthood of Jesus. His Kingship is discussed at length throughout divine revelation, but rarely (Psa. 110, Zech. 6:13) is attention given to His Priesthood. Even on the cross when He offered Himself as The Priest of God most High the inscription there was “King of Jews”.

“Propitiation” is the only thing that will silence God’s wrath. Love and pity from God cannot satisfy the merit and demand of the Law. ONE man had to make reconciliation for the iniquity of mankind (Dan. 9:24).

Christ has “The largeness of heart even as the sand that is on the seashore” (I Kings 4:29) to help all of Abraham’s seed “Though they be as the sand of the seashore”.

#### QUESTION ON CHAPTER TWO

- 1) How can we let the Gospel slip?
- 2) Describe what is our GREAT SALVATION?
- 4) How are those who first heard this Gospel different from us?
- 5) What is the difference between the sign and wonder working of the Holy Spirit and the personal indwelling of the Spirit? Give Scripture to support your view.
- 6) What conclusions does the Scripture reach in the comparison of men, angels and The Son of man?
- 7) What do we “see” in verse 8 and 9?
- 8) Explain Christ’s death for all mankind.
- 9) How does He bring all men to glory?
- 10) What is this glory?
- 11) Explain ways in which we see Jesus, verse 9.
- 12) How did Christ die for God?
- 13) How is Christ a Father?
- 14) What is the Docetae Heresy?
- 15) How can Christ be the sanctifier, and yet we are admonished to sanctify ourselves?
- 16) How is Christ qualified to be a worthy priest to the human race?
- 17) How is this a great soul-winning topic?

## CHAPTER THREE

### (A RETRIBUTION GREATER THAN PERSCRIBED BY THE LAW OF MOSES IS DUE THOSE WHO TREAT WITH INDIFFERENCE ONE GREATER THAN MOSES)

Parallel with the line of reasoning that Christ is superior to angels (1:4) runs the argument as to His superiority to Moses (3:3).

- 1) As Son over the house He is above the servant of the house (vss.5, 6,)
- 2) Bringing of the children of God into the promised rest was not completed by Moses, but is accomplished by Christ (4:1-11)
- 3) He is not merely a leader and lawgiver as Moses, but a High Priest of propitiation (4:1-11, 5:10)

3:1-“Contemplate”, fix your mind on Him. You who have been called from Heaven into the ecclesia - you have the highest calling (Phil 3:14).

He is at ONCE Apostle and High Priest of our profession. As Apostle He is sent from the Father (Jn. 20:21) pleading the cause of God with us and as High Priest pleading our cause with God. Both offices are realized in the title Mediator. He is the Fathers Apostle and the 12 are His Apostles.

Christ shares the same title as Angel “messenger” (Angel of the Covenant in the O.T.) or Apostle “one sent” but though He shares in the same ministry He is uniquely above and beyond all as Creator God.

“Confession”-What God proclaims we confess.

3:2-Some of these Jewish Christians still held Moses in very high esteem. Paul begins with comparisons of Moses and Christ. As Moses was faithful in God’s house (Num. 12:7) so our mediating High Priest, faithful till death is still faithful after death. God appointed Him (Acts 2:36) “made Him” (5:5, I Sam. 5:6). This is not His creation as a man, but God’s recognition of the God Man as Head of the House.

3:3-Worthy of more glory (Deut. 18:15), “Him shall you hear”. Christ is the builder and has more honor than the house. The house cannot be a literal building for it has lasted these 2000 years and will endure forever. He fitted it with living stones. He is greater than the servants, such as was Moses. Moses did not enter the house when he was alive.

Moses did not build this house.

There is something about faithfulness that endears us to brothers and sisters. In spite of all of our weaknesses and faults we cannot help but love and appreciate those who are faithful to the ecclesia, Christ’s spiritual house.

3:5-Moses was a faithful servant as to what should be said in the future

3:6-Christ enters the Fathers house as Son and Master over it. Moses was a servant in view of it. Whose house are WE, further arguing that it is not a physical building-but only if we continue in hope.

3:7-DANGER AHEAD

Take heed lest what happened in Psalms 95:7-11, happen to you.

A MESSAGE DIRECT FROM THE HOLY SPIRIT. The Holy Spirit is the author of all Scripture but if He were given a topic of His choice to address us this day what would it be? I think of I Timothy 4:1-2 “BEWARE OF APOSTASY!” I think of our present topic, “TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS!”

Today is any day you hear. The word “hupo-kuo”(to obey upon hearing) is used in Romans 10:16. It is translated, “But they have not all obeyed the Gospel”. The word assumes that you have heard the Gospel but have not obeyed what it said. Hardening the heart is like “hardening the neck, or back” (Neh. 9:17).

:”Chiding strife and provocation” (Ex. 17:1-7) Ten times they provoked God.

3:9-Tempting and proving God to see if He really existed. They did not prove God’s Word, they tempted He, Himself.

“Forty Years of Miracles”, to absolutely no avail. God was grieved and provokes (v.17)

THE “TODAY” FOR THE HEBREWS WOULD BE FROM THE TIME OF THIS WRITING (ABOUT 67 A.D.) TO THE OVERTHROW OF JERUSALEM, THEIR COUNTRY AND RELIGION

Most of the readers would be dead after 70 A.D. Probably all of Apostles would be dead. Of the seven days of our calendar, one of those days is called “The Lord’s Day.” What kind of a message should this day drive home to our heart?

It is astonishing and marvelous that from the first preaching to these Jews at Pentecost 30 A.D. to the end of O.T. Judaism would be exactly 40 years. In the end all of the hardhearted rebels would be overthrown by a King (Caesar) they accepted “as no King but Caesar “, and yet Caesar slaughtered them, and they were cast into Hell. From the date of this writing, they had only two of those forty years left.

3:10 God is grieved and greatly displeased (Lev. 26:24,28). And He Swore in His wrath, “They will not enter!” God knew what obstinate children they would be before they were given His Law and charge (Deut. 31:29). They knew God was displeased with them, but did not one little bit more wish to know His ways and please Him. Did you know that when God ordered the building of the Temple of Solomon He told them that the temple was being built for the purpose of being destroyed by their enemies? They simply would not quit sinning against God.

3:11- They finally entered Canaan but not His rest (Psa. 25:13, 37:9,11,22,29). Only Christ can give real rest (Mt. 5:5. 11:28-29).

3:12 “Take heed lest”, indicative in the Greek which means there were grounds to think the worse.

The heart is not to be trusted. “They always go astray in their hearts” (v. 10). Apostasy, schisms, and contentions enter the congregation because of the absence of discretion, justice, judgment, prudence and wisdom. Peace and harmony prevail when people are not led of their heart and emotions. The heart is deceitful above all things. Who can know it?

“Depart from Him”, the opposite of “Come unto Me.” (4:16). The worst of woes is for God to depart from us. He is a LIVING GOD, not a lifeless idol.

“Today, the day of grace”- (Luke 4:21) before the Lord comes in judgment on Jerusalem “The Day of Visitation” (Luke 19:44) and on all. (10:25,37).

“Tomorrow is the day when idle men work  
and fools repent.”

“Tomorrow is Satan’s today-  
He cares not what good resolutions you form,

If only you attach them to tomorrow.”

Lest YOU-you is emphatic as distinguished from your Fathers (v. 9), that from among you none be deceived by sin. For a Christian to sin he must be deceived by somebody or something.

3:14-You partook of Christ, His spirit (6:4) you better HOLD FAST to the end the reality of what we had at the start

“If a man is righteous and then turns from his righteousness later in life, will all of the righteousness of his former life save him?”.  
(Ezk. 18:24)

I cringe in my soul to think of what will happen to me if after serving my Lord for nearly sixty years I shall turn away at the last. We had a solid confidence in the beginning. What has happened lately? It is good to remember the beginning –

“A Christian, so long as he is not made perfect (a life that is lived in absolute, total sinless, flawless, bodily perfection) considers himself as a beginner”-(Bengel)

3:15-Make the most of every day. Rather than a caution let it be an enjoyment. You can make your day what you want it to be. You can exhort and encourage or you can waste away your example.

3:16- With I Corinthians 10:5 “With the majority of them God was displeased”.

3:17-18-The limbs of their bodies fell in the wilderness. They could not enter, though they desired to. They did not believe the Word.

### QUESTIONS ON CHAPTER THREE

- 1) Why is the subject of Moses so important to this discussion?
- 2) How is Christ superior to Moses?
- 3) Explain the difference between God’s declarations of Christ, and the Antichrist’s doctrine that they are originations of Christ.
- 4) What would the Holy Spirit preach to us this Lord’s Day if given a human body, and His own designated sermon title?
- 5) Give five out of the ten times Israel provoked God in the wilderness.
- 6) List some things we should take heed of?
- 7) What is the day of visitation in Luke 19:44?

### CHAPTER FOUR THE PROMISE OF ENTERING IS BEFORE US THEREFORE-LET US STRIVE TO OBTAIN IT

4:1-“Let us fear”, with Godly reverence (Phil. 2:12) “Holy and Reverend is His Name” (Psa. 111:9), since we have seen what happens to others who have fallen away.

WE WANT CHRIST, OUR SABBATH “REST”. Canaan was a type of God’s rest; Jesus gives us preliminary inward rest in this world. Does it “seem” we are falling short of it?

4:2-Good News preached to them-They had great hope given them through the great acts of God performed in their midst. They had to know that heaven was the source of all of their blessings. They heard from the Prophets the hope of His eternal messianic Golden Age to come.

Tholuck says that hearing without absorbing it in faith is like the repercussions of undigested food in the stomach. Thus hearing is used of obeying in verse 7. Disobedient believers are separatists from the Christian assembly (10:25, Jude 19)

#### 4:3-OUR LIVES WILL INDICATE A BELIEVING CONDITION UNTO AND AT THE COMING OF THE LORD

The Lord's Sabbath is Heaven. It is "another" (allos) day. Although, under Joshua the people finally reached the rest of Canaan, yet God speaks of a different rest. There are three meanings of rest in this section.

- 1) God rested forever from His works after creation.
- 2) The rest of Canaan.
- 3) The eternal rest of heaven from our works.

The eternal rest is still future, "That which remains for the people of God" (vss.3-9) Even though we have this rest in our heart, we have not yet rested from our works as God rested from His.

4:4-God did rest the seventh day, so we call that day "Sabbath Day-Rest Day". What is interesting is that Rest did not end, but beginning that day and continuing into which obedient believers shall hereafter enter. God's rest is not from fatigue but a presence of peaceful enjoyment for those subjects of creation who would avail themselves to it. There could be no recreation and heaven for us if there had been no creation. Hence Moses records the end of the first six days, but not the seventh. It is possible that if Adam had not sinned there would not have been consecutive 24-hour days.

4:5- Further evidence of the eternal rest of God is adduced in this verse taken from Psalms 95:11. Even for those who died in faith in the O.T, the rest of Genesis 2:2 was still future.

4:6-Even in the N.T. the rest is still future for the obedient. Jesus said, "Come"- "ALL YE" (Mt. 11:28). Notice the word "labor" in the text.

4:7,8-"Again, He says", indicating that if Joshua had given them the true rest why did David a few hundred years later (long time) say, "A sabbatism exist for the (collective) people of God?" (both O.T. and N.T). This rest is not for God it is for us.

4:9- All the true Israel shall enter this rest at one time. It is not a Sabbath year, Sabbath week, much less a 24-hour day but a sabbatism (Greek-sabbatismos), which means the enjoyment of one, perfect eternal day. It is very poor, sloppy scholarship to attempt to extrapolate from this verse a divine mandate to observe a Rest Day (presuming from known O.T. information that day to be Saturday) in the New Testament. The Holy Spirit did not write the word "Sabbath" as if He were referring to a specific Rest Day, but used "sabbatismos" a word construction that refers to a broad, wide-ranging indefinite phase. The word means cessation from finished work, as God ceased forever from creation and so will we (Rev. 16:17, 14:13). Although it is called God's rest, it exists for His people. This rest is from weariness, temptation, sorrow and sin and constitutes a new creation for those who are of the new creation (Rev. 21:5). In Christ there should be moments of peaceful cessation from the toil worn moments of life that are a foretaste of this blissful rest. Can you know it?

There is no room at all in this context to make a big deal about 24-hour seventh day keeping. Such a legalistic interpretation is not even implied in the text. Such would be completely at odds with the overall character of the Book. The Book of Hebrews would contradict itself if what is being taught here was an O.T. 24 hour Sabbath

keeping. Paul told the Galatians if they “observed-days” his labor among them was in vain (Gal. 4:10). Even the “first day of the week” is not for the purpose of elevating one day of worship above another.

Even after nearly 2000 years of Sabbath days the Hebrews never received anything close to a perfect rest. For this reason the Holy Spirit uses two words for rest, they are catapausis (to restrain from weariness) and the Hebrew Sabbath (rest from work). The two ideas combine perfectly to give the perfect view of the heavenly Sabbath. This teaches us the final hope of rest from weariness, sorrow and sin (Rev. 21:4), and also a rest in realizing that God’s new creation is completed at last (21:5).

Anapause “refreshment following labor” is used in Revelation 14:11 and 13. It is used of both the covenant and non-covenant soul. People commit suicide because they have no rest in body, soul or mind, but suicide is not the way out. There is a worse death after death. Only the covenant disciple can truly anticipate this true rest.

This rest is the eternal “Sabbath” referred to in prophecy (Isa. 66:22-23) and no one will break this Sabbath of eternity

4:10-“A New Covenant Christians has ceased” (aorist, indefinite time) he enjoys permanent rest because the past tense implies the certainty of it. A foretaste of rest in Christ is already given (Jer. 6:16, Mt. 11:28,29). In this connection, the prophets spoke as if Sabbath was forever even though the 24-hour Sabbath ceased at Calvary. We enter into Christ’s rest (His rest-Isa. 11:10), “The joy of the Lord” (Mt. 25:21,23) in prospect here and perfection hereafter.

4:11-Even though we have rest, we should still labor diligently to enter that future, glorious rest that Christ has in His control now and forever (6:20, 4:14). Although things looked pretty turbulent in our Lord’s earthly life, nothing can disturb His Heavenly throne now, nor can anyone be disturbed who taps the solidarity of that throne.

Lest we fall as our fathers did. The parents are always omens to their children.

4:12-When we deal with the word of God we are entertaining god’s eyes that see, God’s seat that judges and God’s light that searches the heart. It is the word of God that is erected in our pathway to heaven or hell to doom Israel or exclude unbelieving Christians from heaven. The word is double-edged, one edge for convicting and converting (v.2), and the other for condemning and destroying (v.14). The living word from the mouth of the living Christ smites preemptively (no adversary or foe stands a chance-Rev. 19:15), but the written or spoken word (in the hand or on the lips of man) can be opposed.

However, the word is always successful to the building or destroying of all (2 Cor. 2:15,16). The word lives on, even after man in his opposition tries to put it to death. The Sodomites of the 21<sup>st</sup>. Century are instigating an alarming and frightening bid to overturn the word of God on the subject of homogenous marriage. They are actually using Christianity and churches to do this. Joshua (v.8) led Israel into the Canaan type of heaven with the sword, but He met the Heavenly Joshua who had sword with which to lead His people to salvation, victory and rest (Joshua 5:13). This is Jesus the commander of the Lord’s armies. With this thought in mind, how can any of us be downcast at any time? How can we even give passive reflection to the idea of defeat in our lives? How can we fear enemies, whether imaginary or real? How can we retreat, even if we have done wrong?

Not only is the word living (a personal life), but also it is powerful, energetic, energizing and efficacious. It passes through us like the burning lamp passed through the animal parts, cutting covenant (Gen. 15:17). The word of the Spirit (Eph. 6:17) divides all things that are perceptible to the senses and things imperceptible...things that are and things that are not.

The word pierces to the soulish (natural-animal, brute man), with his ideas and philosophies of what he thinks life is all about (I Cor. 2:14, Jude 19). The soul ( person or natural life and reputation developed over the years) is split wide opened so that like an X-ray or M.R.I. one can see himself as God does. Jesus said in order to gain the soul we must lay it down. To gain it for eternity we must hate it in this world.

The Word pierces to the spirit (the highest part of man, receptive of either Christ's Spirit or Demonic spirits), allying him with Hellish-Hadean or Heavenly beings.

“Joints and marrow” is the source of physical, carnal existence. Christ knows what is in man (Jn. 2:25). Man cannot hide anything. Only recently has medical science begun to understand the importance of bone marrow to the survival and subsistence of man.

The word searches what is sophisticated foolish pride in our soul (animal) life. The word energizes our spirit like an electrical-socket plug in receptacle energizes a lamp. The word reaches into the innermost part (Prov. 20:27) and plumbs the depths of the life we live in a carnal body. The word judges not only what right we have to live another day; it also judges what we do in this physical, living tabernacle. When the physician slices with the sharp scalpel he lays bare what is going on or is wrong on the inside of us, and this accords with what Christ sees when we become “naked” before God (v.13).

The word discerns, judges, and examines the thoughts and purposes, but it also judges the intentions, conceptions, ideas and intellectual preferences of man.

4:13-Every creature, whether living or dead is so held accountable in His sight with incomprehensible comprehension, comprehends all things incomprehensible.

“Laid opened”. Literally thrown on the back with the neck exposed and ripped open for sacrifice. It is the perfect tense,” being laid bare” which means it is a continuous state we live before God. Let us fear God. There is no covering or disguise that can hide us from Him with whom we have to do. In our day of tolerance for all sin and disobedience, Miranda Rights, "due process of Law" for known terrorists and murderers, what God is saying here seems to be callous to our morally insensitive ears. Forget what society says about what constitutes morality and righteousness. Forget what you were in Philosophy or Ethics 101 in college. We are not dealing with frail, mortal man whose life and philosophy last for a few years of time and then is heard no more. Beloved, we are dealing with God. We are dealing with His time tested truths and the doctrine of immortality. We are dealing with an everlasting God, maker of our soul, giver of our spirit and eternal judge of the universe. If He loves you enough to put you on your back and cut Hell out of your life, then you should love yourself enough to let Him.

4:14-“Having passed into (through) the heavens”, to enter the Heaven of Heavens, Jesus (the antitype) like Joshua (the type v. 8) is alive and involved with our security and rest. What else do we need? Should we not hold fast in contrast with those who fell? (2:1,6:6). What possible good can come from our slipping away? What excuse can anyone give for falling away? What was are profession and confession worth believing in the past? What is wrong with it now?

4:15-Jesus sympathizes with us. Could we expect to go to the President of the U.S.A. and get a listening ear and compassionate understanding of our needs? If we went once, could we go again? If we went again could we go every day, every week, every year? Of course he may only be there four years.

As great as Jesus is (v.14), yet He is not above caring for us. Yes, unlike our President who has seen life, opportunities, advantages and circumstances fall in place to his betterment and furtherance, Jesus was troubled, hounded, persecuted, opposed, berated, denied, scorned, ridiculed, mocked, rejected, betrayed and unappreciated for all He did and gave. He finally ended up on the despicable, unbearable abominable cross of

suffering and death and He feels sorry for our sorrow and emphasizes with our distress for He understands every point “in every way” what we suffer.

Yes, He is exalted to the highest office of Heaven. He has changed His place but not His attitude. No one but you and I are responsible for our attitude (a good lesson for teenagers), and Christ took personal responsibility for His attitude then and now. His condition has changed, but not His affection. “Watch with Me” (Mt. 26:38) he stressed and cried out for sympathy from those whom He loved, but He got nothing. But He gives suffering people His sympathy. Aaron, as a type, bore the names of the twelve tribes in his breastplate when he entered the Holy Place (Ex. 28:29).

He can be touched with our feelings “weaknesses”, physical or moral. It is not just sin, but the liability of sins assaults. Infirmities are those “bug bears” and imaginations that tend to drive us crazy. They are human traits and quirks (idiosyncrasies, whims, peculiarities, and eccentricities) that we have developed in our soul over the years.

Why doesn't it say, “He is touched with our sins?” The answer is because Christ knows who we are. He knows how we think. He knows how we live. He knows that our infirmities “weakness-mentioned above” hurt us more than all the sins in the world. The argument here is from the greatest to the least. If He bears with us in our infirmities He also helps us over come our sins because all sin is a result of infirmity. In Christ alone we have an example suited to all men of all character under all circumstances.

4:16-“Come boldly, with confidence in speech”, before the throne of grace. No such understanding as this was ever known in the O.T. Thus Job complained (23:3-8) and Elihu's big “IF...” (33:23-28).

“Receive mercy and find grace” The invitation is always, “Come to Me. I am able. I can give you rest”.

“In time of need”-what time is this? Before we are overwhelmed with temptation? Before we start the day? Before we end the day? Before we start a major project? The Greek word is “seasonably”. In temptation and persecution suitable to the time (Psa. 104:27) as the need arises, especially as we are tempted. What is tragic is that far to often we do not feel that need.

#### QUESTIONS ON CHAPTER FOUR

- 1) What is hearing, with out faith? How can it happen?
- 2) What are three meanings of the word “rest”?
- 3) How long did God rest after the six day, creation work week?
- 4) When will our rest come?
- 5) What is wrong with Sabbatarianism? Read text carefully.
- 6) What is the Sabbath of Isaiah 66:22-23?
- 7) Explain the “sword” of God and the trichotomy of man in verses 12-13.
- 8) How are we similar to Israel in wanting to leave our Savior?
- 9) Explain the meaning of infirmity? There is such a wide and diverse understanding of it because it afflicts different people in different ways. What is your own personal “take” on it?