

Online Grace Bible School

With
Ken Legg, Australia

Copyright © Ken Legg, 2012
www.kenlegg.com.au

These notes may be copied and distributed (not sold) provided that due copyright acknowledgement is given in accordance with the details on this page

**Online Grace Bible School
Phase 1
Hebrews - New Covenant, New Glory**

1) God's Message Is Jesus – Hebrews 1:1-2:4

- ✓ Author: Unknown. Not Paul - compare **2:3** and Gal.1:12.
- ✓ Date: Prior to A.D.70; probably A.D.64-65.
- ✓ Recipients: Hebrews was written to a particular Jewish Christian community, (13:19&23) having difficulty in making the transition from the old covenant to the new covenant.
- ✓ Within this group individuals were at different stages: some had fully embraced Christ; whilst others were examining the gospel and considering putting their trust in Him.
- ✓ Because of this, both sections of this group were persecuted by the Romans. They were also blacklisted by their fellow countrymen.
- ✓ Those who were not born again were at the point of rejecting Christ and going back into the rituals and ceremonies of their religion, which were only types and shadows of Christ.
- ✓ And those who were born again had become discouraged and came to a standstill concerning their faith. They even considered returning to Judaism as an easier option.
- ✓ The author takes two approaches to discourage them from going back: 1) Five warning passages outlining the severity of trampling the precious blood of Christ underfoot; 2) Teaching the superiority of Christ over everything offered under the old covenant. Hebrews is 'the letter of the better.' (13 times)

1:1-3. Christ Is Superior To The Prophets

There are seven reasons for the Son's superiority to the Old Testament prophets:

- ✓ God has appointed Him "*heir to all things*" (**1:2**). Everything is going to end up with Jesus.
- ✓ Through the Son, God made the whole created universe of time and space, (1:2; Jn.1:3; Col.1:16). Jesus is the Beginning and the End. All things are made through Him and for Him.
- ✓ The Son is the brightness of God's glory, (**1:3**). "Glory" = the sum total of God's attributes collectively, (Jn.1:14).
- ✓ He is the very image of the Father's Person, (**1:3**). Christ fully revealed the Father. To see Christ is to see the Father.
- ✓ He upholds all things by the word of His power, (**1:3**). Without Him we would be fried, poisoned, pelted with meteors or drift out into space.
- ✓ He purged our sins, (**1:3**). The author moves from the cosmic Son of God to Jesus the personal Saviour. In Christ, God has dealt with the sin problem once for all. The putting away of the sins of His people was an even greater work than making and upholding the worlds.
- ✓ He sat down at the right hand of the Majesty on high, (**1:3**). This is His work in heaven as our Great High Priest. No other book in the New Testament deals with the priesthood of Jesus.

1:4-1:14. Christ Is Superior To Angels

- ✓ The law was mediated by angels. Some of the Jews ended up worshipping them, (Col.2:18).
- ✓ Angels serve; the Son rules, (**1:7**). They are around the throne of God; but the Lamb is on the throne.
- ✓ This exalted position is an inheritance that Jesus, the God-man, obtained by His obedience.

First Warning Passage (Hebrews 2:1-4)

- ✓ **2:1-4**. Our salvation has been provided by the Father, purchased by the Son and borne witness to by the Holy Spirit, (**2:4**).
- ✓ We need to give heed to the gospel, lest it drifts away. How shall we escape if we neglect it? We won't.

2) Bringing Many Sons To Glory – Hebrews 2:5-18

- ✓ **2:5-9.** When God created man he crowned him with glory and honour. Glory = the moral image of God; honour = position at the pinnacle of creation on earth, giving man dominion over the works of God's hand.
- ✓ But due to the fall, Adam lost his crown of glory and honour. The moral image of God was destroyed; and man's rulership over earth was forfeited.
- ✓ The result is that this present world is now ruled by angels. The chief angel is Satan. He is called the god of this world, the prince of this world and the ruler of this world.
- ✓ "Subjection", Greek *hupotasso*, is a term for arranging soldiers in order under a commander. (See Eph.6:12). God never intended this world to be ruled by angels, but humans.
- ✓ **2:9.** The administration of "*the world to come*" is now in the hands of the Son, (**see 1:2**), and by Him we will reign over the earth as God originally intended for us.
- ✓ This was secured by His becoming a man and overcoming Satan in the flesh.
- ✓ Now we have a *foretaste*, not the fullness, of glory, (Rom.8:17&18)...
- ✓ ... and honour. We have authority in this life to reign over sickness, demons and in life generally, in Christ.
- ✓ One day He will fully restore the crown to us. Now, we are training for reigning.
- ✓ **2:10.** Jesus came to restore God's original purpose for us, and bring many sons to glory.
- ✓ The pathway for Him was one of suffering.

Three consequences of Christ's suffering are mentioned in this passage, **2:10-18**:

- ✓ **1) By His Suffering We Have Become One With Him (2:10-13)**
- ✓ **2:11a.** Jesus was made a little lower than the angels, i.e. human. He came under the same restrictions and limitations as Adam, and prevailed. Then He became the Head of a new race.
- ✓ We are "*all of one...*" i.e. out of one. The sanctified and the sanctifier are all of one stock.
- ✓ He identifies with us, calling us 'brethren'. Jesus never called His disciples brothers on the other side of the cross. Jesus calls us 'brethren', because God calls us 'sons'.
- ✓ **2) By His Suffering He Destroyed The One Who Had The Power Of Death (2:14&15)**
- ✓ In **2:9** we read that Christ *tasted* death. He was not detained by its power, (Acts 2:24)
- ✓ (a) Through His death He brought to naught him that had the power of death. The word "destroy" does not mean annihilate, but to bring to naught; to make without effect.
- ✓ (b) He delivered us from the fear of death, **2:15**. Death has been overcome; He has taken the sting out of death, (1 Cor.15:55-57). Death is turned to our advantage, (**Phil.1:21,23**).
- ✓ **3) By His Suffering We Now Have A Merciful And Faithful High Priest, (2:16-18)**
- ✓ Jesus was "*made perfect through sufferings*". This does not mean moral perfection, but in terms of being fully equipped to be the Captain (Greek = *archegos*, author, chief leader) of our salvation, so that as a true leader He can bring us to glory, (see 12:2).
- ✓ What God did through Jesus, making Him perfectly qualified through sufferings, was the right thing to do. He had to enter into our world in order to sympathize with us, (4:15).
- ✓ **2:16.** He gives help in our time of need. The term "*give aid*" literally means to take hold of, apprehend.
- ✓ **2:17&18.** As a High Priest, He is faithful to God and merciful to man. He not only purges our sins, but also helps those who are being tempted.
- ✓ Hebrews is the only book to call Jesus our High Priest, and **Hebrews 2:17** is the first mention of it.

3) Entering Into God's Rest – Hebrews 3:1-4:10

- ✓ **3:1.** Moses and Aaron were the apostle and high priest of the old covenant people, respectively. But, Jesus is our Apostle and our High Priest. He combined both offices, faithfully, (2:17; Jn.17:4).
- ✓ **3:2-6.** God's epitaph of Moses is: "*Moses was faithful as a servant in all his house.*" How? He gave testimony of the things to come, (3:5; Jn.5:46). These things spoke of Christ. A servant is told what to do but doesn't know why he is doing it. But a son knows.
- ✓ Christ is the Son in the house Moses spoke of. Christ is the owner of the house, and the One who has been building His Church throughout the ages; something no one else could do.
- ✓ Moses was faithful in his house as a servant. But Christ is faithful over His house as a Son.
- ✓ God builds through sons, not servants. Adam was the son of God, who was created to reign, but he became enslaved. To restore things God sent a Son who brings many *sons* to glory. Our inheritance is based upon our position as *sons*.

The Second Warning Passage (Hebrews 3:7-4:13)

- ✓ **3:7-11.** The danger of *unbelief*. This is worse than the first warning of *negligence*.
- ✓ In **3:12**, the unbelieving Hebrews (not us) are warned "*beware*" of an evil heart of unbelief which causes us to "*depart from the living God*". The same Greek verb (*aphistemi*) is rendered "*fall away*" in Lk.8:13. Note this verb also 1 Tim.4:1, and its noun "*falling away*" in 2 Thes.2:3.
- ✓ *Apostasia* = to revolt against, or withdraw from. An apostate is not a backslider, but one who renounces his previous professed belief for something opposite to it see, (see 2 Jn.9).
- ✓ The word "*today*" is used several times, (**3:7,13,15;4:7**). 'Today' they had opportunity and grace. "Tomorrow" is Satan's word. "Today" is the Holy Spirit's word.
- ✓ But tomorrow hadn't quite arrived yet... **4:1.** "*There remains a promise of entering His rest.*"
- ✓ That rest comes from believing the gospel, **4:2&3.** "*The gospel was preached to us as well as to them.*" But it did not profit them because it was not mixed with faith.
- ✓ **4:4&5.** The word 'rest' here does not mean refreshment from weariness, but ceasing to work because the job is done, as when God rested after His creation works were complete.
- ✓ But the rest of creation was interrupted and so God no longer rests in that. God cannot rest in a fallen creation; neither can we. We don't celebrate the seventh day because God no longer rests in this Sabbath.
- ✓ What God instituted the Sabbath for, He no longer can rejoice in. Instead, He has provided another Sabbath rest in His Son. When Jesus was accused of breaking the Sabbath by working on it, He said, "*My Father has been working until now, and I have been working*" (Jn.5:17). Working, that is, to usher in a new creation that we might find true rest in that.
- ✓ Noah means 'rest', (Gen.5:28&29). The world was under God's displeasure. It was under His judgment and curse (Gen.5:17&18). Noah was looked upon as the one that would bring rest.
- ✓ The judgment and the ark. Then the dove sent forth three times to find rest. That rest is only found in Christ
- ✓ God refers to the rest as "*My rest*" (**3:11; 4:5,10**), i.e. it is the rest He Himself enjoys.
- ✓ When Christ completed His work He ceased from His labour and sat down at God's right hand.
- ✓ Summary: Jesus came as the Apostle of our salvation. He was given a work to do. He finished that work and entered into His rest. God invites us to enter into His rest.

4) Our Great High Priest – Hebrews 4:14 – 7:16✓ **1) We Have A Great High Priest**

- ✓ A high priest represents the people. If the high priest fails, God rejects the people.
- ✓ Every blessing comes to us through our Great High Priest. The reason that God answers our prayers is because of Jesus.
- ✓ **5:1-4.** Requirements for a Levitical High Priest: 1) He must be called by God; 2) He must be of the same nature as those he represents.
- ✓ 1) **5:5-6.** Jesus was called by God; 2) **5:7-10.** Jesus was qualified as our High Priest by taking our nature. He experienced many human sufferings, e.g. hunger, thirst, weariness, labour, sorrow, pain, grief, the cross.
- ✓ He did not fall back upon divine resources to meet His needs. Though He was the Son yet He had no exemption, no special deal.
- ✓ He endured temptation. He was not delivered from it; nor did He yield to it.
- ✓ As our High Priest He does more than sympathize; He gives grace.
- ✓ **4:14.** Our *great* High Priest enables us to hold fast to our confession.
- ✓ **4:15&16.** He was tempted in all points like we are, yet without sin, therefore He can sympathize with us. The object of His sympathy is our “weaknesses” (Gk. *astheneia*, consciousness of need, felt need). His sympathy is for the needy, not for the self-sufficient.
- ✓ We can come boldly to the throne of grace to obtain mercy and to find grace to help.

✓ **2) It Is A New Kind Of Priesthood**

- ✓ **5:10&11.** The High Priest rent his clothes before Jesus, (Matt.26:65; Lev.21:10; Lev.10:6).
- ✓ The tunic of Jesus was protected from such rending, (Jn.19:23-24). The veil was rent.
- ✓ A new priesthood. If our High Priest is in heaven, we do not have one on earth.
- ✓ We approach God with boldness, (Greek = *parassia*) i.e. freedom of expression and deliverance from fear. “Come as you are, say what you feel, and ask what you need.”
- ✓ This confidence when approaching God was foreign under the old covenant, (Ex.20:18-19).
- ✓ We come with unveiled faces with liberty, not fear, (2 Cor.3:17; Rom.8:15-16).
- ✓ **7:4.** If we grasp the greatness of Melchizedek we can grasp the greatness of Christ our High Priest. He was King and Priest. This was not possible under Judaism.
- ✓ First, he was “King of Righteousness”, Melchi = “King”; Zedek = “righteousness”. Then, “King of Peace”, Salem = “Peace”. Jesus first fulfilled righteousness and then made peace.
- ✓ He received tithes from Abraham, 7:4&6 and blessed him, 7:1&6,7.
- ✓ He is “a priest forever.” Levitical priests had a beginning and an ending.

✓ **3) Why A New Priesthood Was Necessary**

- ✓ **7:11.** Perfection means to bring a thing to that completeness of condition for which it was designed, **5:9**. It refers to the producing of a perfect relationship between God and man.
- ✓ This could never be produced by the Levitical priesthood, (10:4), because it never took away sin, it never purged the conscience and it never transformed a person’s life.
- ✓ The Law that brought it in could not effect change because it was weak, (7:18-19).
- ✓ A new priesthood was needed. Christ, our Priest after the order of Melchizedek, has secured this for us – first righteousness, then peace - resulting in access to God.
- ✓ **7:12. A new law. 7:15&16.** Two words for another: *allos* - another of the same kind; *heteros* – another of a different kind. Second meaning used here.
- ✓ Christ’s priesthood is according to the power of an endless life, (7:17), i.e. eternal life within.

5) Enlightened Or Regenerated? – Hebrew 5:11-6:20

The Third Warning Passage (Hebrews 5:11-6:8)

- ✓ 5:12-14. *The Hebrews were unskilled in the word of righteousness, i.e. the gospel, Rom.1:17*
- ✓ 6:1-2. *These verses do not refer to the foundations of the Christian life, but of Judaism.*
- ✓ *Here, the writer is speaking to non-Christians and says, “Therefore, we need to go on, i.e. to move away from Jewish foundations, leave them behind and go on to Christian foundations.” He is not saying, let’s build on these foundations, but let’s leave them.*

There are six things which belong to Jewish foundations. They are listed in 3 pairs:

- 1) Repentance and faith towards God. In the new covenant repentance is meaningless if it doesn’t lead to faith in *Jesus*, (Acts 2:38; Acts 20:21). These Jews believed in God, but were not saved because they hadn’t yet come to saving faith in Christ.
- 2) Baptisms (washings) and laying on of hands. Every Jewish home had a basin of water at the entrance for ceremonial cleansing, of which there were many. These were just pictures of the washing we have in the new covenant, (Titus 3:5; 1 Cor.6:9-11).
- 3) Resurrection of the dead, and eternal judgment. We will not face God in our sin, (Jn.5:21-29)
 - ✓ The author is saying, “Leave the ABC’s of Judaism, for Christ.
 - ✓ **6:3**. God may make a decision that means it is not possible for some of the Hebrews to do this if they persist in unbelief, **3:11; 12:17**.

6:4-6. Christians are *not* addressed here, but Hebrews who were not yet saved. No mention of faith, justification, regeneration, etc. No term used here is used anywhere else in the New Testament.

- 1) **“Enlightened.”** They had received light through instruction; the light of the gospel had broken in upon them. This word contains no hint of a response, such as faith, (Matt.4:16; 2 Pet.2:20-21). There is a difference between an awakened soul and a regenerated spirit. Both are works of the Holy Spirit. An awakened soul is aware of its sinful state and that Christ is the answer, (2 Cor.4:6). Regeneration takes place only when one truly trusts in Christ.
- 2) **“Tasted the heavenly gift.”** i.e. Christ, (2 Cor.9:15; Jn.4:10; Jn.6:53). One of the pre-salvation ministries of the Holy Spirit is to give a taste of Jesus.
- 3) **“Have become partakers of the Holy Spirit.”** See **2:4**. The Bible never speaks of Christians being associated with the Holy Spirit; only the Spirit being *in* them.
- 4) **“Have tasted the good word of God and the powers of the age to come.”** E.g. Herod, (Mk.6:20). Agrippa. The spies brought back the grapes as blessings of the Promised Land but never entered in because of their unbelief. **6:4**. It is impossible for those who taste Christ at the peak of experiencing Him, and reject Him to accept Him at a lesser level of experience. They have crucified Him for themselves; i.e. put Him on trial and rejected Him as Messiah.
 - ✓ **6:9-10**. The writer now addresses the Hebrews who are saved. See **v.9** and also the distinctions between “us” and “we” in **6:1&3** with “those”, “them” and “they” in **6:4&6**.
 - ✓ He has confidence of better things concerning those he is addressing. “Beloved” is used 60 times in Scripture, but never concerning unbelievers.
 - ✓ Things that accompany salvation. Their works were an evidence of their saving faith.
 - ✓ **6:12**. They were to learn from the *good* example of Abraham.
 - ✓ **6:13&14, 16-18**. God made a promise to Abraham, confirming it with an oath. He swore by Himself, or interposed Himself, i.e. gave Himself as a hostage until the promise was fulfilled.
 - ✓ **6:17**. And Jesus is the Surety of God’s oath, **7:21&22**. A surety is one who guarantees to undertake for another who is lacking the ability to discharge his own obligations, **7:25**.

6) Perfection Through The New Covenant – Hebrews 7:1-10:18

The old covenant failed to deal with the problem of guilt, **7:11,19; 8:7**. 3 things that projected guilt:

- 1) **The Priesthood. 10:1-4.** There was a continuous offering for sin, thus a constant calling to mind of sin. Instead of purging the conscience, sacrifices did the opposite.
 - 2) **The Sanctuary. 9:6-8.** The veil was a symbol of the real barrier between man's access to God - his conscience, **9:9**. Only when the conscience is purified can we fellowship with God.
 - 3) **The Law. 7:11,18&19a.** What if the priesthood provided perfection and removed the veil, but the Law remained? One broken commandment would banish us. The law never provided perfection; it was not designed to.
- ✓ The old covenant was *faulty* for perfection, but *faultless* for what it was given, i.e. to prepare for the new covenant: 1) It was a shadow of the good things to come; 2) It showed that the wages of sin is death; 3) It *covered* sins till Christ took them away.

Under The New Covenant We Have:

- ✓ **1) A New Priesthood. 5:1; 8:3.** The old covenant priests offered sacrifices. They *"had to have something to offer."*
- ✓ **9:14.** Jesus *"offered Himself"*. Two things were necessary for this:
- ✓ a) Obedience. *"Without spot."* He offered the perfect *human* life required under the Law. Obedience is what God demanded and what Jesus gave. **10:5-10.** God never wanted sacrifice, but obedience. Love is the fulfilling of the Law. That's how Jesus used His body, doing God's will. By that will of God we have been sanctified forever. We are identified with Christ's obedience, as if it was our very own.
- ✓ Obedience unto death. **10:11-12,14.** His body was then offered as a sacrifice. He offered one sacrifice for sins and then sat down at God's right hand. He never came out, like the priests. **9:11-14.** In OT times, if one touched a dead person he was unclean and excluded from the camp. The sprinkling restored him to his place & fellowship. If the blood of an animal had that power, *"how much more will the blood of Christ purge our conscience...?"* (1 Pet.3:21).
- ✓ **2) A New Sanctuary. 8:1-5.** The old sanctuary also pronounced separation from God. Jesus is a minister of the new covenant sanctuary, the true tabernacle. A shadow has no substance; it exists to bear witness to what is real. Moses was instructed to make the tabernacle *"according to the pattern shown you on the mountain"* (8:5). When Jesus was on earth God tabernacled with man, (Jn.1:14; Jn.2:19; Col.2:9; Acts 7:48&49; Eph.2:6).
- ✓ **9:23-26.** The heavenly sanctuary has been cleansed by His blood. The remembrance of sin in God's record book is removed, having been cleansed by the blood of Christ. **8:12.** The forgiveness of our sins is so complete, that He remembers them no more.
- ✓ God forgets, but religion reminds. **10:12&14.** What are you remembering? (John 14:26; 1 Cor.11:24-25).
- ✓ **9:27-28.** When Jesus returns it will be without reference to sin.
- ✓ **3) A New Law. 8:6.** The law made nothing perfect (Gal.3:21; Rom.8:3; Acts 13:38-39). The new covenant is a better covenant, with better promises.
- ✓ We cannot be blessed under the law. The law was God's way of bringing sin to remembrance. We cannot be free until we are free of the law.
- ✓ **8:13.** If the old covenant is obsolete, so is everything related to it – priesthood, law, earthly sanctuary, sacrifices, etc. The age of the law has passed; the age of the Son is here.

7) The Trial Of Your Faith - Hebrews 10:19-11.40

- ✓ **10:19-25.** “Drawing near” (10:22) vs “drawing back” (10:38).
- ✓ **10:19-21.** We enter by the new and living way (Jesus), who also is our High Priest.
- ✓ **10:22.** We draw near by faith, having our hearts sprinkled from an evil conscience.
- ✓ **10:23.** We are to hold fast to our confession without “wavering” (Greek *aklines* from verb to incline, bow, and lean towards). The Hebrews were leaning backwards to the first covenant, as the children of Israel leant towards Egypt.
- ✓ **In 10:24&25.** We are not only to think about ourselves, but also “consider one another”. Some Hebrews were forsaking Christian fellowship. They were leaning the wrong way.

The Fourth Warning Passage (Hebrews 10:26-39)

- ✓ **10:26-31.** A warning against drawing back, i.e. apostasy. Every apostate is an unbeliever, but not every unbeliever is an apostate. An unbeliever may not have heard the gospel. An apostate knows more than enough about the gospel to be saved, (see 6:4-6). An apostate sins willfully, not ignorantly.
- ✓ There is a difference between a backslider and an apostate, (2 Tim.2:12-13).
- ✓ For someone who considers Christ for salvation and then draws back from Him, there remains no more alternative sacrifice for sins. Judgment for all Christ-rejecters is certain, (**10:27**).
- ✓ The new covenant exceeds the old covenant, not only in its blessing but also in its judgment, (contrast **9:14 with 10:29**). See **2:2; 12:25**.
- ✓ The threefold witness for Gospel is: The Father gave the Son - His Son was trodden under foot. The Son gave His blood - the blood was counted as an unholy thing. The Father & the Son gave the Spirit, the messenger of the grace of God - He was insulted and turned away.
- ✓ Conclusion: “It is a fearful thing to fall into the hands of the living God,” (**10:31**).
- ✓ The trial of faith, (1 Pet.1:6&7; Matt.13:20&21). Did *these* Hebrews have genuine faith?
- ✓ **10:32-34.** After they were first “illuminated”, i.e. enlightened, they endured much suffering.
- ✓ **10:35-36.** They are urged to not cast away their confidence.
- ✓ **10:39** God has no pleasure in those who draw back.
- ✓ **11:1-3** God speaks and lays a foundation in our lives which we can build upon.
- ✓ It is the evidence of things not seen. By this we are convinced of their reality.
- ✓ Faith is not one way to please God; it is the only way, **11:6**.
- ✓ **11:4.** Abel had faith in the true way of salvation, as revealed by God.
- ✓ **11:5-6.** Enoch had faith to walk with God. He was tested in the isolation of his faith.
- ✓ **11:7.** Noah exercised faith that God’s warnings, though not seen before, will come to pass.
- ✓ **11:8-16.** By faith the patriarchs lived as pilgrims on earth and waited for the eternal city.
- ✓ **11:13.** God promised the patriarchs three things: 1) Possession of the land; 2) The creation of a great nation; 3) The blessing of the world through their descendants.
- ✓ They were so confident about the promises that their lives were regulated by them.
- ✓ **11:20-22.** Joseph was so sure it would happen that he even gave instructions concerning his bones to be taken from Egypt with the Children of Israel, as an encouragement to them.
- ✓ **11:23-26.** By faith Moses rejected his old identity, (11:24), then accepted his true identity (11:25), and finally lived in accordance with it, (11:26).
- ✓ **11:32-38.** By faith we conquer and by faith we endure.

8) Son-Training – Hebrews 12:1-13:25

- ✓ **12:1-4.** Since we are surrounded by many witnesses, all giving testimony to faith that enables us to endure, let us lay aside all that hinders us and run the race set before us.
- ✓ Judge everything by this – “Is it helping me to run the race, or is it hindering me?”
- ✓ The sin which so easily ensnares us, i.e. takes salvation out of the realm of faith.
- ✓ Looking to Jesus, the author and finisher of our faith.

- ✓ **12:5-11.** Chastening focuses on a past deed; discipline focuses on a future benefit.
- ✓ God compares their suffering with that of Jesus, which came from sinners, (**v.3**).
- ✓ They were striving against sin, i.e. against those who hated the truth (**v.4**; Rev.2:10).
- ✓ Suffering with Christ is a prerequisite for reigning with Him, (Rom.8:16&17; Acts 14:22).
- ✓ The chastening of the Father was not to inflict suffering on Jesus, but to deny deliverance so He could experience grace and be perfected as our High Priest, (**2:10**; **5:7-9**).
- ✓ Having been perfected as our High Priest we are now to look to Him for grace.
- ✓ We are called upon to endure, (**12:1,3,7**; **11:32-38**). God is not always going to deliver us from suffering; but He will give us grace for it.
- ✓ Don’t despise the chastening of the Lord...He loves you! God deals with us as with sons.

- ✓ **12:12-17.** Therefore, the Hebrews are exhorted to submit to God’s program of discipline:
- ✓ **v.12.** Lift the hands which hang down, and strengthen the feeble knees.
- ✓ **v.13.** Make straight paths for your feet. Confront obstacles – don’t avoid them.
- ✓ **v.14.** I will not see the Lord because of my holiness; but others will see Him by it.
- ✓ **v.15.** God’s grace is available, but has to be accessed, (Heb.4:16; 12:28; 2 Cor.6:1; Gal.5:4).
- ✓ Look diligently lest a root of bitterness springing up should cause trouble and by this many become defiled, (Deut.29:18). E.g. the 10 spies. An apostate falls away alone; a person with a root of bitterness defiles others and takes them with him.
- ✓ **v.16.** Look diligently lest there be a fornicator or profane person like Esau. He did not cherish his spiritual birthright. Abraham, Isaac and Jacob did.
- ✓ Contrast the “*afterward*” of **12:11** with that of **12:17**.

- ✓ **12:18-24.** To apostatize from Christ and return to Judaism is to leave Mount Zion and return to Mount Sinai. Sinai is terrifying and drives people away from God. In contrast, Mount Zion (Gal.4:26; Heb.13:14; Rev.21:2) is the city and abode of God with His redeemed.

The Fifth Warning Passage (Hebrews 12:25-29)

- ✓ **12:25-29** Anyone who professes Christ and falls away is exposed to the wrath of God.
- ✓ In the last shaking, everything will be shaken except Mount Zion which has foundations.

- ✓ **13:9.** Among the Hebrews many still clung to the Temple and its rituals. We are ever inclined to seek our spiritual experience in external things, but it is only to be found in Jesus.
- ✓ The gospel concerns the heart. The heart is established with grace.
- ✓ **13:10-14.** Those who partake of the old covenant have no right to the new covenant.
- ✓ Anyone who lost their right to fellowship was removed from the camp temporarily. Everything inside the camp was sacred and that which was outside was defiled.
- ✓ In times of apostasy what was formerly sacred became unclean, and vice versa.
- ✓ Similarly, Christ suffered outside the gate, a symbol of His rejection by Judaism. The Hebrews were called to go outside the camp, i.e. to leave the old covenant and a city that was crumbling, for one that is eternal.