

Jesus is Better

- 1) He is a better word (vs. 2)
- 2) He is a better picture (vs. 3)
- 3) He performed a better act (vs. 3)
- 4) He has a better name (vs. 4)

Jesus is better than any heavenly being or created thing:

- 1) The angels bow down to worship Him (vs. 6).
- 2) Angels serve those who are saved; Jesus saved the saved (vs. 14).
- 3) The earth / created order are temporary; Jesus is eternal, His reign unending (vs. 10-13).
- 4) The angels are servants of the Lord's purposes; Jesus is the eternal Son. (vs. 5, 7)

The Nature of the Son

John 1:3, Romans 11:36, Colossians 1:16-17

1 Long ago God spoke to the fathers by the prophets at different times and in different ways. **2** In these last days, he has spoken to us by his Son. God has appointed him heir of all things and made the universe through him. **3** The Son is the radiance of God's glory and the exact expression of his nature, sustaining all things by his powerful word. After making purification for sins, he sat down at the right hand of the Majesty on high. **4** So he became superior to the angels, just as the name he inherited is more excellent than theirs.

Jesus is the culmination of God's self-revelation. The word made flesh. The exact character of God made visible for humanity (vs. 36).

* In a cosmic, eternal, universal sense, everything is all about Jesus.

- 1) Everything is from Jesus (... made the universe through Him)
- 2) Everything is through Jesus (... sustaining all things)
- 3) Everything is to Jesus (... heir of all things)

The Son Superior to Angels

5 For to which of the angels did he ever say,

You are my Son;
today I have become your Father, → Psalm 2:7

Jesus > Angels

or again,

I will be his Father,
and he will be my Son? → 11 Samuel 7:14

6 Again, when he brings his firstborn into the world, he says,

And let all God's angels worship him. → Deuteronomy 32:43

7 And about the angels he says:

He makes his angels winds,
and his servants a fiery flame, → Psalm 104:4

8 but to the Son:

Your throne, O God,
is forever and ever,
and the scepter of your kingdom
is a scepter of justice.

9 You have loved righteousness
and hated lawlessness;
this is why God, your God,
has anointed you
with the oil of joy
beyond your companions.

→ Psalm 45*

* In casting Psalm 45 in light of Jesus, the author of Hebrews underscores Jesus' divinity and authority.

10 And:

In the beginning, Lord,
you established the earth,
and the heavens are the works of your hands;

→ Hebrews 1:2

they will perish, but you remain;
They will all wear out like clothing;
12 you will roll them up like a cloak,
and they will be changed like clothing.

→ Psalm 102

But you are the same,
and your years will never end.

13 Now to which of the angels has he ever said:

→ Hebrews 13:8

* To diminish the nature of Jesus in any way is to deny the nature of Jesus.

The reason being from chapter 1, that the nature of Jesus is so magnificent and superior.

* The truth of the gospel, heard often and as a reminder, serves as a buffer against wandering from faithfulness.

Sit at my right hand until I make your enemies your footstool?

→ Psalm 110:1

¹⁴ Are they not all ministering spirits sent out to serve those who are going to inherit salvation?

Warning against Neglect

→ Genesis 3:15

2 For this reason, we must pay attention all the more to what we have heard, so that we will not drift away. ² For if the message spoken through angels was legally binding and every transgression and disobedience received a just punishment, ³ how will we escape if we neglect such a great salvation? [This salvation had its beginning when it was spoken of by the Lord] and it was confirmed to us by those who heard him. ⁴ At the same time, God also testified by signs and wonders, various miracles, and distributions of gifts from the Holy Spirit according to his will.

* Similar elements to this passage are touched upon again in Hebrews 13:20-21.

Jesus and Humanity

⁵ For he has not subjected to angels the world to come that we are talking about. ⁶ But someone somewhere has testified:

What is man that you remember him, or the [son of man] that you care for him? ⁷ You made him lower than the angels for a short time; you crowned him with glory and honor ⁸ and subjected everything under his feet.

→ Psalm 8:4-6

For in subjecting everything to him, he left nothing that is not subject to him. As it is, we do not yet see everything subjected to him. ⁹ But we do see Jesus — made lower than the angels for a short time so that by God's grace he might taste death for everyone — crowned with glory and honor because he suffered death.

¹⁰ For in bringing many sons and daughters to glory, it was entirely appropriate that God—for whom and through whom all things exist—should make the source of their salvation perfect through sufferings. ¹¹ For the one who sanctifies and those who are sanctified all have one Father. That is why [Jesus is not ashamed to call them brothers and sisters.]

¹² saying:

I will proclaim your name to my brothers and sisters; I will sing hymns to you in the congregation.

→ Psalm 22:22

¹³ Again, I will trust in him. And again, Here I am with the children God gave me.

¹⁴ Now since the children have flesh and blood in common, [Jesus also shared in these] so that through his death he might destroy the one holding the power of death—that is, the devil—¹⁵ and free those who were held in slavery all their lives by the fear of death. ¹⁶ For it is clear that he does not reach out to help angels, but to help Abraham's offspring.

¹⁷ Therefore, he had to be like his brothers and sisters in every way, so that he could

The Lord has communicated the gospel through various means:

- 1) His Word (vs. 3)
- 2) His prophets : messengers (vs. 2)
- 3) His witnesses (vs. 3)
- 4) His gifts : works (vs. 4)



No one has an excuse for ignoring the gospel and none will escape just judgment for doing so (vs. 3)

Jesus left the splendor of heaven to come to earth, where He tasted death in order to save His people. He has now returned to the splendor of heaven and wears the crown of glory at the right hand of the Father.

① Jesus is a merciful liberator. That mercy (as is true of all mercy in the biblical sense) stimulates Him to action. (vs. 14-16)

"Jesus is not ashamed to call them brothers and sisters."



The wonder of this statement! He identifies, ~~sympathizes~~ sympathizes, and takes joy in drawing God's children to His side as brothers/sisters. That the Superior One would glory in this ought never to stop causing us to glory in Him.

② Jesus is a faithful priest. As such, He has made atonement and propitiation for the sins on humanity. (vs. 17)

③ Jesus is a capable helper. Because He can identify and sympathize with us (vs. 17, 11), He is able to help us in all of life's trials, sufferings, temptations.

become a merciful and faithful high priest in matters pertaining to God, to make atonement for the sins of the people. ¹⁸ For since he himself has suffered when he was tempted, he is able to help those who are tempted.

↳ Because He suffered, He is able to help those who suffer.

"Christ knows the full force of temptation in a manner that we who have not withstood it to the end can possibly know." - Martin Luther

Jesus > Moses

- 1) Jesus is the builder of the house; Moses is part of the house (vs. 3)
- 2) Jesus is eternally faithful over God's house; Moses was faithful in it (vs. 5-6)

Our Apostle and High Priest

3 Therefore, holy brothers and sisters, who share in a heavenly calling, consider Jesus, the apostle and high priest of our confession. ² He was faithful to the one who appointed him, just as Moses was in all God's household. ³ For Jesus is considered worthy of more glory than Moses, just as the builder has more honor than the house. ⁴ Now every house is built by someone, but the one who built everything is God. ⁵ Moses was faithful as a servant in all God's household, as a testimony to what would be said in the future. ⁶ But Christ was faithful as a Son over his household. And we are that household if we hold on to our confidence and the hope in which we boast.

↳ This is the second appearance of the theme of enduring in faithfulness, which runs throughout the letter.

- Apostle = sent one
- high priest = mediator

* The push of this paragraph is to consider Jesus (vs. 1) and continue in Jesus (vs. 6).

Warning against Unbelief

⁷ Therefore, as the Holy Spirit says:

- ① Today if you hear his voice, do not harden your hearts as in the rebellion, on the day of testing in the wilderness, where your fathers tested me, tried me, and saw my works ¹⁰ for forty years. Therefore I was provoked to anger with that generation and said, "They always go astray in their hearts, and they have not known my ways." ¹¹ So I swore in my anger, "They will not enter my rest."
- ② and they have not known my ways.

→ Psalm 95: 7-11

¹² Watch out, brothers and sisters, so that there won't be in any of you an evil, unbelieving heart that turns away from the living God. ¹³ But encourage each other daily, while it is still called today so that none of you is hardened by sin's deception. ¹⁴ For we have become participants in Christ if we hold firmly until the end the reality that we had at the start. ¹⁵ As it is said:

Today, if you hear his voice, do not harden your hearts as in the rebellion.

- ③ ¹⁶ For who heard and rebelled? Wasn't it all who came out of Egypt under Moses? ¹⁷ With whom was God angry for forty years? Wasn't it with those who sinned, whose bodies fell in the wilderness? ¹⁸ And to whom did he swear that they would not enter his rest, if not to those who disobeyed? ¹⁹ So we see that they were unable to enter because of unbelief.

* Your belief tomorrow is evidence of your belief today *

When we hear the voice of the Lord - in scripture or by the Holy Spirit - we must move toward immediate obedience. Not doing so risks:

- 1) A hardening of heart (vs. 8)
- 2) A straying path of disobedience (vs. 10)
- 3) The grief: anger of God (vs. 17)
- 4) Not entering into and experiencing God's rest (vs. 18)

* The regular and loving gospel reminders and intentional, gospel-driven relationships within the church are a gracious gift of God to protect us from being lured into and ensnared by sin.

vs. 12-13

walking steadfastly in enduring faithfulness is an act that is supported by Christian community and encouragement.

vs. 14

- "we have become" = past tense
- "if we hold firmly" = future tense

The evidence of salvation by grace through faith having happened in the past is the ongoing presence of faith and working of grace in the future.

Jesus > Joshua

The rest that Jesus provides for his people is superior to what Joshua could provide for Israel in Canaan.

vs. 12-13

- 1) God's word is active. It searches our deepest thoughts and motives, exposing our brokenness and ultimately shining the light we need to see the way to rest.
- 2) God's word is accurate. We are naked and exposed before God and by His Word. He will not misjudge or misread anyone.

Jesus > High Priest

Qualifications of a High Priest:

- 1) Part of the community (5:1)
- 2) Person of compassion (5:2-3)
- 3) Particular calling (5:4)

Jesus' Superior Qualifications

- 1) Superior compassion (4:15)
- 2) Superior calling (5:5-6)
- 3) Superior community - Trinity (5:6-8)

The Promised Rest

⁴ Therefore, since the promise to enter his rest remains, let us beware that none of you be found to have fallen short. ² For we also have received the good news just as they did. But the message they heard did not benefit them, since they were not united with those who heard it in faith. ³ For we who have believed enter the rest, in keeping with what he has said,

So I swore in my anger,

"They will not enter my rest,"

even though his works have been finished since the foundation of the world. ⁴ For somewhere he has spoken about the seventh day in this way: And on the seventh day God rested from all his works. ⁵ Again, in that passage he says, They will never enter my rest. ⁶ Therefore, since it remains for some to enter it, and those who formerly received the good news did not enter because of disobedience, ⁷ he again specifies a certain day — today. He specified this speaking through David after such a long time:

Today, if you hear his voice,

do not harden your hearts.

⁸ For if Joshua had given them rest, God would not have spoken later about another day. ⁹ Therefore, a Sabbath rest remains for God's people. ¹⁰ For the person who has entered his rest has rested from his own works, just as God did from his. ¹¹ Let us then make every effort to enter that rest, so that no one will fall into the same pattern of disobedience.

¹² For the word of God is living and effective and sharper than any double-edged sword, penetrating as far as the separation of soul and spirit, joints and marrow. It is able to judge the thoughts and intentions of the heart. ¹³ No creature is hidden from him, but all things are naked and exposed to the eyes of him to whom we must give an account.

Our Great High Priest

¹⁴ Therefore, since we have a great high priest who has passed through the heavens—Jesus the Son of God—let us hold fast to our confession. ¹⁵ For we do not have a high priest who is unable to sympathize with our weaknesses, but one who has been tempted in every way as we are, yet without sin. ¹⁶ Therefore, let us approach the throne of grace with boldness, so that we may receive mercy and find grace to help us in time of need.

Christ, a High Priest

⁵ For every high priest taken from among men is appointed in matters pertaining to God for the people, to offer both gifts and sacrifices for sins. ² He is able to deal gently with those who are ignorant and are going astray, since he is also clothed with weakness. ³ Because of this, he must make an offering for his own sins as well as for the people. ⁴ No one takes this honor on himself; instead, a person is called by God, just as Aaron was. In the same way, Christ did not exalt himself to become a high priest, but God who said to him,

→ Philippians 2

Jesus' work enables our rest.

- 1) We must be united to Him by faith.
- 2) Those who enter His rest do so by His grace through belief.
- 3) Those who enter His rest do so by laying down the belief that their work will save them.

* The Sabbath is God's gift to His people, reminding us that salvation is not up to our work and providing a foretaste of our eternal rest with Him

- Jesus passed through the heavens, not just the veil.
- Jesus needed to make no sacrifice for Himself.
- Jesus is still present and mediating before the Throne.

The source of salvation is only, ever Jesus, but true salvation will always result in loving obedience to Jesus.

You are my Son;
today I have become your Father,
⁶ also says in another place,
You are a priest forever
according to the order of Melchizedek.

⁷ During his earthly life, he offered prayers and appeals with loud cries and tears to the one who was able to save him from death, and he was heard because of his reverence.
⁸ Although he was the Son, he learned obedience from what he suffered. ⁹ After he was perfected, he became the source of eternal salvation for all who obey him, ¹⁰ and he was declared by God a high priest according to the order of Melchizedek.

→ Note that the answering of Jesus' prayer in the garden of Gethsemane was according to God's will, not Jesus' desire, though his ultimate, deepest desire was to ever do the Father's will.

The Problem: Immaturity

- The root is laziness (vs. 11)
- The solution is training (vs. 14)

→ Laziness in the things of God is

The Problem of Immaturity a sign of immaturity.

¹¹ We have a great deal to say about this, and it is difficult to explain, since you have become too lazy to understand. ¹² Although by this time you ought to be teachers, you need someone to teach you the basic principles of God's revelation again. You need milk, not solid food. ¹³ Now everyone who lives on milk is inexperienced with the message about righteousness, because he is an infant. ¹⁴ But solid food is for the mature—for those whose senses have been trained to distinguish between good and evil.

↳ The training of our senses to distinguish between the two and to crave the good is the Holy Spirit's work in sanctification.

Warning against Falling Away

6 Therefore, let us leave the elementary teaching about Christ and go on to maturity, not laying again a foundation of repentance from dead works, faith in God, ² teaching about ritual washings, laying on of hands, the resurrection of the dead, and eternal judgment. ³ And we will do this if God permits.

⁴ For it is impossible to renew to repentance those who were once enlightened, who tasted the heavenly gift, who shared in the Holy Spirit, ⁵ who tasted God's good word and the powers of the coming age, ⁶ and who have fallen away. This is because, to their own harm, they are recrucifying the Son of God and holding him up to contempt. ⁷ For the ground that drinks the rain that often falls on it and that produces vegetation useful to those for whom it is cultivated receives a blessing from God. ⁸ But if it produces thorns and thistles, it is worthless and about to be cursed, and at the end will be burned.

→ Parable of the Soils

⁹ Even though we are speaking this way, dearly loved friends, in your case we are confident of things that are better and that pertain to salvation. ¹⁰ For God is not unjust; he will not forget your work and the love you demonstrated for his name by serving the saints—and by continuing to serve them. ¹¹ Now we desire each of you to demonstrate the same diligence for the full assurance of your hope until the end, ¹² so that you won't become lazy but will be imitators of those who inherit the promises through faith and perseverance.

→ This is the controlling statement / purpose for all of Hebrews 5:11-6:12

vs. 16

We saw in 4:12 that God's Word and judgment are accurate. He will not forget and He will judge justly. For the believer, this is joyous, for the work of Jesus will be ever-remembered and applied on our behalf. For the unsaved, it will most certainly mean that the reality of their sin will be ever-remembered and justly punished.

The Warning: Apostasy

→ to repudiate or abandon belief

- The root is contempt for the Word of God (vs. 6:4-6)
- The endpoint of apostasy is condemnation (vs. 6:7-8)

* Consider: Judas Iscariot, The Parable of the Soils, 1 John 2:19

The Encouragement: Certainty

- The initiation of our certainty is God's grace in granting faith (6:11-12)
- The continuation of our certainty is faith's perseverance (6:11-12)

Refuge → Hope → Anchor → Jesus
 Those who know they need refuge have an immovable hope in the unfaltering promises of God and the unflappable person of Jesus. He stands forever in the sanctuary. His blood is the perfect, final sacrifice. His presence ever mediates on our behalf.

Inheriting the Promise

¹³ For when God made a promise to Abraham, since he had no one greater to swear by, he swore by himself: ¹⁴ I will indeed bless you, and I will greatly multiply you. ¹⁵ And so, after waiting patiently, Abraham obtained the promise. ¹⁶ For people swear by something greater than themselves, and for them a confirming oath ends every dispute. ¹⁷ Because God wanted to show his unchangeable purpose even more clearly to the heirs of the promise, he guaranteed it with an oath, ¹⁸ so that through two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to seize the hope set before us. ¹⁹ We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain. ²⁰ Jesus has entered there on our behalf as a forerunner, because he has become a high priest forever according to the order of Melchizedek.

The Greatness of Melchizedek

7 For this Melchizedek, king of Salem, priest of God Most High, met Abraham and blessed him as he returned from defeating the kings, ² and Abraham gave him a tenth of everything. First, his name means king of righteousness, then also, king of Salem, meaning king of peace. ³ Without father, mother, or genealogy, having neither beginning of days nor end of life, but resembling the Son of God, he remains a priest forever.

⁴ Now consider how great this man was: even Abraham the patriarch gave a tenth of the plunder to him. ⁵ The sons of Levi who receive the priestly office have a command according to the law to collect a tenth from the people—that is, from their brothers and sisters—though they have also descended from Abraham. ⁶ But one without this lineage collected a tenth from Abraham and blessed the one who had the promises. ⁷ Without a doubt, the inferior is blessed by the superior. ⁸ In the one case, men who will die receive a tenth, but in the other case, Scripture testifies that he lives. ⁹ And in a sense Levi himself, who receives a tenth, has paid a tenth through Abraham, ¹⁰ for he was still within his ancestor when Melchizedek met him.

A Superior Priesthood

¹¹ Now if perfection came through the Levitical priesthood (for on the basis of it the people received the law), what further need was there for another priest to appear, said to be according to the order of Melchizedek and not according to the order of Aaron? ¹² For when there is a change of the priesthood, there must be a change of law as well. ¹³ For the one these things are spoken about belonged to a different tribe. No one from it has served at the altar. ¹⁴ Now it is evident that our Lord came from Judah, and Moses said nothing about that tribe concerning priests.

¹⁵ And this becomes clearer if another priest like Melchizedek appears, ¹⁶ who did not become a priest based on a legal regulation about physical descent but based on the power of an indestructible life. ¹⁷ For it has been testified:

→ Jesus

→ The point here is to see how the greatness of Melchizedek points to the superior greatness of Jesus.

Melchizedek

- 1) Kingdom and priesthood (vs. 1)
- 2) Peace and righteousness (vs. 2)
- 3) Time and timelessness (vs. 3)
- 4) Blessing (gives) and honor (receives)

Hebrews 7 Line of Logic

- Melchizedek > Abraham (vs. 4)
- Melchizedek > Levitical Priests (vs. 5)
- Jesus > Melchizedek (vs. 26-28)
- Levitical law was imperfect... passed away w/ Jesus (vs. 18)
- New covenant > old covenant (vs. 25)

Abraham waited patiently for Isaac, the fulfillment of God's promise. We now wait patiently for the eternal rest that awaits us. Like Abraham, we will certainly receive that which God has promised.

Jesus

- 1) King of Kings and Great High Priest (Matt. 2:1-2, 1:21)
- 2) Prince of Peace and King of Righteousness (Luke 2:13-14, 1:76-77)
- 3) Timeless One who enters time (Matt. 1:23)
- 4) Humanity is blessed and gives honor (Matt. 2:9-11)



Jesus is our King and Priest.
 Jesus is our peace and righteousness.
 Jesus offers our days and our eternity.
 Jesus deserves all our honor.

You are a priest forever
according to the order of Melchizedek.

¹⁸ So the previous command is annulled because it was weak and unprofitable ¹⁹ (for the law perfected nothing), but a better hope is introduced, through which we draw near to God.

²⁰ None of this happened without an oath. For others became priests without an oath, ²¹ but he became a priest with an oath made by the one who said to him:

The Lord has sworn
and will not change his mind,
"You are a priest forever."

²² Because of this oath, Jesus has also become the guarantee of a better covenant.

²³ Now many have become Levitical priests, since they are prevented by death from remaining in office. ²⁴ But because he remains forever, he holds his priesthood permanently. ²⁵ Therefore, he is able to save completely those who come to God through him, since he always lives to intercede for them.

²⁶ For this is the kind of high priest we need: holy, innocent, undefiled, separated from sinners, and exalted above the heavens. He doesn't need to offer sacrifices every day, as high priests do—first for their own sins, then for those of the people. He did this once for all time when he offered himself. ²⁸ For the law appoints as high priests men who are weak, but the promise of the oath, which came after the law, appoints a Son, who has been perfected forever.

A Heavenly Priesthood

⁸ Now the main point of what is being said is this: We have this kind of high priest, who sat down at the right hand of the throne of the Majesty in the heavens, ² a minister of the sanctuary and the true tabernacle that was set up by the Lord and not man. ³ For every high priest is appointed to offer gifts and sacrifices; therefore, it was necessary for this priest also to have something to offer. ⁴ Now if he were on earth, he wouldn't be a priest, since there are those offering the gifts prescribed by the law. ⁵ These serve as a copy and shadow of the heavenly things, as Moses was warned when he was about to complete the tabernacle. For God said, Be careful that you make everything according to the pattern that was shown to you on the mountain. ⁶ But Jesus has now obtained a superior ministry, and to that degree he is the mediator of a better covenant, which has been established on better promises.

A Superior Covenant

⁷ For if that first covenant had been faultless, there would have been no occasion for a second one. ⁸ But finding fault with his people, he says:

See, the days are coming, says the Lord,
when I will make a new covenant

The "fault" of the old covenant was not with God's plan, but with sinful humanity's inability to uphold their end. All of God's plans are eternally perfect and true.

The adjectives in vs. 24-25 describe Jesus' ministry:

"Forever," "permanently,"
"completely," "always."

As such, Jesus is superior to any of the OT priests/sacrifices.

Summary : transition

The adjectives in vs. 26 describe Jesus:

"holy," "innocent,"
"undefiled," "separated from sinners," "exalted above the heavens"

The promise of eternal life

than that of the Old Testament

to that of the high priest

Four Promises from Jer. 31

- 1) The law will be written on our hearts rather than on stone tablets (vs. 10)
- 2) God will take us to be His people (vs. 10)
- 3) God will give humanity a knowledge of Himself (vs. 11)
- 4) By grace, God will grant the forgiveness of sin (vs. 12)

with the house of Israel
and with the house of Judah—
⁹ not like the covenant
that I made with their ancestors
on the day I took them by the hand
to lead them out of the land of Egypt.
I showed no concern for them, says the Lord,
because they did not continue in my covenant.

¹⁰ For this is the covenant
that I will make with the house of Israel
after those days, says the Lord:

I will put my laws into their minds
and write them on their hearts. ①

I will be their God,

② and they will be my people.

¹¹ And each person will not teach his fellow citizen,
and each his brother or sister, saying, "Know the Lord,"
because they will all know me, ③
from the least to the greatest of them.

④ ¹² For I will forgive their wrongdoing,
and I will never again remember their sins.

¹³ By saying a new covenant, he has declared that the first is obsolete. And what is obsolete and growing old is about to pass away.

→ Jeremiah 31

* This new covenant was a shock to the Israelite people, but was an eternal part of God's plan. The old covenant served to point God's people to their need for a new and better way. Jesus is that way. This OT quotation displays that this has always been the Lord's will and plan. Though new to humanity, this covenant is eternal in the heart and mind of God.

Old Covenant Ministry

9 Now the first covenant also had regulations for ministry and an earthly sanctuary. ² For a tabernacle was set up, and in the first room, which is called the holy place, were the lampstand, the table, and the presentation loaves. ³ Behind the second curtain was a tent called the most holy place. ⁴ It had the gold altar of incense and the ark of the covenant, covered with gold on all sides, in which was a gold jar containing the manna, Aaron's staff that budded, and the tablets of the covenant. ⁵ The cherubim of glory were above the ark overshadowing the mercy seat. It is not possible to speak about these things in detail right now.

⁶ With these things prepared like this, the priests enter the first room repeatedly, performing their ministry. ⁷ But the high priest alone enters the second room, and he does that only once a year, and never without blood, which he offers for himself and for the sins the people had committed in ignorance. ⁸ The Holy Spirit was making it clear that the way into the most holy place had not yet been disclosed while the first tabernacle was still standing. ⁹ This is a symbol for the present time, during which gifts and sacrifices are offered that cannot perfect the worshiper's conscience. ¹⁰ They are physical regulations and only deal with food, drink, and various washings imposed until the time of the new order.

This description of the inside of the tabernacle is something that a group of Jewish Christians would have been very familiar with. To see its full description, read Exodus 35-40.

Three Truths from Heb. 9:1-10

- 1) Under the old covenant, access to the Lord was restricted (vs. 1-7)
- 2) Old covenant rituals pointed to a future, ultimate fulfillment (vs. 8)
- 3) Old covenant rituals could not fully remove the defilement of sin (vs. 9)

→ A significant change has now come with the life/death of Jesus.

The Superior Work of Jesus:

- 1) Jesus' new covenant work and ministry provides unlimited access to God (vs. 12)
- 2) Jesus' new covenant work and ministry provides ultimate fulfillment to all of the OT laws and sacrifices (vs. 14)



Unlike the OT High Priest, who enters the Most Holy Place in the tabernacle/temple with the blood of a lamb each year, Jesus has entered the very throne room of heaven by the power of His perfectly, eternally righteous blood once and for all time!

New Covenant Ministry

But Christ has appeared as a high priest of the good things that have come. In the greater and more perfect tabernacle not made with hands (that is, not of this creation), ¹² he entered the most holy place once for all time not by the blood of goats and calves, but by his own blood, having obtained eternal redemption. ¹³ For if the blood of goats and bulls and the ashes of a young cow, sprinkling those who are defiled, sanctify for the purification of the flesh, ¹⁴ how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, cleanse our consciences from dead works so that we can serve the living God?

¹⁵ Therefore, he is the mediator of a new covenant, so that those who are called might receive the promise of the eternal inheritance, because a death has taken place for redemption from the transgressions committed under the first covenant. ¹⁶ Where a will exists, the death of the one who made it must be established. ¹⁷ For a will is valid only when people die, since it is never in effect while the one who made it is living. ¹⁸ That is why even the first covenant was inaugurated with blood. ¹⁹ For when every command had been proclaimed by Moses to all the people according to the law, he took the blood of calves and goats, along with water, scarlet wool, and hyssop, and sprinkled the scroll itself and all the people, ²⁰ saying, This is the blood of the covenant that God has ordained for you. ²¹ In the same way, he sprinkled the tabernacle and all the articles of worship with blood. ²² According to the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness. → Genesis 3:21

²³ Therefore, it was necessary for the copies of the things in the heavens to be purified with these sacrifices, but the heavenly things themselves to be purified with better sacrifices than these. ²⁴ For Christ did not enter a sanctuary made with hands (only a model of the true one) but into heaven itself, so that he might now appear in the presence of God for us. ²⁵ He did not do this to offer himself many times, as the high priest enters the sanctuary yearly with the blood of another. ²⁶ Otherwise, he would have had to suffer many times since the foundation of the world. But now he has appeared one time, at the end of the ages, for the removal of sin by the sacrifice of himself. ²⁷ And just as it is appointed for people to die once—and after this, judgment—²⁸ so also Christ, having been offered once to bear the sins of many, will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.

→ Revelation 19

The Perfect Sacrifice

10 Since the law has only a shadow of the good things to come, and not the reality itself of those things, it can never perfect the worshipers by the same sacrifices they continually offer year after year. ² Otherwise, wouldn't they have stopped being offered, since the worshipers, purified once and for all, would no longer have any consciousness of sins? ³ But in the sacrifices there is a reminder of sins year after year. ⁴ For it is impossible for the blood of bulls and goats to take away sins.

This section provides a great summary/culmination of what has been said to this point:

- 1) Jesus is a better priest/mediator
- 2) Jesus is a better sacrifice
- 3) Jesus ushered in a new and better covenant.



In each of these, Jesus has eternally atoned for the sins of all who by grace place their faith in Him and receive forgiveness, the effectual result of His work.

* Jesus initiated, mediates, and will consummate ~~of~~ our salvation. (vs. 18-22, 15, 27-28)

* God has never been interested in cold, rote, detached, empty religious action. The OT is full of this reminder - 1 Sam. 15:22, Psalm 51, Isaiah 1:11-13, Jeremiah 7:21-23, Hosea 6:6, Micah 6:6-8.

Old Covenant Sacrifices:

- 1) Could not perfect the worshiper's conscience
- 2) Delayed God's just judgment of sin
- 3) offered a daily reminder of the reality and consequences of sin
- 4) could not remove sin.

In Hebrews 1, we were told that Jesus is the radiance of God's glory and the exact expression of His nature. Hebrews 10:1 says that the law of the old covenant was a shadow. Yet another example of how Jesus is better.

⁵ Therefore, as he was coming into the world, he said:
You did not desire sacrifice and offering, but you prepared a body for me.
⁶ You did not delight in whole burnt offerings and sin offerings.
⁷ Then I said, "See— it is written about me in the scroll—
[I have come to do your will, O God.]"

→ Psalm 40 is positioned as the words of Jesus to the Father as he was sent into the world.

→ Psalm 40:6-8

→ Jesus' heart for obedience as an act of worship is to provide a model for all who follow him in faith.

⁸ After he says above, You did not desire or delight in sacrifices and offerings, whole burnt offerings and sin offerings (which are offered according to the law), ⁹ he then says, See, I have come to do your will. He takes away the first to establish the second. ¹⁰ By this will, we have been sanctified through the offering of the body of Jesus Christ once for all time.

Hebrews 10:14 → The perfect sacrifice ("...one offering...") has perfected ("...perfected forever...") those He is perfecting ("...are sanctified...")

¹¹ Every priest stands day after day ministering and offering the same sacrifices time after time, which can never take away sins. ¹² But this man, after offering one sacrifice for sins forever, sat down at the right hand of God. ¹³ He is now waiting until his enemies are made his footstool. For by one offering he has perfected forever those who are sanctified. ¹⁵ The Holy Spirit also testifies to us about this. For after he says:

¹⁶ This is the covenant I will make with them after those days, the Lord says,

I will put my laws on their hearts and write them on their minds, ¹⁷ and I will never again remember their sins and their lawless acts.

→ Jeremiah 31

¹⁸ Now where there is forgiveness of these, there is no longer an offering for sin.

Has Perfected:

- 1) We are forgiven. Period.
- 2) We are not improved versions of ourselves.

Is Perfecting:

- 1) Sanctification is a sign of salvation.
- 2) The Holy Spirit's presence necessarily prompts/empowers sanctification.

Three Imperatives:

- 1) Draw near in humble submission
- 2) Hold on to the gospel
- 3) Watch out for one another with relational intentionality.

Exhortations to Godliness

¹ Therefore, brothers and sisters, since we have boldness to enter the sanctuary through the blood of Jesus— ²⁰ he has inaugurated for us a new and living way through the curtain (that is, through his flesh)— ¹² and since we have a great high priest over the house of God, ⁶ let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed in pure water. ²¹ Let us hold on to the confession of our hope without wavering, since he who promised is faithful. ²⁴ And let us watch out for one another to provoke love and good works, ²⁵ not neglecting to gather together, as some are in the habit of doing, but encouraging each other, and all the more as you see the day approaching.

Two Grounding Statements:

- 1) The blood of Jesus gives us access to the Lord.
- 2) Jesus mediates for His people

↓
 lead to three imperatives

Who is being described as falling into God's just judgment in Hebrews 10?

- 1) Denies the person of Jesus.
 - 2) Denies the work of Jesus.
 - 3) Denies the Spirit of Jesus.
- vs. 29

Has this person ever been saved? No. See the Parable of the Soils.

Warning against Deliberate Sin

The final large warning passage in Hebrews (ch. 2, 6, 10)

²⁶ For if we deliberately go on sinning after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, ²⁷ but a terrifying expectation of judgment and the fury of a fire about to consume the adversaries. ²⁸ Anyone who disregarded the law of Moses died without mercy, based on the testimony of two or three witnesses. ²⁹ How much worse punishment do you think one will deserve who has trampled on the Son of God, who has regarded as profane the blood of the covenant by which he was sanctified, and who has insulted the Spirit of grace? ³⁰ For we know the one who has said,

② Vengeance belongs to me; I will repay, and again, The Lord will judge his people.

³¹ It is a terrifying thing to fall into the hands of the living God.

³² Remember the earlier days when, after you had been enlightened, you endured a hard struggle with sufferings. ³³ Sometimes you were publicly exposed to taunts and afflictions, and at other times you were companions of those who were treated that way. ³⁴ For you sympathized with the prisoners and accepted with joy the confiscation of your possessions, because you know that you yourselves have a better and enduring possession. ³⁵ So don't throw away your confidence, which has a great reward. ³⁶ For you need endurance, so that after you have done God's will, you may receive what was promised.

³⁷ For yet in a very little while, the Coming One will come and not delay.

³⁸ But my righteous one will live by faith; and if he draws back, I have no pleasure in him. → Habakkuk 2:3-4

³⁹ But we are not those who draw back and are destroyed, but those who have faith and are saved.

The lead into chapter 11.

Living by Faith

11 Now faith is the reality of what is hoped for, the proof of what is not seen. ² For by it our ancestors won God's approval.

³ By faith we understand that the universe was created by the word of God, so that what is seen was made from things that are not visible.

⁴ By faith Abel offered to God a better sacrifice than Cain did. By faith he was approved as a righteous man, because God approved his gifts, and even though he is dead, he still speaks through his faith.

⁵ By faith Enoch was taken away, and so he did not experience death. He was not to be found because God took him away. For before he was taken away, he was approved as one

What defines the person described in Hebrews 10 who falls into just judgement?

- 1) Has not been transformed (deliberately go on sinning).
- 2) Has not moved to faith ("knowledge" of the truth).
- 3) Is not God's child ("adversaries")

Nothing in Scripture paints a picture of following Jesus as a smooth, easy, always prosperous endeavor.

Faith's Beginning = Discontent (Hebrews 11:1)

In order to hope for something better, there must be discontent with what currently is.

A compelling picture of the end inspires...

- 1) Passionate beginnings (vs. 32-34)
- 2) Passionate persistence (vs. 38-39)

"Faith is the gaze of a soul upon a saving God." - A.W. Tozer

In a broad sense, faith is that which our soul gazes upon in order to fulfill its deepest hope.

Faith's Composition =

- ① God ~~is~~ exists.
- ② God is good. (Hebrews 11:6)

who pleased God. ⁶ Now without faith it is impossible to please God, since the one who draws near to him must believe that he exists and that he rewards those who seek him.

⁷ By faith Noah, after he was warned about what was not yet seen and motivated by godly fear, built an ark to deliver his family. By faith he condemned the world and became an heir of the righteousness that comes by faith.

⁸ By faith Abraham, when he was called, obeyed and set out for a place that he was going to receive as an inheritance. He went out, even though he did not know where he was going. ⁹ By faith he stayed as a foreigner in the land of promise, living in tents as did Isaac and Jacob, coheirs of the same promise. ¹⁰ For he was looking forward to the city that has foundations, whose architect and builder is God.

¹¹ By faith even Sarah herself, when she was unable to have children, received power to conceive offspring, even though she was past the age, since she considered that the one who had promised was faithful. ¹² Therefore, from one man—in fact, from one as good as dead—came offspring as numerous as the stars of the sky and as innumerable as the grains of sand along the seashore.

¹³ These all died in faith, although they had not received the things that were promised. But they saw them from a distance, greeted them, and confessed that they were foreigners and temporary residents on the earth. ¹⁴ Now those who say such things make it clear that they are seeking a homeland. ¹⁵ If they were thinking about where they came from, they would have had an opportunity to return. ¹⁶ But they now desire a better place—a heavenly one. Therefore, God is not ashamed to be called their God, for he has prepared a city for them.

¹⁷ By faith Abraham, when he was tested, offered up Isaac. He received the promises and yet he was offering his one and only son, ¹⁸ the one to whom it had been said, **Your offspring will be traced through Isaac.** ¹⁹ He considered God to be able even to raise someone from the dead; therefore, he received him back, figuratively speaking.

²⁰ By faith Isaac blessed Jacob and Esau concerning things to come. ²¹ By faith Jacob, when he was dying, blessed each of the sons of Joseph, and **he worshiped, leaning on the top of his staff.** ²² By faith Joseph, as he was nearing the end of his life, mentioned the exodus of the Israelites and gave instructions concerning his bones.

²³ By faith Moses, after he was born, was hidden by his parents for three months, because they saw that the child was beautiful, and they didn't fear the king's edict. ²⁴ By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter ²⁵ and chose to suffer with the people of God rather than to enjoy the fleeting pleasure of sin. ²⁶ For he considered reproach for the sake of Christ to be greater wealth than the treasures of Egypt, since he was looking ahead to the reward.

²⁷ By faith he left Egypt behind, not being afraid of the king's anger, for Moses persevered as one who sees him who is invisible. ²⁸ By faith he instituted the Passover and the sprinkling

Faith's Result = Action
(Hebrews 11)



The figures in Hebrews 11 are held up as examples of the way that faith in God produces faith-filled action. The same is true today. Saving faith produces faith-filled action in believers.

"The enjoyment of God is the only happiness with which our souls can be satisfied. To go to heaven, to fully enjoy God is infinitely better than the most pleasant accommodations here.

Everything else is but a shadow; but God is the substance. They are but scattered beams; God is the sun. They are but streams; God is the ocean."

- Jonathan Edwards

of the blood, so that the destroyer of the firstborn might not touch the Israelites. ²⁹ By faith they crossed the Red Sea as though they were on dry land. When the Egyptians attempted to do this, they were drowned.

³⁰ By faith the walls of Jericho fell down after being marched around by the Israelites for seven days. ³¹ By faith Rahab the prostitute welcomed the spies in peace and didn't perish with those who disobeyed.

³² And what more can I say? Time is too short for me to tell about Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets, ³³ who by faith conquered kingdoms, administered justice, obtained promises, shut the mouths of lions, ³⁴ quenched the raging of fire, escaped the edge of the sword, gained strength in weakness, became mighty in battle, and put foreign armies to flight. ³⁵ Women received their dead, raised to life again. Other people were tortured, not accepting release, so that they might gain a better resurrection. ³⁶ Others experienced mockings and scourgings, as well as bonds and imprisonment. ³⁷ They were stoned, they were sawed in two, they died by the sword, they wandered about in sheepskins, in goatskins, destitute, afflicted, and mistreated. ³⁸ The world was not worthy of them. They wandered in deserts and on mountains, hiding in caves and holes in the ground.

³⁹ All these were approved through their faith, but they did not receive what was promised, ⁴⁰ since God had provided something better for us, so that they would not be made perfect without us.

Hebrews 12 answers the question:

"How do we endure in our faith?"

The Call to Endurance

12 Therefore, since we also have such a large cloud of witnesses surrounding us, let us lay aside every hindrance and the sin that so easily ensnares us. Let us run with endurance the race that lies before us, ² keeping our eyes on Jesus, the source and perfecter of our faith. [For the joy that lay before him] he endured the cross, despising the shame, and sat down at the right hand of the throne of God.

witnesses = examples

The Joy Before Jesus:

- 1) Being reunited w/ the Father.
- 2) Being seated at the right hand of the throne of God.
- 3) Taking his people with him.

① Remember the faithful (12:1a)

② Remove all obstacles (12:1b)

• Hindrances = good things that may not be the best thing.

• Sin = sin.

Fatherly Discipline

→ This is what it means to keep eyes on Jesus.

³ For consider him who endured such hostility from sinners against himself [so that] you won't grow weary and give up. ⁴ In struggling against sin, you have not yet resisted to the point of shedding your blood. ⁵ And you have forgotten the exhortation that addresses you as sons:

My son, do not take the Lord's discipline lightly or lose heart when you are reprov'd by him,

→ Proverbs 3:11-12

⁶ for the Lord disciplines the one he loves and punishes every son he receives.

[Endure suffering as discipline: God is dealing with you as sons.] For what son is there that a father does not discipline? ⁸ But if you are without discipline — which all receive — then

→ The heart of Hebrews 12:3-13's encouragement

We can approach God's discipline as either drudgery (vs. 5-6) or delight (vs. 7-11)

Discipline as Drudgery:

- 1) Disengage ... take it lightly
- 2) Dishearten ... lose heart.

③ Retain your focus (12:2)

• Source = pioneer, trailblazer

• Perfecter = the only One who can complete.

Discipline as Delight:

1) Know the source - a perfect, holy, good, loving Father who never disciplines out of vindictiveness.

2) Know the outcomes -

- Benefit.
- Holiness.
- Peace.
- Righteousness.

Contrast Between Sinai : Zion:

- Mt. Sinai (vs. 18-21): Physical, fear-filled, sin-stained, law-producing.
- Mt. Zion (vs. 22-24): Spiritual, festive, righteous, marked by grace.



The way that God's people move from the scene at Mt. Sinai (Exodus 19) to eternity at Mt. Zion is only through the cross on the hill at Calvary.

Hebrews 13 begins with a short list of what Kingdom living entails.

you are illegitimate children and not sons. ⁹ Furthermore, we had human fathers discipline us, and we respected them. Shouldn't we submit even more to the Father of spirits and live? ¹⁰ For they disciplined us for a short time based on what seemed good to them, but he does it for our benefit, so that we can share his holiness. ¹¹ No discipline seems enjoyable at the time, but painful. Later on, however, it yields the peaceful fruit of righteousness to those who have been trained by it.

¹² Therefore, strengthen your tired hands and weakened knees, ¹³ and make straight paths for your feet, so that what is lame may not be dislocated but healed instead.

Warning against Rejecting God's Grace

¹⁴ Pursue peace with everyone, and holiness—without it no one will see the Lord. ¹⁵ Make sure that no one falls short of the grace of God and that no root of bitterness springs up, causing trouble and defiling many. ¹⁶ And make sure that there isn't any immoral or irreverent person like Esau, who sold his birthright in exchange for a single meal. ¹⁷ For you know that later, when he wanted to inherit the blessing, he was rejected, even though he sought it with tears, because he didn't find any opportunity for repentance.

¹⁸ For you have not come to what could be touched, to a blazing fire, to darkness, gloom, and storm, ¹⁹ to the blast of a trumpet, and the sound of words. Those who heard it begged that not another word be spoken to them, ²⁰ for they could not bear what was commanded: If even an animal touches the mountain, it must be stoned. ²¹ The appearance was so terrifying that Moses said, I am trembling with fear. Instead you have come to Mount Zion, to the city of the living God (the heavenly Jerusalem), to myriads of angels, a festive gathering, ²³ to the assembly of the firstborn whose names have been written in heaven, to a Judge, who is God of all, to the spirits of righteous people made perfect, ²⁴ and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which says better things than the blood of Abel.

²⁵ See to it that you do not reject the one who speaks. For if they did not escape when they rejected him who warned them on earth, even less will we if we turn away from him who warns us from heaven. ²⁶ His voice shook the earth at that time, but now he has promised, Yet once more I will shake not only the earth but also the heavens. ²⁷ This expression, "Yet once more," indicates the removal of what can be shaken—that is, created things—so that what is not shaken might remain. ²⁸ Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful. By it, we may serve God acceptably, with reverence and awe, ²⁹ for our God is a consuming fire.

→ see 1 Peter 1.

Final Exhortations

¹³ Let brotherly love continue. ² Don't neglect to show hospitality, for by doing this some have welcomed angels as guests without knowing it. ³ Remember those in prison, as though you were in prison with them, and the mistreated, as though you yourselves were suffering

"The same sovereignty that could stop the discipline but doesn't, is the very sovereignty that sustains our souls in it." - John Piper

Pursue peace literally = move rapidly and decisively toward personal harmony.

vs. 17 - there is a significant difference between remorse or regret and true repentance.

→ by faith in Jesus

There is one glorious God who reigns over all eternity and over both Mt. Sinai and Mt. Zion.

- Don't reject the God who speaks
- Be grateful to the God who saves
- Serve acceptably the God who sanctifies

→ Hebrews 12: 25-29

Seven Imperatives in vs. 1-5

- 1) Continue in brotherly love
- 2) Be hospitable
- 3) Remember the imprisoned.
- 4) Remember the suffering.
- 5) Honor marriage.
- 6) Don't idolize money
- 7) Be content with what you have.

bodily. ⁴ Marriage is to be honored by all and the marriage bed kept undefiled, because God will judge the sexually immoral and adulterers. ⁵ Keep your life free from the love of money. Be satisfied with what you have, for he himself has said, I will never leave you or abandon you. ⁶ Therefore, we may boldly say,

The Lord is my helper;
I will not be afraid.
What can man do to me?

⁷ Remember your leaders who have spoken God's word to you. As you carefully observe the outcome of their lives, imitate their faith. ⁸ Jesus Christ is the same yesterday, today, and forever. ⁹ Don't be led astray by various kinds of strange teachings; for it is good for the heart to be established by grace and not by food regulations, since those who observe them have not benefited. ¹⁰ We have an altar from which those who worship at the tabernacle do not have a right to eat. ¹¹ For the bodies of those animals whose blood is brought into the most holy place by the high priest as a sin offering are burned outside the camp. ¹² Therefore, Jesus also suffered outside the gate, so that he might sanctify the people by his own blood. ¹³ Let us then go to him outside the camp, bearing his disgrace. ¹⁴ For we do not have an enduring city here; instead, we seek the one to come. ¹⁵ Therefore, through him let us continually offer up to God a sacrifice of praise, that is, the fruit of lips that confess his name. ¹⁶ Don't neglect to do what is good and to share, for God is pleased with such sacrifices. ¹⁷ Obey your leaders and submit to them, since they keep watch over your souls as those who will give an account, so that they can do this with joy and not with grief, for that would be unprofitable for you. Pray for us, for we are convinced that we have a clear conscience, wanting to conduct ourselves honorably in everything. ¹⁹ And I urge you all the more to pray that I may be restored to you very soon.

Benediction and Farewell

²⁰ Now may the God of peace, who brought up from the dead our Lord Jesus—the great Shepherd of the sheep—through the blood of the everlasting covenant, ²¹ equip you with everything good to do his will, working in us what is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.

²² Brothers and sisters, I urge you to receive this message of exhortation, for I have written to you briefly. ²³ Be aware that our brother Timothy has been released. If he comes soon enough, he will be with me when I see you. ²⁴ Greet all your leaders and all the saints. Those who are from Italy send you greetings. ²⁵ Grace be with you all.

The love displayed by citizens of God's kingdom is to be:

- 1) Active and tangible
- 2) Appropriate in its cravings for the things of the world
- 3) Abiding in Jesus.

Good Pastors:

- 1) Live the gospel well (13:7)
- 2) Preach the gospel well (and call out false gospels) (13:8-9)
- 3) Point to Jesus (13:10-15)
- 4) Facilitate gospel obedience (13:17)

Living Congregations

- 1) observe and imitate gospel faithfulness (13:7)
- 2) Listen to and believe gospel preaching (13:9)
- 3) Go to Jesus in all things (13:13)
- 4) Obey the gospel as lovingly preached
- 5) Pray. (13:18)

Hebrews 13: 7-19 → The relationship between a pastor and a congregation is one of mutual love and respect.

This is the easiest, most effective way for a church to love its pastor

Hebrews 1:1-4 said:

- 1) Everything is from Jesus (1:2)
- 2) Everything is through Jesus (1:3)
- 3) Everything is to Jesus (1:2)

Hebrews 13:20-21 says:

- 1) Everything is from Jesus (...everything good to do His will)
- 2) Everything is through Jesus (...working in us... through Jesus)
- 3) Everything is to Jesus (...to whom be all glory...)

* In a cosmic, universal, eternal sense, everything is all about Jesus (Hebrews 1:1-4).

* In a practical, daily sense for a believer, everything is all about Jesus (Hebrews 13:20-21)