HAT THE



BUBLE IS ABOUT

The book of Hebrews

Hebrews

e Son Superior to Angels

In the past God spoke to our forefathers through the prophets at many times and rious ways, 2but in these last days he has to us by his Son, whom he appointed all things, and through whom he made and the exact representation of his ning all things by his powerful had provided purification for at the right hand of the Majbecame as much superi-

and the heavens are the work of your hands.

they will perish, but you remain;
they will all wear out like a garmen
12You will roll them up like a robe;
like a garment they will be change
But you remain the same,
and your years will never end

13To which of the angels did Go

"Sit at my right hand until I make your enem a footstool for you

The Purpose of Bible Study

"When I pray, I speak to God. When I study, God speaks to me."



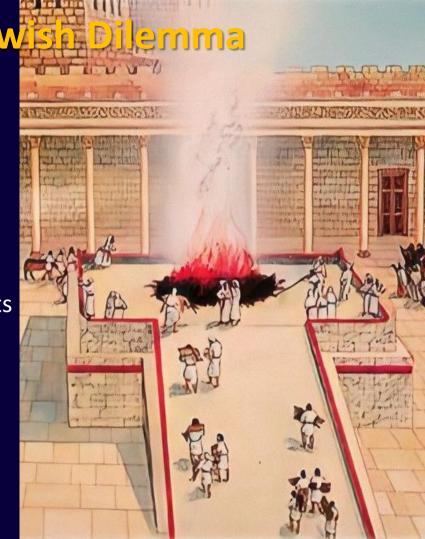
Rabbi Louis Finkelstein 1895-1991

The Jew

Judaism was a divinely appointed religion, with divinely appointed priests officiating in a divinely appointed Temple accomplishing a divinely ordered service, ennobled through the ages.

How could believing priests and Pharisees remain "zealous of the Law"? It was the Jewish religious world that crucified Jesus and was repudiating Him.

The Temple stood in the way of belief for Jews.





The New Testament

GOSPELS

MATTHEW

MARK

LUKE

JOHN

(GOSPEL) HISTORY

ACTS

PAUL'S LETTERS TO CHURCHES

ROMANS

1 CORINTHIANS

2 CORINTHIANS

GALATIANS

EPHESIANS

PHILIPPIANS

COLOSSIANS

1THESSALONIANS

2THESSALONIANS

PAUL'S LETTERS TO PASTORS

1 TIMOTHY

2 TIMOTHY

TITUS

PHILEMON

UNNAMED* LETTER



HEBREWS



GENERAL LETTERS

JAMES

1 PETER

2 PETER

1 JOHN

2 JOHN

3 JOHN

JUDE

PROPHECY

REVELATION

NOTE: * Probably written by Paul.

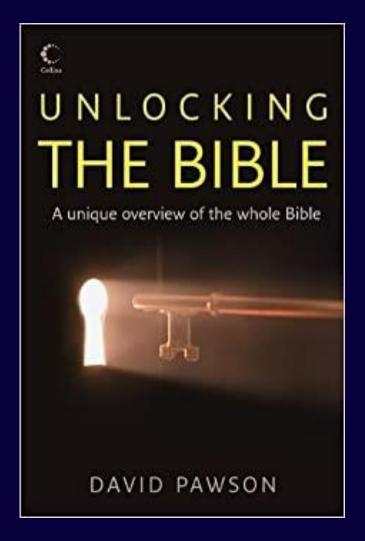
P46

 $^{\circ}\mathfrak{P}^{46}$, one of the oldest extant Greek NT papyrus manuscripts, likely written between 150 and 250 (95% CL), contains most* Pauline epistles and includes both Galatians and Hebrews.



"The letter to the Hebrews is perhaps the most theological and difficult of the books of the New Testament."

David Pawson



The epistle to the Hebrews covers the distinctives of the Priesthood of Christ vs. the priesthood of the covenant. The priest only offered what had already been sacrificed (Lev 1:2-5), but Jesus offered Himself on the cross.

The Temple was still standing in the way. But Christ superseded and fulfilled Aaron's priesthood.

This is one of the two greatest theological treatises in the New Testament. It stands as the "Leviticus" of the New Testament. Dr. Chuck Missler LEARN THE BIBLE HOURS

—Chuck Missler-

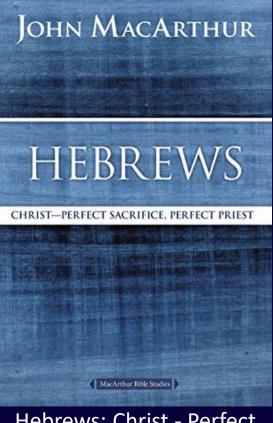
"The epistle to the Hebrews is a study in contrast, between the imperfect and incomplete provisions of the old covenant given under Moses, and the infinitely better provisions of the new covenant offered by the Messiah Jesus Christ.

"Included in the better provisions are a better hope, testament, promise, sacrifice, substance, country, and resurrection.

"One of the key theological themes in Hebrews is that all believers now have direct access to God under the new covenant and, therefore, may approach the throne of God boldly.

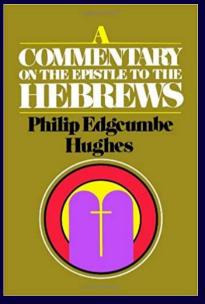
"This epistle is more than a doctrinal treatise, however. It is intensely practical in its application to everyday living."

—John McArthur, 2016. –



<u>Hebrews: Christ - Perfect</u> <u>Sacrifice, Perfect Priest</u> (MacArthur Bible Studies)

- "If there is a widespread unfamiliarity with the epistle to the Hebrews and its teaching, it is because so many adherents of the church have settled for an undemanding and superficial association with the Christian faith.
- "Yet it was to arouse just such persons from the lethargic state of compromise and complacency into which they had sunk, and to incite them to persevere wholeheartedly in the Christian conflict, that this letter was originally written. It is a tonic for the spiritually debilitated.



"It is true that the epistle to the Hebrews has been the battleground of discordant opinion and conjecture: its author is unknown, its occasion unstated, and its destination disputed, but these are matters at the periphery, not the heart of the book's importance all are agreed on the intrinsic nobility of its doctrine. The writer's mastery of Greek is unmatched elsewhere in the New Testament."

Habakkuk 2.4

Martin Luther's insight

Martin Luther's entire life was changed by the impact on him of a single verse in the obscure Old Testament book of Habakkuk:



(Habakkuk 2:4)

gos'pel noun | gos•pel | \gä-spəl \

- 1. capitalised: good news; the message concerning Christ, the Kingdom of God, and salvation
- 2. capitalised: one of the four New Testament books telling of the life, death and resurrection of Jesus Christ
- 3. a lection from one of the four gospels used in a religious way
- 4. any system of religious doctrine; sometimes, any system of political doctrine or social philosophy; as, this political gospel.
- 5. anything promoted or accepted as infallible truth or as a guiding principle of doctrine

Middle English, from Old English god-spel meaning "good news" or "glad tidings", which is a calque (word-for-word translation) of the Greek word εὐαγγέλιον, euangelion (eu- "good", -angelion "message") or in Aramaic (నంట్లు ewang'eliyawn).

The Gospel according to Paul

- ¹ Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;
- ² By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.
- ³ For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;
- ⁴ And that he was buried, and that he rose again the third day according to the scriptures:

The "good news" of the Bible

"Christ **died** for our sins

according to the scriptures;

And that He was buried;

and that He rose again the third day

according to the scriptures."

(1 Corinthians 15:3-4)

The "good news" of the Bible

"Christ **died** for our sins

according to the scriptures;

And that He was buried;

and that Herese again the third day

according to the scriptures."

(1 Corinthians 15:3-4)

What does this mean? Why should I care?

Perthe Bible Salvation is a matter of

The New Testament Trilogy on Habakkuk 2:4 "The just shall live by faith."



The catchery of the Reformation

The just shall live by faith

Habakkuk 2:4

Romans 1:17

Galatians 3:11

Hebrew 10:38

- ³⁸Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.
- ³⁹But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.
- ^{11:1}Now faith is the substance of things hoped for, the evidence of things not seen.



- the substance of things hoped for
- the evidence of things not seen.

Objectives of Hebrews

- Combat apostasy among believers (Heb 2:1-4; 10:19-25)
- Encourage believers to press on to spiritual maturity

(Heb 5:11-14; 10:32-39)

 Comfort believers threatened with or under persecution (Heb 11:1-12:3)



The definition of "salvation"

The root problem that most believers have with understanding the concept of "salvation" is a lack of precision in definition. Salvation has three tenses:



Definitions of each "tense"



To (legally) declare (render) righteous.







Putting "salvation" together

The just

past tense

Justification salvation

Have been saved! ...from the penalty of sin

Ephesians 2:8-9

shall live



Sanctification

salvation.

Am being

saved! ...from the **power** of sin

Romans 6 (e.g. 6:2, 6:14)

by faith.



Glorification

salvation.

Will be

saved! ...from the

presence of sin

Romans 8:23; 1 John 3:2

The paradigm of salvation

- Justification is for us;
 - Sanctification is in us.
- Justification declares the sinner righteous;
 - Sanctification makes the sinner righteous.
- Justification removes the guilt and penalty of sin;
 - Sanctification removes the growth and the power of sin.

"As it is written, There is none righteous, no, not one... For all have sinned, and come short of the glory of God...."

(Romans 3:10, 23 NIV)

Deware if

your Bible version says,
"The righteous" instead
of "The just".

Strong's G1342, δίκαιος, dikaios

Righteous

MORAL condition

- upright, virtuous, keeping the commands of God
 - of those who seem to themselves to be righteous, who pride themselves to be righteous, who pride themselves in their virtues, whether real or imagined
 - innocent, faultless, guiltless
 - used of him whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in the heart or life (only Christ truly)

Just (justified) LEGAL condition

Pronounced (declared) acceptable to God by faith.

The paradigm of "salvation"

Past tense: I have been saved.

Separation from the *penalty* of sin

Justification

Present tense: I am being saved.

Separation from the *power* of sin

Sanctification

Future tense: I will be saved.

Separation from the *presence* of sin

Glorification

Three Views of Salvatrion

Calvinism

Arminianism

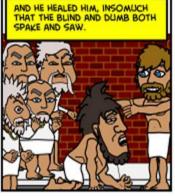
Partaker View

- otal Depravity
 - nconditional Election
- L imited
 Atonement
- rresistible Grace
- Perseverance of the Saints

- Justification can be lost by sinful behavior.
- eternal security rests in Christ's work and continuing in the faith and not falling away.
- Works play a role in retaining salvation.

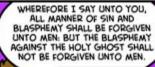
- Justification is different from sanctification.
- Justification cannot be lost (except through Matthew 12:31).
- Works may play
 a role in rewards
 in heaven (e.g.,
 crowns).













AND WHOSOEVER SPEAKETH A WORD AGAINST THE SON OF MAN, IT SHALL BE FORGIVEN HIM:

A BUT WHOSOEVER SPEAKETH AGAINST THE HOLY GHOST, IT SHALL NOT BE FORGIVEN HIM, NEITHER IN THIS WORLD, NEITHER IN THE WORLD TO COME.





PARABLES SERVE THE DUAL PURPOSE OF REVEALING AND CONCEALING; PRESENTING "THE MYSTERIES OF THE KINGDOM" TO THOSE WHO KNOW AND RELISH THEM. BUT TO THOSE WHO ARE INSENSIBLE TO SPIRITUAL THINGS OR SEE THEM AS MERE ALLEGORY, PARABLES ARE BUT TEMPORARY ENTERTAINMENT, IF THAT.

The unpardonable sin is a **deliberate and calculated rejection** of God, a **willful repudiation** of forgiveness of sins and the gift of salvation through the sacrifice of Jesus Christ, and **contempt** for the Holy Spirit.

DANGER Five Major Warnings

- The Danger of **Drifting**Hebrews 2:1-4
- The Danger of **Disobedience**Hebrews 3:7-4:13
- Failure to progress toward Maturity Hebrews 5:11-6:20 (16 different views of 6:4-8)
- The Danger of Willful Sin Hebrews 10:26-39
- Warning against Indifference Hebrews 12:25-29

DANGER Five Major Warnings

WARNINGS FORM A **UNIT**

- The Danger of **Drifting** Hebrews 2.1-4
 - The Danger of **Disobedience** Hebrews 3:7-4:13
 - Failure to progress toward Maturity Hebrews 5:11-6:20 (16 different views of 6:4-8)
 - The Danger of Willful Sin Hebrews 10:26-39
 - Warning against **Indifference** Hebrews 12:25-29

The Book of

The Riddle of the New Testament



- Who wrote the book of Hebrews?
- Why is the book not signed?
- The author had vast OT knowledge.
- He or she was a Hellenistic Jew writing to Jewish believers who were under much persecution.
- The writer refers to Timothy as a companion (Heb 13:23).
- If Paul did not write Hebrews, it was likely someone in his circle that did, because it exhibits Pauline authority and influence and is consistent with the Pauline Corpus.

Modern "scholarship"

- Conservative scholars (e.g., Sproul, Black) generally uphold the traditional view that Paul wrote Hebrews. The Council of Carthage (AD 419) included it among Paul's fourteen epistles.
- Some believe that Luke translated a Hebrew draft written by Paul into elegant and euphonious Greek prose.
- To most modern Western professional theologians, the answer is anyone except Paul wrote Hebrews.
 - "The evidence against Pauline authorship is considered too solid for scholarly dispute."1
 - "It is certainly not the work of the Apostle."2
 - "Arguments against Pauline authorship are conclusive."
 - "Few New Testament scholars today believe Paul wrote it."4
 - "Today, the majority of interpreters reject Pauline authorship."5

So who wrote Hebrews?

Paul

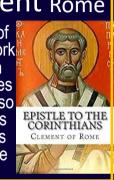
Pauline authorship was never doubted in the East and was the traditional view in the West, although some in the West doubted that Paul had written the Greek. By the 4th century Augustine was a strong supporter of Author Paul.

Luke

Due to stylistic differences with Pauline letters, in 210 Clement of Alexandria suggested Paul wrote a Hebrew original that Luke "translated carefully" into Greek. This was the view of Eusebius and Jerome in the 4th century.

Clement Rome

Clement of Rome's work written in AD 96, cites Hebrews, so Hippolytus and Gaius thought he wrote it.



Barnabas

Tertullian in 3rd century suggested Barnabas as author in that he was male, knew Paul & Timothy, and was in Italy.



Priscilla

Some feminist scholars see Priscilla as the author, a view first put forward in 1900 by Adolf von Harnack.



Apollos

Martin Luther proposed Apollos as he was educated in Alexandria, and an adept apologist who "refuted the Jews."





The audience

- Jewish (per all the OT quotations).
- Beloved brethren and believers Hebrew Christians who suffered rejection and persecution by their fellow Jews, although none as yet had been martyred.
- Partakers of the heavenly calling (3:1) and of Christ (the Messiah) (3:14).
- Long-time believers who should now be teachers but who have not progressed in the faith (5:11-14).
- Believers wavering in their faith because of persecution (10:32-38).
- People who know the author (13:19, 23) who had been separated from them (13:19) and imprisoned (10:54).

Who else?

- Addressed to a Christian community of considerable size (13:34).
- Jewish unbelievers who were intellectually persuaded but spiritually uncommitted. They were convinced to the basic truths of the gospel but had not yet placed their faith in Jesus Christ as their own savior and Lord.
- Jewish unbelievers who were attracted by the gospel in the person of Christ but not yet convinced despite some exposure to it.
- All Christians in danger of falling away. The author includes himself two dozen times in admonitions.
- "All Scripture is given by inspiration of God, and is
 is profitable for doctrine, for reproof, for correction,
 for instruction in righteousness..." (2 Tim 3:16-17)

IN THE GOSPEL THE RIGHTEOUSNESS OF GOD -IS REVEALED FROM FAITH TO FAITH; AS IT IS WRITTEN "THE JUST SHALL LIVE

Theme

- The overarching theme is the supremacy or preeminence of Christ. Christ is:-
 - Higher than any Old Testament character;
 - Superior to any Old Testament institution;
 - Greater than any Old Testament ritual;
 - Better than any Old Testament sacrifice.
- His life, death, and resurrection make him preeminent.
- Christ is the pure revelation of God, the epitome of all truth, and much more. God has fully and completely expressed himself in Christ.

Outline of Hebrews

Christ

A Superior Person

(Hebrews 1 - 6)

- Better than the prophets—1:1–3
- Better than the angels—1:4—2:18
- Better than Moses—3:1—4:13
- Better than Aaron—4:14—6:20

Melchizadek

A Superior Priesthood

(Hebrews 7 - 10)

- A superior order—7
- A superior covenant—8
- A superior sanctuary—9
- A superior sacrifice—10

Faith

A Superior Principle

(Hebrews 11 - 13)

- The great examples of faith—11
- The endurance of faith—chastening—12
- Closing practical exhortations—13

Literary Structure of Hebrews

```
God has spoken by his son (1:1-14)
В
       Warning to pay attention (2:1-18)
\mathbf{C}
        Moses a servant, Christ a son (3:1-6)
           Warning against unbelief (3:7-19)
D
E
            The rest that God promised (4:1-13)
              Jesus the great high priest (4:14-5:10)
\mathbf{F}
G
                Warning against falling away (5:11-6:12)
\mathbf{H}
                  The certainty of God's promise (6:13-7:10)
                    The priestly order of Melchizedek (7:11-28)
Ι
H
                  Mediator of a better covenant (8:1-13)
G'
                The earthly and the heavenly sanctuaries (9:1-22)
F'
              Christ's sacrifice takes away sin (9:23-28)
E'
             Christ's sacrifice once for all (10:1-18)
D'
          A call to persevere (10:19-39)
C'
         Abraham, Moses and many others of faith (11:1-40)
B'
       Warning against rejecting God's grace (12:1-29)
     Service well-pleasing to God (13:1-25)
A'
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CHRIST

A Superior Person

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• Better than the prophets (1:1-3)
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- Better than the angels (1:4—2:18)
- Better than Moses (3:1—4:13)
- Better than Aaron (4:14—6:20)

Hebrews 1

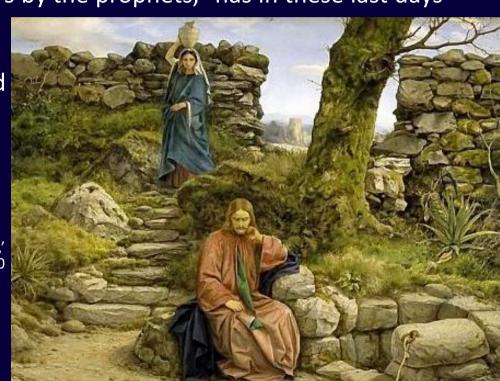
Christ is better than the prophets

¹ God, who at various times and in various ways spoke in time past to the fathers by the prophets, ²has in these last days

spoken to us by
His Son, whom
He has appointed
heir of all things,
through whom
also He made
the worlds;

'The Woman of Samaria,' by William Dyce, 1860

The Samaritan woman understood Messiah's supremacy, "He will tell us all." (John 4:25)



³ who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,

Hebrews 1:1-3: The Son is the Final Revealer:

- 1. He is the heir of all things. (v. 2)
- 2. Through the Son the ages were made. (v. 2)
- 3. He is brightness of God's glory. (v.3)
- 4. He is the image of the Father. (v.3)
- 5. He upholds all things by His power. (v.3)
- 6. He made purification of sin. (v.3)
- 7. He sat down on Majesty on High. (v.3)

Verses 1-3 are a basic preview of the epistle to the Hebrews. Jesus Christ holds three offices:





⁴ having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.



- Per Judaism, angels (messengers) are superhuman beings dwelling in heaven, who may reveal God's will and execute His commands.
- They appear to man as human beings of extraordinary beauty, powerful and dreadful, equipped for tasks and special missions.
- They are infinite, but fallible, and may strive with each other.
- They are created beings who existed before the Creation.
- Angelology is biblical, expanded in the Talmud and the Kabala.

The Son is exalted above angels

For to which of the angels did He ever say:

"You are My Son,
Today I have begotten You"? Psalm 2:7

And again:

"I will be to Him a Father,
And He shall be to Me a Son"? 2 Sam 7:14

But when He again brings the firstborn into the world, He says: Psalm 89:27

"Let all the angels of God worship Him."

And of the angels He says:

"Who makes His angels spirits And His ministers a flame of fire."

Psalm 104:4

Deut. 32:43

Judaism Angel

- ⁸ But to the Son He says:
 - "Your throne, O God, is forever and ever;

 A scepter of righteousness is the scepter of Your kingdom.
- You have loved righteousness and hated lawlessness;
 Therefore God, Your God, has anointed You
 With the oil of gladness more than Your companions."
- ¹⁰ And:

11

- "You, Lord, in the beginning laid the foundation of the earth,
- And the heavens are the work of Your hands. They will perish, but You remain:
- And they will all grow old like a garment;
- Like a cloak You will fold them up,
 And they will be changed.
 But You are the same,
 And Your years will not fail."

Psalm 45:7

But to which of the angels has He ever said:

"Sit at My right hand,
Till I make Your enemies
Your footstool"?

Psalm 110:1.

Are they not all ministering spirits sent forth to minister for those who will inherit salvation?

These verses place Jesus far above the angels as eternal, unchanging and full of authority. He is not a created being—He is identical to God.



,Angel' by Carl von Marr, 1858.

Christology

- He as the Son has a more excellent Name (vv. 4,5)
- He is the Firstborn who is worshiped by angels (v. 6)
- He made the angels (v. 7)
- He is sitting on the Throne (vv. 8,9)
- He is anointed above angels (vv. 9)
- He Himself is the eternal and immutable creator (vv. 10-12)
- He is the sovereign; they are the servants (vv. 13-14)



Hebrews 2

DANGER The danger of **drifting**

1 Therefore we must give the more earnest heed to the things we have heard, lest we drift away.



² For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, ³ how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him, ⁴ God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?

THE TESTIMONY OF GOD THE FATHER
TESTIMONY THROUGH THE LIFE OF CHRIST
TESTIMONY ON THE DAY OF PENTECOST
TESTIMONY BY THE GIFTS OF THE HOLY SPIRIT
TESTIMONY OF CHRIST'S DISCIPLES AND APOSTLES
TESTIMONY OF CHRIST'S DISCIPLES AND APOSTLES AND

- Sovereignty over the Earth was promised to man, not angels (Gen 1:26, 27).
- God gave man dominion over earth (Ps 8:5-7).
- Man lost it through sin to Satan and his angels.
 - Messiah regained dominion for Man. Man will be associated with Him in rule.

For He has not put the world to come [Millennial Kingdom], of which we speak, in subjection to angels.

"What is man that You are mindful of him,

⁶ But one testified in a certain place, saying:

Or the son of man that You take care of him?

⁷ You have made him a little lower than the angels;
You have crowned him with glory and honor,
And set him over the works of Your hands.

⁸ You have put all things in subjection under his feet."

Psalm 8:4-6

For in that He put all in subjection under him, He left nothing that is not put under him. But now we do not yet see all things put under him.

- For He has not put the world to come [Millennial Kingdom], of which we speak, in subjection to angels.
- ⁶ But one testified in a certain place, saying:

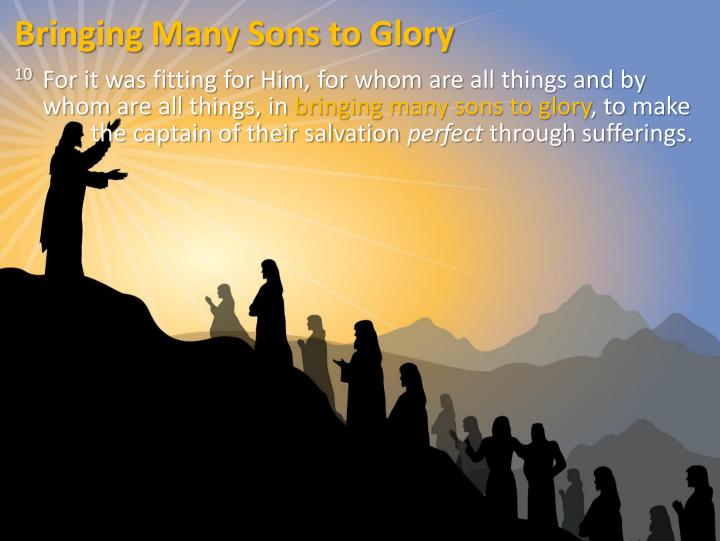
"What is man that You are mindful of him, Or the son of man that You take care of him?

⁷ You have made him a little lower than the angels; You have crowned him with glory and honor, And set him over the works of Your hands.

⁸ You have put all things in subjection under his feet."

For in that He put all in subjection under him, He left nothing that is not put under him. But now we do not yet see all things put under him.

But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.



Bringing Many Sons to Glory

- ¹⁰ For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation *perfect* through sufferings.
- ¹¹ For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren, 12 saying:

"I will declare Your name to My brethren; In the midst of the assembly I will sing praise to You."

And again:

"I will put My trust in Him."

Isaiah 8:17

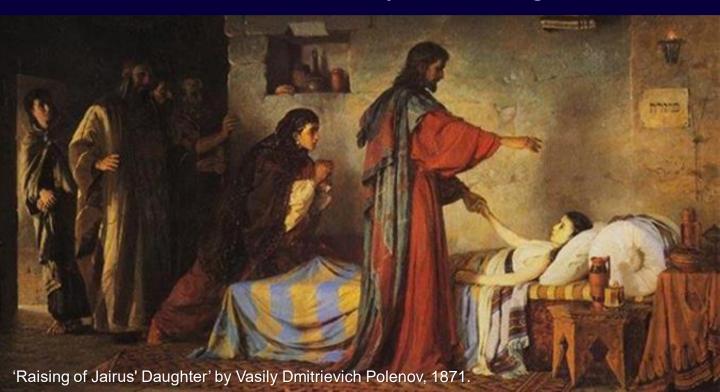
Psalm 22:22

And again:

"Here am I and the children whom God has given Me."

Isaiah 8:18

Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, ¹⁵ and release those who through fear of death were all their lifetime subject to bondage.



For indeed He does not give aid to angels, but He does give aid to the seed of Abraham.

NIV: "For surely it is not angels he helps, but Abraham's descendants."

ESV: "For surely it is not angels that he helps, but he helps the offspring of Abraham."



¹⁶ For indeed He does not give aid to angels, but He does give aid to the seed of Abraham.

NIV: "For surely it is not angels he helps, but Abraham's descendants."

ESV: "For surely it is not angels that he helps, but he helps the offspring of Abraham."

οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται

Not for verily angels he took on but the seed of Abraham he took on.

This is composed in the KJV as:

"For verily he took not on him *the nature of* angels but he took on him the seed of Abraham."

So: Jesus came to earth as a human instead of an angel. Q.E.D.

- ¹⁷ Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people.
- ¹⁸ For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.

propitiation

The word propitiation carries the basic idea of appeasement or satisfaction, specifically toward God. Propitiation is a two-part act that involves appeasing the wrath of an offended person and being reconciled to him.