

58-Hebrews-12-Transcript

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well good evening brethren and welcome to Wednesday night Bible study we are up to Hebrews chapter 10 we'll open with the word of prayer and get straight into the study our Heavenly Father we come before you and we just want to praise you Lord we want to thank you for Jesus Christ thank you God for your word which points us to Christ and just helps us to more deeply appreciate him and you and and the great sacrifice that both of you have made father we thank you for this book of Hebrews we thank you for the faith that it stimulates in us and the strength and the conviction and father we pray for one another we pray for our brethren especially those who are going through a particularly a hard time right now and I'm mindful of bhopal McIntyre father just pray that you will strengthen him that you'll comfort him with with the Holy Spirit and that comfort that surpasses all understanding and father we sign cry for the evil that's taking place in our world in our society and we know father that is just going to increase as in the days of Noah so it will be in the day when our Lord returns father we pray that you'll strengthen us we thank you that we have your word to feed on and we pray God that you'll bless this study and you will strengthen us as we feed on your word we ask this in the holy name of our Lord and Savior Jesus Christ we are brethren up to Hebrews 10 chapter 10 and this is a little bit of a difficult passage in a sense and this is really all about the call to perseverance we

just don't get set up here
this is all about the called called
perseverance now it can be misunderstood
Hebrews 10 is one of these chapters like
Hebrews six where we can get caught up
with the commentaries caught up with
what other people's perspective on the
chapter and you can get caught up with
this doctrine of once saved always saved
and so we'll get into Hebrews 10 there's
some verses in here that one will say
this means you know once we're saved
always saved and and nothing could be
further from the truth so I just want to
start by saying be careful with
commentaries you know the commentaries
are important but we have to be careful
I just give me a second here I just need
to setup my scripture just make sure
that it's properly I just have it just
give me one moment talk amongst
yourselves well I just cleaned this up
just the configuration window
it's Christmas
sorry about this brethren I just um
there's an adjustment that was made that
shouldn't have been
we'll have to go with this it's not
quite right I'm not sure what happened
there but we'll go at this okay so what
a thing just starting off as we go into
Hebrews 10 be careful with other
people's perspectives on this chapter
commentaries are good they're important
especially when we're going into a book
for the first time and we want the
historical backdrop for the book these
scholars have done great research that
that's fantastic but in terms of
exegesis what I would recommend is
always always always read the book read
the letter read the Epistle for yourself
and and rely more on cross references to
other passages and let the Bible

interpret itself and that's where our understanding will really come from we with the Holy Spirit we sit above the commentators and I hope that doesn't sound arrogant but these are scholars and many of these scholars actually have lost their faith and so they just take the Bible more from a scholarly academic perspective they can help us certainly any intelligent person who studies and researches the Bible can help us but they really cannot they're not authoritative they're suggestive we should be able to read commentaries and disagree with them we should be able to read multiple commentaries and get ideas from them but we shouldn't take them as authoritative and we would never as I said earlier come into chapter 10 or chapter 6 of Hebrews and conclude that the Apostle must be talking to three different audiences and and conclude that you know that there's one audience among the others that is once saved always saved but the others and there's others that are doing to Perdition and there's nothing they can do that idea comes into our heads and so if you go to the commentaries first you get these ideas implanted in your head and then you go to the text you can't unsee how you've been influenced but if you go to the text first and go to the cross references and see what the other texts are saying we with the Holy Spirit who understand the plan of God we're going to have an understanding and then if you go if you have time and you'd be Lord of the comet or maybe there's a particular passage that you're struggling with not quite sure what it means then you go to the commentary and then you can look at them and say I disagree with that and here's why

because I saw another scripture that says this and so we really sit above the commentaries I think and I don't hope that doesn't mean sound arrogant but look at what David said in Psalm one 1999 I have more understanding than all my teachers so he came to the point where he didn't take all the teachers as authoritative because he came to a point where he had more understanding than them why for your testimonies are my meditation because he was constantly thinking thinking thinking about God's Word about God's law and his testimonies the the connections were starting to be made at a very deep level and he gained an insight and a level of understanding that that was profound here he says I have more understanding than the ancients because I keep your law because I keep your precepts that's why so we who have the Holy Spirit who keep God's law who meditate on God's law we can have an understanding that surpasses so obviously those without the Holy Spirit but even those with the Holy spirit who came before us that that we can gain more knowledge now you might say oh but Adrian that's David that's not us but look at us today look at what Murata Christ says in Matthew 13 verse 51 he says Jesus said unto them have you understood all these things so Christ was teaching them and asked him do you understand and they said to him yes Lord then notice what the Lord said next in verse 52 of Matthew 13 he says then said he unto them therefore every scribe not not just a few but every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder which brings forth out of his treasure things new and old so this is what every scribe who is taught in the kingdom of

heaven can do we can bring things old so
what the teachers before us have taught
but also Christ says
that every scribe which is instructed
unto the kingdom of heaven is like unto
a man that is a householder which brings
forth out of his treasure things new and
old so we're not just repeating what
everybody else has said we have the
ability to dive into the scriptures to
look at what's happening around us
because as the world changes different
scriptures jump off the page they come
to life that they're sitting there
dormant there they don't really make
sense but then something happens in the
world around us and suddenly that
scripture makes all the sense in the
world and this is how we who are current
can bring forth out of the scriptures
things that nobody else has brought
forth before now that's what God does he
he skips us scribes so that we can
stay current that the Word of God is
alive its living and so he gives us
scribes so that we can have this Living
Word and he says that in Ephesians he
says but unto every one of us every one
of us in the body is given grace
according to the measure of the gift of
Christ so we are all given grace
according to the measure of the gift of
Christ therefore he says when he
ascended up on high he led captivity
captive and gave gifts unto men so he
ascended and then he gave gifts to us
what were these gifts he tells us in
verse 11 that he gave some apostles and
some prophets and some evangelists and
some pastors and some teachers so you
know we know that the the prophets are
coming in the future the two witnesses
are our prophets but today we don't have
apostles and prophets apostles are those

that were directly sent by Christ they
they actually communicated directly with
him and they were sent directly by him
and then obviously we know prophets have
the Word of God and the ability to
prophecy but we do have evangelists
pastors and teachers and these are gifts
from God to us and and some of us might
be gifted in one area more so others in
another area I know myself and pastor
Murray we work very closely together
both of us are teachers both of us our
past
my ministry tends more to emphasize the
teaching side and even though he's a
very powerful teacher he seems to have
this more of a stronger gift than me in
the pastoral side you know we do these
studies together and brethren who are
seeking baptism seeking counseling after
these studies he's counseling them he's
making time for him to be available to
them and counsel them one-on-one and so
these are and this is no effort to him
and despite how busy he is it's almost
like it's effortless and for us you know
we where we are tent makers we have our
jobs and yet somehow we're able to do
this it's not us it's the Holy Spirit
and that's what God gives us why it's a
gift of God to the church all the
ministers are gifts of God to the church
as we are serving in these different
roles and what's the purpose for your
perfection for the perfecting of the
Saints for the work of the ministry for
the edifying of the body of Christ so
that this this is really all about you
and and you have a responsibility in
this this is where when we see in acts
the Apostle says that these were more
noble those in Berea were more noble
than the Jews in Thessalonica in that
they received the word with all

readiness of mind and then they searched the Scriptures daily whether these things were so so so we have this responsibility to search the Scriptures ourselves to dig into it to meditate on it to make new connections to bring things out of it that are old but also to bring things out that are new to teach you but then you're not to be passive and just say well the minister said it must be true you're to take this and say you know does that sound right is that right and then search the scriptures and if it's truth if it's light and as you search other parts of the Scriptures you understand them more if we teach you something that's confusion then you search other parts of the Scriptures it doesn't add it doesn't help in fact it makes you just more confused but if it's true if it's truly lights and if it's from God it's gonna open up the scriptures and I mean when you're doing your own study in places that we are not even thinking of you you're understanding it even more but that is it this is a sort of a mutual path that we're on where those of us who are ordained into ministry it's our responsibility to teach it's our responsibility to pass there those of us who are not in ministry it's our responsibility to study to make ourselves approve to show ourselves approved ready to teach because all of us are going to become teachers all of us are going to become ministers of God so just remember that we it's it's a mutual process but strong meat and Hebrews we read this we were in Chapter five strong me belongs to them that are full age but even those who by reason of use use have their senses exercised to discern both good and evil

so that is your responsibility to be able to discern both good and evil so that when people are teaching if I come and I say once saved always saved is that true

does that help you understand the Scriptures or is that something that just okay I can see how you get it from that one verse but I really don't see it anywhere else you that's your responsibility and so again that's why I say be caught be careful with commentaries be careful with with teachers that everybody in fact everybody today that says I'm a minister of Christ who is under a cloud of suspicion unfortunate I includes me because Christ said many will come in my name and say I am Christ and shall deceive many

so so nobody gets a pass and what we have to do is compare what we're being taught with the Word of God and as long as it complies with the word of God wonderful but once we start teaching things like hey you know what you can relax your oh no problem you've got the Holy Spirit relax you're good no problem at all

everyone else will be in trouble ah don't worry relax begin to neglect this is dangerous so let's get into Hebrews 10 and see really what is it what is it really teaching

we'll just back up a little bit to pick up the tail end of nine because of you know as you know it keep emphasizing these scriptures were not broken up by by chapter and verse there were scrolls and and the ancients when they read it they would read and memorize the whole passage so they had all the context because we've broken it up into chapters and verses we can jump

in and out anywhere and we can just take things in isolation and miss the whole context and particularly when we're studying the Apostle Paul particularly when we're studying the Apostle Paul we have to be careful because you know I think today one of one of the things we many of us just the way we've been wired in this society we suffer from an attention deficit disorder and you cannot read you cannot study the Apostle Paul if we have attention deficit disorder because this is it this is a man this is a teacher that has a very long train of thought he begins a thought let's say in Chapter one and we're in Chapter ten and if we forgot the the thought that he initiated in Chapter one then we really don't understand what he's saying in Chapter ten you have to stay with him you have to stay with this train of thought and so that's why context really matters here we can't take any one verse and just jump off the page and run away with it and think this is what it means we'd have to always be going back and just making sure we're following the thread of his reasoning following the Train of his thought so here we'll just go back pick up Hebrews 9 it was all about Christ being this superior sacrifice which which was in the context of him being a superior high priest which was in the context of us considering him as our high priest but that was after we should consider him as the Apostle a superior apostle so because he's a superior apostle he's superior to them than anyone else that was sent with message then when we consider that and we consider the punishment on our forefathers for neglecting the previous messengers and that this messenger is so

much greater than we are under a much greater punishment if we neglect Christ as the as God's apostle then were to consider him as our high priest but he is for us he wants us to succeed so as much as we are under dire consequences if we reject this message we also have a wonderful very empathetic high priest very powerful high priest who actually wants us to succeed and in the context of this consideration of Christ as our high priest we are asked to consider as well

how superior this high priest sacrifice is so the high priest is not just superior to the ironic high priest the actual sacrifice and offering that this high priest makes is far superior than anything that the other high priests have made and so we'll just pick up this in the tail-end in chapter 9 he says for Christ is not entered into the holy places made with hands which are figures of the true but into heaven itself now to appear in the presence of God for us this is our high priest nor yet should he be offered himself I'm just a minute for Christ is not entered into the holy places made with hands which are the figures of the true but in heaven itself now to appear in the presence of God for us nor yet should he offer himself often as the offer himself often as the high priest entered into the holy place every year with the blood of others for then he must have suffered since the foundation of the world but now once in the end of the world has he appeared to put away sin by the sacrifice of himself and as it is appointed unto men once to die but after this the judgment so Christ was once offered to bear the sins of many and unto them that look for him shall he

appear the second time without sin unto salvation so we should be looking for Christ don't get caught up with all the ugliness that's going on around us in the in the world that's gonna happen that's prophesied to happen look for Christ and those who love his appearing who are looking for his appearing he's going to appear for us unto salvation so that's the backdrop that were coming into chapter 10 now chapter 10 really being all about the the perseverance and as we're going along here please think about any comments or questions or thoughts that you wouldn't you might have and please join us for the chat we go to CGI church online org and that's where we have live chat live conversation maybe things that you've heard that you weren't sure about or things you've heard that it's triggered another scripture join us immediately just jot down your thoughts ideas comments and then join us for the chat immediately afterward so here we have I think I see what this problem is we have a problem strange I think I think I think I know it is all right anyway well we'll work with that in fact give me one moment I'm just gonna set this up so that we do this properly just fine yes so we're gonna come into chapter 10 and it's really this call for perseverance and we need to understand this it's it's not it's not the perseverance of the saints which is what Calvin taught that no matter what we do we cannot fail that's not at all what it's teaching it is in fact teaching that we must persevere he who endures to the end the same will be saved so let me just configure this now sorry just software can be a little bit

finicky at times but we will work
through this and get it working for us
so coming together very nicely please be
patient
in fact this chapter is all about
patience so that we we have need for
patience so we'll just get this going in
just a moment
and we've got it
let's see how this looks
getting there almost there
I'm glad this is a friendly audience
[Music]
right
okay I think that's good enough for us
now we should be fine with that software
wonderful when it works and in a little
troublesome when it doesn't work okay so
let's let's get back into the study here
and so this is this call for
perseverance that's what we're into in
Chapter ten so he says for the law
having a shadow of things to come so we
have to be very clear what is the role
of the law and get me speaking to
Hebrews who want to turn back to Judaism
and he's saying that the law having a
shadow of good things to come so it's
not the thing it's a shadow of the thing
it's a shadow of good things to come of
the gospel and not the very image of the
things and not the very image of the
things can never with those sacrifices
which they offered year by year
continually make the comers thereunto
perfect and that word is tedious so
mature to bring them to completion and
the Torah is all about a path the Torah
really means the path of an arrow as it
heads to its target so so that when it
hits the target it is T leo's it hit the
objective that's what T leo's means so
the law with those sacrifices which they
offered every year it couldn't bring

them to T Leo's it couldn't bring them to the up wing when God created mankind the objective that he had in mind the law was pointing man to that objective but with these sacrifices it could never bring him there so it was just a shadow of the good things to come and and this coming to perfection again we have to we can't have this attention deficit disorder this is an argument that Paul began in chapter 6 telling them to leave the fundamental principles behind and let's go on unto perfection let's go on unto maturity let's go on on to hitting the target so now he is actually going to discuss this in detail as to how it is that we hit the target that the law is designed to hit the target Christ was the one who came lived by the law hit the target and now he's working with us to bring us to perfection so he's saying let's let's leave the foundation now let's go on to maturity so verse 2 of chapter 10

for then so these sacrifices that could never bring us to telle us for then would they not have ceased to be offered so if they could do the job of bringing us to the target then wouldn't they stuff stopped being offered because they did the job because that the worshippers once purged should have had no more conscience of sins so if these sacrifices actually worked and did the job and brought us to completion then we wouldn't need to offer them anymore but in those sacrifices there is a remembrance again made of sins every year for it is not possible that the blood of bulls and goats should take away sins so this is just it's just not possible so when you think of how God designed man in his likeness and image it's just not possible that the blood of

bulls and goats should take away sins
therefore when he comes into the world
he says sacrifice and offering you would
not but a body you have prepared for me
so this is very interesting

Christ is bringing us to tell us he
comes follows the Torah so that he can
achieve Tulio's as a pioneer to bringing
us along but when he comes into the
world he recognizes that sacrifice and
offering is not what God wants but a
body God has prepared for him so he left
his the Godhead and he came into the
world with a body that God had prepared
for him and that's gonna be significant
he says further in burnt offerings and
sacrifices for sin you had no pleasure
so even though the forefathers were
doing these things

religiously continually on Atonement
year after year the high priest would do
all of this and yet Paul is saying here
quoting Christ that in burnt offerings
and sacrifices for sin God had no
pleasure in that so you can do that as
much as you like this is not what is
pleasing to God then said i lo i come in
the volume of the book

it is written of me to do your will oh
god this is what pleases God not the
burnt offerings as religiously as they
were performed but instead it's that God
Christ comes to do his will and in the
volume of the scriptures it's written of
him he's actually quoting psalm 40 and
and when Paul is quoting this he wants
that the Hebrews the in fact they
probably have this memorized to go back
and get the context from the psalm which
we'll just do quickly here to pick up he
says in Psalm 40 this is David the
psalmist writing I waited patiently for
the Lord this is what the Hebrews must
did wait patiently for the Lord and he

inclined unto me he will answer and
heard my cry he brought me up also out
of a horrible pit out of the miry clay
and set my feet upon a rock and
established my goings so this is what
the confidence that the Hebrew should
have that God is faithful and God will
bring us out of the pit then he says
dropping down to verse 6 this is what
Christ was actually quoting sacrifice
and offering you did not desire God
never wanted this my ears have you
opened burnt offering and sin offering
has you not required this is not what
pleases God this is what the Hebrews
want to go back to and Paul is quoting
the psalmist to say God remember God
never wanted this this does not please
God then said i lo i come in the volume
of the book it is written of me so here
the psalmist even though he's speaking
of himself the way paul quotes him he's
indicating that through the power of the
holy spirit
the psalmist was actually speaking as
Christ as the Messiah I'd like to do
your will oh my god yes
your law is within my heart so Christ
came as the perfect Israelite so that we
can have this new covenant so that his
law could be in our heart but Christ had
to be the pioneer I have preached
righteousness in the great congregation
though I have not refrained my lips o
Lord you know
and now this is duel that's it's it's
the psalmist but he's also speaking of
Christ but now it comes back to the
psalmist I have not hit your
righteousness within my heart I have
declared your faithfulness and your
salvation this is what the Hebrews must
do don't back down
I have not concealed your loving

kindness and your truth from the great
congregation withhold not your tender
mercies from me O Lord let your love and
kindness and your truth continually
preserve me this is how the Hebrews
should be thinking for innumerable evils
have surrounded me my iniquities have
taken hold upon me so that I am not able
to look up they are more than the hairs
of my head

therefore my heart fails me this is
exactly the plight of the Hebrews there
in the pit there in this horrible pit
there surrounded by evil their
iniquities have overtaken them their
heart fails them be pleased O Lord to
deliver me O Lord make haste to help me
let them be ashamed and confused
together that seek after my soul to
destroy it

let them be driven backward and put to
shame that wish me evil let them be
desolate for a reward of their shame
that sounds to me ah ha ha ha and that's
what's happening that was happening to
the Hebrews it's prophesied what is to
happen to God's people in the end time
let all those that seek you rejoice and
be glad in you let such as love your
salvation say continually the Lord be
magnified so he was quoting from Psalm
40 let's see what the Apostle does with
this now therefore when he comes into
the world he says sacrifice and offering
you don't want but a body you have
prepared for me so now the Apostle is
commenting on the psalm so so Christ if
the psalm is really about the Messiah
but now the Apostle is going to exegete
this for us in burnt offerings and
sacrifices for a sin you had no pleasure
no pleasure at all you want to go back
to that God had no pleasure in it then
said i lo i come in the volume of the

book it is written of me
to do your will
so in the volume of the book it is
written of me we should think now
remember when we were in Luke when
Christ was twelve years old it came to
pass after three days they found him in
the temple in Jerusalem sitting in the
midst of the doctors both hearing them
and asking them questions and all that
heard him were astonished at his
understanding and answers so he was
searching the volume of the scrolls and
seeing everything that was written of
him and he came to do God's will so as
he's asking these questions and learning
and what do well what about this will if
that's true what about this scripture
and he was learning God's will and he
came to do God's will so back to Hebrews
10 and when he said sacrifice so so now
listen to to Paul above when he said say
he's now going to explain this sacrifice
and offering and burnt offerings and
offering for sin you didn't want neither
had pleasure there in which are offered
by the law then said he after this so so
Paul is looking at the song and he's
saying he said this that there's no
pleasure in these burnt offerings and
then after he said this Benny said lo I
come to do your Will O God so he
separates this first there's no pleasure
in these offerings after acknowledging
that there's no pleasure in these
offerings then he said lo I come to do
your Will O God and he makes that
separation so that he can say this he
takes away the first that is the burnt
offerings the sin offerings
they're now taken away he takes those
away that he may establish the second
and the second is doing the will of God
the second is doing the will of God so

the Old Covenant is now all first
covenant is done away and the new
covenant is established because Christ
came to do God's will by the which will
so this will of God by the which will we
are sanctified through the offering of
the body of Jesus Christ once for all so
he says I've come you've given me a body
so the reason God gave him this human
body is so that he could offer it this
is the offering so that the initial
offerings God had no pleasure in those
but Christ came as an a human being as
an Israelite and he offered up himself
and this is the superiority of this
offering so the blood of bulls and goats
it could never take away sins but this
offering once and for all takes
everything away and it looks like we may
have lost the video but everything seems
fine on my side I wonder if you can
still hear me I wonder if you can still
hear me let me know if you can still
hear I cannot hear any more wow I'm not
sure what to do everything seems fine on
my sides I wonder if you can maybe reach
out to Jeff and let him know that the
site seems to be down everything seems
fine here I'm not sure if it'll come
back up

I think I'm still broadcasting on
Facebook so I'll just tell everybody
here to go to face oh okay I'm back
that's great okay so I can't see that
what the problem is but apparently I'm
back up now I'm not sure where we left
off but we're up to Hebrews 10 I can see
that we're still up on on Facebook and
in fact that reminds me there's one
other thing I wanted to test to see if
that will work okay so very good all
right so let me just back up a little
bit just in case you missed that so that
we can have continuity so I just come

back up to verse 8 he says so Paul is now commenting on the psalmist and he says who is who is speaking under inspiration of the spirit for the Messiah above when he said sacrifice and offering and burnt offerings and offering for sin you would not neither did you have pleasure in them which are offered by the law then said he so Paul is making a big deal that first he said that then after that he said lo I come to do your Will O God so the meaning in it that Paul gets from this is that he takes away the first the thing that did not please God that he may establish the second the thing that pleases God so the first is the first covenant and then Christ came to take all of that away to do the will of God which is the redemption of Israel through the new covenant that God will make a new covenant with Israel and so the fact that he said after God had no pleasure in the burnt offerings then he said I come to do your Will O God so this is how the the first covenant becomes obsolete this will of God he says by the which will we are sanctified through the offering of the body of Jesus Christ once for all so earlier the psalmist said you know I've come and you have a body you've given to me and I've come to do your will in the volume of the text of the scripture of the scroll it's written of me and I've come to do your well and you've given me this body now we come to understand that he was given a human body so that he could offer it as the perfect sacrifice he was the perfect human being he was the perfect Israelite and he came to offer his himself as this perfect offering and every priest stands daily ministering and offering offering

oftentimes the same sacrifices which can never take away sins so they keep offering these sacrifices and these sacrifices can never take away sins so they have to keep coming back but this man is his man but this one after he had offered one sacrifice for sins forever sat down on the right hand of God and this is where we're beginning now we're gonna have the commentators begin to say this is once saved always saved he offered it one sacrifice for sins forever but let's stay in the context of we'll deal with this later we will just read the whole chapter and we could never come away with this conclusion he says we had offered one sacrifice for sins forever then he sat down on the right hand of God from there expecting til his enemies become his footstool and that's something that the the Israelites and in fact everybody in the ancient world would quite understand because when the kings conquered their enemies they made them their footstools and so it is a complete humiliation of what was once a powerful enemy that enemy is now completely subjugated and made his footstool and so this Christ this Messiah who comes to do God's will woe unto them that are his enemies woe unto them that are his enemies and all of them will be made his footstool so he says for by one offering he has perfected there's that word again Paul this is part of the theme of Paul's thinking we've got to leave the old ways behind they were never designed to bring us to maturity they were never designed bring us to the target to bring us to Tilly oz now by one offering he has perfected forever them that are sanctified and this again is the verse that you know those who believe in the

Calvinism theory of one say but they don't look at this one offering perfected forever them that are sanctified it but if we just read a little bit further we come to verse 26 if we sin willfully after we have received the knowledge of the truth there remains no more sacrifice for sins so there's this glorious sacrifice for sins which is thorough and complete and far superior to anything and it does completely the job unlike the other sacrifices and it's it's done once forever

but Paul says in the very same chapter if we sin willfully after we've received the knowledge of the truth there remains no more sacrifice for sin so there is a sacrifice but if we neglect it there's nothing else and this is harkening back same theme octi started this theme in chapter 6 where he said it's impossible for those who are once enlightened they've tasted of the heavenly gift they've been made partakers of the Holy Spirit they've tasted the good word of God and the powers of the world to come and they fought I shouldn't say if I should say and same word Kai and they shall fall away to renew them again unto repentance seeing they crucify to themselves the Son of God afresh and put him to an open shame so this is a great warning from the Apostle don't do this once you accept the sacrifice of Christ once you put your hand to the plow we cannot turn back we cannot turn back there's no other sacrifice for sins and he'll deal with that in again going back to Hebrews true he says therefore holy brethren partakers of the heavenly calling this is who he's talking to where and there's not this three audiences this is a gnostic notion that

if we study Gnosticism we do come to understand and is this creeping in into the body the ancient church that the philosophers who brought with them this Gnostic notion of Christianity where the Greeks believed in these three different types of human beings the the pneumatics which were the spiritual teachers then under them the psychics which had potential to become pneumatics and then the Hilux which were doomed these were the material the material oriented beings that could never be enlightened and so this notion of three audiences comes from Gnosticism this is not the way Hebrews think Hebrews think in terms of covenant community and Paul is talking to the covenant community and he's saying to the covenant community holy brethren partakers of the heavenly calling consider the Apostle and high priest of our profession so this is this is where this whole argument train of thought began that we are partakers of the heavenly calling we've got to consider the Apostle but also consider him as our high priest and don't fall away and then in verse 12 he says take heed brethren lest there be in any of you anybody in the in the covenant community an evil heart of unbelief this is the whole issue let's not get into unbelief let's just stay true in departing from the Living God so we can depart from the Living God we're partakers of the Holy Spirit we have Association through covenant with the Living God but like our forefathers an evil heart of unbelief can take over and take us away and that's why he says but exhort one another daily while it is called today lest any of you be hardened through the deceitfulness of sin so just

read the text and read it further and stay within the train of thought there's a covenant community and he's saying be careful and care for your brother too so exhort one another daily this is so important

none of us can fall behind here none of us can slip so care for each other and make sure that none of us have our hearts hardened because sin is deceitful it comes in many forms

it comes in

bitterness it comes in lasciviousness lustfulness it comes in envy it comes in hatred it comes in resentment it comes in many many ways and it hardens our hearts and then he says in verse two again staying back in Chapter three if for we are made partakers of christ we the covenant community we are made partakers of Christ if we hold the beginning of our confidence steadfast into the end exactly what Christ said he that in shall endure unto the end shall be saved so so there's this notion of you've got to endure to the end to be saved in Chapter four he says let us the covenant community let us therefore fear and this is a good fear a godly fear this is a fear that God wants us to have not to be overconfident and complacent and negligent but rather to understand what we have been recruited into and have a godly fear and a godly fear for one another let us therefore fear lest a promise being left us us the promise is for us of entering into his rest any of you should seem to come short of it could not any particular what any of us should seem to come short of it for unto us was the gospel preached as well as unto them but the word preached did not profit them not being mixed with faith in them that heard it so Paul identifies

the issue for the forefathers it was
faith and he identifies the issue for
the Hebrews of the first century lack of
faith they were failing in their faith
and that's identifying the issue for us
when Christ says he that shall endure
into the end shall be safe now we know
what the issue is and so when he says
the love of many shall wax cold and
brother shall betray brother now we know
what the issue is so that he says when
the Son of Man comes will he find faith
on the earth so Christ came and he
studied the Word of God and he committed
himself to doing God's will
we must do the same study the word of
God where and how are we mentioned in
the Word of God and how do we fulfill
his will how do we come to do his will
because basically the script is written
the roles
the stage is ready and the roles are
there and so certain roles are not
available but other roles are and so we
have to decide what's our role in this
grand play that's that's playing out
well we want to be among the faithful
and we have to have a sense of all and a
sense of appropriate fear of God to be
motivated to stay true that we fear God
more than we fear men so men yeah
they're terrible they're horrible
horrible but we fear God more and so
here the psalmist says let them be
blotted out of the book of the living
and not be written with the righteous so
there is a book of life and it is
possible to have our name blotted out of
it but again if we listen to men
scholarly men and men who want to
comment on the Bible they can tell us
anything and so this this one says god
blots out his people sins but not their
names oh okay well then why does God

maybe he didn't make it to the book of Revelation because in the book of Revelation Christ himself this is red letters Christ himself says he that overcomes so he that fears me more than he fears men the same shall be clothed in white raiment and I will not blot out his name out of the book of life the implication being if we don't overcome he will blot out our name out of the book of life so so thanks very much Thomas Watson for your commentary on the Bible but no thanks no thanks we have the Holy Spirit and we can read the Bible for ourselves and we don't need letters after our last name to say we have so-and-so degrees where we went to the Semin and lost our faith and began to take the Bible academically he that overcomes that one shall be clothed in white raiment and that one will not have his name blotted out of the book of life but I will confess that one's name before my father and before his angels the rules are out there there are there's a whole category of people that are overcomers and there's a whole category of saints that fail and we are here studying the word studying the volume to understand the volume of the text the script what's our role and how okay we are overcomers what do we have to be do to be successful well it's certainly not sitting back and saying we've got it made nothing to do it's about realizing this is tough and it's gonna get tougher and then after it gets tougher it's still gonna get even tougher so we've got to toughen up and so we can't put the Holy Spirit in at the last minute we've got to be building the Holy Spirit now building up our spiritual muscle now so that when the time's come we're ready

we're ready we don't have to go into the marketplace looking we're working we by the Holy Spirit know we're ready he says if Moses says in Exodus if you will not forgive his real sin let me I pray out of your book so Moses understood this book of life that his name was written in and Moses understood that just because your name is in the book of life doesn't mean it stays in the book of life Moses understood that his name could be removed and their names could be removed this is an ancient understanding that just because our name is in the book of life doesn't mean it stays there and so God actually responds to Moses and says whoever has sinned against me him will I blot out of my book he doesn't say just his sins I'll blot out this is the nation that God set up to be the king priests of the earth and God is saying okay if they deliberately sinned against me I'll blot their name the book of life not you Melissa's because you are following my law so let's go back now to the passage by one offering he has perfected forever them that are sanctified so let's keep this train of thought it's all about T Leo's coming to perfection whereof the Holy Spirit also is a witness to us for after that he had said before this is the Covenant that I will make with them after those days so the Holy Spirit he says is also also is a witness to us so so we have this this witness but you know what we know this truth because the Holy Spirit itself is a witness to us how do we know for after that he had said before so so what he said in the psalm actually something was written before that what was written before that this is the Covenant that I will make

with them after those days says the Lord
I will put my laws into their hearts and
in their minds will I write them and
their sins and iniquities will I
remember no more

so the fact that we have the holy spirit
means we are participating in this new
covenant which means that the Holy
Spirit in us is evidence of proof that
there must be a mechanism through which
sin is done away that God no longer has
to remember us and there must be some
kind of an offering that makes this new
covenant possible where our sins and
iniquities we don't have to keep coming
back every year with the the blood of
bulls and goats but that it will be just
done done once and for all in our
conscience will be purged now where
remission of these is there is no more
offering for sin so something happened
with this covenant that is very very
different from the covenants of the past
because in the past obviously sin was
not fully remitted

so every year that had to keep coming
back but this new covenant says the sins
will be remembered no more so in this
new covenant with where there's
remission of sin there's no more
offering for sin so back when we said in
the beginning of the chapter that they
would not have ceased to be offered if
they dealt with sin because the
worshippers once purged should have no
more conscience of sins so in this new
covenant when the laws are in our heart
and there's some sort of an offering
that purchase our conscience then
there's a full remission of sin so he
says having therefore brethren boldness
to enter into the holiest so something
has changed something has happened and
we now have this boldness this this

confidence that we're the high priest could only go into the holiest once a year we can now go there with boldness and confidence by the blood of Jesus that's how effectual this blood is this offering is by a new and living way which he has consecrated for us he came to do God's will God gave him a body so that he could do God's will and offer that body and consecrate us so this new and living way he has consecrated us so he says here by a new and living way which he has consecrated for us through the veil that is to say his flesh so his flesh this body that God prepared for him in a sense was the veil that made it possible for us to come through into the Holy of Holies and commune with God directly and having a high priest over the house of God so remember this this argument of Christ as our high priest Paul began all the way back in chapter 5 after arguing the superiority of Christ as apostle and now he's coming to this conclusion around Christ as the high priest so because we have this high priest now he says let us draw near with a true heart remember the whole problem was the heart the heart of unbelief let us draw near with a true heart in full assurance of faith so there's something different in us now we have this confidence we have this boldness that we without this understanding we wouldn't have had before but now we have this understanding we understand just how precious Jesus Christ blood is and so because of the preciousness of his blood nothing to do with us nothing there's no righteousness we have that that exceeds that of filthy rags nothing to do with us but we understand Jesus Christ we understand that the

magnitude of his sacrifice and we understand his role as high priest of the order of Melchizedek and that's where our confidence comes from and so we're able to draw near now with a true heart we can take our heart and give it to Christ and he'll wash it for us and he'll put his spirit in us and his law in our heart doesn't say do away with the law you'll put it in our heart so that we can actually observe it let us draw near with the true heart in full assurance of faith having our hearts sprinkled from an evil conscience and our bodies washed with pure water so there is this now Christian baptism that enables us to move go on unto till EOS he says now because of this understanding this this is that week again remember we're combining this with the book of Revelation to make it come alive for us and then therefore with Matthew 24 and Luke 21 he says let us hold fast the profession of our faith without wavering it's all about faith it's all about belief and the Hebrews were faltering they were they were they were getting sloppy and sand and they were beginning to slip and so he's encouraging they don't do that consider Christ first consider the superiority of who who was sent with this message this gospel now consider how superior he is as high priest and when you consider how superior he is as high priest take that knowledge and hold fast the profession of our faith remember he's the high priest of our profession let us hold fast the profession of our faith without wavering what can we do that for he is faithful that promised and that's what God wants from us that we believe in him we trust him that's what Abraham did Abraham said

okay God says this I'm doing it I believe him and that's what God wants from us so we see and this is again we went back to chapter 3 where the fathers the forefathers could not enter because of unbelief this is the key to our success we are going to hold fast we are going to endure to the end because he is faithful that promised and this is again we're tying this into the book of Revelation so this is all current we need Hebrews in order even though it's a book of the past it's actually a book of the future and we needed to face the future that is outlined to us in the book of Revelation and in Revelation it shows us that the unbelieving the faithless are thrown into the lake of fire first there's no one saved always saved that if we turn back and allow unbelief to take over that's it it's the unbelieving we can't be unbelieving and be in the kingdom of God if we are if we have this if we allow this hardness of heart this unbelief to take over the word says we perish God does not want that he wants us to believe in him to trust him he's faithful he's faithful that promised so first the unbelieving then be abominable all these horrible things that we see if these people don't repent they will be thrown in the lake of fire but for those who did repent and believe and then turn to unbelief they go first god forbid that it's any of us so now notice this in verse 24 of Hebrews 10 we have to stay with Paul's train of thought God spoke in the past through other messengers to our forefathers and they rejected him apart from Joshua and Caleb and Moses they rejected him they didn't they didn't believe him and so he swore in his oath because they didn't believe him he sworn

his wrath they cannot enter into my rest
Christ is a far superior apostle and he
comes with the same gospel and if we
don't believe it the same good news of
what God wants to bring us into this
promised land and make us a nation of
kings and priests to minister to the
world if we don't believe it of how much
greater punishment will we be subjected
to we the covenant community not the
Gentiles the Covenant niti will be
subjected to a far greater punishment
but then he says okay so he spent four
chapters telling us that now he spent
the last five chapters just telling us
how great a high priest Jesus Christ is
of the order of Melchizedek and how
great his sacrifices his own body his
own blood is the offering that this
Melchizedek Ian priest brought to the
Father into the Holy of Holies these are
the two considerations that he wants us
to understand now he introduces a third
consideration now he says and let us
consider one another so now we're
changing gears so first considering him
as our as the apostle to superior pasal
then we changed gears and we were
considering him as the superior high
priestess with a superior sacrifice in a
superior Tabernacle and now we're
changing gears again now let us consider
one another why should we consider one
another to provoke unto love and to good
works that when we grasp all of this and
we grasp what is at stake
let us not have the orientation of oh I
must be saved
let me make sure I make it instead let's
have your orientation of community okay
Wow
we are all in this together let us make
sure we understand we're on the same
team and I think it's so tragic when

when God's team we don't see ourselves
as a team let us see ourselves as a team
and let us work together and consider
one another and see how we can make the
beat get it get each other to perform at
our absolute best because when it's over
it's over there keep saying to myself
there's no rewind button here
there's no rewind when I die or when
Christ returns whichever comes first
that's it there's no like oh no I could
have I could have gone a bit hard right
I could have done more no no rewind it
is what it is not just for me for all of
us so let us provoke one another so
we're gonna consider one another so that
we can provoke one why would we provoke
provoke is such a strong word it's it's
like almost getting into argument and
and really upsetting because we see a
brighter future and there is no way we
will accept that one of us is gonna turn
away so when we see that we're faltering
we're gonna provoke each other to love
don't let bitterness get inside love and
to good works Philippians 2 remember
when we did the chapter Philippians 2 he
says therefore my beloved my beloved
he's talking to the community as you
have always obeyed not as in my presence
only but now much more in my absence
Paul was in was in prison he says work
out your salvation with fear and
trembling you
remember when we studied philippians
right from the beginning we saw this
letter is to the whole community and
every time he says the word you when we
looked at the original language it's
plural it's the plural you and when we
looked at the verb here for work out cat
orgasm I it's plural and it's in the
middle voice which would middle voice in
Greek means it's something you do for

your own benefit so do this for yourself
but it's plural as a community do this
for yourself and that's the same thing
that Paul is saying here in in 1024
provoke one another this is this is the
working out with fear and trembling
because we understand what's at stake
and so we've got to catch orgasm I we've
got to put energy into this with each
other to work this out even to the point
of provocation that it's not just it
sometimes it's not pleasant
you know Paul had to be in Peters face
to provoke him to love and not just love
but there's works involved as well and
here and maybe I don't have time to go
through all of Philippians two right now
but it's in the archive and that the the
emphasis on this plural you hear in 1st
Thessalonians 5:14 now we exhort you
brethren we're exhorting you warned them
that are unruly
this is again the provocation that
people are being unruly are you kidding
me are you kidding me so we've got to
provoke them we've got to warn them to
love provoke them to love and good work
so comfort the feeble-minded support the
weak your patient 12 men so so this
third consideration is one another we've
got to provoke one another to love and
good works and and notice this notion
that Paul has of community he says don't
forsake the assembling of ourselves
together so this is gonna be conflict
we're gonna be provoking one another
we're gonna be pushing and there's gonna
be a little bit of discomfort all in
love all in the right spirit is he's not
staying in Galatians 5 he says if you
bite and devour one another be careful
that you don't destroy one another so
this is not about biting and devouring
this is Holy Spirit engagement

where we're helping each other but this
this heart can change and we can want to
forsake the assembly and Paulo saying
don't do that do not do that not
forsaking the assembling of ourselves
together as the manner of some is some
some are doing that don't do that that's
dangerous
instead you're provoking one another we
also want you to exhort one another
exhort one another and and you know what
so much the more as you see the Day
approaching so when we look around us
and we see what's going on around us and
we we know lawlessness is abounding this
too clearly the signs that we are to
look for we're starting to see we see
that they approaching what does that
mean we care for each other even more we
love one another fervently when we start
to see each other straying a little bit
we're there helping each other we're not
allowing the devil to get in between us
and stir up bitterness instead we're
provoking one another and we're
exhorting one another so much the more
we need one another stay in community he
says for if we sin wilfully after we
have received the knowledge of the truth
not before we're not discern are
Gentiles these these vistas converted
Christians we've received the knowledge
of the truth but then we sin willfully
so there's there's no there's no
offering for this if we sin willfully
there remains no more sacrifice for sins
that's it and so again in Philippians he
says look not every man on his own
things but every man also on the things
of others this is the mind of Christ
this is the mind that we have where
we're in community and we're constantly
thinking of the community and we're
edifying one another and we're not

forsaking each other because we realize
we need each other the love of many's
gonna walk cold and did the devil's
gonna be working in our heart to turn
away but we're not gonna do this we're
gonna stay and whether a work or worked
out worked out our salvation with fear
and trembling so he says if we sin
wilfully
just going back to where he was the
thought there's no more sacrifice for
sin instead a certain fearful looking
for of judgment and fiery indignation
the unbelieving are thrown into the lake
of fire first a certain fearful looking
for of judgment and fiery indignation
which shall devour the adversaries so
this punishment just like in ancient
Egypt this punishment is coming on the
adversaries but if you don't take the
Passover blood or if we didn't take the
Passover blood and put it over our
doorpost that wrath would come upon us
as well the Passover enables the wrath
to pass over us as it was anciently so
it will be with the second Passover that
we must take the blood of Christ
accept it believe in it hold on to it so
that when this wrath comes on the
adversaries we are passed over if we
turn away from the blood of Christ we
are thrown in the lake of fire first
with the adversaries so this wrath
that's intended for the world those of
us who turn away from Christ it comes
upon us as well if we look at the whole
letter of Hebrews which is really a
sermonic letter there is no one saved
always saved here it's quite the
opposite it's quite the opposite there's
a constant urging and exhortation to
stay true to the path stay true to
Christ don't turn back he that despised
Moses law died without mercy under two

or three witnesses and we see that in Deuteronomy one witness shall not rise up against any man for any iniquity for any sin in any sin that he sins at the mouth of two witnesses or at the mouth of three witnesses shall the matter be established so once the matter was established he says listen to what he says he that despised Moses law died without mercy stone that person to death oh but what about the offering could we take a sin offering into the temple and stone that person to death no mercy for that type of willful sin there was no offering for that they died without mercy as long as there were two or three witnesses so Paul now is telling us look the Covenant community of the past our forefathers those that sinned wilfully they died without mercy the whole argument is from the lesser to the greater so of how much sorer punishment do you suppose shall he be thought worthy who has trodden under foot the Son of God the only way you controlled the Son of God underfoot is first you accept him and then you reject him the the the the wicked the the Gentiles this has nothing to do with them this is an inside conversation Hebrew to Hebrew so Hebrew Hebrew look look what happen to our forefathers do you think it's gonna be any different for you of how much greater punishment the lake of fire is there do you suppose he shall be thought worthy who has trodden under foot the Son of God and has counted the blood of the Covenant wherewith he was sanctified this is not talking about Gentiles this is talking about the Hebrew community that has been sanctified with the blood of the Covenant with the holy blood of Jesus

Christ he was sanctified with this and now he counted this blood an unholy thing and he has done insult to the spirit of grace so he had the spirit of grace and now he's insulting the spirit of grace this is the the Unforgiven the unpardonable sin the sin of against the Holy Spirit for we know him we know we know him that has said vengeance belongs unto me

so go ahead I was said I'm speaking figuratively here we can say to somebody go ahead not saying to do this reject the blood of Christ God says vengeance belongs to me

I will recompense says the Lord and again the Lord shall judge his people so what is Paul sitting here he's saying that it's written that God vengeance belongs to God but it's also written that the Lord shall judge his people this is about his people there is no one saved always saved here if we read the commentaries first get these ideas implanted in our head then when we're reading the scripture we don't see this we read over it and we try to piece things together that don't make sense but if we if we keep these things out of our heads and just read the scriptures and look for the cross references and tie it all together and struggle with it and then maybe when we're really struggling with something then we go to the commentary and say what about the commentators see let's see about this and then we read this instead this this scholar has no idea what he's talking about we reject it but you know what the fact that he thought that that's interesting because I know it's not true and I know it's not true because an exit and so it can stimulate our thinking it can be suggestive not authoritative and

so he says the Lord shall judge his people and it's a fearful thing to fall into thee did the hands of the Living God he says I will recompense as the Lord and again the Lord shall judge his people it is a fearful thing to fall into the hands of the Living God this is directed to the covenant community this is directed to those who are partakers of the Holy Spirit this is partaking this is directed to those who have not only partook of the Holy Spirit but who are now entertaining turning back and so we saw that already that it's impossible seeing as they crucify the Son of God afresh and insult him but he says now he's encouraging them listen to this but call to remembrance the former days in which after you were illuminated fainted after you received the Holy Spirit after you were enlightened after you became a Christian you endured a great fight of afflictions so they were persecuted already and Paul is commending them for how they stood up to this persecution but Christ doesn't say he that shall endure persecution shall be saved he says he that shall endure unto the end shall be saved so enduring persecution wants great job wonderful we have to keep enduring and so they actually they received the Holy Spirit they were illuminated because they they understood and they were illuminated they were able to endure this great fight of afflictions so he says partly while you were made a gazing stalk both by reproaches and affliction so these were Christians that were persecuted and laughed at insulted publicly but they held their faith and partly while you became companions of them that were so used so it happened to

them personally in some cases that happened to brethren and they were companions they supported the Brethren for you had compassion of me and my bonds and took joyfully the spoiling of your goods knowing in yourselves that you have in heaven a better and an enduring substance these are the people he's talking to people who endured persecution people who supported the Saints the Brethren who were enduring persecution and people who were illuminated so that they understood that they had a better reward in heaven and so Christ says in revelation to us that he's coming quickly and his reward is with him it's not that we're going to heaven it's that he with it with our reward our reward is in heaven and he's coming to earth with it he says cast not away therefore your confidence he's talking to the people who have the Holy Spirit and he's saying Christ has done it this this sacrifice it considered him as our high priest consider how holy his sacrifice is consider just how effective he is as the Melchisedec high priest with his own bodies and his own blood as the blood of covenant and don't cast away your confidence so you you endured persecution once already don't turn back now you've already been illuminated you're partakers of the Holy Spirit you're in this walk don't go backward cast not away therefore your confidence which has a great recompense of reward so it's either you're going to be judged harshly by God because he'll judge people or you're gonna be judged with reward because you've remained faithful you did not turn away he says for you

have need of patience that after you have done the will of God you might receive the promise Christ came to do the will of God he received the promise and and this is the whole and we're gonna go now into chapter 11 next week which is called the faith chapter but I think many times we just run again we just read chapter 11 in isolation or the faith chapter chapter 11 is part of this changing gear first consider the hot the Apostle okay do you understand what it means if you turn back turn your back on this apostle this superior apostle then consider the high priest you don't have to turn you don't have to be a failure consider the high priest now consider one another consider one another don't just think of yourself don't it don't forsake the assembling of yourselves together consider the others it's not just about you let's make sure that we're all successful together and so in that context next week we'll go into Hebrews 11 but he says you have need of patience but after you have done the will of God you might receive the promise and that's why Christ says we must endure to the end there's need of patience that's why in Revelation John says this is the patience and faith of the saints but we understand that God is coming and he's going to judge the wicked for yet a little while and he that shall come will come and will not tarry it's just a little while it's gonna seem you know if you're doing something that's hard or painful a second feels like eternity and then certainly a minute 10 minutes just like well will this ever stop when you're having fun time flies but the prophecy says it's gonna be a difficult time for the same

and so time is just gonna seem to drag
on but it's just a little while
it's all relative it's just a little
while and then he's coming and he won't
tarry now the just shall live by faith
this is all in the context of consider
one another that justified those that
understand this destroyed priest and the
blood of the Covenant it's not our it's
not our righteousness that justifies us
it's his righteousness and the just
shall live by faith in his blood but if
any man draw back again he's talking to
the covenant community my soul shall
have no pleasure in him but we are not
of them who draw back unto perdition so
he's encouraging them now come on don't
be like those who have friends so he
says as is the manner of some so some
have already forsaken the Assembly some
have already turned back let's not be
like them we're not like them but we're
of them that believe to the saving of
the soul and so this is again what's
going to introduce where we are in next
week with the faith what's called the
faith chapter where he now said this is
what faith is so the whole thing is
about the heart and faith and then the
context now of considering one another
he wants us to understand faith so that
we can provoke one another so that we
can exhort one another so that we can
all be successful together Jesus Christ
is our high priest he's the superior
apostle he's our King he's our husband
he is the way the truth and the life so
let's uh let's have a conversation if
you have some time to chat we certainly
would welcome that just go to CGI church
online org
and let's ask questions let's encourage
one another let's exhort one another
let's provoke one another to love and

good works
god bless goodnight