

# Hebrews

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Date: 16 December 2016

Preacher: Marvin Wiseman

[ 0 : 00 ] Great to have you all here this morning, and the first thing I want to be sure to mention is the fact that we will be here next week, Thanksgiving morning.

I know many of your wives will be glad to get you out of the house and out of her way, because she's going to be busy on Thanksgiving Day. And Collier's is going to be open, business as usual, so we will meet here as many of you as can make it.

And I realize that some of you won't be able to make it, because you may even be out of town or have other plans for Thanksgiving. But we just want you to know that it will be business as usual, and we'll continue on with our Hebrew study.

And feel free to bring anybody that might be available to enjoy the morning with you. And they say confession is good for the soul.

My soul ought to be in great shape after this morning, because I've got a lot to confess. Did I distribute an article here last week, supposedly written by Charles Krauthammer?

[ 1 : 04 ] No, I didn't. Well, good. Okay, good. Because I have since found out that it is a spurious article, that Charles Krauthammer didn't write it. Somebody else wrote it, put it on the Internet, attributed it to Charles Krauthammer.

He apparently had nothing to do with it. And these people are, frankly, they are despicable. They may not realize it.

And you know, very often, as I read the article, it was not difficult for me to believe that Charles Krauthammer, or somebody of his political conviction could have written it, because it fits his political philosophy, at least as he has expressed it in the past.

And he is a very thinking, astute individual, and I appreciate his articles. The people who do this may have a grossly misplaced idea of helping, quote, unquote, helping God in things like this.

God doesn't need that kind of help. People who lie or write articles and put them under somebody else's name may not realize it, but they are really henchmen of the adversary, because the adversary deals strictly in untruth, in the lie.

[ 2 : 32 ] And anyone who promotes and perpetuates a lie is actually in league with the adversary. He is a liar from the beginning and abode not in the truth, because there is no truth in him.

And people who think they are helping to cause whatever that may be, by being untruthful, are in effect destructive.

And that is of no help at all. And I just wish there was some way that these ignoramuses could come to realize that, because God does not need that kind of help.

When people make up things and attribute it to somebody else, it's pitiful. I'm sorry? Well, I don't know, because it was on the Internet, you know, and people were sending it around, and it was purportedly written by him, and it wasn't written by him at all.

And while I'm dealing with the subject of confession, I must confess to you this morning that I can't hear and I can't see very well either.

- [ 3 : 41 ] I was in the shop yesterday, and I'm running way behind, and I make a bunch of toys for Christmas and trying to get caught up on things. I was in my shop and ready to run my equipment, saws and everything.
- Of course, a cardinal rule of anybody who does any woodworking is you wear your safety glasses. So I took off my regular glasses and laid them down and picked up the safety glasses and put them on.
- And four or five hours later, when I was ready to leave, you think I could find my real glasses? Not on your life. They've got to be there in the shop. I never left the shop. They've got to be there.
- And I looked, and I looked, and I looked, and I looked. I probably looked right at them. I didn't see them. Couldn't find them. Then I was in a hurry, and I had to get home.
- Didn't have glasses. I told the folks at the prayer fellowship last night that I didn't have any glasses. And John Jordan was kind enough to lend me an extra pair of reading glasses, or I wouldn't be able to see what I'm seeing now.
- [ 4 : 43 ] And I'm having trouble hearing because, you know, there's little tips on the end of the hearing aid. You stick it in your ear. Well, I lost the little tip.
- Couldn't find it. Only to realize the next day that it's still in my ear. And that blocks what I can hear in that one. So I didn't want to wear my hearing aid in my other ear because I thought, well, I don't want to be unbalanced in my hearing.
- So I'm in a mess this morning. I'm telling you. This has been some kind of a 48 hours. Anyway. Well, but I tell you what.
- I do have a couple copies left of good articles related to the Reformation. And this one is called We Believe the Same Way, right? And the answer is no, we don't.
- And Why the Reformation? Excellent article. And the third is from Answers in Genesis, people on replacing Darwin during Reformation Month.
- [ 5 : 45 ] So feel free to pick up any of those. They are really excellent, excellent articles. Dana? Yeah. Dana, and then. Two things. First of all, just a comment about the Internet.
- You pointed out it's easy to get fake news on the Internet and for the spread. And for a younger generation, that's the main source of information.
- So that's something that concerns me. Well, it is concern, yeah. And I'm not sure what the answer is. But the second thing is Kevin McCorder, he went to the emergency room.
- I'm not sure why he's sometimes in the chat. God's the script. He came to the earlier Bible study this morning. And his side still hurts, so maybe he's got pneumonia or lung infection or something.
- I'm not sure what. But anyway, he can go back to the emergency room today. So he stayed for about half the Bible study and went home to rest. So he can use that prayer. Okay.
- [ 6 : 47 ] Don? Yeah, I was just going to say, I get the same thing. I've got my stuff on the Internet. I'm not sure at all. Yeah. And you go back and check it and start that. Yeah, it's really sad because.
- It looks good. It looks good. Yeah, it almost always looks good. There's a lot of wonderful stuff out there and information. It's very helpful and very insightful.
- But there is so much nonsense, so much garbage. And people can put just virtually anything they want on the Internet with abandonment. And there's no accountability to be had hardly at all.
- So you've got to really be careful. And I got burned once before. So this time, actually, I should have known better. You know, the old philosophy, fool me once, it's your fault.

But fool me twice, it's my fault. So I got stung on this again. And the next time, well, anyway, I trust there won't be a next time.

[ 7 : 47 ] But you see where we're coming from. Anybody else have anything to share? Yes, Dan? I'm going to ask prayers for Carol Anderson. We talked to her the day before yesterday.

For you that don't know Carol, they went to Grace one time. And since they've been through New York, Iowa, now they live in the state of Delaware. She did not sound good. Really?

Really weak. Yeah. She has an MS. Well, it's a neurological, muscular neurological disease in the MS family. Yeah.

At least. And so Eric's been her caretaker for, what, 30 years? That's at least. Okay. He gets rough dresses and carries her around in a wheelchair.

They have a fan, you know, lift on it. Of course, she has a motorized wheelchair. So, one of those methods that she can hit the other. Okay.

[ 8 : 45 ] I don't know how much longer to go on. Yeah. I hope a long time. Well, it's been a long, long siege for her already. And for him, too. And he's had some heart issues in the past.

So, he's far from healthy as well. Thank you, sir. Yeah. One other thing with Kevin. Last, is either earlier this week or last week. I'm not sure which, but there was a murder in Springfield.

Yeah. Not that there's a murder. Often there are. Kevin witnessed that. So, I don't know how hard that is for him or not.

But there's another thing to do. Okay. Well, let's look to the Lord, shall we? Father, once again, we come to you on behalf of things that are too great and too far beyond any of us here to really rectify.

But they are not beyond your power nor your wisdom. And we are truly grateful for that reality. We pray for Kevin this morning. And we don't know exactly what he's facing medically and emotionally from some of the things he's witnessed.

[ 9 : 50 ] But we know that your peace is available to him. And we trust that he will avail himself of that. That this is a time for him to remember what he already knows. And we pray that he may be able to look back on this experience, both the physical and the emotional, as an additional element of teaching that you have provided for him.

And that he will come through that victorious. We pray this morning for Carol as well, Carol Anderson, and the situation that Eric is facing with his beloved wife.

And we ask for your wisdom and your provision on their behalf. We don't know exactly what the great need is right now. But we know that it is not unknown to you. And we know that everything that comes into the believer's life is filtered through the fingers of a loving Heavenly Father.

And we are truly grateful. Thank you for the meal we'll be enjoying shortly for the truth that is before us. In Christ's name. Amen. We continue to deal with Hebrews chapter 6.

We may be able to finish the chapter this morning. We have already at least touched on, and nobody is saying that we have exhausted it by any manner of means.

[ 11 : 06 ] But it is a very controversial issue in Christendom and has been for hundreds and hundreds of years. And it surfaces there in the early verses of Hebrews chapter 6.

And it has to do with the possibility of falling away. That is, falling away from the faith. That is, becoming one who was at one time a believer but no longer is a believer.

And the premise that has been stated there by the writer of Hebrews is what we have referred to as a hypothetical situation. And he is presenting a what-if kind of thing.

And he prefaces the argument with the statement that it is impossible. And that's the first thing that we need to keep in mind. It isn't possible. It is impossible.

It is impossible for one who has experienced the five benefits that are mentioned in the early verses to somehow, as a result of having become a believer, reverse himself and exit from the faith so that he no longer is a believer.

[ 12 : 18 ] And why would he do that? The context indicates that he would be tempted to go back, to fall back, to apostatize, because he has come to the conclusion that embracing Yeshua HaMashiach as his Messiah just isn't worth it in connection with the penalty, the price that he is paying, to take that position.

And if you will recall, we have limited the text, and I think rightly so, to those Jews to whom it was written.

After all, it makes it very clear it is addressed to the Jews. And they are in a persecution mode. Persecution is going on.

People are paying a price for their faith in Yeshua HaMashiach. And some are questioning whether or not, maybe I could do this.

Maybe I could just say, okay, I made a big mistake. I repent of my having trusted in Jesus as the Messiah. I'm going to give that up and go back to the fold of Judaism, where I will be warmly welcomed and received as a prodigal who has returned to his senses.

[ 13 : 41 ] And then, later on, at least before I die, I can always get re-saved. And the argument is, no, you can't.

And the reason you can't is because spiritual regeneration is a provision that God makes to the individual for a one-time experience.

No one can get saved again. If you could. Because you lost your salvation or forfeited your salvation, there are several things that would be required.

One, of course, is Christ would have to die again for you. Which is unthinkable. That would put him to an open shame. And it also suggests the possibility that he did not really save you until the uttermost.

He saved you, kind of. So that the efficaciousness of the death of Christ on the cross really wasn't adequate.

[ 14 : 49 ] The price that he paid really wasn't sufficient. He may have to do it again. Which, of course, is unthinkable and nonsensical. So the whole concept that is being presented here is a hypothetical.

And the writer of Hebrews is saying it is impossible. Don't even think about it. That leaves you with one option. And what's the option? Move on. Move on.

Grow. Mature. Develop. Sure. There may very well be a price of persecution to pay. So what? It's worth it.

After all, the one in whom you believe paid the greatest price of all for persecution. Later on, he's going to say to these Hebrews, you have not yet resisted unto blood.

And the implication is, you really haven't come to the place yet where you've been called upon to lay down your life, have you? And even if you have, and even if you do, it's still a small price to pay in connection with what he did for us.

[ 15 : 54 ] This ties in with the Romans 12 thing. I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice. Acceptable unto God.

And he goes on to say that this is your reasonable act of service. That is, making yourself a living sacrifice is your reasonable act of service.

Even that is not going above and beyond the call of duty in connection with what God has done for you. So, and by the way, there is one spiritual disadvantage to being a living sacrifice.

And that is, the sacrifice can always crawl back down off the altar and no longer be offered. The dead sacrifice isn't going anywhere.

The animal sacrifice is going to stay put. But we are called upon to be a living sacrifice. And someone has said, you know, it's all well and good, and yes, it is true, that Jesus Christ expects you to die for him if need be.

[ 17 : 12 ] But for most of us, he does not ask us to die for him. But he does ask us to live for him. Can we do that? That's what we are called upon to do.

And if necessary, and that martyrdom thing comes, it's not too great a price to pay in connection with what he has done for us. Nate Saint, one of those five martyred missionaries in South America many years ago, kind of summed it up and put it this way as he wrote in his journal, little did he know that in a few days he would be one of five martyred by the Alka Indians.

But Nate Saint wrote, He is no fool who gives up what he cannot keep in order to gain what he cannot lose.

And that's precisely what he did. So, with those background remarks in mind, have you anything you'd like to add or question? Dan. You used to give out slips by Miles Coverdale.

Yes. Remember those? Yes. When you apply to this, he's thinking specifically about the Jews becoming Christian, going back to the Jews. Yes. And therefore denouncing Jesus Christ.

[ 18 : 33 ] How does this apply? If you look at this scenario, we'll define, you know, what Miles Coverdale is. How does this apply to this? Okay. Well, it applies in the same way. And by the way, I'm in the thick of this right now in the Christianity Clarified, because we're dealing with the subject of hermeneutics, the art and science of interpreting the Bible.

And Miles Coverdale in 1535. Keep in mind, this is 35, 65, 70, this is about 76 years before the King James Version even came out.

In 1535, Miles Coverdale was responsible for giving us the first complete printed English Bible.

And along with it, he gave us advice for interpreting it. And that is, It shall greatly help you to understand Scripture, if thou mark not only what is spoken or written, but of whom and to whom, with what words, at what time, considering what goeth before and what followeth.

There, in that brief recitation, is found the principal keys for studying and interpreting the Bible.

[ 20 : 00 ] And I've often said, if there were only some way that we could get all of the preachers tracking on that advice, interpreting the Bible, according to those simple principles, it is amazing how much unity could be produced.

But, everybody seems to go their own way, and, we have tremendous division in the body of Christ as a result of it. Joe? I think, kind of, what was your question there, today, I hear a great sermon, you know, and I, oh, I'm tasting, oh man, that would be great, you know, salvation, this way, grace, you know, by golly, I think, no, because I'd have to give up my golf on Sunday.

You know, I couldn't stop at the beer joint, because the Holy Spirit's saying, I can't do that, but I like doing that stuff, so I don't want to give that stuff up. Oh yeah. So, so, I'm not going to set Christ in it, you know, that it looks so good, but, but I still like to make golf all of a sudden, and I like coming home, or, stop having beer with the guys, you know, and, and doing this, and I don't want to give that up, you know, so I'm not going to give it up, I'm going to give up God, I'm going to, you know, I'm not going to do that, you know, I'm going to scorn him, you know, I'm going to turn him away, he's, he's wanting me to go that way, but I don't want to give up my life now.

Yeah, that's, that's the position that a lot of, a lot of people find themselves in, and I think it tends to be more, more reality with men than it does with women, I don't know why that is, but I think it's partly a guy thing.

It is, it is one of the great impediments, that prevents people, from coming to Christ, because they hear the gospel, they understand the gospel, they know what needs to be done, in order to respond to the gospel, but, what they do is, they look further on down the road, and they say to themselves, now, if I do that, what will be the implications?

[ 21 : 56 ] What changes am I going to have to make, if I do that? And I think this is what John is speaking about, in chapter 3, when he says that, men love darkness, rather than light, and will not come to the light, lest their evil deeds be reproved.

So, most who are confronted with the gospel of Christ, tend to look ahead, and ask themselves, if I do this, what kind of changes, are going to be required of me, and am I willing to make them?

And it might be golf, it might be pornography. They want to live in the flesh. Yeah, well, and, you know, it's natural to want to live in the flesh, guys, it's perfectly natural.

But God is calling us to the supernatural. And the supernatural is to walk in the spirit, and you will not fulfill the desires of the flesh. But let's face it, we get hooked on the flesh.

The flesh gets hooked on us. Sin, sin can be, and often is, pleasurable. That's why we do it!

[ 23 : 17 ] It's because it's pleasurable. But the writer says, but it is pleasure for a season. And it never lasts. And by the way, the adversary is expert at making promises.

He's a miserable failure at delivering. Because he never delivers on his promises. It's always some kind of destruction. But the temptation is there for all of us.

And just because you are a Christian, doesn't mean you are somehow immune. Or incapable of being tempted. Because we aren't. Because the flesh is always there.

That represents that struggle that is going on in the bosom of each and every one of us. And it's a perfectly natural thing to have to contend with. So, the key is, Paul wrote to the Galatians, that you walk in the spirit, you will not fulfill the desires of the flesh.

The implication is, you're going to do one or the other. There is no neutrality in this thing. And the temptation is to please ourselves.

[ 24 : 26 ] Because, guys, we need to, really need to understand that the first, the first and major consequence of the original sin, which was, disobeying God, way back when, in Genesis 3, in the garden, rejecting the authority of God, the first consequence that is played out in the life of the individual is self-centeredness.

We need to understand we are all infected with that moral, spiritual germ called self-centeredness. Most natural thing in the world is to do what pleases me.

Three most important people in the world are me, myself, and I. These are the guys that really count. This is systemic to the whole human race.

And because I am self-centered and you are self-centered, when we have conflicting opinions or ideas or desires, you want your way, I want my way, and the result is conflict.

And sometimes it's in a marriage and sometimes it's between nations. In a marriage, we call it disharmony or separation or sometimes even divorce.

[ 25 : 59 ] In nations, we call it war. But this is the problem with humanity. Yes. How many people you know, I know, many of us know, that say, yes, I'm a Christian, I believe in Jesus, but they just don't live their lives normally?

Yeah, well, there are, there are, sad to say, there are a lot of people, some, I think it was old Vance Havner who used to say that the average Christian life is so abnormal that if it ever became normal, people would think it was, it is so subnormal, if it ever became normal, people would think it would be abnormal.

And what we are called upon to do and to be is simply like our Savior. We are to be conformed to the image of Christ. And I have often said, guys, and I think it is worthy of repeating, that God has no greater asset, God has no greater asset on the planet than a believer in Jesus Christ who is walking in obedience and walking in the Spirit.

And God has no greater liability than one who professes to be a Christian and is led by and controlled by the flesh.

Because if you look at his life and examine it, you can't see any difference between him and the average unbeliever. It's carnal. And this is what Paul wrote to Corinthians about.

[ 27 : 36 ] I wanted to write unto you, said he, as spiritual brethren, but I had to write unto you as carnal. Because you are fleshly. You are babes.

You are unable, you are unable to partake of the meat of the Word of God and you need to be, you need to be bottle fed like a baby.

Back to the ABCs. And what he's saying to the Hebrews, you know, he mentioned that to the Hebrews too. Because this is a common theme, guys. The reason we find these truths in the Scriptures is because these are eternal truths and they were as true to the people of the first century as they are people of the 21st century.

Because humanity has not changed one whit. We are still cut from the same bowl of cloth. We are still fully human. We still have the same hang-ups, the same problems, the same fears.

And the same capabilities. Roger. I have something on my refrigerator that came to Paul Sadler and the friend Bible decided and it says it's probably paraphrasing and it says won't we be astounded when we get to the judgment seat of Christ and see what might have been.

[ 28 : 47 ] Oh yeah. Yeah. Yeah. Won't we be astounded when we get to the judgment seat of Christ and see what might have been. And I would just add to that.

I really I really think that at the great white throne judgment which is different from the from the the throne that Roger was talking about which is the Bema seat the award throne of Christ the great white throne of judgment there will be no believers.

At the judgment seat of Christ the award throne of Christ there will be no unbelievers. and at that great white throne that is mentioned in Revelation 19 when the dead the small and the great stand before God and the books are opened I am satisfied one of the most sad and mournful statements or thoughts that's going to be registered in the mind of anyone who is there may well go something like this.

So the Bible was true after all. Yeah. Yeah. It was true after all.

Dan? But living in the flesh doesn't mean you're renouncing God does it? You're renouncing His directive but does that mean that if you sin which we all do that well when you live in the flesh Dan says living in the flesh doesn't mean that you are renouncing God well let me put it this way the flesh in the life of a believer is just as ugly as the flesh in the life of an unbeliever David David the king a thousand years before Christ was born in Bethlehem was described as a man after God's own heart David was part skunk nothing else you can call him part skunk fellas the flesh that is in us is all skunk it just smells up the place it dishonors

[ 31 : 11 ] Christ David as a believer as a man after God's own heart allowed the flesh to overtake him when he viewed what might well have been I guess you could almost say a pornographic scene in the flesh as he looked at the adjacent house he saw this delectable female creature bathing herself on the rooftop of the house now the rooftops were commonly used for all kinds of things in the first place they were flat and people would children would play on the rooftop Peter went up on the rooftop to pray in Acts 10 and it was a place of common activity and as he looked over there he saw he saw

Bathsheba bathing herself and because men because men are sexually stimulated through the eyes it's a guy thing I'm not saying that women can't not be sexually stimulated through the eyes also because I believe they can be but mainly it is a guy and I've often said we've all heard of peeping toms haven't we do you know any peeping Marys they have a different psyche they have a different mechanism that turns them on sexually than what men do all men have to do is see something that is appealing and attractive to the eyes and he says to himself I want that

I wonder what that would be like that's exactly what went through David's mind and he committed that grievous sin of adultery with Bathsheba and then he tried to cover it up and as they've often said sometimes the cover up is worse than the sin he tried to cover it up by having her husband murdered so he'd be out of the way put him in the battle line in the battlefield where he would be sure be killed and David had part skunk in him Joe but David's what the bible describes as a backslider though God he still loved God and knew God and God had a plan to him he wanted to God so he gave mercy to him David God gave mercy to David because he was what you call backslider he wasn't one that just rejected the message and rejected God altogether true we're talking about here happening here and like King Saul King Saul what happened to him King Saul did not get mercy from God King Saul ended up committing suicide it was a different case and who else committed suicide because they looked like they were a follower of Jesus

Judas he looked like he was a follower but he wasn't a follower at all and what happened to him he didn't believe in God he didn't believe in God but it looked like he did different different example he was not a backslide Judas did backslide he was the devil to him he was the devil and some people some Christians some Christians may be described as backsliders kind of like a prodigal son you know and then some only appear to be backsliders but in reality they never were forward sliders you know they never had never come to faith in Christ so that's a different situation Pat you've got people that say want their life to change maybe a hero and they come to Christ and they just can't get over that hump of getting off the drug they're trying they're doing everything they know that's when I believe that until they know that the only way they're going to be able to defeat that is through the Holy Spirit if they try to do it in the way it's probably not going to happen but they may struggle their whole life doesn't mean they're not saved they want it they just can't do it you're so right and this is a really complexity and I'm talking about the complexity of addiction



I don't care whether it's pornography or drugs or alcohol or whatever it may be addiction sets a hook in the psyche of the person and it becomes a physical necessity and an emotional necessity and it can be absolutely devastating and I know too many instances and I'm sure you do too where people have truly come to faith in Christ and yet they struggle with alcohol or with nicotine anything almost anything can be an addiction and it just it devastates people and yet at the same time I've heard of instances where someone has come to faith in Christ and the change was immediate they got off the drugs or the sauce or whatever it was and never took another drop and never took another hit and never took a thing that she was too big about this thing that and when her is