

Hebrews

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- [0 : 0 0] We are continuing in Hebrews chapter 10, and we want to remind you that we are dealing with a very, very unique situation that existed in the first century.
- It is not possible as of this time to date the writing of Hebrews with any great accuracy, but we can say generally that this letter to the Hebrews was definitely written during the first century, or let me put it this way, at least during the last half of the first century.
- And it probably is somewhere around 55 to 60 A.D., and what we base that on is the fact that Jerusalem was destroyed, we know, historically, in 70 A.D.
- And there is absolutely no mention at all in this letter to the Hebrews about the destruction of Jerusalem. And it is inconceivable that the writer would be talking about the priesthood and the offering and the sacrifices and all of those things if the temple were no longer standing and sacrifices no longer being conducted there.
- So we can safely say that this is certainly before 70 A.D., and probably a best guess is maybe between 45, 40 to 45 to maybe 65 A.D. in that period there is when these things actually took place.
- [1 : 3 7] It is written against the backdrop of persecution that was taking place. And the really unique thing about this persecution is that it is Jew upon Jew.
- It isn't the Roman government upon Christians. That comes later. But the earliest persecution was Jew upon Jew. And as I pointed out in the past, it's kind of unusual to think in terms of a Jewish Gestapo in connection with what the Jews were undergoing in World War II at the forces of the Nazis and Germany's Gestapo.
- But the Jews had a Gestapo before Adolf Hitler ever came along. In fact, it was about 2,000 years earlier. And I think we can safely say that the chief persecutor of the Jewish Gestapo was none other than Saul of Tarsus.
- And this is what he was doing to his own countrymen. And yet, that dramatic Damascus Road experience completely turned him around. And then he developed a love for the countrymen that he once was seeking to destroy.
- And that is something that only the grace of God can accomplish in a changed heart. So, when we are here in Hebrews chapter 10, the author, I suspect it was Paul.
- [3 : 0 6] We cannot prove that either. But somebody pointed out the fact that Paul is a likely writer because whoever it was that penned this epistle was very familiar with Judaism.
- And Saul of Tarsus certainly was. And he also knew that if his name were affixed to this letter, like it is to the Corinthians and Ephesians and Philippians, many of which start out with Paul, an apostle of our Lord Jesus Christ.
- But no author is given here. And someone has suggested that Saul of Tarsus was such a controversial character, even as a new believer, that they would not have given any credibility to it or wouldn't have even been willing to read it if they knew it was from Saul of Tarsus, formerly Saul of Tarsus.

So, there are two different ways of looking at that. Some wouldn't trust him because they didn't think he was converted. Remember, way back when he was saved, Barnabas was the only one that would give him the light of day.

And then there are others who considered him a turncoat. Once he did become a believer, they considered him an ally of the Christians and they turned their back on him.

[4 : 24] So, what we're talking about largely here has to do with the hostile climate that existed in Jerusalem especially, where there was a large representation of loyalists to the Mosaic Law and everything that accompanied that.

And there was also a large contingency in Jerusalem of Jews who were believers. And this set up an automatic conflict. So, the writer here is addressing those who have heard the truth.

They have been exposed to the truth. And in verse 26, across the page, he says, If we sin willfully, after that we have received the knowledge of the truth.

I do not think he is talking about people who have become real believers. But what he is talking about is people who have heard the truth. And this is the meaning that he gives it here when he says, We have received the knowledge of the truth.

That means we have been exposed to the gospel. You have heard the truth claims of Jesus the Messiah. But you have refused to embrace those truth claims.

[5 : 46] And that's a very dangerous position to be in. You have heard the truth. You understand it. And you reject it.

And he is talking about that when he says, We sin willfully. After that we have received the knowledge of the truth. There remains no more sacrifice for sins. And there's nothing else to be done for you.

I mean, Christ has done everything. And there's nothing else to be done. When you hear the truth, but you receive it not. All that remains is a certain fearful looking for of judgment, of fiery indignation, which shall devour the adversaries.

And then he gives an illustration. And he says, This is the way it worked under the law of Moses. He that despised Moses' law, that is, having disregarded it, rejected it, died without mercy under two or three witnesses.

Of how much sore punishment suppose ye shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he, that is the individual, was sanctified an unholy thing, and hath done despite unto the Spirit of grace.

[7 : 03] This has been interpreted by some to mean that such an individual was a believer, and that he lost his salvation. But a careful reading of the text doesn't indicate that at all to me.

When it says that he has counted the blood of the covenant, wherewith he was sanctified, that means wherewith he was set apart. Well, how could he have been set apart with the blood of the covenant, and not be a believer?

And the answer is, he was simply a human being. And recall, when Christ died on that cross, God was in Christ reconciling the world, everybody, everybody, to himself.

That does not make everybody a believer, but it does make everybody savable. Big difference. That means, because of the efficacy of the death of Christ, the payment that he made for sin, no individual sin, no matter how vile or unworthy he is, is such, or is so evil, that the work of Christ, accomplished on that cross, was not able to cancel it.

That is an unthinkable concept. Because, the blood of Jesus Christ, his son, cleanseth us from all sin, and everybody.

[8 : 30] And that means, as in Adam all die, even so in Christ shall all be made alive. And that is, universal reconciliation. It is not, universal salvation.

And that distinction, really needs to be made carefully. That means, everyone, everyone that was placed under the curse of Adam, because of Adam's sin, everyone in that fall, even as in Adam all die, even so in Christ shall all be made alive.

And that is talking about the same all. You can't make the first all be one group, and the second all be another group. They are talking about the same. And, someone who, has heard the truth of the gospel, and rejected it, is one who has counted the blood of the covenant, wherewith he was sanctified, an unholy thing.

That is a common, ordinary thing. That is, he will not put his case into the hands of that. And he has done despot, unto the spirit of grace. For we know him that hath said, vengeance belongs unto me, I will recompense, saith the Lord.

In other words, this is talking about, the judgment of God, that is going to fall on an individual, who has heard the truth claims, about Jesus Christ, understood it, and turned their back on it.

[9 : 56] That's this individual, that he is speaking of here. These are the apostates. And the word apostate means, to fall away from, or stand away from, a position, or a person.

And the judgment, that is going to fall upon such a one, is the result of, God taking vengeance upon them. And whatever it is, the justice of God, that will be exacted, on such an individual, will be absolutely, totally, perfectly, complete, justice.

Will not be, one bit too severe. Will not be, one bit too light. That will be, exactly what that individual deserves. That's what justice is. And again, the Lord, shall judge his people.

It is a fearful thing, to fall into the hands, of the living God. Now you can, have it, either way. You can fall into the hands, of the loving God.

Or you can fall into the hands, of the living God. And there is a careful distinction, made between the two. And the one, is, is receiving us, as a father would a son.

[11 : 15] And the other is, rejecting man, as, God would, the apostate. The call to remembrance. And the writer is here saying, I'm trying to get you to remember, to look back.

Call to remembrance, remembrance, the former days, in which, after you, were, illuminated. That means, you were given the truth. You had the message, explained to you.

And this, by the way, has to be, an ongoing controversy, in the Jewish community. As we pointed out to you, you've got, a number of Jews, who have, fully embraced, Jesus as their Messiah.

They've placed their trust in him, death, burial, and resurrection. And you've got, other Jews, in the same family, in the same neighborhood, in the same synagogue, who are on the other side.

And this is going to go on, for, a couple of decades anyway. And finally, it's going to get to the place, of where, the unbelieving Jews, are no longer, going to be willing, to put up with, and tolerate, these, fellow Jews, who insist that, Jesus is the Messiah, and they won't keep, their mouth shut about it.

[12 : 31] They try to make, everybody else believe. You know? And, they're going to be, put out of the synagogue. And, that's coming on down the road. So, call to remembrance, the former things, in which you were, after you were illuminated, you endured, a great fight, of afflictions.

That is, a great combat, of sufferings, you endured. And others render it, a hard struggle, of sufferings. Goodspeed says, you had to go through, a great struggle, with persecution.

You patiently, underwent a long, and painful conflict. And all the while, you're asking yourself, is it worth it? Is this something, that I should really, fully commit to?

Or, should I just go back, to being the way, it was before? And let's go to that, next sheet. If we may. That will be, page, 92, is it?

Yeah, 92. Let me flip the page here. I think I've got those here. Everybody have one, but me? I thought I, thought I kept one for myself.

[13 : 49] Okay. Partly, verse 33 at the top, the 10-4 here. Partly, while you were made, a gazing stock, both by reproaches, and afflictions, this is, this is, this is, this is when it was very, very costly, to identify, with those who were believers.

And, can you see the gut-wrenching aspect, that this would provide, in families, that are close? And, look, look today, look today, if you will, at, the pain, the pain, and the turmoil, that is experienced, in present day families, when someone, walks away, from the faith, in which they were reared, and embraces, something else.

I'm thinking, now, of Nabil, Nabil Qureshi, the, young Muslim doctor, who came to faith, in Christ, in his twenties, it cost him his family, his parents, abandoned him, family had nothing to do with him, and he ended up, on the team, with Rabbi Zacharias, brilliant guy, I heard him lecture, a couple of times, and it was just, absolutely amazing.

And, at the tender age of 32, as an apologist, and a medical doctor, being born and reared, in Islam, when he came to faith, it shook his whole family, and the whole community.

And, they all regarded him, as lost forever. And, we've got the same kind of situation, even with, Protestant, Catholic, Catholic, and with, Jewish, and, well, not so much the Jews, because, they don't attach, eternal life to anything, like we do, you know, like either the Catholics, or the Protestants do.

[15 : 51] But, when, when, when, when, just take, for instance, here, here, here is a Roman Catholic family. And, I know some of you can really identify with this firsthand. And, they, are, firm believers, in Catholicism, in the church, in the priest, in the mass, and everything else.

And, when someone, someone, in their family, comes to faith in Christ, and is justified by grace, through faith, they, they may end up leaving.

Many have left the Catholic church. And, what does that do, to that Catholic family? They see this one, who has left, the Catholic church, as being doomed to hell.

Because, salvation, for the one that they love, is in that church. And, in the mass. And, in everything else. And, can you see the, agonizing heartache, of the parents, and the family members?

Over that one, whom they now consider, lost and consigned to hell. And, it works the other way around, too. It's not just, with Catholics and Protestants. It's with, Muslims, and with, virtually, every group, that attaches, some kind of, afterlife, to what they believe.

[17 : 07] And, this is exactly, what the Jewish community, was dealing with, 2,000 years ago. And, many of them, still are today. Now, it isn't true, among most of the Jews today, because most of the Jews today, are reformed.

And, that means, they're very liberal, in their theology, and their practice, and everything else. But, there's an element, of Judaism, that is referred to, as Orthodox.

They are called, observant Jews. And, they still keep the Sabbath, sundown Friday, the sundown Saturday. And, if you are in the family, of an observant Jew, and you, come to faith, in Jesus, as the Messiah, if that's, an observant family, the father, has a responsibility, to say, to the public, regarding you, this my son, was alive, and is now, dead.

And, they will actually, hold, a mock, funeral, with you, as the subject. And, you are, disowned.

You are, considered, dead. That's in the Orthodox, Jewish family. And, you can see, how seriously, they regard it. And, of course, there's a huge difference, between the Orthodox, and the Reformed.

[18 : 22] And, here in Springfield, at Temple Sholom, out on, North Limestone, it's, it's, it's Reformed. In fact, it's, it's, it's kind of a misnomer, because you think of, Reformed Judaism, as being maybe more strict.

But, it's really much more liberal. And, this synagogue, Temple Sholom, has a woman rabbi. That's, that's how, that's how strict they are.

So, that would, of course, have been unthinkable, with, with the Orthodox. Did you have a comment, or question? Yeah, the Knesset, have a, a group, in, within the Knesset, that, Oh yeah, yeah, absolutely.

Absolutely. And, and, they usually, cause it, quite a stir, too. The Jewish Knesset, which is like, their parliament, or their congress, is made up, of about, five different, political parties.

And, the labor party, is, one of the larger, and, then, the other, I can't think of the name of it, the, the, the, the, the liquid, the liquid party, is the other larger one.

[19 : 30] and, the, the, orthodox, the orthodox, or the observant Jews, and, and, they're the ones that, that wear the hats, and grow the beards, and, et cetera, and, the black clothing, and everything.

They comprise about 10%, of the Knesset. And, every now and then, there is some kind of a crisis, in the government of Israel, and the government is dissolved, and then they have to form a new government.

And, in order for, them to be able to get anything done, they have to develop, a coalition, of multiple parties, that come together, that will constitute, the majority.

Now, we don't have that problem here, we've got other problems, believe me, but, essentially, we've just got two parties, you know, and, and, but they've got about five parties, and, what they have to do, is recruit, some supporters, from other parties, to join their party, so as to constitute, a majority.

And, the, orthodox, that comprise about 10%, are always needed, by the others. And, of course, in order to recruit them, and have them be willing, to sign on with you, you have to make certain concessions, to them, to satisfy them.

[21 : 02] Sounds familiar. And, yeah, sounds familiar. And, politics is politics, you know, and some of the concessions, they have to make, is, the more strict observance, of the Sabbath. So, you've got, in all of the motels, and hotels, and luxury hotels, the King David hotel, everything, you've got to have, no human operators, on the elevators, on the Sabbath.

Because, for a human elevator, for a woman or a man, to stand there, and punch a button, on the elevator, that's work. And, you are violating the Sabbath. So, they have to program, the elevator, so that, it will stop, at every floor, open the door, even if nobody's getting off, and close the door, and go to the next floor, and open the door, close the door, and do that.

And, I remember that, one time, when we were over there, this woman had to run back, to her room, and get her purse, and it was on the Sabbath, and we didn't know, and we waited, she said, I'll just be a moment, and here we were, 30 guys, 30 men and women, in this lobby, waiting for her, and the guys are drumming, their fingers, you know, and say, what's taking this woman, so long, you know, and another woman says, she's probably changing purse, but she wasn't, she was on like, the 8th or 10th floor, and she got on this elevator, and it stopped at every floor, opened the door, went to the next floor, opened the door, and nobody was getting on or off, at any of them, but it was automatically programmed, because they couldn't have a human do it, on the Sabbath, and then, when she came down, did the same thing, stopped every floor, all the way down, and we're sitting down there, waiting for her, so this is, this is Judaism, and Israel, and it's quite comical, yeah, in 33, add a little definition, the gazing stock, where are we, is that 33, yeah, okay, well, some of the other renderings say, and, what verse is it, 33, 33, oh, yeah, off the top of the page, yeah, a spectacle, become a public spectacle, a public show, an object of ridicule, these would be people, who would, who would, be, of the orthodox, or, of the, mosaic law persuasion, that would, point out, when a, when a fellow Jew, who was a believer, would come into the room, somebody would, make a crack like, ah, here comes Jesus, and everybody, somebody would think, it was funny, and they would laugh, and somebody else, would think, such things, that would make them angry, and they would hurl, an insult, or a barb at them, or,

I don't understand, how, how could you be so stupid, as to believe something like that, and people are nodding their heads, yeah, how could you be, this is, peer pressure, and they lived it up to their eyeballs, they were ridiculed, in public, they were made fun of, the butt of jokes, and everything, kind of like, a lot of Christians are, today, in certain circles, someone was just, ridiculing, and making fun, Pence, and, and his faith, and, I don't know, what all the background was, but somebody was saying, well, you know, it's okay, when somebody talks to Jesus, but when, you say Jesus talks to you, I, I think that's a definition, of mental illness, isn't it?

You know, well, you know, your heart goes out, to these people, because they have no idea, how ignorant they really are, and, there is a certain sense, in, well, for instance, when you get in, to the word, of God, it speaks to you, and, Christ is the author, of the word, and, when you read the Bible, yeah, Christ is speaking to you, God is speaking to you, through his word, and we speak to him, in prayer, but they don't understand that, and they would mock, the whole idea anyway, if you tried to explain it to them, so this is ridicule, public rejection, made fun of, butt of jokes, and all the rest, yes, there is a, Palestinian, component, to the mess, do you have any idea, what percentage, you said, the Jews, the Orthodox Jews, represent 10%, Palestinians, oh yeah, well,

[25 : 53] Palestinian Arabs, they are Muslim, and there are, I don't know how many, but, there's a handful, excuse me, there's a handful, of Palestinian, Muslim Arabs, who are, citizens, of Israel, and, serve, in the Knesset, and most people, don't even know that, but, that just goes to show you, that, there is a certain amount, of freedom and liberty, there in Israel, that most of the world, doesn't even know about, or doesn't recognize, and, most of the world, doesn't know either, that, Gaza, which is that little strip of land, that separates, Israel from Egypt, Gaza, gets, 100%, of their electricity, from Israel, I don't know, if they pay their power bills, or not, but, you know, Israel could just, flip the switch, and put them in the dark, if they wanted to, but they supply, all of their electricity, and, and there are, huge numbers, of Palestinian Arabs, that are, in the employment, of Jews, and get a weekly paycheck, from them, working for them, it's,

I'll tell you, the, the interaction, the societal interaction, between Arabs, and Jews, Muslims, and Jews, in Israel, is like, no, like no other place, in the world, it's just really, it's just really weird, but, there is, the taunting, and the ridicule, that goes back and forth, and nothing is new, that's still going on today, the gazing stock, public spectacle, an object of ridicule, make fun of, etc., this is the kind of thing, and this is, this often takes place, you know, excuse me, take a high school setting, for instance, for Christian kids, who, are not ashamed, of their faith, and of their Lord, and they take a stand, and maybe they carry, their Bible, to school, you know, you can be sure, that in, a number of elements, these kids are opening, themselves, to, jeering, to being made fun of, ridiculed, talked about behind her back, and everything, and, that's just the way it is, that's human nature, and when you take a stand, for an, unpopular cause, and let me tell you fellas,

Christianity, as we speak, is becoming more, and more, unpopular, and people are becoming, less, and less tolerant, of things Christian, it is, a movement, of secularism, that is sweeping, across this country, and a lot of people, don't even understand, what's happening, but there is a definite, trend out there, and the screws, are tightening, and unless there is, some kind of a major, turnaround, a genuine revival, and I'm not talking, about superficial stuff, I mean something, that goes to the core, of our problem, it's only going, to get worse, so, this is something, they were dealing with, 2000 years ago, nothing, so, so, what else is new, nothing, because human nature, has not changed, one bit, people still have, a heart that is deceitful, above all things, and desperately wicked, who can know it, that's what we're dealing with, and that's what they were, dealing with back then, so, he says, knowing in yourselves, for you've had compassion, on me, in my bonds, and took joyfully, the spoiling of your goods, knowing in yourselves, that you have, in heaven, a better, and an enduring substance, cast not, therefore, your confidence away, which hath great recompense, of reward, for you have need, of patience, and this word, for patience, is the word, it's a compound word, in the Greek, hupomone, and it means, to remain, or to abide, it means, to remain, under, while pressure, is being applied, to you, and you are being, squeezed, and the tendency, is, to get out, from under it, and relieve the pressure, these, he says, you were unwilling, to do that, you hang in, that's the meaning, of the word patience, it means, a willingness, to hang tough, and, when you reach, when you reach, the end of your rope, tie a knot, and hang on, this is the meaning, of the word patience, here, then that, after you have done, the will of God, you might receive, the promise, for yet, a little while, and he, that shall come, will come, and he's speaking, in terms of,

Christ's return, and we pointed out, in the past, how that, from some of the things, the apostle Paul said, in his letters, he gave us, reason to believe, that he expected, the Lord to return, in his lifetime, and, that of course, hasn't happened, but, as I've also pointed out, that, we have waited, two thousand years, for the second coming, of Christ, but Israel waited, four thousand years, for the first coming, so we've only waited, half as long, as they did, so that you might, receive the promise, for yet a little while, and he, that shall come, will come, and will not tarry, now, the just, here's that expression again, the righteous one, lives on the basis, of faith, and that word faith, simply means, belief, trust, commitment, etc.

Cody Bear says, now by faith, shall the righteous one live, meantime, my righteous servant, will live on, by faith, that is simple, trust, but if any man, draw back, this is, the, standing back, this is the apostate, my soul, shall have no, pleasure, in him, in other words, you have engaged, a faith, that comes, with a price, to pay, for owning it, are you willing, to pay that price, and, that's a question, by the way, that is, as applicable today, as it was, two thousand years ago, are you willing, to pay that price, Paul, back on, back on 36, you know, that he has done, the will of God, he might receive, the promise, what's that promise, I'm not, I'm not being sarcastic, I'm talking to that, from Mr. Jordan, but what's the promise, what's the promise, yeah, well, it involves, it involves, the reward, of verse 35, the great recompense, of reward, and,

[33 : 09] Williams, translates it, for it holds, a rich reward, for you, Moffat says, it carries with it, a rich hope, of reward, and, this, has to do, with believers, who are faithful, and, they've received, the crown of life, or, whatever the reward is, that the Lord has for you, there are numerous, rewards, that are stipulated, in scripture, and, and in 1 Corinthians, 3, Paul says, if any man's work, abides, he shall, receive a reward, and, there, are categories, of gold, silver, precious stone, wood, hay, and stubble, and, when, one's work, or faithfulness, is put, to the fire, and, I see the fire, as being, the scrutinizing, discerning, eye of Christ, when it is put, to the fire, when our works, are put, to the test, to the acid test, if they are, wood, hay, and stubble, they are going, to go up, and smoke, and there will be, nothing there, and, if they, are works, that are worthy, they will be, gold, silver, and precious stone, and they will, stand the test, and they will, be rewarded, and Paul says, there in, first Corinthians, three, that, if his works, are burned up, then, there is, zero reward, yet, he himself, shall be saved, yet so, as by fire, because, at the judgment, seat of Christ, which is probably, a better name, it is the, demusy, the award throne, of Christ, it is not, to determine, who is going, to heaven, and who is going, to hell, that's already, been determined, there will be, no one, but believers, at the award throne, of Christ, and there will, be some, that will be, handsomely, rewarded, and there will be, some, that will be there, empty handed, no reward, but he himself, shall be saved, yet so as by fire, because it's not, salvation, it is, evaluation, of your, works, and in the same way, at the great white throne judgment, in Revelation 19 and 20, there will be, no believers there, at all, they will be, all unbelievers, and they too, will be judged, according to their, works, and, some, have, a lot more, to be judged for, and answer for, than what others do, but, that's the principle, unto whom much is given, of him, shall much be required, so guys, we've covered, a lot of territory, this morning, but enjoy your, practice question, yeah, yeah, you mentioned, the word patience, basically, meaning to hang, talk, but what language, did you say, that came from, the Greek, the Greek, the word is, hupo, menye, it's, the English spelling, would be, h-u-p-o, which means, to, to, to, to, to, to, to, to stand, to stay put, and the menye, means, in place, it means, to stay in place, to, to, to stand under, when pressure is applied, you don't turn tail, and run,

Roger, yeah, I think so, he's talking about, he's talking about, being bonded, yeah, and this is another reason, why some think, that this is probably, Paul, writing this, because there were, those who ministered to him, when he was, in bonds, you know,