

Hebrews

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[0 : 00] If you will take your scripture sheet, we have concluded with chapter 9 of Hebrews, and I would just by way of review remind you that one of the most important keys to understanding the content of the epistle to the Hebrews is simply noting those to whom it was written.

It was not written to the Christian church, although it is commonly interpreted as such. By that I mean it is as it is addressed, it is to the Hebrews. These are Jewish people. They are descendants of Abraham, Isaac, and Jacob.

And they were the individuals who were in that first century, the century in which Christ appeared, was born, died, resurrected, etc.

And then the fallout that came from that was really significant in that it involved what we call a transition period. This is the time in the book of Acts when we have history that is rapidly developing, and a lot of things are taking place that are difficult for the people who lived then to really understand, because some major changes were underway.

And principally what was underway was the old administration, the law that God gave through Moses, was fading away, and a new administration was coming into focus, which is referred to as the church, which is the body of Christ, and these overlapped.

[1 : 39] That created a lot of confusion, and the principal reason was because under the law of Moses, it was made very, very clear that the law was given to Israel exclusively, not to anyone else, but to the nation of Israel.

Then when you come into the Bible, particularly as we look into the Bible, we find a dynamic that is taking place with the Apostle Paul converted on the road to Damascus in Acts chapter 9, and he is specifically raised up to be the Apostle to the Gentiles.

Gentiles are not Jews. Gentiles make up about 99% of the world's population. Jews make up less than 1%.

The dynamic that is involved in this situation was absolutely, what shall I say, unsettling? It hit like a thunderclap, because the whole essence of this new administration, called the administration of grace, is that it incorporates Jew and non-Jew, Jews and Gentiles, into one new body.

Totally different thing. Nothing like this ever existed before. Because if there was anything that really characterized the Jewish nation, it was this.

[3 : 17] It was their separation from all of the Gentiles. God said, I want you to be a peculiar people unto me. You sign off on the law that I provide for you, and I will be your God, and you will be my people, and you will be different from everybody else.

You're going to have a different diet. Kosher diet. No pork chops. No shrimp. No lobster. None of those things.

They are unclean. You can only eat clean animals. And by the way, you're going to have a sacrificial system instituted, which will involve animal sacrifice. And one more thing.

There's going to be a special day of the week that you are going to be required to keep, in which you'll be able to do no work at all. That's called the Sabbath. The seventh day of the week. So all of these things were brought into focus for the Jewish people alone.

That which characterized them was their stark separation from all the rest of the world. Now, Paul is saying that God has broken down that middle wall of partition that separated Jew from Gentile, and has made the two into one.

[4 : 36] New person. And that new person is the body of Christ, of which Christ is the head. Are you kidding me?

Jew and Gentile on the same plane? That's the message of grace. It says there is neither Jew nor Gentile, slave or free, male or female, for you are all children of God through faith in Christ Jesus.

All those barriers are gone. That didn't go over very well with the Jewish constituency especially. Because they had always prided themselves in their separateness.

And how had they always referred to the Gentiles? Dogs. Call them dogs. They called them the uncircumcised. They called them, look at them over there, a bunch of foreskins.

Can you imagine that? I mean, that's not exactly accepting on the same plane. And yet, that is exactly what happened when Jesus Christ died on that cross.

[5 : 48] The cross became the great leveling ground. Where God looks upon all in the same way.

God respects no one's person. And it is just a bombshell that hit this first century. So the writer of Hebrews, and we're not real sure who it was, but Paul is a very good possibility.

The writer of Hebrews is addressing his letter to Jewish people who lived in that first century. Who were struggling, trying to cope with this transition period.

Because their whole world was just thrown into a topsy-turvy mess. And there was a lot of controversy. And a lot of opposition. In fact, who did the Apostle Paul receive virtually all of his opposition from?

His fellow Jews. This was Jews persecuting Jews in the first century. This was before the Roman persecution and the Roman emperors.

[6 : 55] And who was the chief persecutor? His name was Saul of Tarsus. And he is going to be a first century Gestapo agent.

Before Eichmann and Hitler ever arrived on the scene. That's the kind of guy he was going to be.

And you all know the story about his conversion in Acts chapter 9. So the writer of Hebrews is writing this epistle to Jewish people.

Attempting to convince them to throw in their lot with Yeshua HaMashiach. Jesus the Messiah. Embrace him fully. And move on in their new found life. Some have already done that. Some absolutely refuse to do that.

Some are thinking seriously about it. And they're off again and on again and vacillating and they can't make up their mind. Because, fellas, what is involved here? There's tons and tons and centuries and centuries of tradition.

[8 : 06] And if there's anything that dies hard, if it dies at all, it's tradition. Jews have their traditions.

Gentiles have their traditions. Catholics have their traditions. Protestants have their traditions. And there's nothing wrong with tradition, provided it's based upon truth and not myth and fables.

We've got some great traditions in this country, too. Patriotic traditions that go all the way back to 1776, where this nation was birthed.

And we uphold that tradition. That's part of our history. So, tradition's not a bad thing unless it becomes an obstacle to keep people from seeing the truth.

And the writer of Hebrews here is trying to spell out everything so that these Jews, to whom he is writing, will be able to see and understand that Jesus Christ really was their Messiah, and God sent him to do what he did on that cross.

[9 : 17] So, let's look at the last few verses of chapter 9, if we may. We're at the top of page 1084. Right before we get to chapter 10, we read that, So Christ, verse 28, was once offered to bear the sins of many.

And don't be thrown by that word many, because sometimes the New Testament uses many, when it could just as easily be the all, because all sometimes is many, and many may be all.

It depends on the context. But the scriptures make it quite clear that Christ did not just die for a lot of people. He died for everyone. God so loved the world that he gave.

And he is the propitiation for our sins, and not ours only, but also for the sins of the whole world. There is no one in the world for whom Christ did not die.

That makes everyone savable. Make a careful distinction here. It does not make everyone saved, but it does make everyone savable.

[10 : 25] And the condition is, repent of your sin, and embrace Jesus Christ as your Savior. So Christ was once offered to bear the sins of many or of all, and unto them that look for him, shall he appear the second time, without sin, unto salvation.

Now we're just reading in the bold print here, and for your remembrance, the bold print is the King James Version, and other translations that are alternates are listed below that.

So here, the writer of Hebrews is saying, that Christ has already come, and fulfilled the mission for which he came. Remember, he said, Lo, I come to do thy will, O God, and we'll see this later in this

text, where Christ was appointed, the position, he was anointed, the Savior, in heaven, before he ever came to earth.

And then when he did, he took upon him the form of a baby, and was born to the Virgin Mary, so that he might have a body, that would be capable of dying.

And when it talks about, unto him that look for him, shall he appear the second time, without sin.

This is speaking of the second coming, and will not take time to look at it, but it is portrayed, rather graphically, in Revelation chapter 19, when Christ comes, just, as the believing remnant of Israel, by the way, during this time, during this time of tribulation, the 70th week of Daniel, two-thirds, two-thirds, of the world's population, of Jews, are going to be killed.

[12:21] Two-thirds of them. One-third surviving, will be the remnant. They will be those, who will look for him, in this text. And Zechariah 12.10, tells us, that Israel, with its, back to the wall, is right, on the brink, of complete annihilation.

In other words, the final one-third, of the Jews, is about to be snuffed out, by the armies of the Antichrist, coming from Armageddon. And then, Christ returns.

And, he will, fight, for his people. And then, that entire remnant of Israel, will be saved. One-third, will be remaining.

Now, during World War II, one-third, of all the Jews, in the world, were eliminated, in Hitler's death camps.

During the tribulation, two-thirds, of the world's Jews, existing then, will be eliminated. And this one-third, remnant, will be those, of whom Paul is speaking, in Romans 11, when he says, and so all Israel, shall be saved.

[13:39] And they will be the ones, rescued by him. And that's what he means, when he says, they shall appear. Christ shall appear, the second time, without sin, unto salvation.

Or, unto deliverance, or rescue. Some synonyms. And then, that brings us to chapter 10. Any comments, or questions, before we go into 10? Dan? The two-thirds, are the people, that do not recognize, the people, I've been assuming, they're the ones, that he has yet to come.

Which people are you talking about? The ones, that he's going to an island. The two-thirds. Yeah. Well, there is going to be, during, during the, during the end, of the, 70th week of Daniel, the last half, of the tribulation period, there's going to be, this, remnant of Jews, who will be, sequestered, they will be, holed up.

And I think the scriptures, make it fairly clear, that this is going to be in Petra, in the ancient city of Petra, which is southern Jordan. And they are going to be there, supernaturally, protected, by God, from the antichrist, who of course, is going to seek, to destroy them.

And he is going to provide, for them, in the same miraculous way, that he did, when the children of Israel, came out of Egypt. He's going to provide, for their needs, while they are there, in Petra.

[15:07] And, they will be, believing Jews. They will be, the remnant of Israel. I don't know, if you're aware of it or not, but, even today, there have been more, Jewish people, come to faith, in Jesus, as their Messiah, during the last, 20 years, than there were, the preceding, 200 years.

And that's very, very significant. I think that is, indicative of the end time. So these are the people, who are going to be rescued, at that time, and when he comes.

Yeah, Rod? I think Dan asked, if the future is killed, someone will be believers, they'll be marty. Oh yeah. Yeah. Yeah, some of them will be. And, and, life is really going to be cheap, during this time, because, the Antichrist, is going to have full sway, over the earth, and, going to be virtually, unchallenged, in a lot of ways.

So, it will be, it will be, it will be the out, the greatest outpouring, of evil, in the history of the world, will be, at, at the behest, of the Antichrist, and, he's, literally, he's called the man of sin, and with good reason, too.

Yeah. Satan's endgame, is to kill every Jew on earth. Oh yeah. Absolutely. Absolutely. And, the reason that is so critical, and so strategic, is because, the promises that God made, to Abraham, Isaac, and Jacob.

[16:41] And, Satan's, Satan's game plan, is to thwart, the plan, and program of God, any way that he can. And, he is the prince of darkness, he is also, the prince of death.

As, as Christ is the creator, and the life giver, Satan is the life taker, and he is the deceiver. Christ is referred to as, the truth, the way, the truth, and the life.

Satan is characterized, with deception. And, with death. That's, the exact opposite. Anything else, before we get into chapter 10? Yeah, Don. Back here, in Hebrews, if it's converted, would that be like, shunning, as the Amish did, that would be shunned, from everything, markets, and all that sort of stuff?

Well, this, this certainly took place, in the first century. Yes, no, no question about it. When you, when you look at this time, of transition, where you have, where you have, in the Jewish community, those Jews, who received Christ, as their Messiah, and believed on him, and, you know, the very first ones, who did, of course, John the Baptist, and the twelve apostles, that Christ chose.

These were all, committed, Jews, to Jesus, as the Messiah. And, when they went forth, and preached the gospel, of the kingdom, they preached it, exclusively, to other Jews.

[18:16] because, it was to the Jewish nation, that this kingdom, was promised. And, many of them, became believers. But, many of them, did not. And, what did that do?

It created conflict, within communities, within families, within synagogues. In fact, in John chapter 9, we have an interesting, incident, that took place.

Because, all during, the earthly ministry, of Christ, which lasted, only about, three and a half years, from the time, he was baptized, and introduced, to Israel, as the Messiah. The, the only, real question, that existed, in all of Israel, regarding, Yeshua, Jesus, son of Joseph, and Mary, the question was, is he, the one, spoken of, by Moses, and the prophets, who should come?

Is he the one, or is he not? Because, if he is, then you owe him, your complete obedience. If he is not, then he is a phony.

And, you do not believe him. And, the whole Jewish community, was divided, over that issue. And, in John chapter 9, in connection, with the healing, of the man, who was born blind, when the parents, were interviewed, by the religious establishment, they said, is this your son, whom you say, was born blind?

[19:53] And, they said, well, yes, he is our son, but, but, by what means, he sees, now, we don't know.

We don't know. They begged off. They, they dumbed it up, and they acted like, they didn't know anything. And, the next verse goes on to say, where the Jews, had already decided, that anyone, who said, Jesus, was the Messiah, should be put, out of the synagogue.

What's that mean? That means, excommunicated. That's how divided, these Jews were, over the person, of Jesus of Nazareth.

Absolutely, everything. hinged on, whether or not, he was. And, by the way, just as an interesting aside, if you want a really, neat study, that will just, warm your heart, get into the gospel of John, start with chapter one, and every time, you come to the phrase, he, that sent me, or, my father, that sent me.

And, just, make, if you mark your Bible, make a little note, beside that. Every time, you see that phrase, and, in the 21 chapters, of John's gospel, you will find reference, to that, 20 times.

[21:34] That's stunning. 20 times, in John's gospel, Christ, Christ, affirms, having, been sent, by the father.

Now, no matter how you slice it, either he was, and he's who he claimed to be, or he's the greatest phony, that ever walked on the earth. There is no middle ground.

And, everybody has to decide, which is the truth. Wow, that is really something. This was, the issue, that divided Jews, for, for decades, during that first century.

It was a volatile time. Very difficult time. And, when you go through the book of Acts, we find all kinds of conflict. And, the same thing, is always, at the center, of the conflict.

It is the person, of Jesus, and who he was. Because, everything hinged on that. And, you know something? The modern day Jew, is still in the same position.

[22:43] Nothing just changed. 2,000 years later, they're still divided, over this, one issue. And, and the implications, the consequences, of whichever position you take, is enormous.

because, you are either, aligning yourself, with the truth, or with the lie. And, for those, for those, who were convinced, that Jesus, was the Messiah, they became, so convinced.

In fact, if there was anything, that sealed the deal, in the minds, of many of them, it was, of course, his resurrection, from the dead.

if any, of Jesus' followers, had any doubts, in connection, with his crucifixion, and I'm sure, some of them did. I mean, human nature, being what it was.

Because, look at it this way, guys. When these Jews, however many there were, we don't know. But, the crucifixion of Christ, was not witnessed, by a handful of people.

[23 : 49] There were a lot of people there. I mean, public executions, drew a big crowd. Just like they, did in England, when they would have a hanging. Drew a big crowd.

And, the, the idea, of seeing the one, who is supposed to be, sent from God, as the Messiah, and deliverer of Israel, God's so-called chosen one, suspended on a Roman cross, dying in agony, stripped naked of his clothing, and he hangs there, writhing in pain, and you are telling me, that, that, is the one, who is sent, to deliver Israel?

You've got to be kidding me. I mean, it just looks so, completely, nonsensical. And, for some of the Jews, who really thought, Jesus was the Messiah, when they saw him, on that cross, about the only thing, they could think was, boy, I'm sure wrong, on that one, because there's no way, in the world, that God would allow, his Messiah, to end up, on the Roman cross, his crucifixion, proves, that he couldn't be, who he said he was.

And then, the resurrection, changed everything. And I think, it is so neat, guys, I think it is so neat, the first ones, to deny, the truth, of the resurrection, was his own apostles.

Isn't that something? The women, who went to that tomb, early in the morning, before the sun even got up, found him gone, angels said, he's not here, he's risen, go and tell his disciples, and the women, make a beeline, to find the apostles, and when they found them, they, so excited, so excited, we have seen the Lord, he's alive!

[25 : 56] And the text says, and their words, seemed to them, as idle tales. Ha ha! Here's the apostles!

The apostles! And they said, well, you know, these women, they get really emotional, upset, and excited, and they, they think they see things, that they don't really see, and you've got to excuse them, because, you know, they are the weaker sex.

They are just women, and they're, wow, isn't that something? One of the greatest evidences, of the resurrection, of Christ from the dead, is tied to who, the first deniers of it, were.

And then, of course, we know that Christ, appeared to them, as well, and that changed everything.

And that became, that became, the calling card, of, the apostles, during this transition period.

Because, they had, it was like, it was like a fiddle, that had one string on it, and the apostles played it. And that one string was, He has risen, from the dead.

[27 : 06] He is alive. And, after that, you've got to remember, He spent about, six weeks, on the earth, after His resurrection.

And we have very little information, about what took place, during that time. It's rather scanty. But that was a long time. And, when Paul writes, to the Corinthians, in that, 15th chapter, saying, I delivered unto you, that which, first of all, I received, how that Christ died, for our sins, according to the scriptures, that He was buried, and rose again, the third day, according to the scriptures.

And that He appeared, unto, the twelve, and to Peter, and, to above, five hundred, brethren, at one time.

And then Paul says, last of all, He appeared to me. And that was on the Damascus road. This is, all taking place, in the book of Acts.

And you've got to remember, when you start reading chapter one, and you get through to chapter 28, of the Acts, you have just covered, thirty years, of history, during that first century.

[28 : 31] There were a lot of things, that happened, during that time. And one of the most important, is this transition, I was telling you about, where the law of Moses, is fading away, and the administration, of grace, is coming into focus, and the turmoil, that is caused, by this transition, is just, impalpable.

It is just, tremendous. So, that's what they were, struggling with, during this time. So, what we've got, guys, what we've got, in the book of Acts, is, doctrine, is on the move.

Revelation, is progressing, it is moving, and it is covering, a span, of about thirty years. A lot of changes, are taking place. And, you really, really, have to be careful, when you try, to build, present day doctrine, on doctrine, in the book of Acts, that was in developing, and taking place, over thirty years, of time.

And, there are, whole denominations, today, that, base, their beliefs, and practices, on certain things, that happen, in the book of Acts. things, and, you need to make sure, that, whatever that is, it is something, that is, stayed, and solid, and fixed, and not something, that's going to change. Because, when it does, then you're out of step. And, that is exactly, what happened, with the law of Moses. When Paul, when Paul wrote, to the Romans, in chapter six, and said, you are not under law, but under grace.

[30 : 12] That's easy for us, to just kind of, read right over, and, just kind of, ignore it. That was enormously, significant. Any Jew, could have come back then, and said, what do you mean, we're not under law?

We are too under law. You know how, the Jew regarded, the law of Moses? He regarded it, as being, as permanent, as God himself.

And, the idea, that the law of Moses, might actually, be done away with, was unthinkable. And, the major charge, the major charge, that was leveled, against Paul, all during his ministry, was, he teaches, against the law of Moses.

Constantly, that was leveled, at him. And, when he went around, teaching the Gentiles, remember the big hubbub, they had about circumcision, in Acts 15?

And, Jewish believers, and I'm talking about, Jews, who had embraced, Jesus as their Messiah. I'm talking about, saved Jews.

[31 : 24] Born again Jews, if you will. when these, non-Jews, accepted Jesus, as their Savior, saved Jews, looked at them, and said, well, it's all well and good, that they put their faith, in our Messiah, but you know, they also need, to be circumcised.

And, Paul says, oh no, wait a minute, wait a minute. You cannot, impose, the law of Moses, that God gave, to Israel, on the Jews.

This is a whole, different thing. And, here is another, evidence, of that change, that's taking place. This transition. The whole, 15th chapter, of the book of Acts, is devoted, to a big council, that they had, where they ironed, all of this out.

And, the question is, can a Gentile, come to faith, in Jesus, as his Savior, without, having to become, a Jew?

That, was the issue. And, the answer is, of course, because the barrier, is gone. Matter of fact, and this, this, this would have been, dynamite.

[32 : 37] This would have been, dynamite. Listen, when Christ, died on that cross, one of the most, significant things, that happened, we're told, that there was, an earthquake, darkness, and three, out of four, of the gospels, say, and the veil, in the temple, was torn in two, from the top, to the bottom.

I can reach, no other conclusion, than saying, the earthquake, didn't do it, because if it had been, the earthquake, it would have torn, the veil, from the bottom, to the top.

But the text, says that it was, torn from the top, to the bottom. God tore that veil. And in doing so, he opened the way, to himself, to the holy of holies, the barrier, the curtain, that separated, the holy place, from the most holy place, is gone.

And Christ's body, has become, the new veil. So now, you come, to God, through Christ, and, the veil, is gone.

You don't have, to be a Jew, even, a Gentile. Can come, and put their faith, in Jesus, as their Messiah. That, was just, dynamite.

[33 : 57] That, represented, a position, that was, absolutely, unheard of. The barrier, is gone. The distinction, between Jew, and Gentile, is gone.

And you are all, children of God, by faith, in Jesus Christ. And you know something? The Jewish people, have not gotten, over that yet. This is why, Paul says, in Romans 11, blindness, blindness, and it's not, it's not the 2020, kind of blindness, it's spiritual blindness.

That blindness, has happened, in part, to Israel, until, the fullness, of the Gentiles, is accomplished. And, when that is accomplished, that means, when the last, Gentile, who is going to be saved, is saved, the body is complete.

Christ is the head. The body of Christ, is complete, and it's removed. That's the rapture, it's taken out. And then, guess what, God does.

[35 : 13] Then, he turns, to the Jew, again, and says, now, I have, unfinished, finished, finished, business, with you.

And, we're going to take up, where we left off. This is, really, significant. And, that's what, this whole, tenth chapter, upcoming, well, we haven't gotten to it, but, we'll get to it, maybe next week. This is what, this tenth chapter, is coming to, when, when he says, I, will establish, a new covenant, with Israel.

This goes back, to Jeremiah 31. And, he says, not like the covenant, which I established, with their fathers, when they came out, of Egypt, which covenant, they, broke.

But, I will make a new covenant, with them, and I will put my law, in their hearts, and in their minds, and they will be, obedient to me, in a way, that their ancestors, were not.

[36 : 16] This is just, absolutely, incredible material, coming up, in Hebrews chapter. Any other comments, or questions, anyone? Okay, let's, let's take a quick look, at this.

For the law, chapter 10, we'll go as far, as we can. For the law, that is, the law, is always referring to, of the law, of Moses. This is that, which God gave to Moses, coming down from the mountain. The law, having a shadow, of good things to come, and not the very image, of the things. In other words, all the shadow, could do, was reveal, that something else, is coming.

In the same way, that when, when you walk, down the street, if, if you, if the sun, is at the right position, and you are walking, and there's a wall, along there, your shadow, will be cast, on that wall.

And anybody, who is looking, at the wall, knows, somebody's coming, because they see the shadow. And that's what, Paul is saying here, the shadow, the law, is a shadow, of good things to come.

[37 : 27] It's not the thing itself, but it's just an indication, that the thing is coming. And he says, not the very image, of the things, and, can never, can never, with those sacrifices, that is the law, with those sacrifices, which they offer, year by year, continually, make the comers, thereunto, perfect, that is, complete, or finished.

What he is saying is, the animal system, of sacrifice, that was instituted, under the law, of Moses, was never, ever, able, to do, exactly, what needed, to be done.

That's why, they had to do it, over, and over, and over again, because, the thing was never, complete. When he says, it could not make, the comers, thereunto, perfect, that meant, it could not, provide, finality, for those, who were offering, these sacrifices.

And in verse 2 says, for then, would they, not have ceased, to be offered. In other words, if the animal sacrifices, accomplished, everything, that needed, to be accomplished, then there wouldn't, have been any need, to offer them again.

The thing would have been done, and over with. That's the meaning of, for then, would they not have ceased, to be offered? Because, that the worshippers, once purged, and of course, purged from their sin, should have had, no more conscience, of sins.

[39 : 09] But, in those sacrifices, that is, in those animal sacrifices, there is, remembrance again, made of sins, every year.

This was the day of atonement. The Jews called it, Yom Kippur. And it was the day, it's in, it's, it's in our month, in our calendar month, October, I, I forget the, the Jewish name of the month.

But, it was, that, particular day, of the year, when, the high priest of Israel, all by himself, would go in, to the Holy of Holies.

This was the only time, out of the whole year, that he was allowed, to go in there. And, only he was allowed, none of the regular priests, could go in there. Had to be the high priest.

Once a year, he would go into the Holy of Holies, this is where the Ark of the Covenant, was kept, and the mercy seat, with the lid on top of it. God said, that's where I will meet, with my people. He did that, once a year, every year, on the day of atonement, and they would go through, the same process again.

[40 : 20] And, the writer of Hebrews, is saying, that was a never ending process, it was an annual thing, it's called the day of atonement, Yom Kippur. And then he's going to contrast, he's going to contrast, the sacrifice, that Christ made, with his own body, and say, that's the one, that brought finality, and closure, so that he'll never have to be offered again, it is over and done with.

And that's the burden of chapter 10, just getting into it a little bit. And, the food's here, and I'm ready to quit, but, if you've got a quick question, we'll take it. Anybody? Anybody?