

# Hebrews

- I. Christ's Office as **Mediator** of the **New Covenant**.
  - A. Galatians 3:19 *The Law* was ordained by **angels** in the hand of a mediator
  - B. 1 Timothy 2:5 For *there is* one God, and **one** mediator between God and men, the man Christ Jesus;
  - C. Hebrews 8:6 he is the mediator of a better **covenant**, which was established upon **better promises**.
    1. 2 Peter 1:3-4 "According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."
  - D. Hebrews 9:15 he is the mediator of the **new** testament, [διαθήκης **καινής**] that by means of death, for the redemption of the transgressions *that were* under the first **testament**, they which are called might receive the promise of eternal **inheritance**.
  - E. Hebrews 12:24 **Jesus** the mediator of the **new covenant**, [διαθήκης **νέας**] and to the **blood** of sprinkling, that speaks better things than *that of Abel*.
    1. Abel's blood crying out. Genesis 4:10 "the voice of thy brother's blood cries unto me from the ground." [for justice/vengeance]
  - F. Hebrews 7:22 By so much was Jesus made a surety of a better **testament**.

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## Chapter 1

1. :1-4 The final revelation. No other covenant possible.
  1. :1 many parts [but not complete] and many forms [not One]
    1. 1 Corinthians 3:16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwells in you?
    2. John 14:17 *Even* the Spirit of truth; whom the world cannot receive, because it sees him not, neither knows him: but ye know him; for he dwells with you, and shall be in you.
    3. 1 Samuel 28:6 And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets.
  2. :2 In a son not a prophet or a dream, etc.
    1. John 12:49-50 or I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.
    2. As a son, He inherits all things.
    3. by whom the worlds were made John 1:1
      1. Romans 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:
  2. :3 The sun's rays. The impression of His signet ring
    1. John 14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?
    2. Express image - by which means a thing is made recognizable.
    3. majesty - 2 Peter 1:17 befitting [excellent] glory
    4. Creator-Savior-King
    5. "passed into the heavens" [Heb 4:14]; "far above all the heavens [Eph 4:10]; higher than the heavens; [Heb. 7:26]; standing at the Father's right hand [Acts 7:55].
      1. The place of Messianic activity.
        1. Romans 8:34 *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also makes intercession for us.

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2. Heb 7:22 By so much was Jesus made a surety of a better testament.
  3. Hebrews 8:1 Now of the things which we have spoken *this is* the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens;
  4. Eph 1:20-21 set *him* at his own right hand in the heavenly *places*, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:
  5. 1 Cor 15:25 “so much greater”-26 For he must reign, till he hath put all enemies under his feet. The last enemy *that* shall be destroyed *is* death. this writer’s favorite phrase.
  6. Heb 10:12-13 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool.
3. :4 Being made so much better -better name.
    1. His office and position. not: He was “made” a son
    2. Heb 8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.
  4. :5-14 Proof from Scripture of Jesus’ elevation. He is introduced at His return [second coming] as the firstborn, who is now King
  5. :6 **Ps 89:27-29** Also I will make him *my* firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make *to endure* for ever, and his throne as the days of heaven.
  6. :8 The scepter of righteousness
    1. **Ps 45:6** Thy throne, O God, *is* for ever and ever: the scepter of thy kingdom *is* a right scepter
    2. An impartial rule. [The Kingdom of Grace]
  7. :11-12 **Psalm 102:26-28** They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou *art* the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee.

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8. :13 **Ps 110:1** The LORD said [declared] unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.
  1. Mt 22:41-46 **41** Now while the Pharisees were gathered together, Jesus asked them a question, **42** saying, “What do you think about the Christ? Whose son is he?” They said to him, “The son of David.” **43** He said to them, “How is it then that David, in the Spirit, calls him Lord, saying,**44** ““The Lord said to my Lord,““Sit at my right hand, until I put your enemies under your feet””? **45** If then David calls him Lord, how is he his son?” **46** And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions.
9. :14 Angel ministering spirits.
  1. **Ps 34:7** The angel of the LORD encamps round about them that fear him, and delivers them.
  2. **Ps 91:11** For he shall give his angels charge over thee, to keep thee in all thy ways.

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## Chapter 2

1. 2:2 “Who was faithful to him that *appointed* him, as also Moses was....” A Semitism: made not created. “It is the LORD who [made] *appointed* Moses and Aaron “ 1 Samuel 12:6 NASB
  1. Hebrews 7:22 “Jesus was made [became] a *surety* [guarantee, sponsor] of a better testament”
2. 2:8-9 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him.
  1. But now we **see not yet** [not realize] all things put under him.
  2. **But** [the But principle] we see Jesus, who was made a little lower than the angels [human] for **the suffering of death**, [not just death but with suffering, viz, a Cross] crowned with glory and honor; that he by the grace of God should taste death **for** [substitutionary/vicarious] every man. For it became him, **for** whom *are* all things, and **by** whom *are* all things,
  3. **for His own sake**: Isaiah 43:25 I, *even I, am* he that blots out your transgressions for my own sake, and will not remember your sins.
  4. in bringing many sons unto glory, to make the captain of their salvation **perfect through sufferings**. [pathei mathos] For both he that sanctifies and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,
3. 2:14 “Forasmuch then as the children are **partakers** of [have in common, shared] flesh and blood, he also himself **likewise** took **part** [shared or partnered in] of the same [our humanity] ;
  1. One of Key reasons Jesus went to Calvary: that through death he might **destroy** [render powerless] him that had the power of death, that is, the devil;”
    1. **Likewise** a strong sense of equivalence, “in all respects” [2:17] “in all things ... made like unto *his* brethren”
    2. Second key reason for the Cross: “And **deliver** [set free] them who through fear of death were all their lifetime subject to **bondage**.” [2:15]
      1. The wages of sin is death [Romans 6:23]
4. 2:16 NASB: For clearly He does not give help to angels, but He gives help to the descendants of Abraham.

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1. to help: Mt 14:31 And immediately Jesus stretched forth *his hand*, and **caught** him, and said unto him, O thou of little faith, wherefore didst thou doubt?
  1. 2 Kings 2:12 — Elisha **takes hold** of (ῥῆμα) Elijah's mantle/garments after his ascension. He claims the prophetic mantle as his own inheritance/succession.
    1. Jere. 31:33 I will put my law in their inward parts, and write it in their hearts; and will be their God, and they *shall be my people*.
  2. Zechariah 8:23 — Ten men from the nations **take hold** of (ῥῆμα) the hem/skirt of a Jew's garment, saying "We will go with you, for we have heard that God is with you" They grasp to claim association/blessing as their own. *Jesus associated with us in our humanity*
5. 2:17 Therefore, in all things He had to be made [was **obligated** to be] like His brothers so that He might become a merciful and faithful high priest in things pertaining to God, to make **propitiation** [reconciliation with God by atoning for the sins] for the sins of the people.
  1. **obligated:** Mt 26:39 O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as *thou wilt*.
    1. To be bound by duty or necessity to do something. What one ought to do. To be in debt. What is imposed by law and duty or by reason or by the times or by the nature of the matter under consideration.
  2. **propitiation: Lk 18:13** And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God *be merciful* to me a sinner.
    1. Ezekiel 44:27 he shall offer his **sin offering**
      1. καὶ ἥ ἂν ἡμέρα εἰσπορεύωνται εἰς τὴν αὐλὴν τὴν ἑσωτέραν τοῦ λειτουργεῖν ἐν τῷ ἁγίῳ προσοίσουσιν **ἰλασμόν** λέγει κύριος ὁ θεός
    2. *Trench: THERE are three grand circles of images, by aid of which are set forth to us in the Scriptures of the N. T. the inestimable benefits of Christ's death and passion. Transcending, as these benefits do, all human thought, and failing to find anywhere a perfectly adequate expression in human language, they must still be set forth by the help of language, and through the means of human relations.*

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1. *Redemption*
  1. Hebrews 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal *redemption for us*.
  2. Romans 3:24 complete [απο] redemption. Being justified freely by his grace through the *redemption* that is in Christ Jesus:
    1. There was a price paid for redemption. Compare the Old Testament word [Isaiah 35:9] which means kinsman redeemer.
    2. Leviticus 25: 25 If thy brother be waxen poor, and hath sold away *some* of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. ...
    3. With God implying personal relationship Psalm 74:2 Remember thy congregation, *which* thou hast purchased of old; the rod of thine inheritance, *which* thou hast redeemed;
2. *Reconciliation* Ephesians 2:16 And that he might reconcile [απο] both unto God in one body by the cross, having slain the enmity thereby.
  1. A.W.Tozer: "Has it ever occurred to you that one hundred pianos all tuned to the same tuning fork are automatically tuned to each other? They are of one accord by being tuned, not to each other, but to another standard."
  2. Chrysostom: *Prorsus* (adverb): absolutely, entirely, utterly, wholly, completely, thoroughly, or "once and for all." *Reconciliare*: ("to reconcile," "to restore to friendship," "to bring back into harmony").
3. *Propitiation* speak of Jesus as a sacrifice, an offering (Ephes. v. 2; Heb. x. 14; I Cor. v. 7), as the Lamb of God (John i. 29, 36; I Pet. i. 19), as the Lamb slain (Rev. v. 6, 8), and a little more remotely, but still, as washing us in his blood (Rev. i. 5).
  1. Reconciliation is = to the German Versohnung; whereas propitiation = to Versuhnung, the deeper word, goes nearer to the innermost heart of the matter.

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2. Versöhnung and Versühnung are two closely related but distinct both rooted in the concept of making something "at one" again.
  1. Versöhnung (Reconciliation) restoration of relationship, making peace between parties who were estranged or at enmity."God was in Christ reconciling the world to himself" 2 Corinthians 5:19.
  2. Versühnung / Versühnung (Atonement / Expiation / Propitiation) is the act of making amends, covering or removing guilt/sin, or appeasing wrath through a sacrificial or substitutionary act. *It deals with sin, guilt, or divine displeasure* (often involving *payment, sacrifice, or satisfaction*). It is more about addressing the barrier (sin) that causes separation.
6. 2:18 For in that he himself hath suffered being tempted, he is able to succor them that are tempted.
  1. in which [in His humanity] he [the Son of God] suffered *himself* tempted he is able to help the tempted
  2. Hebrews 5:7-10 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him; Called of God an high priest after the order of Melchisedec.

## Chapter 3

1. 3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;
  1. Opp: The angels "they are all ministering spirits, sent forth to minister for them who shall be heirs of salvation" Hebrews 1:14