

Calvary Bible College

1100 Caprice Drive • Castle Rock • Colorado • 80109
Tel: 303.663.2514 • Web: www.cbccastlerock.org



NT369 The Letter to the Hebrews

Spring 2016

Class #11

Hebrews Chapter 12:12-13:11

Hour One

John

Chapter 12:12-29

12:12 Therefore

Looking back, we see the connection to **therefore**: Vs. 5-11

5 And you have forgotten the exhortation which speaks or reasons to or with you as to adult sons:

-He then quotes Prov. 3:11-12...

*"My son, do not despise or treat lightly the chastening of the Lord,
Nor be discouraged or faint hearted when you are rebuked by Him;*

6 For whom the Lord loves He chastens,
And scourges every son whom He receives."

-one of their issues in failing to come to maturity is that they have 'forgotten', they have set aside certain truths and fallen prey to the expectations of their flesh not being met: And immature

7 If you endure chastening (moral training), God deals with you as with adult, mature sons; for what son is there whom a father does not chasten?

8 But if you are without chastening, of which all have become partakers, then you are illegitimate (only used here) and not sons.

-a test of true sonship is chastening, correction

-If chastening is missing where it should be then that is an indicator of illegitimacy

-**Dr. Arnold**: Under Jewish law, to be *mamzer* (to be illegitimate) meant three things: no right of inheritance; no right to marry into Jewish society; and no right to be buried in a Jewish cemetery.

9 Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits and live?

-The object of their submission is *the Father of spirits*, which emphasizes Him as the Creator of the immaterial part of man. It is the immaterial part of man that continues to live after physical death.

-You respected the father of your material being, how much more should you respect and submit to the Father of your eternal spirit.

10 For they indeed for a few days chastened us as seemed best to them (but they were not always correct, and sometimes it made them feel better to make us feel bad), but He (our perfect Heavenly Father) for our profit, (and what would that profit look like?) that we may be partakers of His holiness.

-**Dr. Arnold**: Punishment is the retribution for evil, and for the believer the punishment has already been received by the Messiah on the cross. Discipline, on the other hand, is moral training to conform the son to the expectation of the father.

11 Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward

it yields the peaceable fruit of righteousness to those who have been trained (*γυμνάζω*, as in 5:14) by it.

-Dr. Arnold: God's divine purpose is accomplished through sorrow just as human discipline is accompanied by sorrow. After the believers endure divine discipline with the right spirit—with patient endurance and faith—there will be two results. The first result will be *peaceable fruit*; a rebellious spirit will change to a submissive *peaceable* spirit. The second result is that practical *righteousness* is produced in those who experience discipline.

?Question? If they have not, for the most part, made the big leap back to Judaism and have not shed blood, why the chastening?

12 Therefore, strengthen the hands (*yours and of others, the weaker, feebler sons and daughters*) **which have been hanging down, and the already feeble knees,**

-O'Brien: Drooping hands and weak knees depict exhaustion and discouragement, while strengthening them is a sign of determination to press on to the final goal.

-This encouragement is from see Is. 35:3-4

Weakness comes from inactivity & withdrawal & sometimes from the wrong rough paths

13 and make straight paths (*remove blind spots and stumbling obstacles, and get back on the tried and true path*) **for your feet,**

-Not 'hodos' or 'way', but *trochias*: Rutted already traveled paths, like the many witnesses before you in chapter 11. The great cloud of witnesses who have blazed a trail to follow by faith.

v. 13 cont. ...so that what is lame may not be dislocated by further false steps on a false path, but rather be healed.

-Hands, knees, and feet are healed as the correct path is followed and exercised.

-Feebleness, dislocations are a 'mercy' in that they indicate something is very wrong. Is the path I'm on contributing to my lame appendages? Do I not see this as a correction, a discipline from the Lord to get back to the path of faith followed by the *exemplars* in chapter 11?

How is this done in our everyday lives?

14 Pursue peace with all people, and holiness (*be set apart, sanctified*), **without which no one will see the Lord:**

-Dr. Arnold: Several times in this book he has drawn a contrast between positional sanctification (what the believer is in the Messiah) and practical sanctification (sanctification in day-to-day living). The way to pursue after *the sanctification*, which is positional, is by seeking practical sanctification in their day-to-day living, where the standing and the state look alike. Without positional sanctification, one cannot see God. Those who have believed have already been positionally sanctified, but now they must make it practical in day-to-day living. One way to make sanctification practical is to seek peace among people, especially among fellow-believers.

But there are dangers ahead in verses 15-17

15 looking carefully (*ἐπισκοπέω*, *have good spiritual oversight of yourself, see 1Peter 5:2*)

-We get 'Episcopal' from the word translated 'looking carefully'

-Sometimes we have to be our own Episcopalian!

If No Good Oversight, Three Downward Dangers

1-lest anyone fall short (*failing to appropriate & apply grace when adversity strikes*) **of the grace of God;**

-fall short by going back to works and failing to mature in grace

-failing to do: see 4:16

The Next step is further downward and defiling

2-1st any root of bitterness (*see Deut. 29:18*) **springing up cause trouble, and by this many become defiled;**

- Dr. Arnold:** When the writer refers to a *root of bitterness*, he deals both with the *root* and with the product, which is *bitterness*. The failure to appropriate grace during a time of suffering or trial leads to bitterness resulting from the suffering. *Bitterness* will eventually result in the defilement of many others. This is how the *root* manifests itself. *Bitterness* in the heart leads to murmuring with the tongue; murmuring with the tongue means murmuring against other people. Others are defiled by the readers' murmuring, and the murmuring is caused by the *root of bitterness*.
- They defile others by talking against the leaders of the church. The first step affects only the individual, but the second step begins to affect others as well as you seek comrades in bitterness.
- They fail to have peace with all men.

The last step downward...

3-16 1st there be any fornicator (*spiritual fornication, see Hos. 1:2 and see 4:12*) **or profane person like Esau, who for one morsel of food sold his birthright willingly and thus was not tricked.**

- The background for this example is found in **see** Genesis 25:27-34. The Greek word profane applies to one who tramples upon spiritual matters that he or she has been unfaithful to due to not having their expectations met, thus leading to spiritual adultery or fornication.
- The selling of his *birthright* for only *one mess of food* shows how little he thought of God's blessings and his own privileges. The Jewish believers to whom this letter was written can also barter away the blessings available to them. They can throw away the blessings available to them in favor of going back to the Temple service.

Too late is bad place to be

17 For you know that afterward, when he wanted to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it (*the inheritance*) **diligently with tears.**

- When Esau sold his birthright, it was a once-and-for-all irrevocable decision.
- In other words or rather *tears*, Esau wanted the blessing but he was not willing to repent. He tried to get the blessing back without dealing with his sin.
- Jacob committed some sins, such as deceiving his father, but he did not trick his brother, Esau, into selling his birthright. People who preach that Jacob was bad, take Esau's complaint, which was that he was going to die of hunger, too seriously. The Book of Genesis shows that by this time Isaac was a wealthy man. He had many tents and many servants. All Esau had to do was go to the next tent and he would have received something to eat, but he did not want to eat the food being prepared in the other tent. He wanted to eat the lentil soup Jacob was preparing. He lived only in the moment.
- Dr. Arnold:** Later, when Esau recognized that by selling his birthright he had sold some material blessings as well as spiritual blessings, he wanted his birthright back. Jacob did not steal the patriarchal blessing from Esau. When Isaac was getting ready to bless Esau, Esau should have told his father the blessing no longer belonged to him since he had sold the birthright to Jacob. Esau wanted the patriarchal blessing and it was he who was trying to steal the patriarchal blessing from Jacob. The blessing no longer belonged to Esau; it belonged to his brother. Jacob was wrong in deceiving his father, but he was not guilty of stealing the patriarchal blessing from his brother. Esau sold it to him.
- There is no place for repentance here. Again this not a salvation issue but similar to the first generation in **see** Num. 14:20-23, then to see 39-45
- The author is dealing with the temporal consequences of sin and with the fact that it is possible to forfeit future rewards for present security.

Dr. Arnold's Summary of 18-24

To summarize what he says: if these Jewish believers go back to the old system, they are returning to a place that was inaugurated by utter terror (vv. 18–21). In contrast, they leave a place of privilege and grace as exemplified by the heavenly city (vv. 22–24).

You Don't Want to Come Here

18 For you have not come

1-to the mountain (*Sinai*) that may be touched (*from Ex. 19:12-25*)

2-and that burned with fire, (*from Ex. 19:18*)

3-and to blackness and darkness and tempest, (*from Ex. 19:16-18, Deut. 4:11, 5:22*)

4-**19** and the sound of a trumpet

5-and the 'voice of words' (*Words of God*), so that those who heard it begged that the word should not be spoken to them anymore.

-The Covenant was inaugurated in an atmosphere of sheer visual, audio, and tactile terror.

-In **all see** 2 Corinthians 3:2–18, Paul teaches that going back to the Law is returning to a ministry of death and condemnation.

-If the believers return to Judaism, they will return to the system of Law that brings terror, death, and condemnation.

20 (For they could not endure what was commanded: "And if so much as a beast touches the mountain, it shall be stoned or shot with an arrow." (*from Ex. 19:12-13*) **21** And so terrifying was the sight that Moses said, "I am exceedingly afraid and trembling.")

-**O'Brien**: Neither Exodus 19–20 nor Deuteronomy 4–5 speaks of the fear of Moses. However, in relation to Israel's idolatry in the incident of the golden calf, Moses says, 'I feared the anger and wrath of the LORD' (Deut. 9:19). Because of the similarity between the two theophanies, Moses' trembling with fear, which was 'a response to the intensity of God's red-hot wrath in the face of the people's sin'. Both occurred at Sinai (Deut. 9:8), both related to the expression of the covenant guidelines, the Ten Commandments (4:13; 9:9–11), and both contexts involve the mountain burning with fire (9:15) and Moses speaking with the Lord (9:19).

Be Glad You Are Here

22 But you have come

to Mount Zion in Heaven and to the city of the living God (*where He dwells*), the heavenly Jerusalem (*as distinguished from the current earthly Jerusalem and Judaism*),

-**Dr. Arnold**: as believers, they are not at Mount Sinai under the system of Law. Positively (vv. 22–24), they have come to a system of grace: *but you are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem*. This is the city in Heaven that is destined to be the abode of all the redeemed. This is the city Jesus spoke about in John 14:2–3, where Jesus is now preparing a place. Paul spoke of this Jerusalem of God in Galatians 4:26 as being a city that is free and not in bondage. This is the city that Abraham sought in Hebrews 11:10. The writer will mention it again in Hebrews 13:4. This is the city that John describes in Revelation 21:1–22:5.

Who lives there now that would recommend it? Give us a sample list

1-to an innumerable company of angels (*the elect angels, see 1Tim. 5:21*),

2-**23** to the general assembly and church of the firstborn *who are registered in heaven*,

-**Dr. Arnold**: He may be referring to the Church as a whole, but, because he specified *the church of the firstborn*, this may be a special reference to the Jewish believers of the first century. While they comprise only a part of the Church, they are the *firstborn* ones registered in Heaven. This would then be similar to James 1:18, where the Jewish believers are called *firstfruits*. The *firstborn* may be a special reference to Jewish believers of the first century, but again, they are merely representative of the Church as a whole.

-If these are the first fruits of the church which have come out of Jerusalem and Judea and Galilee this would be of significance to these second generation Judean Christians.

3-to God the Judge of all,

-Before whom they will stand at the rewards judgment. This would be significant to the Judean Christians contemplating a return to Judaism

4-to the spirits of just men made perfect,

-The Old Testament saints. They are *just men made perfect*. They are *just men* because they were justified and saved when they believed. They are like Abraham. When he believed God, it was reckoned to him for righteousness and, at that point, Abraham was clearly a justified man just as the believers are justified. Nevertheless, the Old Testament saints could not be perfected by the blood of animals. When Jesus died, He died for and removed their sins (see 9:15). Only then were the Old Testament saints perfected. See Heb. 11:39-40.

5-24 to Jesus the Mediator of the new covenant,

-He is not mediating the Old Covenant! Only the New.

-**Dr. Arnold:** Most of the time when the Bible mentions the *new covenant*, it uses the Greek word *kainos*, meaning “new in quality” or “new in nature.” This one time in the Book of Hebrews the writer uses a different Greek word, *neos*, which means “new in point of time.” This is the *new one*, the *new covenant*. The New Covenant was recently made because Jesus had recently died. It emphasizes the fresh and recent revelation that came through the Messiah. This would be significant to the Judean Christians.

6-and to the blood of sprinkling that speaks better things than *that of Abel*.

-This naturally follows the New Covenant which was ratified by better blood.

-**Dr. Arnold:** Earlier (9:11-12, 23-24), the author related how Jesus brought His blood into the Holy of Holies of the Heavenly Tabernacle. Now he adds that the blood is still visibly there on the Mercy Seat in the Tabernacle in Heaven since that is where the original Ark of the Covenant is found (Rev. 11:19). This blood *speaks better than that of Abel*. In biblical history, Abel was the first person to offer a blood sacrifice (besides God killing animals to cover Adam & Eve). This is a testimony that, even though Abel is now dead, blood is still the only acceptable way to God, and the only acceptable blood is the blood of the Son.

-If the readers go back into Judaism, they will not lose their citizenship in the New Jerusalem as such because of their position in Christ and thus their association with the New Jerusalem.

-Nevertheless, they will lose out on the blessings of this life.

-They will suffer the terror with which the Old Covenant was given while they are on earth.

-More specifically, they will suffer the terror of the judgment of the coming A.D. 70 destruction.

Fifth Warning 12:25-29 (On the danger of Spiritual Indifference)

First warning was in 2:1-4 (On the danger of drifting)

Second warning was in 3:7-4:13 (On the danger of persistent disobedient unbelief)

Third warning was in 5:11-6:20 (On the failure and danger of not progressing to maturity)

Fourth Warning: (10:26-31) (On the danger of a specific, deliberate sin)

25 See that you do not refuse (or stop your ears, for the picture here see Acts 7:57) **Him who speaks** and is speaking even now.

-The word *refuse* has the concept of “rejecting.” The Greek word for *refused* is the same word found in verse 19 where the Israelites *entreated* or “begged” that God would not speak to them again.

-**See** Luke 14:16-19. How is the word *refused* translated in these verses?

v. 25 cont. For if they did not escape who refused Him who spoke on earth, much more shall we not escape if we turn away from Him who speaks from heaven (the same one who spoke from earth, but now from Heaven),

-**Dr. Arnold:** Once again the writer uses a *kal ve-chomer* argument. If the Son is greater than Moses, then those who would reject Him now (those who are rejecting the present voice) are guilty of greater sin than are the Israelite fathers of the Exodus.

26 whose voice then shook the earth; but now He has promised, saying, “*Yet once more I shake not only the earth, but also heaven.*”

27 Now this, “*Yet once more,*” indicates the removal of those things that are being shaken, as of things that are made, that the things which cannot be shaken may remain.

-the shaking on Mount Sinai was symbolic of the future, final shaking of the heavens and earth. There was a shaking in history *whose voice then shook the earth* (Ex. 19:18; Judg. 5:4–5; Ps. 68:8–9; 77:18; 114:7), but there will also be a future shaking. He then quoted Haggai 2:6, which deals with that final shaking by referring to the shaking that will occur before the Second Coming.

-In the past, God shook only the earth but, in the future, God plans to shake both the heavens and the earth. This will occur in conjunction with the Second Coming. From Haggai 2:6 he draws a present application because there is a shaking, which is soon to come. This shaking will destroy Jerusalem and the Temple. It is the shaking of A.D. 70.

-The shakable is to be destroyed in order *that those things which are not shaken may remain* because those things which are unshakable are eternal. The present system is shakable and therefore it will be destroyed, but when the Kingdom is set up, it will be unshakable.

-There is a local shaking beginning at the reception of this letter. **Dr. Arnold** writes: the word “now.” By using the Greek word *nun* rather than the word *tote*, he indicates the shaking has already begun. This epistle was written sometime between A.D. 64–66, and the First Jewish Revolt against Rome would break out in full force in A.D. 66. In the two years preceding A.D. 66, there were several mini-revolts in various cities located in the Land of Israel. These mini-revolts were a prelude to the big revolt. In this verse, the writer implies the shaking has already begun, but the current shaking is merely the prelude to the shaking that will bring an end to the present system. He anticipated a very imminent destruction of Jerusalem.

28 **Therefore**, since we are receiving a kingdom which cannot be shaken, let us have *and reflect grace, (for what purpose?) by which we may serve God acceptably with reverence and godly fear. or awe*

-Again, he reemphasizes a point he made more than once—the need to appropriate grace (4:16). The believers are in the midst of these trials, and this is not the time to think about returning to Judaism. This is the time to think about appropriating grace. The purpose of appropriating grace is so that *we may offer service*. The believers are to serve God in a *well-pleasing way*.

Why with reverence and Godly Fear? Consider the alternative, specifically 70AD.

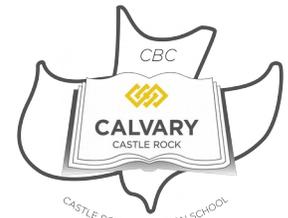
29 **For our God is a consuming fire.**

-He quotes Deuteronomy 4:24: *for our God is a consuming fire*. This phrase points out that, while God is a God of grace, He is also a God of judgment for those who fail to appropriate grace. If they fail to appropriate grace and instead return to Judaism, they will be judged with physical death.

No Homework other than to complete all of your readings!

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NT369 The Letter to the Hebrews

Spring 2016

Class #12

Hebrews Chapter 13

Hour Two

Dan

13:1 Let brotherly love continue.

- Chapter 13 begins with a practical exhortation to let love of the brethren continue. The word for love is *philadelphia*, which speaks of brotherly friendship and affection. It is the love of deep friendship and partnership.
- The greatest hindrance to brotherly love is self-love: becoming so occupied with ourselves and our interests that we lose sight of others.
- Compare what the following passages say about brotherly love:
- **See** Matthew 22:36-40 – love your neighbor as yourself
- **See** Romans 12:10 – love each other with genuine affection; show honor to one another
- **See** Romans 13:8-10 – love your neighbor as yourself
- **See** 1 Corinthians 13:4-7 – love defined
- **See** 1 Peter 1:22 – love one another sincerely, deeply
- **See** 2 Peter 1:7 – add to your faith brotherly kindness and love
- **See** 1 John 3:16-19 – love is not passive talk; real love is compassionate action

2 Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels.

- The readers are urged to show hospitality to strangers (it is easy for us to show hospitality to friends and family). This refers primarily to believers who were fleeing from persecution and were hard-pressed to find food and lodging; to take them in was to expose yourself to danger. The verse can also be understood as a general encouragement to show hospitality to any believers in need.
- Compare hospitality in these passages:
- Read Genesis 18 – Abraham hosted strangers (who turned out to be angels)
- **See** Romans 12:9-13 – always be ready to help needy believers; show hospitality
- **See** 1 Timothy 3:1-2 – leaders must be hospitable
- **See** Titus 1:5-9 – elders must be hospitable
- **See** 1 Peter 4:8-9 – show hospitality to one another without complaining
- Application question: How do we help persecuted Christians today in the mid-East? How do we help persecuted Christians in America who are losing their jobs/businesses for their beliefs?

3 Remember the prisoners as if chained with them—those who are mistreated—since you yourselves are in the body also.

- [BBC] This almost certainly means those who were jailed because of their testimony for Christ. They would need food, warm clothing, reading material, and encouragement. The temptation would be for other believers to shield themselves from association with prisoners and thus from the danger of guilt by association. They should remember that in visiting prisoners, they were visiting Christ.
- Compassion should also be shown for the mistreated; again this doubtless means persecuted Christians. The readers should resist any tendency to shield themselves from the danger that such compassion might involve. For ourselves, we can broaden the application of the verse to include sympathy for all suffering saints. We should remember that we are in the body also and therefore subject to similar afflictions.
- Compare these verses:
- **See** 1 Corin. 12:12-27 – one body in Christ
- **See** Ephesians 5:29-30 – one body, different members
- **See** Philippians 2:1-11 – look out for others, not just self
- VOM – support persecuted pastors, prisoners and their families <http://www.persecution.com/>

4 Marriage is honorable among all, and the bed undefiled; but fornicators and adulterers God will judge.

- Marriage should be held in honor by all. Yet now we need to teach children that marriage is defined (by God) as between one man and one woman (AiG Children's Ministry curriculum).
- Some people in the early church considered celibacy to be holier than marriage, an idea Paul strongly denounces in 1 Timothy 4:3.
- The Bible strictly condemns sex outside of the marriage commitment (fornicators and adulterers God will judge). But the Bible celebrates sexual love within the commitment of marriage, as in The Song of Solomon.
- [Bruce] Fornication and adultery are not synonymous in the NT: adultery implies unfaithfulness by either party to the marriage vow, while the word translated “fornication” covers a wide range of sexual irregularities.
- [Guzik] The enemy of our souls wants to do everything he can to encourage sex *outside* of the marriage bed, and he wants to do everything he can to discourage sex *inside* the marriage bed. We need to recognize this strategy and not give it a foothold among us.

5 Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, “I will never leave you nor forsake you.”

- Covetousness is the opposite of contentment. Covetousness and greed are excused or even admired in today's culture, and are simply called ambition. Contentment however, has much more to do with what you are on the inside rather than what you have.
- Quote is from Genesis 28:15; Deut. 31:6,8; Josh. 1:5; 1 Chron. 28:20
- Compare these passages about money:
- **See** Matthew 6:19-34 – can't serve God and money; Where your treasure is, there your heart is
- **See** Phil. 4:11-19 – Paul was content in any situation – are you?
- **See** Col. 3:5 – don't covet
- **See** 1 Timothy 6:6-11 – be content, don't love money
- **See** 1 John 2:15-17 – don't love the world

6 So we may boldly say:

"The Lord is my helper;

I will not fear.

What can man do to me?"

- **See** Psalm 118:6
- **See** Romans 8:31
- Real contentment comes only when we trust in God to meet our needs and be our security, a recurring theme in Psalms. In Christ we have perfect security, perfect protection, perfect peace.

Verses 1-6 presented five social, or moral instructions – love others, show hospitality, show sympathy to those in bonds, remain faithful in marriage, and be free from materialism. The next passages present instructions regarding religious duties.

7 Remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of *their* conduct.

- In addition to the faithful witnesses in chapter 11, the author reminds these Hebrew believers of their own faithful leaders within the church. Note this verse outlines the role of pastors: rule, speak the word of God, and establish a pattern of faith for the people to follow.
- Compare what these verses say about imitating the faith of another believer:
- **See** 1 Corinthians 4:14-17 – imitate Paul
- **See** 1 Corinthians 11:1 – imitate Paul
- **See** Phil 3:17-19 – follow Paul's example
- **See** 1 Timothy 4:12-16 – be an example to others
- **See** Hebrews 6:12 – imitate others' faith and patience (discussed last week)

8 Jesus Christ *is* the same yesterday, today, and forever.

- The unchanging nature (called *immutability*) of Jesus Christ could be inferred from His deity, even if it were not explicitly stated. God doesn't change over the ages, so neither does Jesus, who is God.
- **See** James 1:17 – the Father does not change
- **See** Malachi 3:6 – the Lord does not change
- **See** Hebrews 1:12 – God says that Jesus does not change

9 Do not be carried about with various and strange doctrines. For *it is* good that the heart be established by grace, not with foods which have not profited those who have been occupied with them.

- [BBC] This is a warning against the false teachings of legalism. The **Judaizers** (legalizers) insisted that holiness was connected with externals, such as ceremonial worship and clean foods, for example. The truth is that holiness is produced by grace, not by law (see Galatians). Legislation concerning clean and unclean foods was designed to produce *ritual* cleanness. But this is not the same thing as *inward* holiness. A man might be ceremonially clean and yet be filled with hatred and hypocrisy. Only God's grace can inspire and empower believers to live holy lives. Love for the Savior who died on account of our sins motivates us to "live soberly, righteously, and godly in the present age" (Titus 2:12). After all, endless rules concerning foods and drinks have not profited their adherents.
- Various and strange doctrines includes any teaching contrary to God's word. The NT contains countless warnings against false teaching and false teachers. *e.g.*,
- See Acts 20:29-30 – false teachers can rise up from among us
- See Romans 16:17 – stay away from those causing divisions and teaching contrary to Bible
- See Galatians 1:6-9 – don't follow any other gospel

- See Ephesians 4:14 - don't be tricked by deceitful people
- See 2 Timothy 3:16 – all scripture is useful for teaching and correction

10 We have an altar from which those who serve the tabernacle have no right to eat.

- The altar, the offerer, and the sacrifice are all closely related. Association with an altar identifies the offerer with the sacrifice. With certain offerings, the individual further identified himself with the altar and sacrifice by eating some of the sacrifice (the Levitical portion). Here, the altar is equivalent to the sacrifice of Christ, especially as seen in comparison to Yom Kippur (Day of Atonement), when the High Priest could not eat any of the sacrifice. The believer can partake of the spiritual food – Jesus Himself, without restriction.

11 For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp.

- Under the sacrificial system, selected animals were slain and their blood was brought into the Most Holy Place by the high priest as a sacrifice for sin. The bodies of those animals were carried to a place away from the tabernacle and burned. Outside the camp means outside the outer fence that enclosed the tabernacle court. Taking the Yom Kippur offering outside the camp for burning symbolized the removal of sin.

 How did the original readers of this letter respond? Next week we will discuss what happened to the Hebrew Christians during this chaotic time period.

The Bible is silent on this, so we will use extra-Biblical sources. The discussion next week will be based on chapter 28 “End of Church and Temple in Jerusalem” of New Testament History, by F. F. Bruce, 1969.

For a preview, read the Postscript in Dr. Fruchtenbaum's commentary.

(optional) Homework:

Watch “Jewish--Roman War 66-70 A D” by BBC (59 min.), a secular perspective.

https://www.youtube.com/watch?v=c2_zcg7poPQ

Watch “The Ancient Romans and Jews (The Jewish War and Revolt)” by The History TV (25 min.), which presents a Jewish perspective.

<https://www.youtube.com/watch?v=oVnzUzahqoY&list=PL-O2QFrmYY2CORrSvAGu-CyExjSdtYG0p>

Warning: These are docu-dramas depicting the horrors of a brutal war.

Some things to observe for discussion:

- The historian Josephus: Which side did he start on, and which side did he end up on?
- Observe that besides fighting the Roman Army, several Jewish factions inside Jerusalem were fighting each other for control.
- The Pharisaic sage and Rabbi Yohanan ben Zakkai advocated peace, while the Zealots, Sadducees, and Essenes revolted. How did Yohanan escape, and what did he do? What happened to the Zealots, Sadducees and Essenes?
- What was the impact on Judaism of the destruction of the temple?
- What happened to the Christians?