

# The Book of Hebrews Speaks to Christian Men about Living with Integrity and Honesty in Today's World.

Week Four

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Date:

## Introduction:

Honesty – Truthfulness, Not deceptive or fraudulent; genuine, Equitable; fair, Sincere; frank: Of good repute; respectable. Virtuous; chaste.

Integrity – Steadfast adherence to a strict moral or ethical code. Moral soundness, The state of being unimpaired.

Author: Unknown (likely Paul)    Timing: 65-70AD    Audience: Near converted Jews

The book of Hebrews was written to reconcile OT Law with NT Grace for Messianic Jews and Gospel-exposed Judaism-practicing non-believers. The superior covenant from God via his Son and Grace is proclaimed. Christian Men of today struggle with the true meaning of Salvation. This study focuses on a higher level of Integrity & Honesty implied by Grace and sanctification.

Chapters 1 thru 3 of Hebrews established the character of the Son of God, “Jesus Christ” and what happens to those who do not heed God’s intentions for humanity. Under Law believers tend to have a carnal rule-based perspective of their faith. This promoted a life focused on avoiding wrath or punishment. Under Grace we see the character of a “believing” man turning more spiritual and altruistic with a goal to be Christ-like. Chapters 4 thru 6 describe Grace’s promise of eternal life in heaven, an advanced doctrine of perfection or grace and Christ as the ultimate high priest. Chapters 7 and 8 continue to show Christ is the perfect and faultless high priest of believers.

Chapters 9 and 10 describe the true tabernacle and the role of sacrifices in Law vs. Grace.

## Chapter 9

**9:1** Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

**9:2** For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary.

**9:3** And after the second veil, the tabernacle which is called the holiest of all;

**9:4** Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

**9:5** And over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly.

**9:6** Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*.

1. a) What was the first covenant? b) How was the tabernacle, built under Moses, laid out and what was it used for? Exo 25:8, 29:42-46    The account of the tabernacle instructions is in Exo 25:10-27:21. c) Describe the making of the Ark-of-the-covenant Exo 25:9-23    Lev 16:2.

9:7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

9:8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

2. a) What is “the second?” b) The high priest (Aaron being the first) was the intercessor to God for the OT Jews. How did Jesus affect this relationship? c) What does, “The Holy Ghost this signifying...” mean? Heb 3:7
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9:9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

9:10 *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.

3. a) Discuss the phrases “figure for the time,” “could not make him that did the service perfect” and “pertaining to the conscience.” Heb 7:11 b) Then, what is verse ten implying about the worldly tabernacle. Psa 51:16-17
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9:11 But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

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*.

4. a) What is Christ’s tabernacle? John 1:14, 1 John 5:20 b) Why is it “perfect?” Act 20:28
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9:13 For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

9:15 And for this cause he is the mediator of the new testament, 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.

5. a) Discuss the role of blood in the forgiveness of sins. 1 John 1:7 b) Interpret verse 15 in this context. Tit 3:7, Heb 9:28
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9:16 For where a testament *is*, there must also of necessity be the death of the testator.  
 9:17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.  
 9:18 Whereupon neither the first *testament* was dedicated without blood.  
 9:19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,  
 9:20 Saying, This *is* the blood of the testament which God hath enjoined unto you.  
 9:21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.  
 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

6. a) Compare a “Testament” to a “Last Will and...” of today. Gen 48:21, Gal 3:15 b) Why was the testament or “Will” of the man, Jesus Christ, also sealed with blood? Exo 24:6-8, Heb 9:22
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9:23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.  
 9:24 For Christ is not entered into the holy places made with hands [tabernacle], *which are* the figures of the true [antitype or model]; but into heaven itself, now to appear in the presence of God for us:  
 9:25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;  
 9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.  
 9:27 And as it is appointed unto men once to die, but after this the judgment:  
 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

7. a) Discuss the parallels between the worldly and heavenly tabernacle. b) What are the “things” in verse 23? Heb 9:10, 1 Pet 1:19-21
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## **Chapter 10**

10:1 For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.  
 10:2 For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience [consciousness] of sins.  
 10:3 But in those sacrifices there is a remembrance again made of sins every year.  
 10:4 For *it is* not possible that the blood of bulls and of goats should take away sins.  
 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

1. a) By indicating the Law was a “shadow of good things” does that say Christ’s sufferings were God’s plan from the beginning of the world? 1 Pet 1:19-21 b) Explain verse 5. Psa 40:6-8 is quoted, Isa 7:14, 1Tim 3:16
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10:6 In burnt offerings and *sacrifices* for sin thou hast had no pleasure.  
10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.  
10:8 Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law;  
10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.  
10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.  
10:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:  
10:12 But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God;

2. Why does God require blood for the remission of sin? Lev 17:11, Heb 9:12-14, 20, Mar 14:24
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10:13 From henceforth expecting till his enemies be made his footstool.  
10:14 For by one offering he hath perfected forever them that are sanctified.

3. a) What was Christ expecting? Psa 110:1 b) From whom did he receive the promise? Psa 110:1, Rom 8:34
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10:15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,  
10:16 This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;  
10:17 And their sins and iniquities will I remember no more.  
10:18 Now where remission of these *is*, there is no more offering for sin.  
10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

4. a) How is the covenant of the New Testament executed? 2 Sam 23:2, John 15:26, Eph 2:18.  
b) What is the holiest? Heb 9:3. c) Describe again the relation to honesty and integrity.
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10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

10:21 And *having* a high priest over the house of God;

5. Define the reference to “the veil” and compare the veil in the Law vs. Grace. Mat 27:51, Luk 23:45, Exo 26:31-33

10:22 Let us draw near with a true heart in full assurance of faith [unwavering], having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

10:23 Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;) )

10:24 And let us consider one another to provoke [arouse or excite] unto love and to good works:

6. What does it mean to, “draw near... in full assurance of faith?” 1 Cor 15:31, Phi 3:14

10:25 Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

10:26 For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins [no turning back from Grace to Law],

7. Why would some forsake public Worship (answer both from the perspective of an unsaved and a saved person)? 2 Pet 2:20-22, 1 Cor 1:18, 1 Cor 2:14

10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

10:28 He that despised Moses' law died without mercy under two or three witnesses:

10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

10:30 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

10:31 *It is* a fearful thing to fall into the hands of the living God.

8. What do those that turn away from the covenant of Grace have to look forward to?

10:32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

10:33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

10:34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

9. What does this passage say about worldly prosperity? Act 8:1-3, Phi 1:29, 2 Tim 4:7

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10:35 Cast not away therefore your confidence, which hath great recompense [repercussions] of reward.

10:36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

10:37 For yet, a little while, and he that shall come will come, and will not tarry.

10:38 Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

10:39 But we are not of them who draw back unto perdition [destruction, apostasy or falling away, loss of ones soul]; but of them that believe to the saving of the soul.

10. Discuss the strength it takes to walk the Christian talk; to live with true honesty and integrity. Jam 5:7-11, 1 John 2:17

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### **Summary:**

Chapters 9 and 10 of Hebrews show the true tabernacle is heaven and Christ made the perfect sacrifice. Next week Chapter 11 reviews the “Hall of Faith” to show faith receives the ultimate reward.