

## I. The Challenge of Understanding the Bible

A young man asked me, "What material or what books can I get to really help me begin to put the Bible together? Because just sitting down and reading it on my own, I don't know what I'm doing with it." I thought to myself, that is a question that so many young Christians ask today, and I am sure even the ones that do not ask it struggle with it internally. How in the world do you make the Bible work for you?

Let me just say this to you, and preface my time in the book of Hebrews today, which is where we are. God, when you got saved, never intended for you just to sit down and read your Bible. Now, I know that is a contradiction of terms of what you hear today, but God understood and knows that when somebody just gets saved, or somebody maybe has been saved for a long time but never really gets into the Word of God, when somebody comes to that point in their life where they begin to take the Word of God seriously, God understood that there is no way that you are going to be able to sit down and read it. God never intended you to.

God intended you to get part of a New Testament local church and for them to show you how to make the Bible work for you. Nobody on their own ever figured out the Bible. If you go all the way back through the book of Acts, you will find that there is a long unbroken chain of men and women taking other men and women through an unending process and teaching them what the Bible is all about and how the Bible works. That is the job of the church. God did not intend anybody just to sit down, get saved, open up your Bible, and then try to figure it out. There is no way that you will, and I promise you, the devil will get into the details of that very quickly. Either you will lose interest because you do not know what you are reading and looking for and get bored, or heresy will creep in and you will try to put two and two together and come up with twelve.

There has to be somebody to help you figure out and put the Bible together so there is some kind of rhyme or reason to it when you begin to read it. That is the job of the church. That is the job of the pastor. That is the job of elders, deacons, and leaders in any church to help men and women put the Bible together.

## II. The Confusing Nature of Hebrews and the Bible's Self-Unlocking System

Today we are going to look at the book of Hebrews, and let me just say to you, with this book we now enter into one of the most confusing and misunderstood books in all of the Bible. I do not know of any other book in the Bible that is more confusing or more misunderstood than the book that we are going to study this morning. The reality is, it is not a very hard book. I have never really understood why people just cannot come to the conclusion of understanding the book of Hebrews. It is not a very hard book. It is not a very confusing book as long as you approach it from the same way that we have approached every other book in the Bible.

We have already learned through our previous studies, and we took a lot of time to do this long before we ever even entered into it, and we rehash it almost every Thursday night, and we certainly rehash it every Sunday because it is one of those things that you have got to get automatically in your mind. We have already found the systematic process that will work to unlock every book of the Bible. You should know this very well by now: the Bible is the key to unlocking itself. There is nothing from the outside that you are going to get that is going to help you do it. You cannot run off to a Christian bookstore someplace and find all the keys to the Bible, though there are some good books that will help you in those endeavors.

You have got to understand that the Bible is a book that God wrote, and He wrote it to you and me, His children, and He kind of put a security system in it. That security system keeps people who do not want to believe, people who do not want to have the right attitude of heart, people who do not want to do what is right from getting anything out of His Bible. Somebody asked me one time, and I am asked this question a lot, "Why are there so many churches out there that are different? Why are there so many preachers preaching different things? Why are there so many people that believe different things?" The answer to that is very simplistic and very basic. The answer is because God has locked His Bible up, and you have to follow through a certain procedure to get the truth out of that Bible. When you do not, man then begins to make up his own ideas using the Bible as a base text, even though it has nothing to do with the Word of God.

In other words, the book of Hebrews is one of the most confusing and misunderstood books in the Bible, but it does not have to be. In reality, it is no harder than any other book, and you are going to see today that we are going to lay this book out piece by piece, and you are going to leave here today understanding it. If you take the CD and you work it through chapter by chapter and how this thing works through, you are going to come away understanding a book in the Bible that 99.9% of God's people in this world do not even begin to approach, because of the way they are taught. You do not teach this book; you let this book teach itself by the principles that you already know. As I said already, the Bible is the key to unlocking itself.

### III. Foundational Principles for Bible Study

Before we go any farther, we want to briefly review, and for new people too that may not have been here, some basic things we want to remember. We have talked about this from day one, and I have reiterated these things over and over again, and you have got to keep them in your mind.

1. Not all of the Bible is written directly to you. When you talk like that, people get a little nervous because they do not understand what you are saying. What I am saying is this: all the Bible is for you. There is something to learn from Genesis to Revelation for everybody who reads it, but let us not kid ourselves, not everything is written directly to you. How do I know that? Because there is a certain group of people that were told to go out and sacrifice a lamb; you do not. There were certain people that were told that they could not eat anything from grapes; you are not. In the Bible, not everything is directly to you. One of the things that you have to learn about the Bible, and this is where I put so much emphasis, is you have to be able in time to know what is written to you versus what is written for you. You must be able to understand that everything in the Bible has something that you learn from it, but not all of

it is directly written to you that you can apply directly to your life, and when you try to do that, then you get into problems.

2. Three different people groups are addressed in the Bible. We know the Bible has portions of it that are written to the Jew. We know the Bible has portions of it that are written to the church, the body of Christ. And we know the Bible has portions of it that are written to Gentiles. You have got to remember that the importance of understanding any book, any chapter, anything at all about the Bible is, first of all, understanding the context of what you are reading, whether it be a passage, whether it be a book, or whether it be a subject. This is why, if you are not careful, there are lots of verses that are written into the Bible that deal with the Tribulation period. Is that written directly to me? No. Who is it written to? The Nation of Israel. But is it written for me? Yes, because I, as a member of the body of Christ, need to understand the concept of the Tribulation even though I am not going through it. You see how it works? You have got to be able to put it in context, and putting in context simply means you understand who this is written to. I ask myself this question every time I get into the Bible on a one-on-one personal time that I am studying. I am always asking myself, the first thing I say when I read something is, "Who is he writing this to? What is the context?" God has a different plan for each group: the Jews, the Gentiles, and the Church. That is why you will find in the Bible three different concepts: the New Heavens, the New Earth, the New Jerusalem, and they all three line up to these three people groups that are in the Bible.
3. The three most dangerous books in the Bible. You should remember this, and we talked about this early on, that the three most dangerous books in the Bible are Matthew, Acts, and Hebrews. We studied Matthew, and I showed you that. We studied Acts, and I showed you that. And now today we are going to come into the next dangerous book in the Bible, and that is the book of Hebrews. Every heresy that I know of, every heresy on planet earth that comes in and either sends people to hell because of its bad teaching, or confuses God's people so that they never grow, comes out of one of these three books. Simple as that. These three books will break your back spiritually if you do not learn them. The reason why is because these three books are the key to putting all of the rest of your Bible together in the New Testament. All of the New Testament is built around you understanding where these three books fall in the line, because these three books are what we commonly call transitional books in the Bible.

## IV. Transitional Books in the New Testament

Let me explain that big word. A transitional book is a book where God is transitioning from one place, one dispensation, one time to another. The easiest one to understand would be the Old Testament. In the Old Testament, God transitioned. He went from the Old Testament to the New Testament. The book that deals with that transition is the book of Matthew. Therefore, you have to be careful with Matthew because things are changing. If you do not see the changes that are happening, you are going to start to believe that Matthew is written directly to you. The truth of the matter is that the church is not even in effect when Matthew was written. The events there deal with the nation of Israel, but it is bringing you through a transition from one period, the Old Testament, to a New Testament scenario. So it is a time that things are changing.

Then you have the next book that we already studied, the book of Acts. The book of Acts is another transitional book. Basically speaking, when we talked about this when I laid it out, the book of Acts is a transition from the nation of Israel, which predominated the Old Testament, to the body of Christ, the church, which is going to be predominant in the New Testament. They go together, but the transitions are different.

In fact, if you want a very simple way to lay out the New Testament, you get this down and the New Testament is a piece of cake. The New Testament has 27 books in it. Here is how you break it down. It is so easy, it ought to be illegal.

- Matthew transitions you from the Old Testament to the New Testament.
- The book of Acts transitions you from the nation of Israel to the church.

After the book of Acts, you have ten books. You have more than ten, but some of them are written to the same churches. Paul writes to seven churches, starting with the book of Romans. After he writes to seven churches, then he writes to three New Testament Christian men. We just finished studying them. He writes to Timothy, he writes to Titus, and he writes to Philemon. By the way, the Greek word Philemon is Philemon, which when you understand the Greek word there, means there is a lot of meat in that book. I turned on TV this morning, I heard a guy Greek all over the place. I thought, "Well, if he can do it, I can do it." So I got on my Greek Hebrew lexicon, and that is good because they are only lexicons, they are only in Hebrew, but I got a special one. I thought the word Philemon comes, we get our word Philemonion. Then I just took the next step that there must be a lot of meat in that book. I do not see anything wrong with my reasoning. What is wrong with you?

Then you have the next set of books, Romans to Philemon, the state book. Those are seven churches and three individuals. In those books, you find the doctrinal meat for the New Testament church. Those books, Romans to Philemon, are the bedrock doctrine, the meat, the strong meat to the church.

Then you have where we are at today, the book of Hebrews to the book of Jude. Matthew transitions you from the Old Testament to the New Testament. The book of Acts brings you from the nation of Israel to the church. Then you have the body of teaching Romans to Philemon. Then Hebrews to Jude begins the transition from the church into the Tribulation period. And then you have the book of Revelation, which is the capstone of the Bible that puts it all together.

Can I get all kinds of material out of all of these books? Sure, I can. I can get into Matthew, I can get into Acts, and I can get into Hebrews, and I can learn all kinds of stuff. But the problem is you have got to be careful applying it to you directly, because I have already said every heresy within and without the body of Christ comes from one of these three books. The most amazing thing to me, and I have watched it all my life, is to watch a New Testament pastor try to put Hebrews into the church age and teach the verses of how it goes. It is an incredible thing.

## V. Common Misconceptions About Hebrews

Here is the first mistake that people make with the book of Hebrews, and you need to learn this, and we are going to come through this thing and lay it out. The first mistake they make is about the title itself. When Paul wrote, he wrote to 1 Corinthians, 2 Corinthians, he wrote to Romans, he wrote to the church at Ephesus, he wrote to the first church at Thessalonica, and then he wrote to the three New Testament Christians. Suddenly, we come to a book that is not to a church, it is not to a New Testament Christian, it just simply says "Hebrews."

The standard teaching is, when you do not know what to do with it, and you are not very proficient in the Bible, you make it up as you go along. So, the standard teaching today is that the book of Hebrews was written to nice Jewish New Testament Christians. They call them Hebrew Christians. They call them Jewish Christians. Of course, even today, you can turn on the radio and you will hear the, I do not know if it is still on, but I used to hear the Christian Jewish hour. All that is fine, and I do not have a problem with it, but here is the number one problem with the church, and I have said this before: the number one problem with the church is bad doctrine.

The problem with taking Hebrews and making it early Jewish Christians or Hebrew Christians is one little problem, and it is called the Bible. Where most people will just sidestep it and go on, I am afraid I cannot sidestep it. The reason why I know that the book of Hebrews was not written to Hebrew Christians or Jewish Christians is because those people never really existed in history. My Bible says in Galatians 3:28 and Colossians 3:11 that in Christ there is neither Jew nor Gentile. So you cannot have Jewish Christians, because in Christ they are neither Jew nor Gentile. They are only Christians. So the first mistake they make is they take this book and they see "Hebrews," so they do not know what to do with it, so they make it early Hebrew Christian, early Jewish Christians, and of course the problem with that is there is no such animal. Because in Christ, the church, there is neither Jew nor Gentile. When you get saved, and if you are a Jew right now, and you are of Jewish descent, and you get saved, you are no longer a Jew. You do not go around and say, "I am a Christian Jew." I do not go around and say, "I am a Christian Gentile." Because in Christ there is neither Jew nor Gentile. That is a doctrinal teaching that whether you like it or not, it stands. Just like any other doctrine, when you violate it, it will come back and bite you. You have got to understand the Bible dictates itself, and in Christ there is neither Jew nor Gentile. So we do not have Jewish Christians here. We just do not, so they never existed.

Remember, the Bible says in 2 Timothy 3:16 that all scripture is given by inspiration of God, and is profitable for the first thing, the number one thing: doctrine. The next thing we see about this, and it just gets worse from here, because once you miss the title and you try to make it Hebrew Christians, then you spend the rest of your time trying to take scriptures, passages, or old chapters and cut them to fit into the church age.

Let me tell you how you know when you properly interpret a passage of scripture. Maybe you cannot get to this right now, but in time you will, because maybe you do not know all the ins and outs of it, but it is real simple. Here is how you know that you do it right. I understand that no scripture has any private interpretation. I know that. I know that I, just like anybody else, do not have a right to go to the Bible, read a verse, and say, "This is what I mean because I think this is what it means." Of course, that is exactly what they do by naming the book of Hebrews Jewish Christians. They do not follow the doctrine of their own book. They do not know what to do with

it, so they simply make it an early Jewish book written to Jewish Christians because it fits. But it does not fit.

Here is how you know when you have got it right. Whatever subject, whatever doctrine, whatever book, whatever you are learning, whatever you are studying, whatever you are teaching, when you are done with it you cannot have any pieces sticking out. I am not a very good mechanical person, and I do not care what I buy. When it comes and it has to be assembled, I am going to tell you right now I will have parts left over. I am telling you, make of that what you want. I, myself, am in denial, and I will always tell myself they put those extra parts in in case some were lost. Or if that does not work, "That stupid guy that packed this put the parts in for some other thing that I did not have the model for." No. The truth of the matter is I am stupid when it comes to following directions. I am the only guy that could put a model plane together growing up, and you could not tell it was a plane when I was done. It could land upside down or right side up. It did not make any difference. I am not good at those things. When I get something, it goes together. In fact, I do not even look at the directions anymore. I look at the obvious pieces that I have to have to make it work, and the rest of it, I do not need it. If you cannot get all the pieces in where it does not turn right, you just pick it up and move it where you want it. A lot of people approach the Bible that way, and when it comes to the Bible, you cannot have any pieces left over with what you are teaching. It all has to fit together cohesively. When you come to the book of Hebrews, if you have verses that look weird, and when you try to put them into the church, they become weirder, you better go back and read your directions. I am going to show you some of them. We do not have time to go through them all, but I am going to show you some of them.

## VI. The True Audience and Theme of Hebrews

Let me just give you this right now. Let me give you a definition of the book of Hebrews so you have it, and then we will come back and work on it from there. Here it is, so simple: The book of Hebrews is written to the Jews who miss the rapture of the church. It is as simple as that. You are going to fully understand and see that by the time I am done, so I have no business making a statement like that, because I am going to come back and support it for you and show you how it works. It is a book that is written to the nation of Israel, the Jews who miss the rapture of the church. That is why when Paul writes, he writes to the saints or to the churches, or he writes to Titus, Timothy, or Philemon. When the writer of Hebrews writes, which is commonly referred to as Paul, and I am sure that he was, if there is any question, all you have to do is read the last chapter, and it is his book. You have got to understand that the book of Hebrews is a transitional book out of the church age. Just like Matthew transitions it in, Acts brings you into the church, Hebrews brings you out of the church back into the Tribulation period, as do 1 and 2 Peter, James, and Jude. We will get into those when we get into those books.

Here is an easy way to remember it. When Paul wrote the book of Ephesians, he defined what the church was. Who does not know that? We know that. He defined the church to you and me in the book of Ephesians. You know what he does in the book of Hebrews? He writes the book of Hebrews to define Israel to the Jews. Same thing, except it is not written to me, it is written to

the Jews. Can I learn from that? Oh, there is so much in the book of Hebrews that I can make inspirational applications to in my life, but I have got to understand that directly. If I start taking these verses out and putting them in, I am in trouble. Then the next step, when you have pieces left over and you do not know what to do with them, instead of admitting that you are wrong, you say it is a mistranslation or it is a mistake in your Bible and God made the mistake, but you did not. How arrogant can it be? Let God be true and every man a liar. I do not know what else to tell you. He writes the book of Ephesians to define the church to you and me. He writes the book of Hebrews to define Israel to the Jews, and I learn about it too, but it is not written to me.

Now, I am going to show you a few. We are going to have to work through our Bibles now. So, turn over to Hebrews 2:3.

Hebrews 2:3

*How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;*

Here is the first problem you have, and let me just say it is absolutely impossible to put this into the church. Now, I know we all use it in the sense of soul winning. I have said it myself. I have been preaching and I have been talking to lost people and I will say to lost people, "How shall we escape if we neglect so great a salvation?" Okay, I have done that. I have heard preachers do that. I do not have a problem with that. What I have a problem with is when you take this verse as it stands and try to stick it into the church. The "we" here is not unsaved people. The "we" here is somebody who is already in the church that he is writing to. When he says, "How shall we escape?" he is talking about the people that he is writing this to, the Hebrew people that he is speaking to. How shall we escape? Now, it cannot be me because the day I got saved as a New Testament Christian, I overcame and I escaped. I am not worried about escaping anywhere except out of the house when I get potato chips on the floor and Barb comes in the front doors, I am going out the back because I know I am going to get yelled at. But escaping? I escaped the day I got saved. Let me tell you something, the day you trusted Christ your personal Savior, you escaped the wrath of God. But here he is talking about somebody going to, "How are we going to escape if we neglect so great a salvation?" There is only one "we" that can be: the nation of Israel. That is a Tribulation passage that says that if Israel does not accept Christ as the Messiah, they are not going to escape. It has nothing to do with the church. You could not put it in the church if you stayed up all night.

Now, I will show you another one, Hebrews 3:5-6. These are great. These will help you.

Hebrews 3:5

*And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;*

Hebrews 3:6

*But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.*

See that thing? "Whose house are we?" I have commentaries at home on the book of Hebrews, and when it comes to this passage, he just takes the thing there and says, "Now obviously he is talking about the New Testament Christians, and just as Moses was over the Old Testament, Christ is over the New Testament church." Sounds wonderful, does it not? You know what your problem is again? Sorry, it is that black book with gilt edges because nowhere in the Bible is the body of Christ ever called a house. Nowhere. Nowhere. Watch my lips. Nowhere. It is called a temple, 1 Corinthians 6:19. It is called a building, 2 Corinthians 5:1. But it is called his body, but never called a house. There is only one house in the Bible, and it is found in Hebrews 8:8, Acts 2:36, and it is the whole house of Israel. You see? If you just stay with what you know, you can break the thing down. You get creative and leave the Bible. It is like I said before, you can make anything say anything when you do not know what you are talking about, but if you stay with the Bible, it is simply saying Moses in the Old Testament had a house. Christ has got a house. That house is the house of Israel, and of course the church is never called a house. It is called a temple, called a building, but it is called a body, but never a house. So you see, that is how you begin to put it down.

All right, Hebrews 3:14. Here is a great one. Try to put this in. If you have your little bookmark there that you got this morning if you are a visitor or you have had one because you have been around for a while, it is all on there. There is a method to my madness.

Hebrews 3:14

*For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;*

See what that verse says? That says you were made a partaker in Christ, but you keep it if you hold the confidence unto the end. Now, does that fit into the church? I have got news for you. He will be faithful to you even when you are not faithful to Him. Then you have that little phrase down there "unto the end." We have talked about that before on Thursday night Bible study. Matthew 20:13. We talked about "the end," wherever you find it, is the end of the Tribulation. Do not take my word for it. Go to Daniel 11:35, Daniel 12:4, Daniel 7:26, Daniel 8:19, Daniel 9:26, Daniel 12:8, Daniel 12:9, Daniel 12:13, Daniel 8:17, Daniel 9:24, Deuteronomy 4:3. They all deal and define "the end." "The end," wherever you find it in the Bible, is the end of the Tribulation period. "He that endureth to the end shall be saved," Matthew 24:13. What he is saying there, "For we are made partakers of Christ if we hold the beginning." Who is he talking to? The nation of Israel. They have to endure the end, and if they do, that is where they get partakers of Christ. It is as simple as that. It cannot fit into the church anywhere, shape or form.

Oh, and then Hebrews 4:1.

Hebrews 4:1

*Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.*

Now there is the rest. That rest, I will just tell you right now, when you get down in the same chapter, Hebrews 4:4-5, it says this:

Hebrews 4:4

*For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.*

Hebrews 4:5

*And in this place again, If they shall enter into my rest.*

Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief. You know what it is saying? It is saying that the nation of Israel who got it preached to, they did not get that rest because of unbelief. That rest there is the millennial rest. It is the rest that Israel gets when they go into the millennium. You know when the millennium is? Seven thousand years, the seventh day. It is like I have taught you over and over and over again laid out in Genesis 2:1. But you see, when you do not know how to piece the Bible together with the doctrinal concepts, you are lost, man. You cannot put it together. You cannot grasp the concepts if you do not see it and put it into play within the context of what it is going. That is not a rest of the believer. The day you got saved, you got rest in Christ Jesus. End of the story. But the Jew has not, and the Jew will not get it until he gets into the millennium.

Here is another great one. Hebrews 9:28.

Hebrews 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.*

Now try to put that into the church. See that thing? "So Christ was once offered to bear the sins of many." Israel saw him the first time. He was on the cross bearing the sins of many. "And unto them that shall look for him and appear the second time without sin unto salvation." The second time he comes Israel is going to see him come back again. This time he is going to have no sin on him. He is going to be the glorified Christ, Revelation 19:11. Simple as that. I am the guy that cannot follow the directions, but I can follow that.

I will show you another one. It will be the last one. Then we will get into this thing. Hebrews 10:26-29.

Hebrews 10:26

*For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,*

Hebrews 10:27

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

Hebrews 10:28

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

Hebrews 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?*

If I had a dollar for every time I heard a guy on the radio, or some evangelist come in and preach, or some pastor who did not know what he was doing, get up and tell you and me that if we continue to sin willfully after we are saved, there comes a point where God is not going to forgive you of your sins anymore. If I had a dollar for every time I heard that, the first thing is I have heard him say this, "If you willfully sin." Well, I have got to just speak for myself. I am 55 years old and I do not know of a time in my life where sin ever snuck up on me. Maybe you are different. It never snuck up on me. I saw sin, saw this, saw sin, saw this, had to see you later and went with the sin. That is the way it works. It did not sneak up on me ever. I cannot ever think of a time when I did not sin willfully, and neither can you if you are honest.

Now that is not what it is talking about. Look what it says there, "For if we sin wilfully after that we have received the knowledge of the truth." That is Israel in the Tribulation period who gets the teaching of Moses and Elijah, the two witnesses, and the preaching of the 144,000 and reject it. "There remaineth then no more sacrifice for sins" because in the Tribulation period, if you reject the Messiah again, you are done. Look at Hebrews 10:27, "But a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." My friend, all you have to do is take any concordance, get a Strong's, that is for strong Christians, get a Young's, that is for young Christians, I do not care, and look up these concepts. "But a fearful looking for judgment and fiery indignation" is the second coming of Christ. What it is saying in Hebrews 10:26-29, it is simply saying that the nation of Israel is going to get a chance in the Tribulation period to get the Messiah again, and if they mess this up, "there remaineth no more sacrifice for sin" because he is the last ticket. Now the next thing on the docket is the second coming of Christ and a fiery indignation, Revelation 19:11, Revelation 14:19, Isaiah 63:1, and 500 other places in the Old Testament, "which shall devour the adversaries." Who is the adversary? 1 Peter 5:8 says it is the devil and his cohorts. The context here has nothing to do with God. It has to do with the nation of Israel.

Those verses, along with many more, are an example of what I am saying: it is absolutely impossible to put those into the church age doctrinally, anywhere in church history. I say again, when the rapture comes, the Jews begin to realize that something is wrong. Remember the Tribulation period runs seven years, split in the middle by three and a half then three and a half, and then it hits. What hits in Matthew 24:15 is called the abomination of desolation, and they scatter. How do they find the truth? How do they get now the truth of what they have rejected? Because the nation of Israel cannot get it from an Old Testament; they have to get it from a New Testament because the Old Testament is done away with, and they are not going to get squat out of that. They are going to have to get it from the New Testament.

Now let me give you a scenario. I am a Jew, I am in the Tribulation, and I do not know, this is probably an oversimplification, but it is going to go something like this. I am a Jew, Antichrist has just started killing everybody, and I am running out of Jerusalem hiding in a cellar, and I look around the cellar and there are a couple other fellas, and they are Jews too. We are talking amongst ourselves, they say, "What are we going to do?" And somebody says, "I do not know, man, they are killing us. I heard a guy on the radio one time, he was preaching and I did not believe it, he was talking about how this was all going to happen." And I do not figure the thing out, and somebody is going to go back there and they say, "Well, you know what, did not Daniel talk about some of this stuff?" And they are going to say, "Yeah, but man, I do not know what was going on back there." And about that time somebody is going to say, "You know what, I had a Christian friend of mine, you are going to believe this, he gave me a Bible and I never read it but I grabbed it on my way out, and you know what, I never saw in the New Testament, I never knew this, there was a book there written to Hebrews, that is us boys." Somebody else is going to say, "Let me see that, you have the Hebrews." Somebody is going to say, "Give me that. Look, here is James, look at that, James, you know who it is written to? The twelve tribes scattered abroad, that is us." Somebody is going to say, "Give me that. Look, 1 and 2 Peter, Peter was given the keys to the kingdom in Matthew 16:19 and Acts 1:1-26, 2:1-47, 3:1-26, 4:1-37, 5:1-42, 6:1-15, 7:1-60, he is the apostle of the nation of Israel." Somebody is going to say, "Give me that. Look, the book of Jude, the book of Jude is all about what is." From those New Testament books that are written to the Jews, they are going to find out what the answer is, and the key book is Hebrews, and I am about to show you why. I am not lying to you, I am telling you the truth, man, listen, you have got to learn to rightly divide that Bible.

## VII. The Theme of "Better" in Hebrews

With that in mind, let us break down this book, and it will not take us long because you have got the tough part right now. Let me just say this to you, I have got to give you this key: the theme of the book of Hebrews is one word. It is the word "better."

Here is what it is: I told you, the book of Hebrews is written to the Jew who missed the rapture, and when he begins to read, he begins to get defined to him what the nation of Israel is to God. Then God chapter by chapter shows him that what was in the Old Testament has been replaced by what is in the New Testament, and what is in the New Testament, here comes your key word, is better than what was in the Old Testament. That is why you find it time after time after time again. Now I am going to go through it. He basically shows that Jew that the New Testament is better than the Old Testament. Why?

- First of all, the Old Testament was temporary; the New Testament is eternal.
- The Old Testament was not perfect; that is why when they died they could not go to heaven, they had to go to Abraham's bosom. The New Testament is perfect; that is why when Christ came out of the tomb, he took all the Old Testament saints up to heaven. See how easy it is?
- The Old Testament was incomplete; every year that high priest went in, killed a lamb, threw it on that thing, had to go through the Holy of Holies, put the blood on the mercy seat every year. You know why? Because the Old Testament was incomplete. Now the New Testament,

we have one high priest made to sacrifice for sins forever, and he sat down on the right hand of God eternally.

Everything about the Old Testament was temporary, not perfect, or incomplete, and everything about the New Testament is. That is what he begins to show to us. So chapter by chapter, he shows the nation of Israel, and also us, but not directly, how everything in the New Testament is better than things in the Old Testament, and we learn from this book how God is going to deal with the nation of Israel and how the nation of Israel should respond. You need to know this because you need to know your Bible.

## VIII. Christ is Better Than Angels (Hebrews 1-2)

The first two chapters, Hebrews 1 and 2, are easy chapters. You know what they are? They deal with the fact that Christ is better than the angels.

Hebrews 1:1

*God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,*

Hebrews 1:2

*Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;*

Hebrews 1:3

*Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;*

Hebrews 1:4

*Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.*

In the first three or four verses, he is showing you that Christ is better than anything else. Look at Hebrews 1:4, "Being made so much better than the angels." Why? Because you are told in Acts 7:53 that the law and the disposition of the law was given to Israel by the disposition of angels. That is why God used angels in the Old Testament. Two angels showed up with Abraham, three but one of them is the Lord. Two angels show up with Abraham. Two angels go to Lot. You find angels popping up, you find Michael, you find Gabriel, you find God using angels all through the Old Testament in the disposition of the law to Israel. Then God sends them the Angel of the Lord, the Lord Jesus Christ, and what do they do? They kill him.

This is the issue of Acts 1, 2, 3, 4, 5, 6, and 7. When Peter preaches the message in Acts 2, he deals with Israel, Acts 2:38. He says you have to be baptized in the name of Jesus Christ, the man you crucified, for the remission of sins. What sins? Your rejection of the Angel of the Lord that

God has made better than the angels. You accepted all the angels did, but you killed my Son. That is why he says in Acts 2:36, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Israel has to understand. This is why he takes two chapters to explain in great detail how Christ is better than the angels, because in the Old Testament he ministered to Israel through angels. Now he wants to minister through Christ, and they killed the one that God sent. He is showing them that Christ is better than the angels, and they crucified the man that was to be their Messiah. So that is Hebrews 1 and 2, basically, a lot of material in it, but that is what you are dealing with. You will see it over and over again. He just compares Christ as being better than everything in the Old Testament.

## IX. The Superiority of the New Covenant and Priesthood (Hebrews 3-10)

Then we jump into Hebrews 3 through 10. The overall context of these, the overall breakdown, they deal with the fact that the Old Testament priesthood and the Old Testament law failed. It goes through almost every chapter and deals with a different aspect of it, and that the New Testament priesthood is better than the Old Testament one. This is where when we get into Hebrews 3, we already looked at this a minute ago. Moses' house was Israel under the law. Christ is shown over his own house, which is Israel in the millennium. When Christ is over his own house, he is sitting on the throne in Jerusalem, reigning over his house, the house of Israel. He is saying that it is better because in the Old Testament they wandered because of sin and never found any rest. But when Christ came, he offered them rest. Some of them rejected it and crucified him, but there yet remaineth a rest for the people of God. Israel is going to get that rest in the millennium. That is why it is better than it was in the Old Testament. So easy.

Hebrews 4:1 says, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." We already talked about that. He is saying that in the millennial covenant with the nation of Israel, they get better promises than they got in the Old Testament. Simply put, he is saying God has given Israel better promises in the New Testament because those promises are found in the person of his son, Jesus Christ. In the Old Testament, they were through Moses. They were through the prophets. But in the New Testament, that is why the Bible says there is one prophet greater than Moses in the Old Testament. It is all talking about when Christ came, God's Son, that he had better promises for the nation of Israel because his covenant is going to be a better covenant with them than the one they had in the Old Testament where they wandered. They lost that one because of unbelief. Now they have a chance to get it back in Christ. It is so easy.

In Hebrews 5, he began to deal with the comparison of the Old Testament Levitical priesthood with the priesthood of a guy by the name of Melchizedek.

Hebrews 5:1

*For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:*

Hebrews 5:2

*Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.*

In Hebrews 5, you have a comparison of two priesthoods in your Bible. In Hebrews 5, we start to see how it is laid out. The first priesthood is what we commonly call the Levitical priesthood. It starts with Aaron, Moses's brother. From Aaron, he had physical sons. Those sons, we know from the book of Leviticus, the book of Exodus, and the book of Deuteronomy and Numbers, those sons perpetuated the priesthood through physical birth. Moses had a son, he became a priest. He had a son, he became a priest. He had a son, he became a priest. Down through the history of Israel, the Levitical priesthood was a literal physical priesthood that was produced by physical birth. That priesthood was all dependent on the flesh: men having children and those children being raised up being priests.

But you see there is a new priesthood. Christ established it, and it is typified by a man in your Bible in the Old Testament back in Genesis 14:18, Melchizedek. That is why Melchizedek's priesthood represents Christ's priesthood, because Melchizedek's priesthood is not physical, it is eternal. Melchizedek was not born a priest. Melchizedek was a priest after the order of Melchizedek, which is an eternal priesthood. You will find what is telling you in Hebrews 5 that the spiritual priesthood after the order of Melchizedek is better than the literal priesthood from Aaron. That is why you will find the phrase "the priest after the order of Melchizedek" seven times in your Bible, because it is a perfect priesthood, seven being the number of perfection in your Bible. The Old Testament one is surrounded by a human man with a human line that has to be continued by physical birth, and it is imperfect, Hebrews 5:2, because the Bible says the priest himself, though he made sacrifices for others, he himself had his own infirmities. But the New Testament priesthood is a spiritual one. It is continued not by a physical birth but by a new birth, a spiritual birth that goes on eternally and makes you perfect in Christ where nobody can be made perfect in the Old Testament Levitical priesthood. That is what he is saying. He is showing the nation of Israel that everything in the New Testament is better than everything in the Old Testament.

Then Hebrews 6. Hebrews 6, we have the great chapter on the preservation of Israel in the Tribulation period. Hebrews 6 simply deals with this. I will give you the facts. Here is what he is saying. He is saying in the first six verses that Israel once had all that God had for them. That would bring you up from Joshua to 2 Chronicles. Then they lost it because of sin. That would be 2 Chronicles 36, end of the times of the Gentile, time period 606 BC. You know that. Now he is saying you are out. You had it and God took it away because of sin. You gave it up. Now the only way for you to get it back is to go through the Tribulation period and endure unto the end of the Tribulation, Matthew 24:13. Look at Hebrews 6:8. It says there "thorns and briars." Go back to Isaiah 5:6. You will find out who the thorns and briars are: they are Israel. Clearly, plainly, without any problem at all. Look at Hebrews 6:8. It says "end." Look at Hebrews 6:11, "unto the end." Look at Hebrews 6:15, "patiently endured." Right in the middle, look at Hebrews 6:7.

Hebrews 6:7

*For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:*

What is that talking about? We covered it on Thursday night. There is your former and latter rain that are built around the second coming of Christ in the Tribulation period. You could not miss it unless you were a Greek and Hebrew scholar. That thing is right on the money. Hebrews 6 shows you Israel's perseverance and why they have got to go through what they go through.

Then Hebrews 7. Hebrews 7 again deals with a better priesthood, and Hebrews 7 begins to continue to talk about the person of Melchizedek, and this is the chapter that everybody gets whacked out on. I have never understood it. Well, I understand it, but I mean here it is.

Hebrews 7:1

*For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;*

Hebrews 7:2

*To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;*

Hebrews 7:3

*Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.*

All this takes place back in Genesis 14:18. Look at Hebrews 7:3. Here comes the kicker. Here comes the monkey wrench that shorts out the system. "Without father, without mother, without descent, having neither beginning of days nor the end of life, but made like unto the Son of God, abideth a priest continually." Now everybody takes this and all of a sudden we just walk off the face of the edge of the earth and never return because now we have got this mystical magical guy back here, and everybody, I have never read a commentary other than one, who ever saw this thing in the right context because now we have got everybody running around and saying, "Oh, here is a picture of Christ in the Old Testament and Melchizedek must be Christ." Well, that cannot be because a little later on in Hebrews 7:15 it says that it was a similitude so it cannot be Christ. So we are left with the fact that Melchizedek is a real person, and who he is, we do not have time to get in today, but the Bible lays them out very clearly. Most of you probably already know that. That is not our issue today. My issue is this, when it says Hebrews 7:3, "without father, without mother, without descent, without having neither beginning of days," it is not talking about you have got to get it straight. We are not talking about the context, the context, the context, the context, the context all through here is the priesthood. What it is saying is that he did not have any descent, he did not have any father and mother as to him being a priest. The Levitical priest had a father, he had a mother, he had a descent, but it was a literal priesthood. As a priest, he has no descent, not as a human being. The context is not Melchizedek the man, the context is Melchizedek the priest.

Look at Hebrews 7:3, "Without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God abideth a priest continually." Look at Hebrews 7:5.

Hebrews 7:5

*And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:*

Hebrews 7:6

*But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.*

Now do a nasty thing. Put one finger on "descent" in Hebrews 7:6, and then take the other finger and put it on "descent" in Hebrews 7:3. Got that? All right, now with your two eyeballs, draw a line between one "descent" to the other, because it is the same "descent." When it said "without descent" in Hebrews 7:3, he is defining it in Hebrews 7:6, "but whose descent is not counted from them," received the tithe, "not counted from them," is the Levitical literal priesthood of Hebrews 7:5. It is not talking about that this man who was human was spiritually eternal, did not have any beginning. It was a literal man whose priesthood had no literal beginning, and it was not continued through literal birth. He is comparing the Old Testament literal priesthood of the Levitical priest, starting with Aaron, that through a physical birth had to bring priests who had descents, who had mothers, who had fathers, who had a beginning of days, comparing it to the priest after Melchizedek, who is made a spiritual priest and as a priest has no beginning because it is eternal. If you are saved this morning, you are a priest after the order of Melchizedek. When did that priesthood start? You said today I got saved, wrong! That priesthood started in Christ before the foundation of the world began, it was always there. You just got in then, but you were already counted before the foundation of the world. We talked about that, Ephesians 1:4.

Now in Hebrews 8, here is what you have got. Hebrews 8 is real easy because in Hebrews 8 you find that the context here. Let us pick it up. We do not have time to read it all, but you need to read it all sometime this week when you put it together. Let us pick it up here in Hebrews 8:6.

Hebrews 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.*

Hebrews 8:7

*For if that first covenant had been faultless, then should no place have been sought for the second.*

Hebrews 8:8

*For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:*

Hebrews 8:9

*Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.*

Hebrews 8:10

*For this is the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:*

Hebrews 8:11

*And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.*

Hebrews 8:12

*For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.*

Hebrews 8:13

*In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.*

Here it comes. "But now hath he obtained Christ a more excellent ministry by how much also he is the mediator of a what? Better covenant." See that thing? There is a word "better" which was established upon, oh, here it comes again, "better promises." There is Hebrews 4. "For if that first covenant," Old Testament, "had been faultless, then there should be no place to have been sought for a second." See, if the first Old Testament Levitical priesthood and covenant was perfect, there would not be no need for a second one. You know why there had to be a second one? You know why there had to be an eternal priesthood? You know why there had to be a new covenant? Because the first one could not get it done. That is called actuating your message. Read that in a book this week. You actuate and sometimes you want to make a point, you go like this. I am not impressing you.

Hebrews 8:7, "For if that first covenant had been faultless, then there should be no place to have been sought for a second." Hebrews 8:8, "For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." There is the house going all the way back to Moses over his own, Christ over his own house. "Not according to the covenant that I made with their fathers," Old Testament, "in the day when I took them by the hand to lead them out of the land of Egypt," Exodus 12:1-51, "because they continued not my covenant, and that is why they lost it, times of the Gentiles, and I regarded them not, saith the Lord." Hebrews 8:10, "For this is the covenant that I will make with the," one more time just for the slow class, "the house of Israel. After those days," what is those days on your back of your card? Tribulation period. "saith the Lord, I will put my laws into

their mind, I will write them in their hearts, and I will be to them a God, and they shall be to me a people." Millennium! Hebrews 8:11, "And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." Hebrews 8:12, "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Hebrews 8:13, "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." He is telling in Hebrews 8 that the new covenant is going to be made with Israel in the millennium. There is nothing in the book of Hebrews directly to you. Now I am not saying there are not some great inspirational things that they line up someplace that you can apply indirectly, but boy you try to match this thing up with New Testament doctrine and you are going to wind up in heresy.

Hebrews 9 and 10 simply show this. Because of better promises, because of a better priesthood, because of a better government, Christ is a better sacrifice than the Old Testament bulls and goats. It is as simple as that. Hebrews 9 shows the work of the Old Testament priests. In the first nine verses, it talks about the tabernacle, the candlestick, the table, the showbread, and the golden censer, and how all these things went along with the work of the priest, and he had to do these things all the time, every day, every year the sacrifice had to be made, and all this went on through the centuries. The first hundred years, and the second hundred years, and on and on and on, every day as the priesthood worked in that tabernacle, the priest did the work, and when they died their sons took over, and then their sons had boys, and that line went on, and they did it over and over, and the sacrifice went on and on and on, and it was incomplete, it was imperfect, and it could not get eternal life for anybody, because it was only temporary until the man showed up that God was going to send them that they killed, and the book of Hebrews is written to show them what they have got to do.

In Hebrews 9:11-14, it shows the work of Christ as the spiritual high priest.

Hebrews 9:11

*But Christ being come an 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;*

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.*

Hebrews 9:13

*For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:*

Hebrews 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?*

You see, he is comparing the work of the Old Testament priests to the work of the New Testament priests, and in Hebrews 10 he moves right along with the same thing. He says in Hebrews 10:3, "But in those sacrifices," the Old Testament, "there is a remembrance again made of sins every year." He had to do it continually every year. Why? Hebrews 10:4, "For it is not possible that the blood of bulls and of goats should take away sins." Hebrews 10:5, "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:" Christ's body. Hebrews 10:6, "In burnt offerings and sacrifices for sin thou hast had no pleasure." Hebrews 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." You have it right here, the Word of God. Hebrews 10:10, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Hebrews 10:11, "And every priest," Old Testament, Jewish priests, Roman Catholic priests, everybody else, "standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:" Why? Hebrews 10:12, "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;" and he completed what the Old Testament left imperfect. Israel has to see that.

## X. Encouragement and Perseverance (Hebrews 11-13)

Then Hebrews 11, God's great hall of fame. You have all these men: Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses, Rahab, Gideon, Barak, Jephthah, Samson, David, Samuel. All this chapter deals with the great chapter on faith. There are some great inspirational lessons for us here. There are some great things because those men go through their struggles in life just like we do. But what he is saying in Hebrews 11 here to the nation of Israel, he is showing the Old Testament saints, they are an understanding that they are to keep the faith and they are to follow through with everything like their Old Testament patriarchs and leaders did.

That is why in Hebrews 12, another great chapter that goes right along with Hebrews 11, you have a warning to the faithful to endure God's chastisement.

Hebrews 12:1

*Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,*

Hebrews 12:2

*Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*

How many times, how many times, how many times I have heard, "Therefore we are compassed about with a great cloud of witnesses." And that old preacher gets up there and he starts talking about your dear old departed grandmother hanging on the banisters of heaven, looking down, cheering you on. How many times I have heard a preacher spend 15 minutes painting out the grandstands of heaven with all the people that were up there that went before, looking over the balcony or looking at some big TV screen, watching what is going on down here in life and

going, "Rah, rah, rah," or down there, and all this stuff. Folks, get your meds. That is not what it is talking about. I hate to do a terrible thing here. I really do, but I am going to do a terrible thing. I am going to put this chapter in a context. Look at Hebrews 12:1. "Wherefore," you know what that means when you find it in the Bible? It means what I just said before it goes along with this. "Wherefore seeing we are compassed about with such great cloud of witnesses." You know who those witnesses are? They are the men that you just talked about in Hebrews 11. The witnesses to Israel that they went through what Israel is going through now. Do you not find it strange? Do you not just find it a little strange after you just pick up a little bit of Bible that I told you that this book is about the Jew going through the Tribulation period that missed the rapture, and we know what takes place in the Tribulation period? Here in this chapter we have a cloud of witnesses. Anytime you find that Bible in the word "cloud," it is always dealing with the second coming of Christ. And then "witnesses," my Bible says in Revelation 7:1-8, there are 144,000 of them. You are dealing with a Tribulation passage here. You are dealing with a nation of Israel going through the Tribulation period, and he is relating back to the Old Testament thing, and he says you have got a cloud of witnesses dealing with the second coming of Christ. Of course, he deals with them on the chastisement that they are going through. There are some things that we can learn from that because Israel is God's son. You and I are God's son, and many times the chastisement we go through is much similar, but he is not directly laying it out. He is showing you that this great cloud of witnesses has to do with somebody in the Tribulation period connected with the nation of Israel. Not your dear, dear, dear, dear, dear departed grandmother with all due respect and love to her.

Hebrews 13, and we are done. Encouragement to the faithful. He says in Hebrews 13:8, a great verse, one of the greatest verses anywhere in the Bible.

Hebrews 13:8

*Jesus Christ the same yesterday, and to day, and for ever.*

How does that fit in the context here? What he is saying is simply this: he is encouraging the faithful. Remember now, the nation of Israel has missed the rapture. They were caught in their own deception. They had a form of godliness but were denying the power thereof. All down through the church age they were just totally, every time you said the word Christ they would turn their head and spit. They crucified him. They were against him. They were against everything in the New Testament. Now suddenly they bought the farm, so to speak, and the man they began to follow as the real Messiah turns out to be the Antichrist. They begin to be wiped out and killed. Now God encourages them even though they are in the Tribulation, even though in spite of all of God's judgments falling on them because of their sins. He wants them to understand this: Jesus Christ is the same yesterday, today, and forever. Simply put, the promises of God toward you, the nation of Israel, have not changed. There is a rest, and Israel will get it. But just like every child of God out there, the nation of Israel, "be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." And she is sowing what she reaped. But in the end, God is faithful to her, just like God is faithful to you and I, even though you and I and Israel are not faithful. What is he saying? He says, "Hey, right now you are being kicked sideways from Sunday. You are being hunted. You are being shot. Your head is cut off. It

seems like everything is deteriorating around you. That is because of your sin. But God is judging this world. But the bottom line is, take encouragement in this: God is the same today as he was back in Exodus 12. And he wants you to be a nation just as he was before." This is where it is explained in Romans 9 and Romans 11. All the material of God restoring the nation of Israel is found in those two great chapters. He says in Hebrews 13:6, "The Lord is my helper, and I will not fear what man shall do unto me." And the men that are doing that are the Antichrist and the armies that are running them down.

## XI. Spiritual Application: Unchanging Principles in a Changing World

Let me just bring this last point to a spiritual application for you and for me, because there are a lot of parallels between the nation of Israel and us. I know that directly this book is not written to me. I know that. And you ought to know that now. Maybe you do not understand it all. Hey, 358-6783, I will be glad to sit down and help you put it together. Thursday night, if you have any questions, bring them to Thursday night. We will iron it out. That is what it is there for. But I am just telling you this: there are a lot of similarities.

Here is the problem we face as Christians; it is the same problem that Israel faces. We live in a world. We live in a society. We live in a country. We live in a time where everything is changing. The world is changing. Society is changing. Morals are changing. Religions are changing. Teachings are changing. Governments are changing. Styles are changing. Churches are changing. Methods and programs are changing. They all change around us. The truth of the matter is, the principles of God never change. Let me tell you something. Write it down backwards on your forehead so when you look in your mirror, you can read it every time because this thing will kill you. Man with all of his flashy things, with all of his seminars and programs on building churches, has never outdone the way God taught it to be done in the book of Acts. It still works the same way. But you see, when you are in a changing Christianity and a changing society where everything is changing, you get that urge to change with it. That is what God gave us a book that never changes. You know what the Christian world does? They want to give you a book that changes every two or three years. I have a book that never changes because the principles of God never change. The same principles today are the same principles that they trusted back then that work today. There are no newfangled methods for teaching people the Bible. There are no newfangled ways of building a church. It is hard work, it is dedicated work, and you have got to do it, excuse the cliché, by the book. You have got to do it the only way that it works, and that is doing it from the Bible way just like they did in the book of Acts. There is no seminar I can go to that is going to give me the newfangled way of doing this now. Then we can do it quicker, better, cheaper. It takes sweat, it takes tears, and it takes blood, and I have told you before, 90% of it is underground that you never see it. You have to pay the price to do it. There is no shortcut to anything, but in a society that is full of shortcuts, in a society that wants to change totally and completely, in a moralistic society that wants to just keep changing, it can get really confusing unless you have an absolute book and you absolutely buy into that book. Having it

alone will not do it for you. You have to come to the conclusion that when Jesus Christ says he never changes, he never changes through this book, and you stay with it.

Then lastly, Hebrews 13:12 says this:

Hebrews 13:12

*Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.*

Hebrews 13:13

*Let us go forth therefore unto him without the camp, bearing his reproach.*

Talking about his crucifixion, outside of Jerusalem on what is commonly called Gordon's Calvary. "Let us go forth therefore unto him without the camp, bearing his reproach." You find it in two ways here: bearing his reproach and suffering without the gate, outside the city. Israel is doing that in the Tribulation. Of course, that is why when you study the books of 1 and 2 Peter and James, you are going to find the themes of those books are suffering. Because Israel now is to bear the reproach of Christ, the man they crucified, and in the Tribulation they suffer and bear the reproach outside the city. They are cast out and chased down by the Antichrist.

From an inspirational application, that is your job and my job now, not in one of those parallels. Even though it is not written directly to me, I make the application through the nation of Israel. Me in my life right now, my Bible says in 2 Timothy 2:12, we saw it, we studied Timothy, that I am to suffer with him now and I will reign with him later. Right now every child of God ought to be bearing that reproach of Christ, not living for yourself, not thinking of yourself, but thinking to him and realizing that just as Israel is going to have to have a time where they pay the price for the price that was paid for them, you and I now have to pay the price for the price that was paid for our salvation. God asks us to carry the load, "go forth unto him without the camp bearing his reproach." Sometimes that is not a very popular thing to do, but that is okay. The principles will get you through.

Every head bowed, every eye closed. That is the book of Hebrews, an easy book, when you just follow the approach that we have already had. Now we are going to be finished here in a moment and we will be on our way, but let me ask you a question. Every head bowed, every eye closed, and I do not know where you are at today.