

NOTES

UNIT 16 - "HOLINESS" IS STILL A BIG DEAL TO YAHWEH (Hebrews-pt 2)

I. REVIEW: Looking Back One Week

- A. The Letter to the Hebrews is the New Testament's clearest statement about:
 1. The _____ of The Story.
 2. The unbroken connection between our two "_____."
 3. The "_____ " of Christianity.
 4. The necessity of Old Testament _____ for New Testament theology.
- B. The Old Testament is the unfortunate "_____ " of Christian scriptures.
 1. It is under-preached, superficially-read, and poorly _____.
 2. Not knowing our Old Testament results in not _____ The Story.
 3. It was the true meaning of their own Scriptures that would keep the recipients of this letter from "_____ " in them.

II. A DEEPER "REVIEW": Looking Back 182,000 Weeks!

- A. Five Oases in a Desert of Our Own Making:
 1. _____ is the "red letter" book of the Bible, nearly nine out of every ten words come from the mouth of Yahweh! (30x is says, "*The LORD spoke to Moses, saying...*").
 2. It addresses five vital areas of spirituality that transcend _____, geography, and ethnicity:
 - a. The _____ of Yahweh (215x; three Hebrew words, *qadosh, qodesh, qadash*).
 - b. The place of holiness within the _____ community (cf. Lev 11:45).
 - c. A _____ rooted in their relationship with Yahweh, not the solar system.
 - d. The place of holiness of the covenant community within _____.
 - e. A comprehensive _____ of atonement and mediation.
- B. "*Your Cannot Repair the Temple Curtain's Tear*"
 1. Hebrews is the final commentary on _____.
 - a. The Story is non-reversible; to "go back" is to _____ it, *not* just "amend" it.
 - b. The superiority of Yeshua the Messiah is the result of His _____:

Characteristic	Old Testament High Priest	Our "Great High Priest"
Eligibility	A son of of Aaron (Lev 16:3,32)	<i>Son of God (Heb 4:14)</i>
Place of Primary Sacrifice	Holy of Holies (Lev 16:15,16)	<i>The Presence of Yahweh (Heb 9:24)</i>
Frequency of Sacrifice	Once each year (Lev 16:34)	<i>Once for all time (Heb 9:12)</i>
The Sacrifice	Blood of animals (Lev 16:14,15)	<i>His own blood, i.e. life (Heb 9:12)</i>
Beneficiaries of sacrifice	Israelite nation (Lev 16:34)	<i>All who come to Yahweh (Heb 7:25)</i>
Efficacy of sacrifice	One year (Lev 16:34)	<i>Forever (Heb 9:12)</i>
Priest's own preparation	Must atone for his sin and household (Lev 16:6)	<i>None; he is sinless (Heb 7:26-28)</i>

2. All biblical prophecy is properly understood in its _____, NOT in its pronouncement:

a. Yeshua is the final “_____” on the Old Testament:

(1) Passover (Exodus 12)

“Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed.”

1 Corinthians 5:7

(2) The daily Sin Offering (Exodus 29)

“He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself.”

Hebrews 7:27

(3) Day of Atonement (Leviticus 16)

“Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own,...so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.”

Hebrews 9:25, 28

(4) The entire Old Testament:

“Then he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.”

Luke 24:44

“You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me, yet you refuse to come to me that you may have life.”

John 5:39, 40

C. Leviticus is the “cradle” out of which our most treasured New Testament _____ were birthed.

1. What Paul “learned” from Moses and Jesus:

- a. _____ — (the “shedding of blood”) is the fruit of sin (Lev 17:11 and Rom 5:12).
- b. _____ — the guilt of a sinner is “transferred” to something/someone else (Lev 16:20-22 and 2 Cor 5:21).
- c. _____ — something/someone must die in my place (Lev 14:24 and Rom 5:6-8; 8:3).
- d. _____ — someone else must represent me before Yahweh (Lev 16:17 and Col 1:21-22).

III. “RUNNING THE RACE: DETOURS AND POTHOLES”

A. Replaying the Sermon to Revisit its Purpose

1. It was intended to be a _____ sermon:

- a. The writers uses _____ different words for “therefore” 29x in this sermon.
- b. He was laboring to confront their thinking *and* their _____.
- c. It contains six warnings *from their own* _____ about where they are and where they’re headed:
 - (1) a warning about “_____” from the truth they had heard (2:1-4)
 - (2) a warning about “_____” (3:7-4:13)
 - (3) a warning about “dullness of _____,” (immaturity and apostasy, 5:11-6:20)

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- (4) a warning about “deliberate _____” (10:26-31)
- (5) a warning about “_____” others through bitterness (12:12-17)
- (6) a warning against “_____” the current voice of Yahweh (12:25-29)

2. It was intended to be a _____ sermon:

a. It was intended to _____ them *to* The Story by correcting their misunderstanding of it and their place *in* it.

(1) Their “_____” — He uses the word, “better” [Gk, *kreittōn*] 14x to compare Yeshua and genuine faith in Him with all the aspects of Judaism (1:4; 6:4-9; 7:14-19,21-23; 8:6-9; 9:23; 10:34; 11:16; 12:24).

(2) Suffering and Persecution — He builds a masterful panorama of “faith” *from their own history*, that moves from _____ to suffering (Heb 11).

(3) The word “_____” in 12:1 [Gk, *toigaroun*] he only uses once, indicating his final summation:

- (a) All of Judaism was a preparation for Yeshua who “_____” it all by *fulfilling* it all.
- (b) Those who drifted, disbelieved, disobeyed, disregarded and disrespected the word of Yahweh faced the consequences. That hasn’t _____.
- (c) The “_____ of your fathers” involved both believing what Yahweh said, *and* doing what Yahweh asked. That hasn’t changed.
- (d) Persecution and opposition *to* The Story are actually *part of* The Story, and any who are in it, including _____!
- (e) “*Put on your big boy pants*” and get back into the _____!

B. Facing the “Elephant in the Room” Before Looking at the Face in the Mirror

1. Hebrews 6:4-6 is one of the most difficult *and* _____ passages in our New Testament.

“For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame.” Hebrews 6:4-6, NAS

“For it is impossible to restore again to repentance those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, and have tasted the goodness of the word of God and the powers of the age to come, if they then fall away, since they are crucifying once again the Son of God to their own harm and holding him up to contempt.” Hebrews 6:4-6, ESV

2. There are some very important contextual _____ to consider in forging a possible interpretation:

- a. The _____ context (i.e., original audience) sets the boundaries for what it is saying (In some ways, we’re reading “someone else’s mail”).
- b. The context of the passage itself is spiritual _____ and apathy (5:11-6:3).

- c. The context of the _____ as a whole sets the boundaries for what it likely means, (i.e., Israel's history of "unbelievers" [ch 3-4] and "believers" [ch 11] *within* the covenant community).
- d. The author shifts his address from his listeners to "_____" in vs. 4, and back to his listeners in vs. 9 (this plural article is our only "clue," because the verbs in 4-8 are all participles which have to "person").
- (1) This might be a homiletical _____ pointing to a hypothetical situation.
- (2) It might be a description of _____ they actually know.
- (3) We do know it is *not* a description of _____:
- "...Though we speak in this way, yet in your case, beloved, we feel sure of better things--things that belong to salvation. For God is not so unjust as to overlook your work and the love that you showed for his sake in serving the saints, as you still do. And we desire each one of you to show the same earnestness to have the full assurance of hope until the end, so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises." Hebrews 6:9-12*
- e. The "_____" of the people described here is permanent (Gk *adunatos*, "impossible," is the word used for the likelihood of Yahweh lying in 6:18).
- f. This is certainly a strong warning against "salvation by _____," a characteristic of Jewish thinking, *and* the fruit of infantile theology.
3. In our rush to dismiss the obvious "speck" in other's _____, let's not miss the log in our own:
- a. Imputed righteousness and forgiven guilt are *not* _____.
- b. As righteous and forgiven _____ of Yahweh, we are *still* commanded to be holy for the same reason the Israelites were...Yahweh is (Heb 12:14; 1 Pet 1:15-16; Lev 11:44; 19:2; 20:7).
- "Strive for peace with everyone, and for the holiness without which no one will see the Lord." Hebrews 12:14*
- (1) "_____" [Gk, *diōkō*] is an incredibly strong word meaning, *"to molest, to persecute, to chase swiftly, to pursue."*
- (2) "strive" is a command with no _____ in sight (present imperative in Gk)
- (3) "peace" and "holiness" are *both* the _____ of this verb, "holiness" is not the fruit of striving for "peace."
- c. The abolition of the Mosaic covenant in the face of the New Covenant is simply the _____ of the Abrahamic covenant:
- "When Abram was ninety-nine years old the LORD appeared to Abram and said to him, 'I am God Almighty; walk before me, and be blameless,'" Genesis 17:1*
- d. In our theology of salvation, we've confused not fearing the judgment of God with not fearing _____, even though the Bible warns otherwise:
- "So whether we are at home or away, we make it our aim to please him. For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil. Therefore, knowing the fear of the Lord, we persuade others. But what we are is known to God, and I hope it is known also to your conscience." 2 Corinthians 5:9-11*

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“Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure.” **Philippians 2:12, 13**

“And if you call on him as Father who judges impartially according to each one’s deeds, conduct yourselves with fear throughout the time of your exile,” **1 Peter 1:17**

“For we know him who said, ‘Vengeance is mine; I will repay.’ And again, ‘The Lord will judge his people.’ It is a fearful thing to fall into the hands of the living God.” **Hebrews 10:30, 31**

“Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe, for our God is a consuming fire.” **Hebrews 12:28, 29**

C. The Face in the Mirror: Letting Hebrews “Preach” to Me

1. This sermon is our most majestic panorama of The Story I’m in, and those who have _____ and _____ in it before me.
2. The three proper responses to this sermon are _____, awe-induced worship, and a sense of Yahweh’s empowerment to fulfill my role in The Story:

“Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe, for our God is a consuming fire.” **Hebrews 12:28, 29**

“Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.” **Hebrews 13:20, 21**