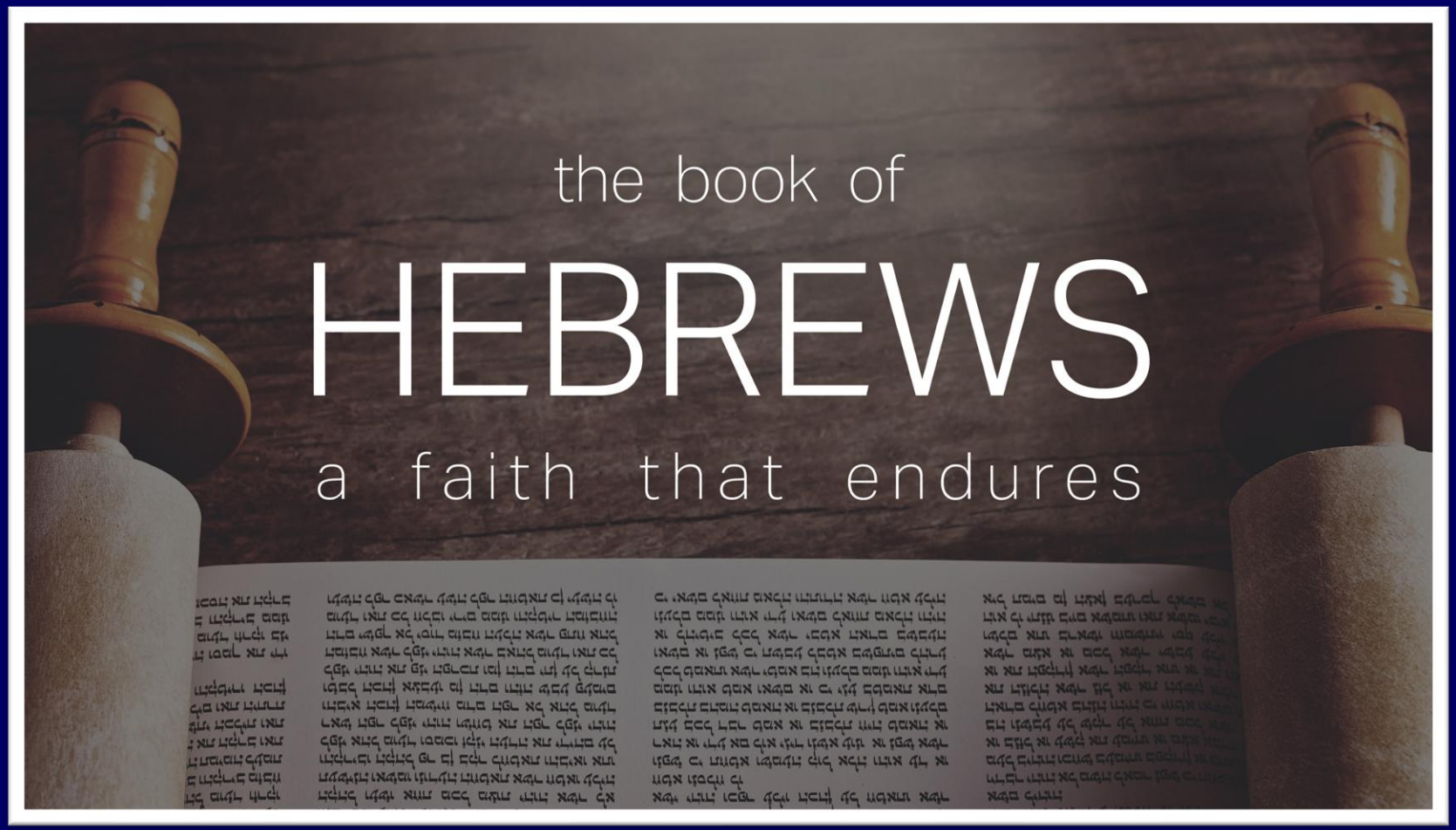
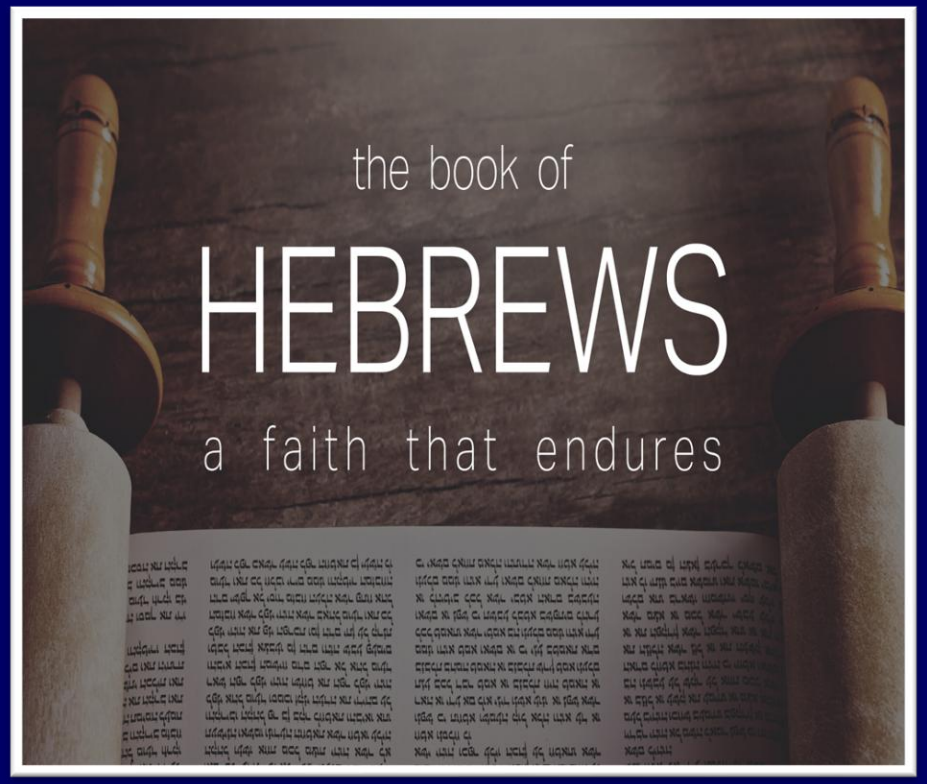




Dr. Andy Woods
Senior Pastor – Sugar Land Bible Church
President – Chafer Theological Seminary

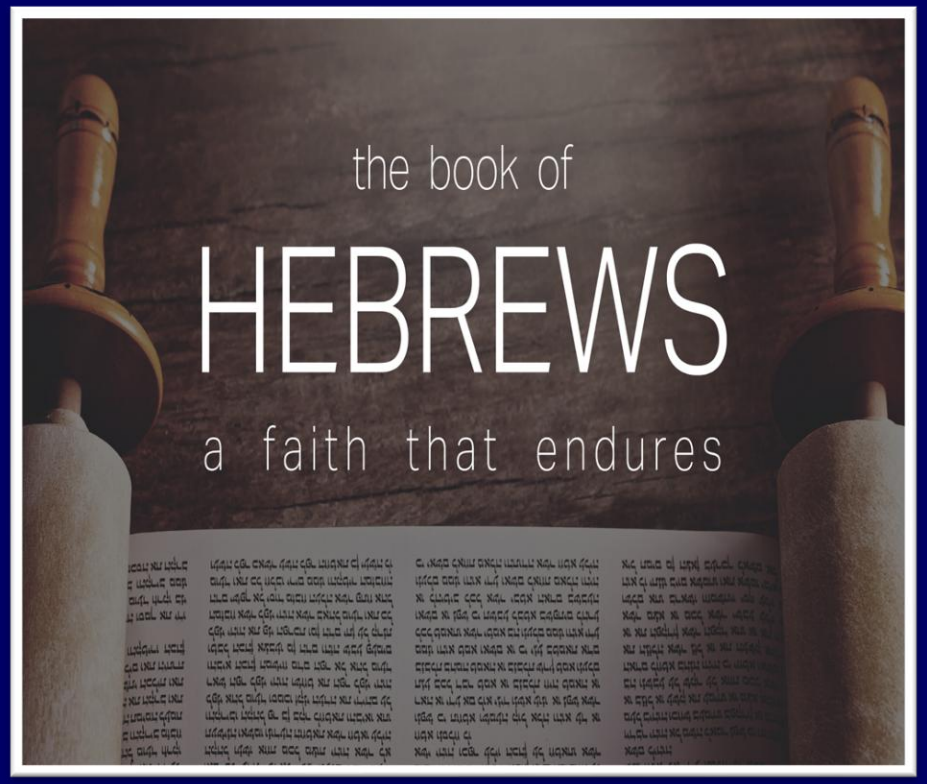
INTRODUCTORY MATTERS

- **Authorship**
- Audience
- Date
- Occasion
- Purpose
- Message
- Outline



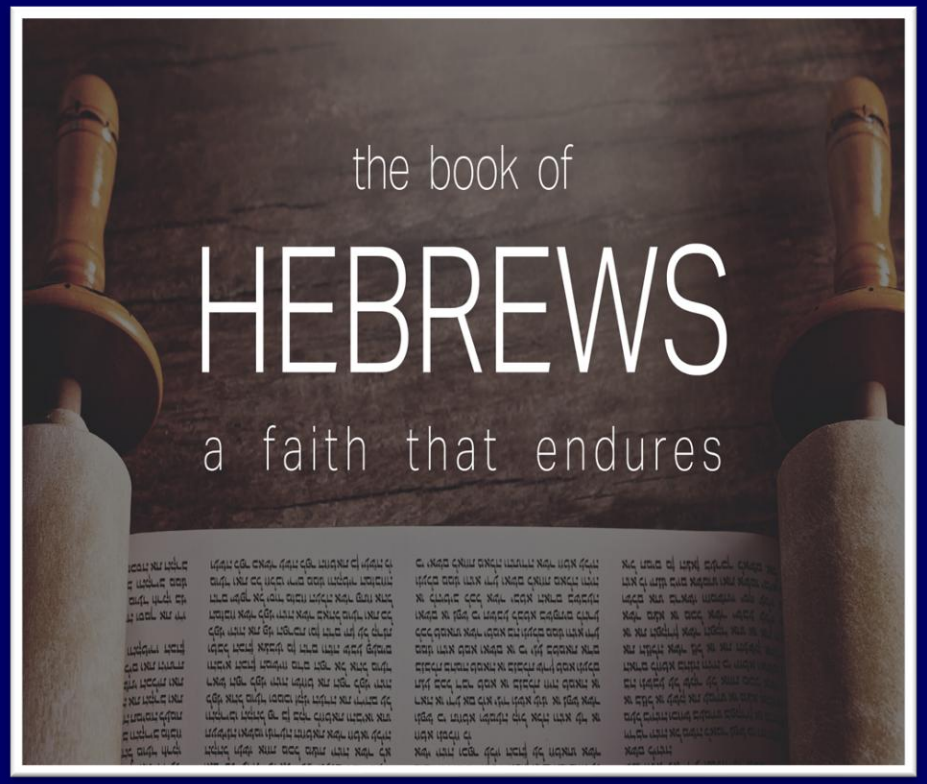
AUTHORSHIP

- Apollos?
- Barnabas?
- Paul?



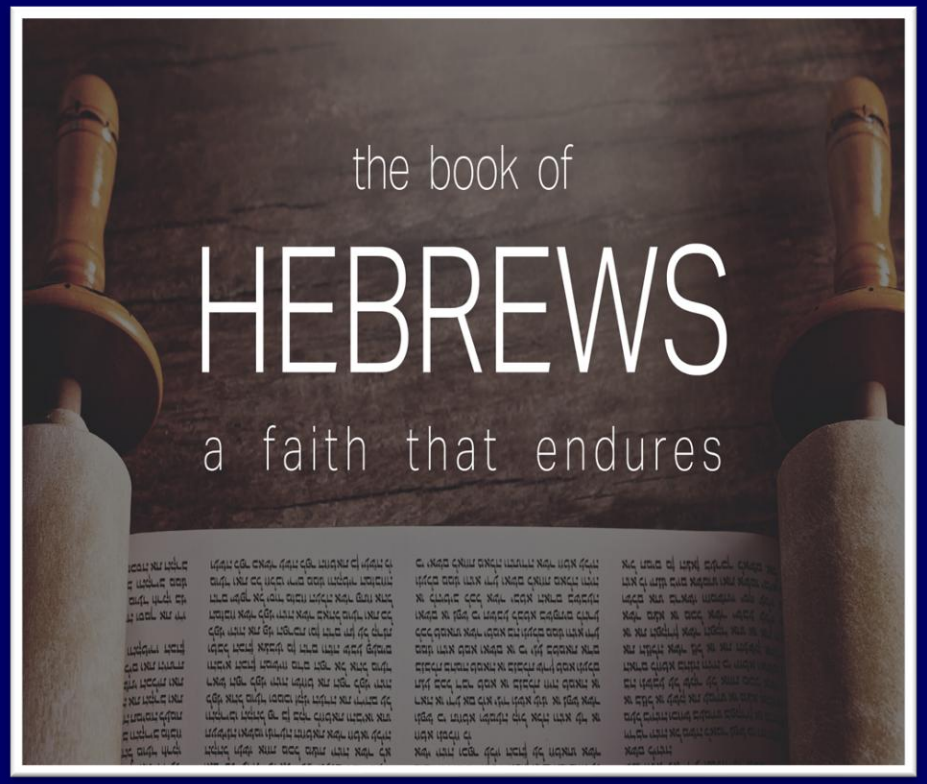
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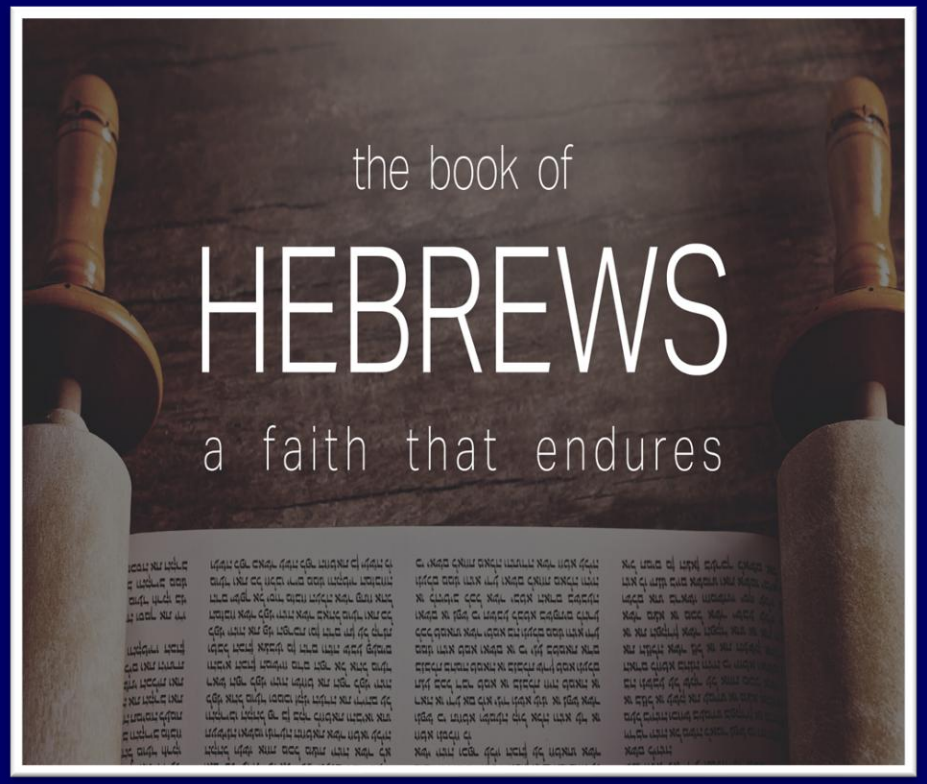
AUDIENCE

- Believers (1:3)
- 2nd generation (2:2-3)
- Jews
- Located in the Land of Israel



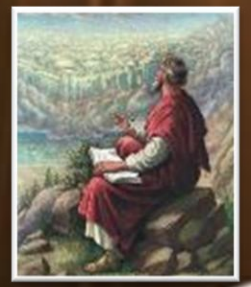
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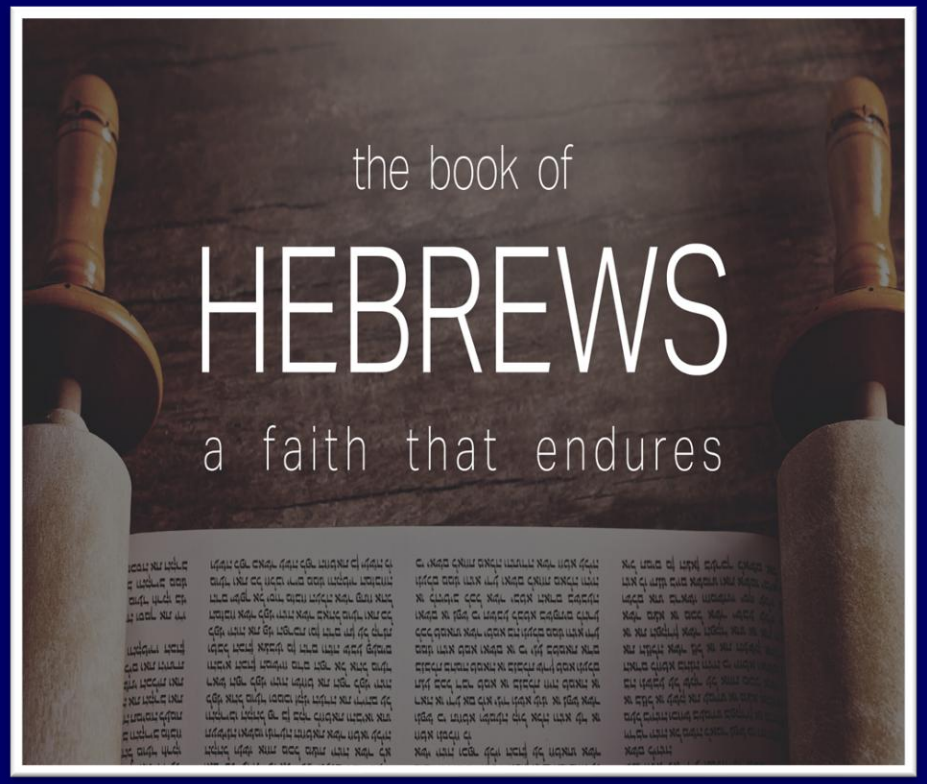
John 20:30-31

“Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written so that you may **believe** that Jesus is the Christ, the Son of God; and that **believing** you may have life in His name.”



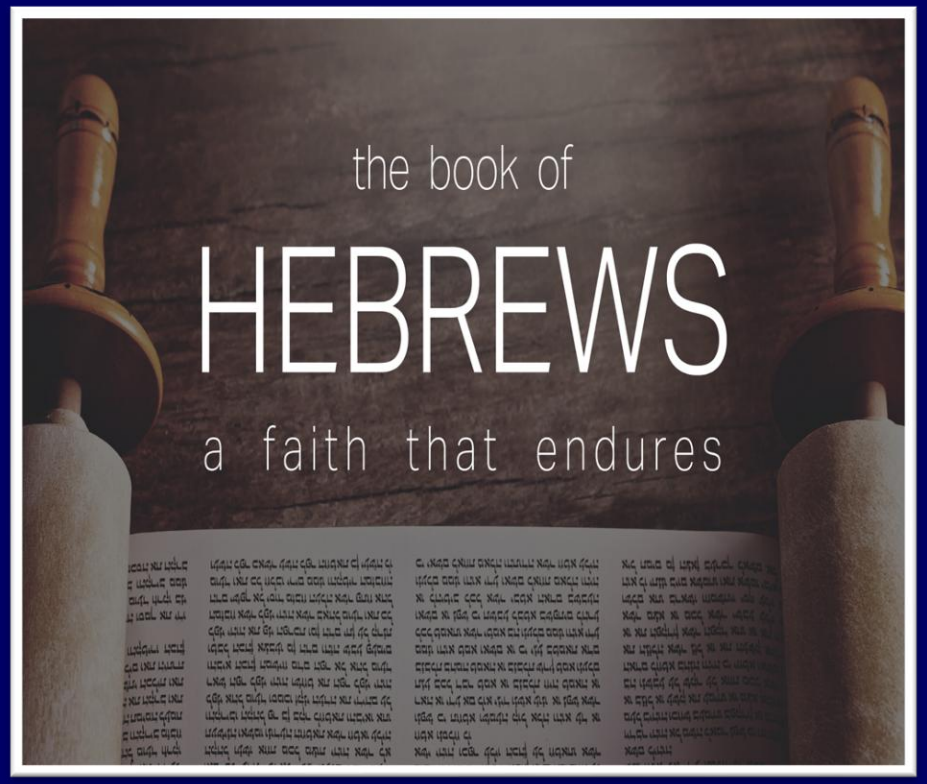
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- **2nd generation (2:2-3)**
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- Located in the Land of Israel



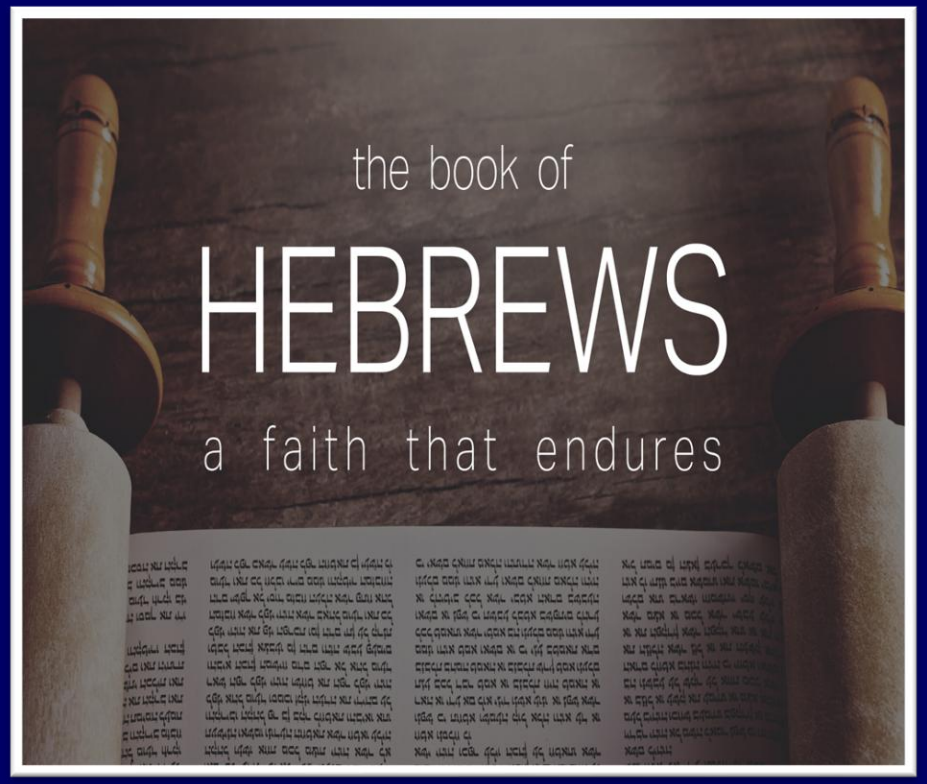
AUDIENCE

- Believers (1:3)
- 2nd generation (2:2-3)
- **Jews**
- Located in the Land of Israel



AUDIENCE

- Believers (1:3)
- 2nd generation (2:2-3)
- Jews
- **Located in the Land of Israel**



Acts 8:3-4; 11:19

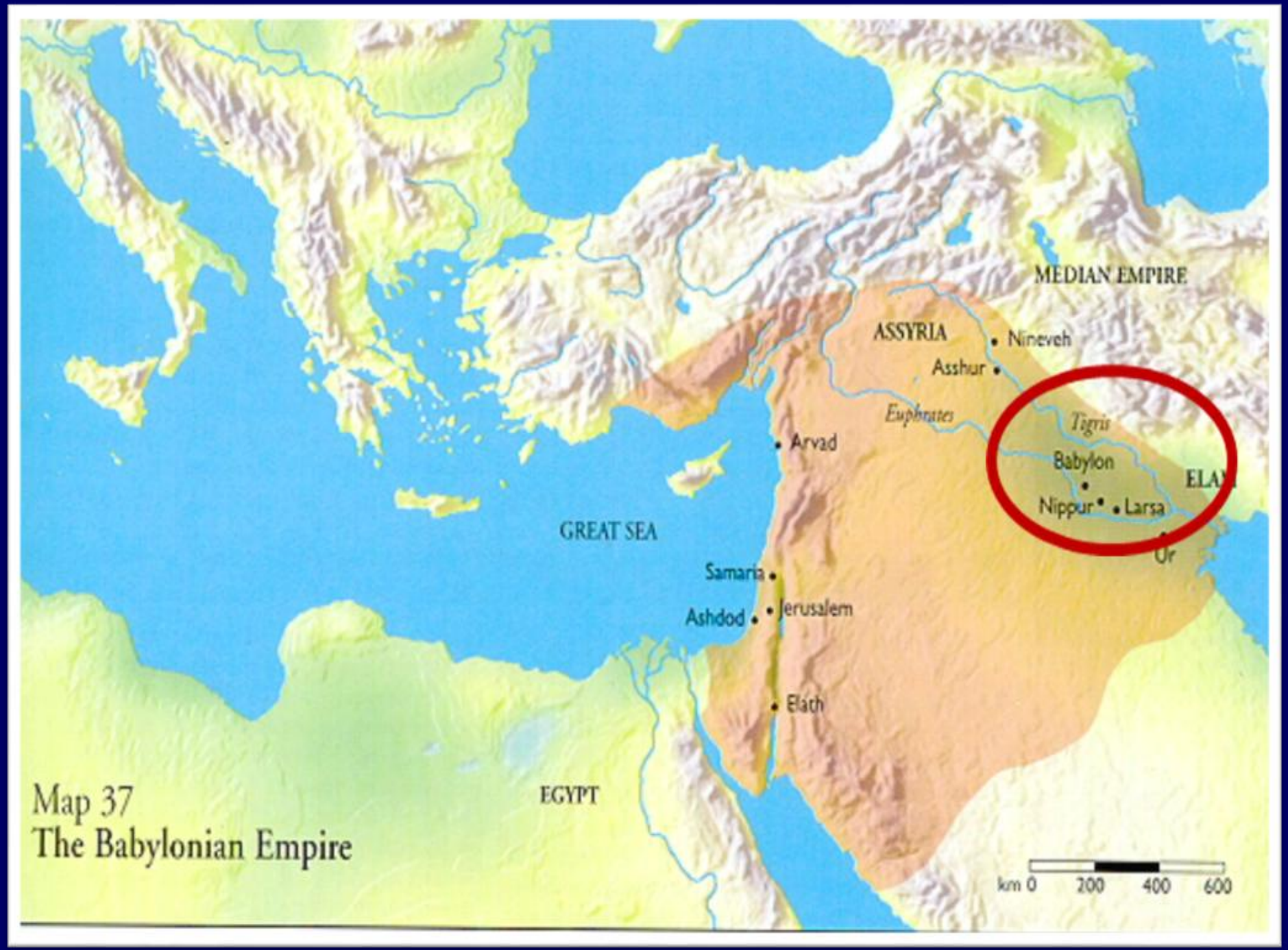
“3 But Saul began ravaging the church, entering house after house, and dragging off men and women, he would put them in prison. 4 Therefore, those who had been **scattered** went about preaching the word…19 So then those who were **scattered** because of the persecution that occurred in connection with Stephen made their way to Phoenicia and Cyprus and Antioch, speaking the word to no one except to Jews alone.”



James 1:1

"James, a bond-servant of God and of the Lord Jesus Christ, To the **twelve tribes** who are **dispersed** abroad: Greetings."

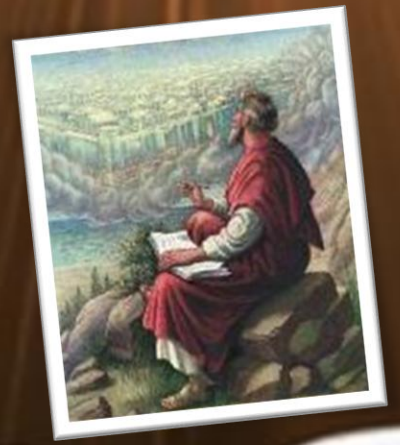




Map 37
The Babylonian Empire

1 Peter 1:1

"To those who reside as aliens, **scattered [diaspora]** throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen."

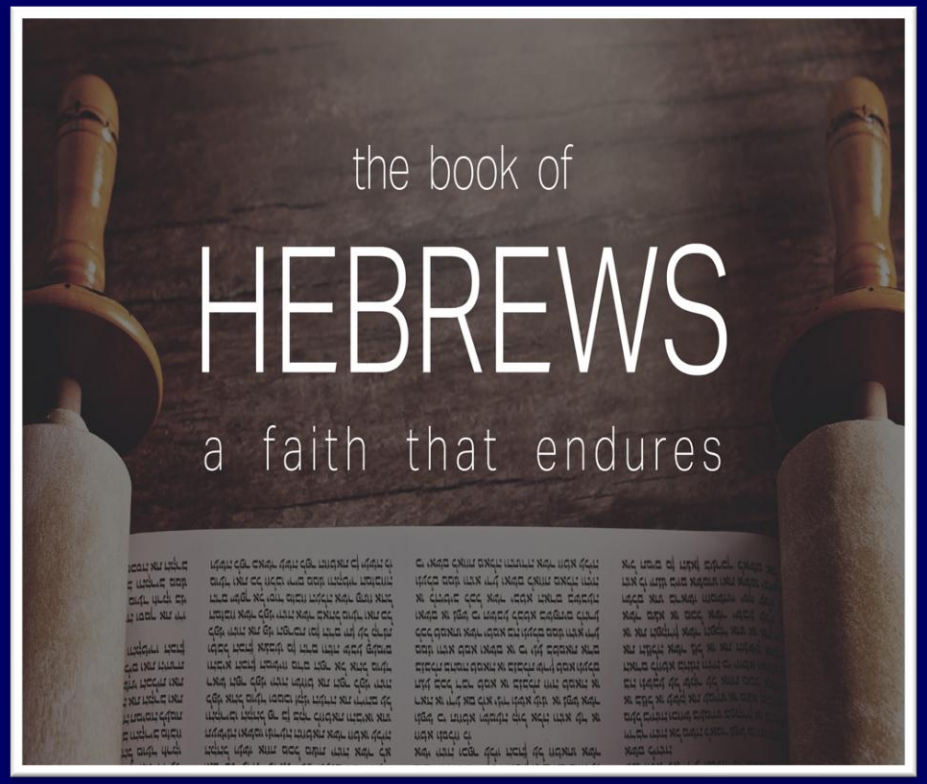


Every Geographical Location in Acts/Epistles



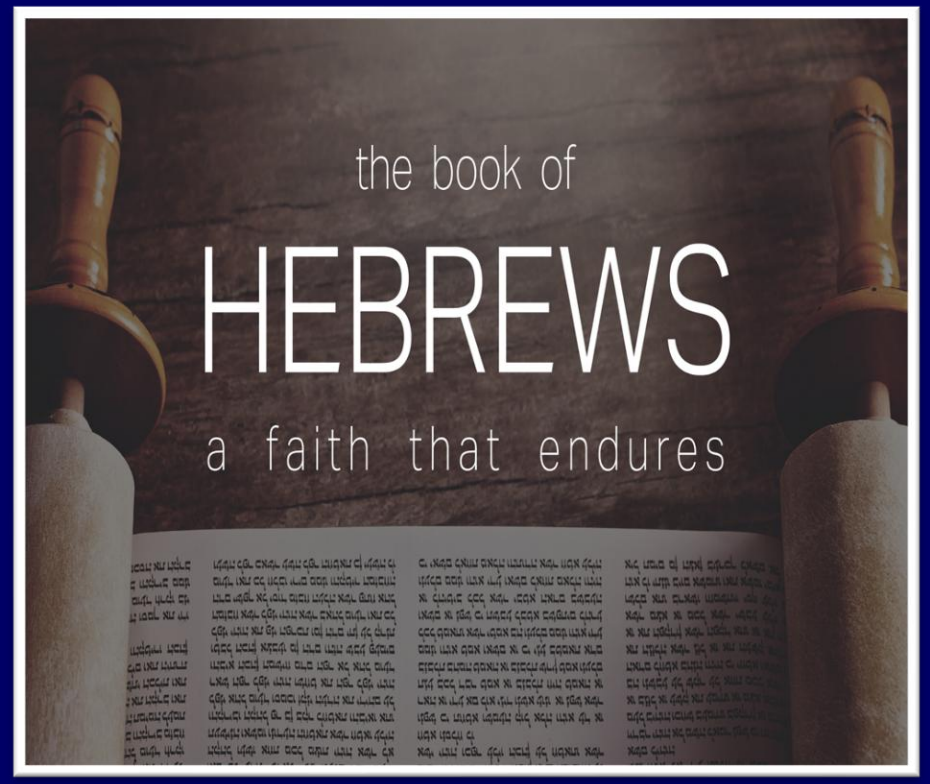
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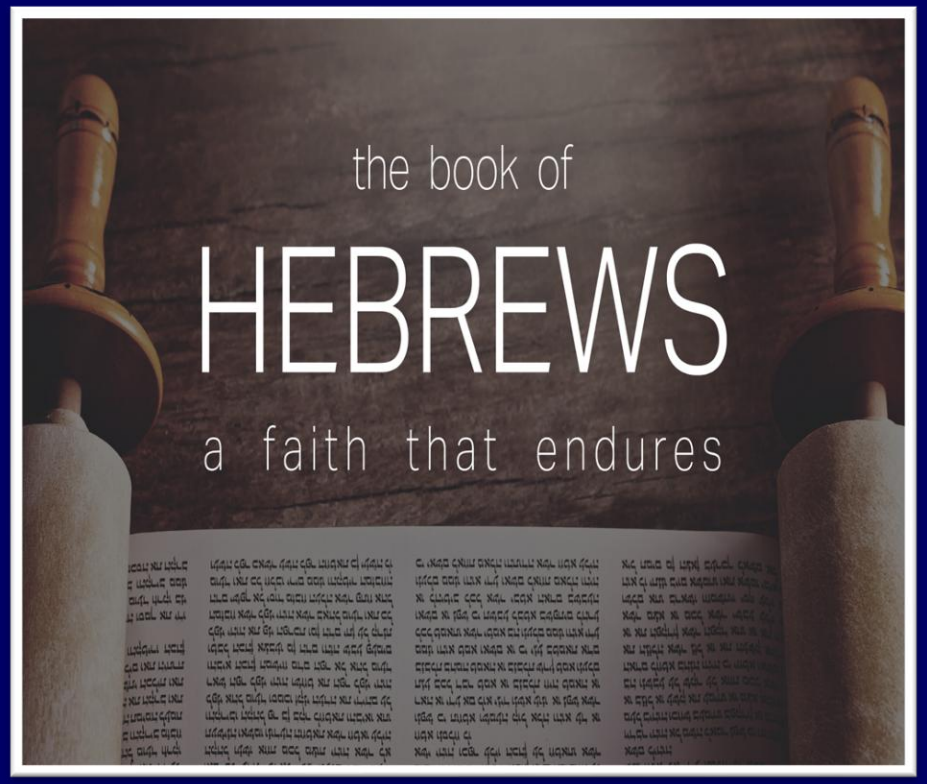
DATE (A.D. 62–64)

- Before
  - A.D. 95 (Clement of Rome)
  - A.D. 70 (Heb 8:4, 13; 9:6; 10:1-2; 13:10)
  - A.D. 64 (Heb 12:4)
- After apostolic generation (2:2-3)



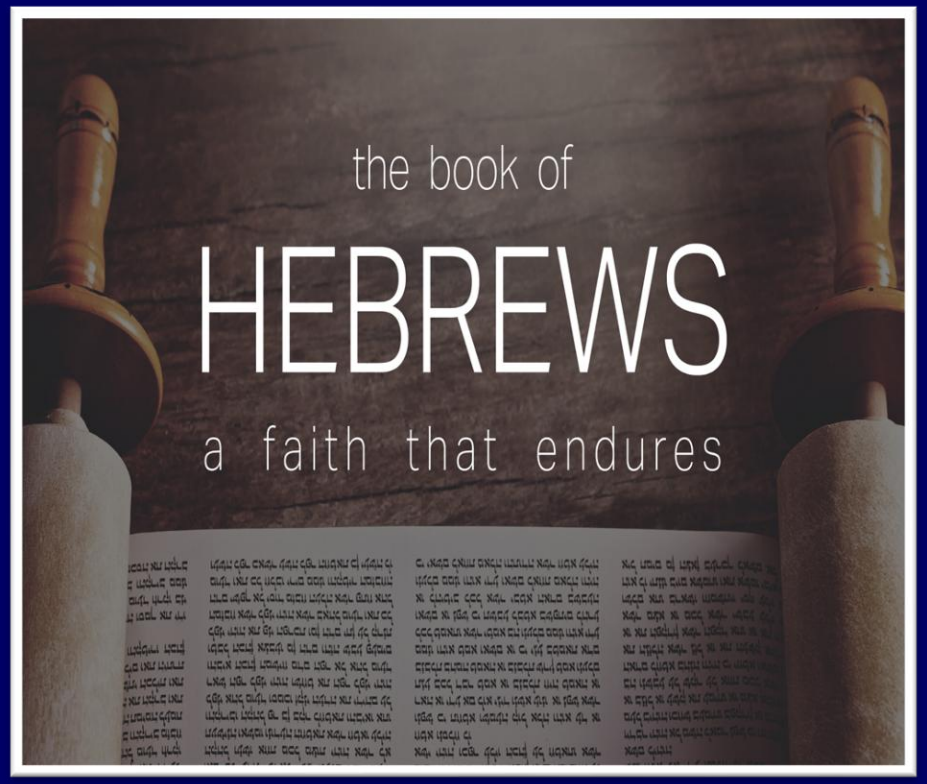
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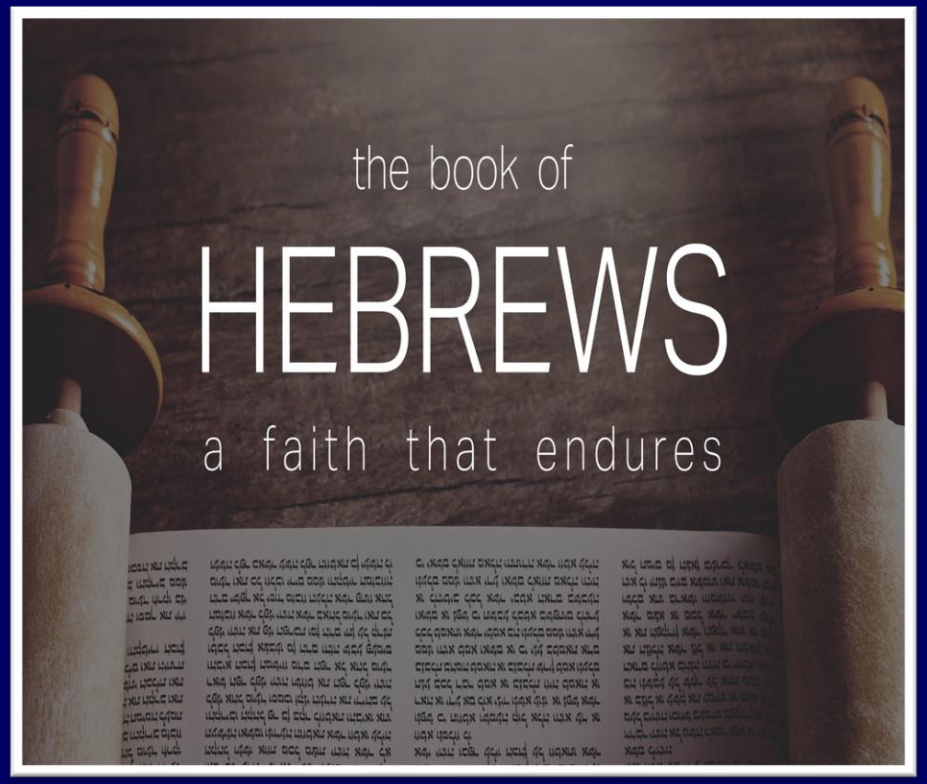
OCCASION

- A.D. 70
- Heb 3:1 (Christian confession)
- Unbelieving Jews placing audience under duress to return to Judaism
- Audience being worn down
- Temple still standing



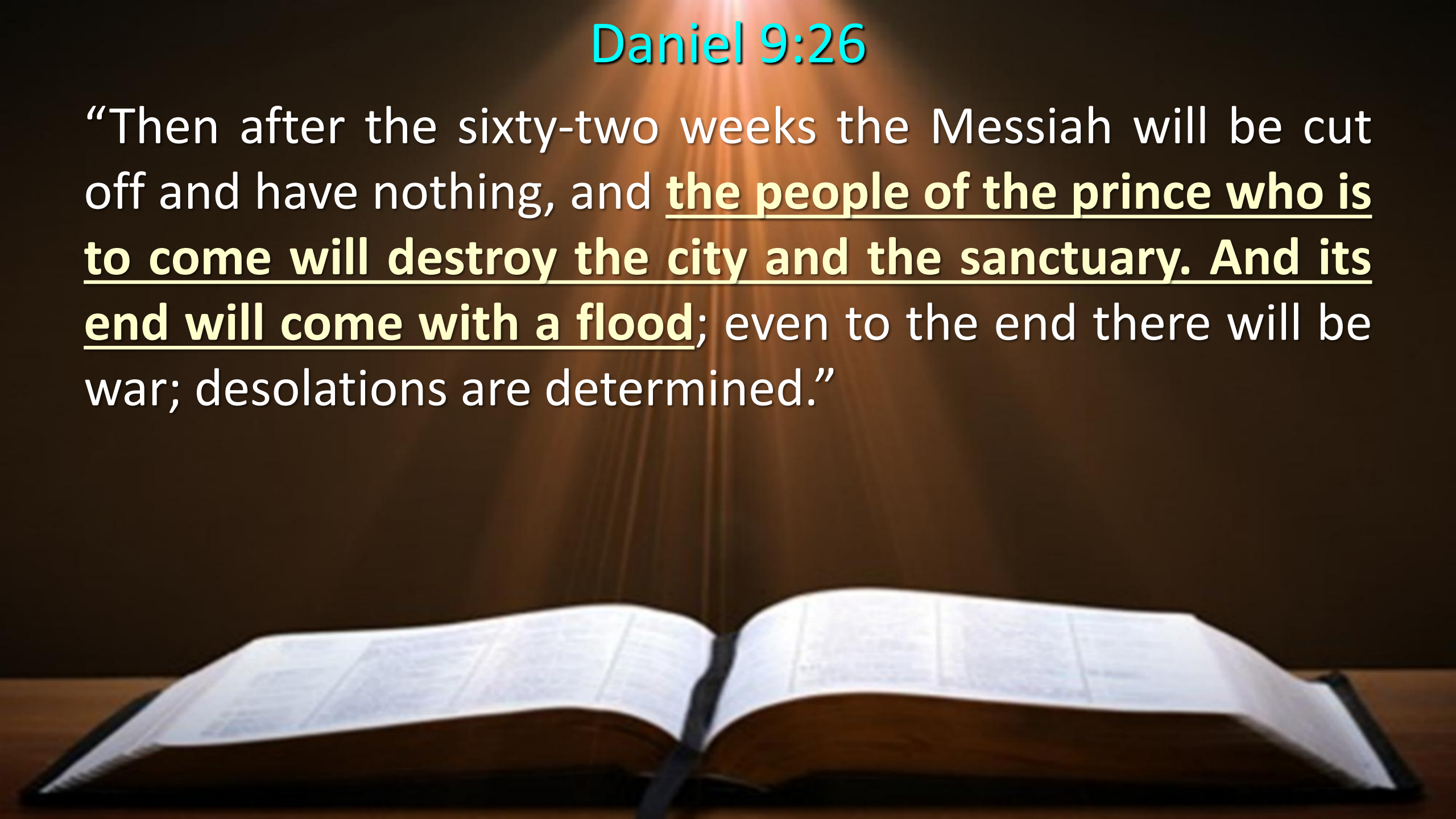
OCCASION

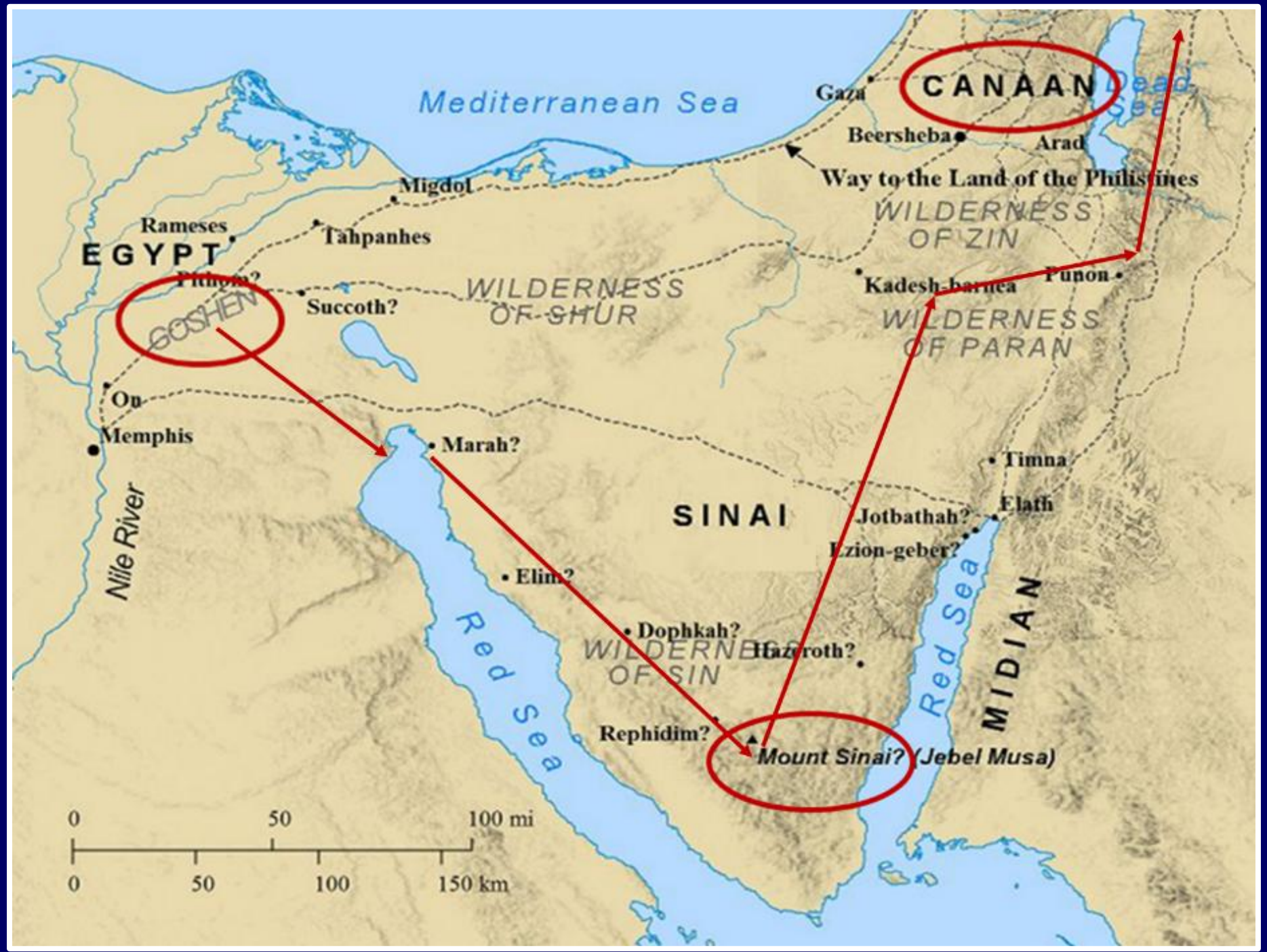
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Daniel 9:26

“Then after the sixty-two weeks the Messiah will be cut off and have nothing, and **the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood**; even to the end there will be war; desolations are determined.”




Mediterranean Sea
Gaza
CANAAN
Dead Sea
Beersheba
Arad
Way to the Land of the Philistines
Migdol
WILDERNESS OF ZIN
Rameses
EGYPT
Tahpanhes
Pithom?
GOSHEN
Succoth?
WILDERNESS OF SHUR
Kadesh-barnea
Punon
WILDERNESS OF PARAN
On
Memphis
Marah?
Timna
Elath
SINAI
Jotbathah?
Ezion-geber?
Nile River
Elim?
Red Sea
Dophkah?
WILDERNESS OF SIN
Hazeroth?
MIDIAN
Rephidim?
Mount Sinai? (Jebel Musa)
0 50 100 mi
0 50 100 150 km

Six Parts of a Suzerain-Vassal Treaty in Deuteronomy

- Preamble (1:1-5)
- Prologue (1:6–4:40)
- Covenant obligations (5–26)
- Storage and reading instructions (27:2-3; 31:9, 24, 26)
- Witnesses (32:1)
- ***Blessings and curses (28)***



Deuteronomy 28:49-50

49 “The Lord will bring a nation against you from afar, from the end of the earth, as the eagle swoops down, a nation whose language you shall not understand, 50 a nation of fierce countenance who will have no respect for the old, nor show favor to the young.”



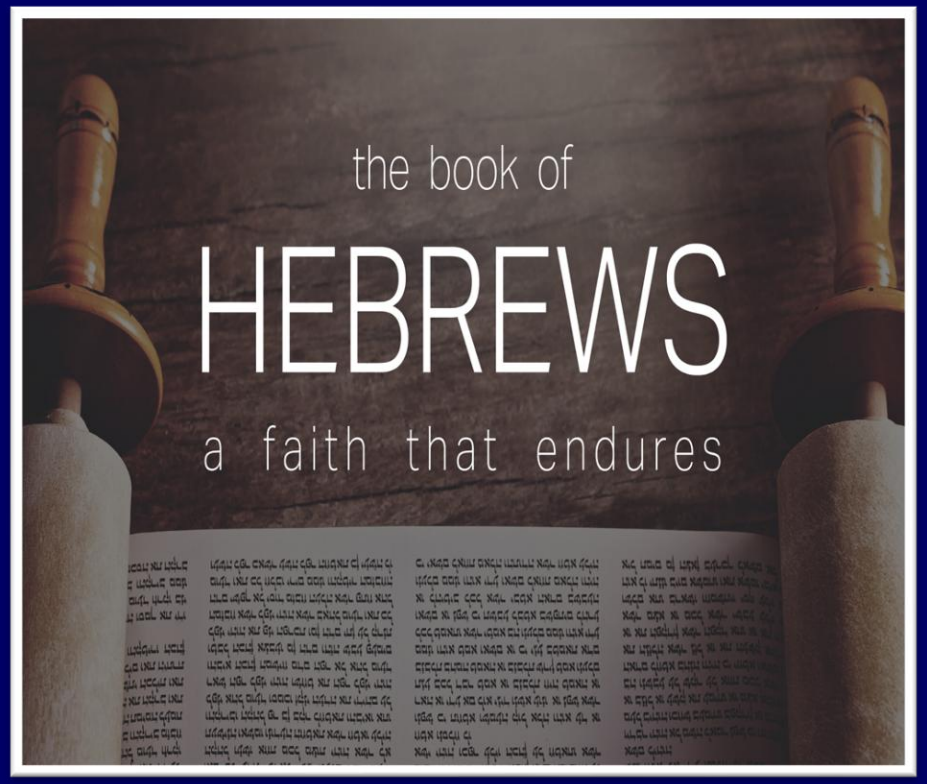
ISRAEL'S JUDGMENTS

- Division of the kingdom in 931 B.C. (1 Kgs. 12)
- Assyrian judgment in 722 B.C. (2 Kgs. 17)
- Babylonian captivity in 586 B.C. (2 Kgs. 25)
- Rome *Diaspora* in A.D. 70 (Luke 19:41-44)



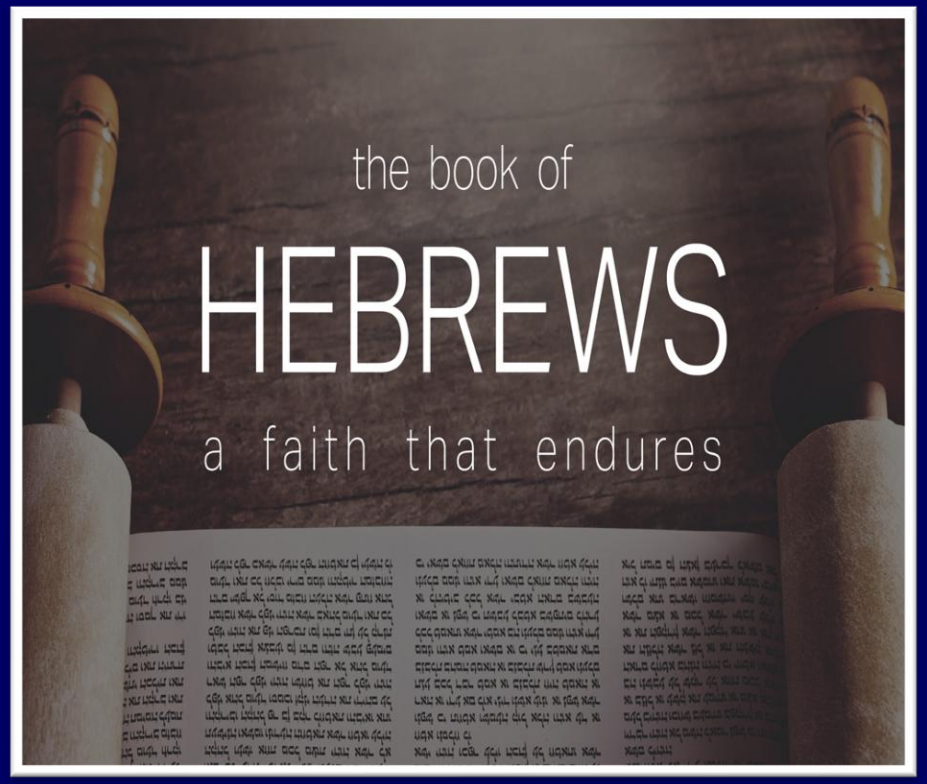
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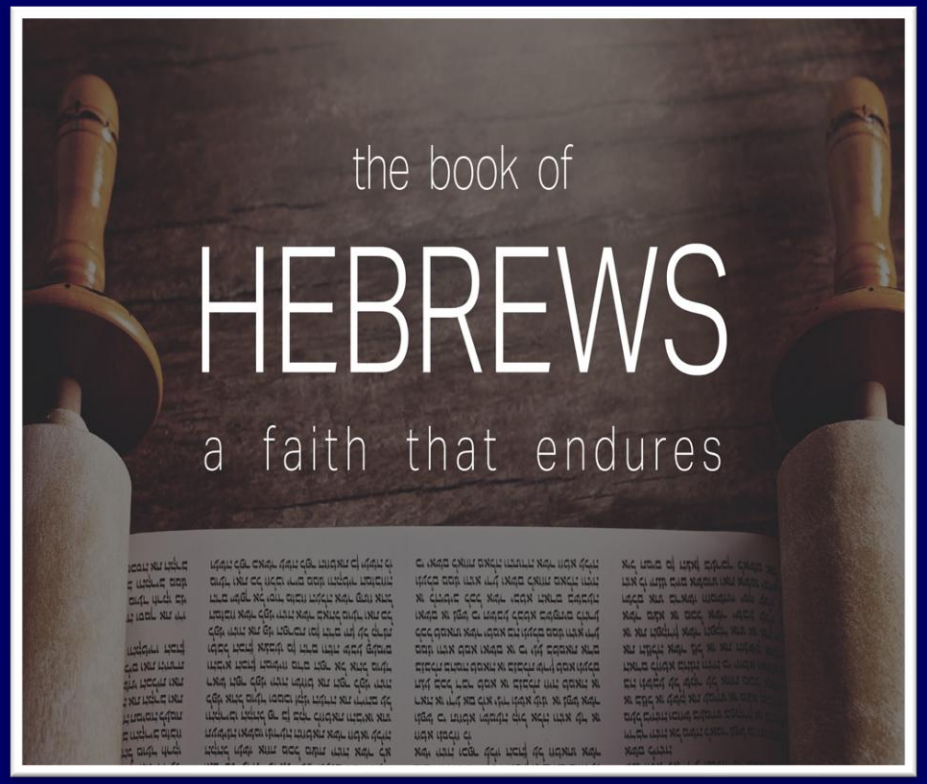
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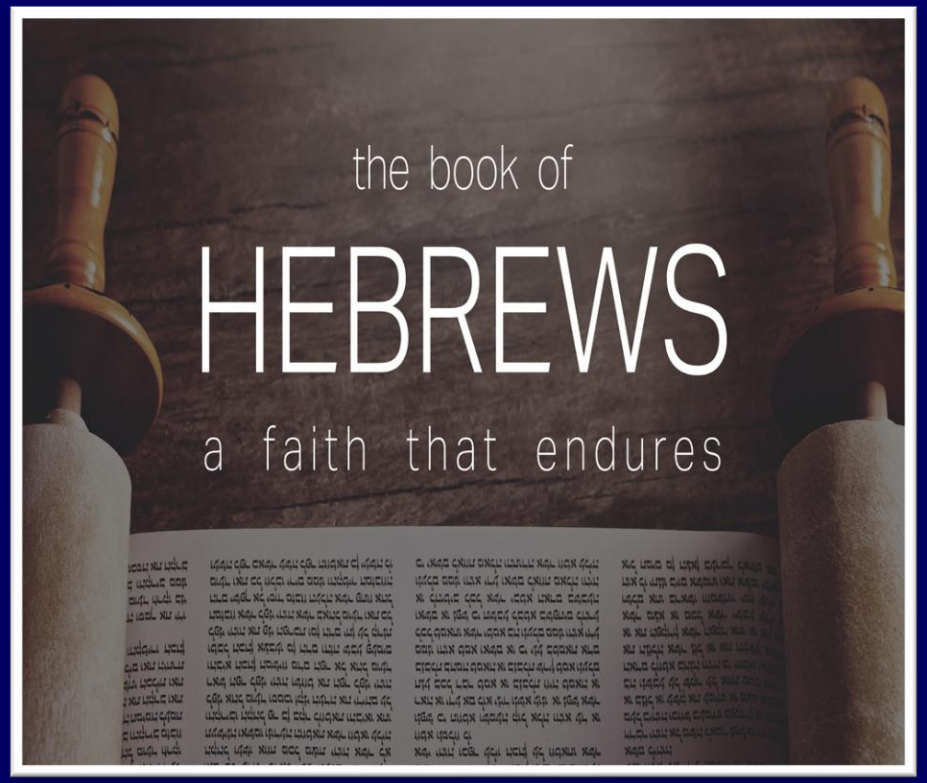
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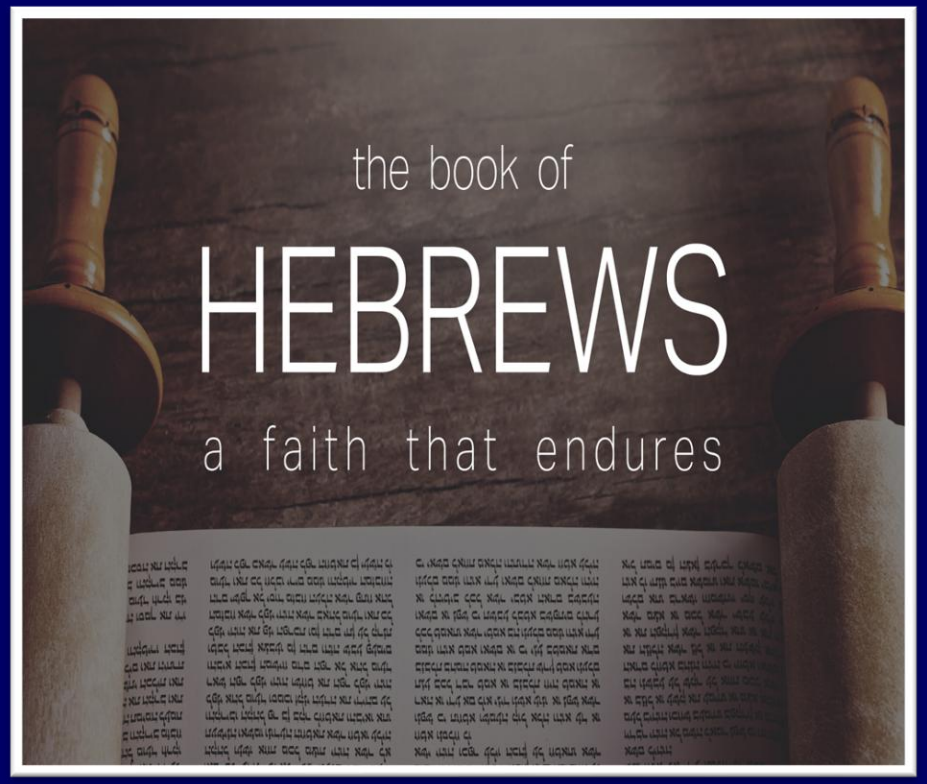
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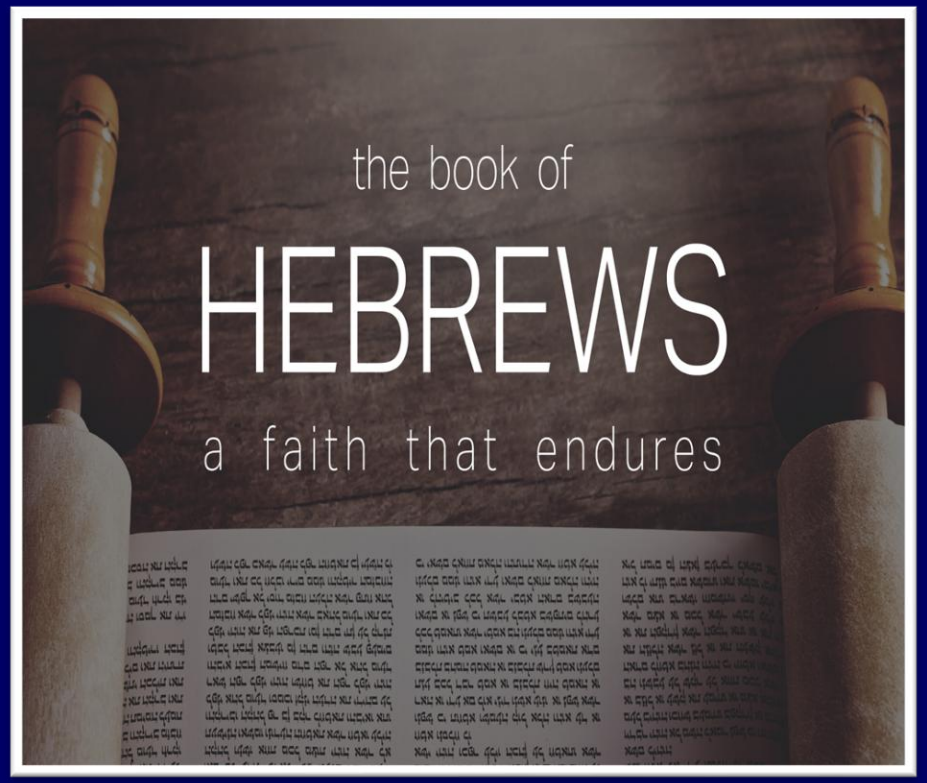
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- Date
- Occasion
- **Purpose**
- Message
- Outline



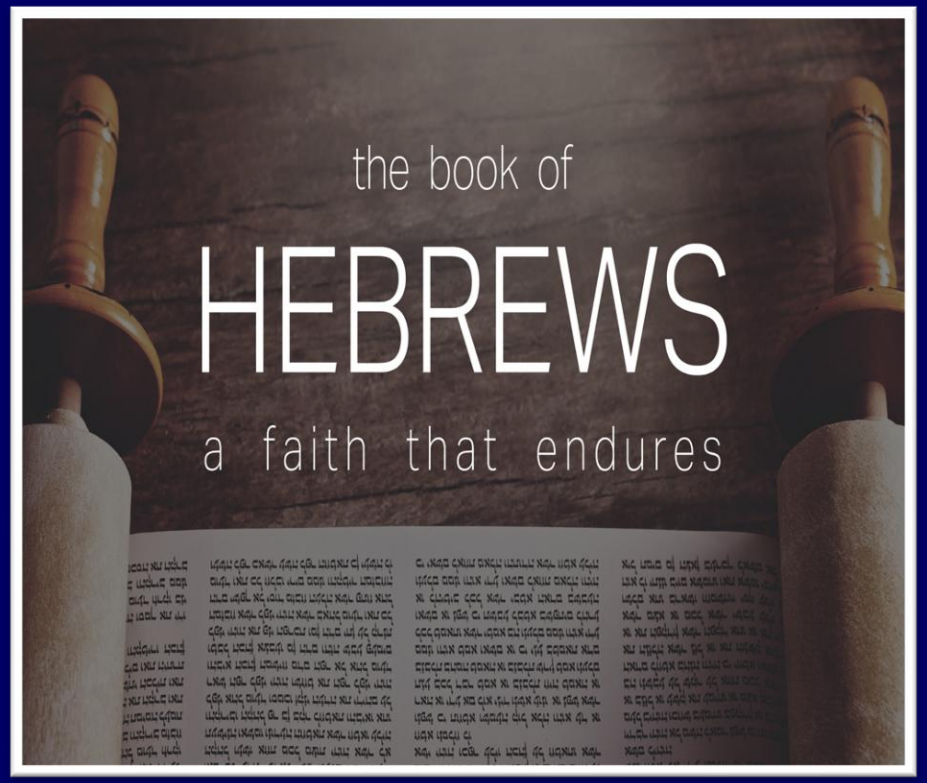
PURPOSE

- Encouragement/motivation to not lapse back into Judaism
  - What believers already have in Christ is superior to every vestige of Judaism (Angels, Moses, and the Aaronic priesthood)
  - Warnings



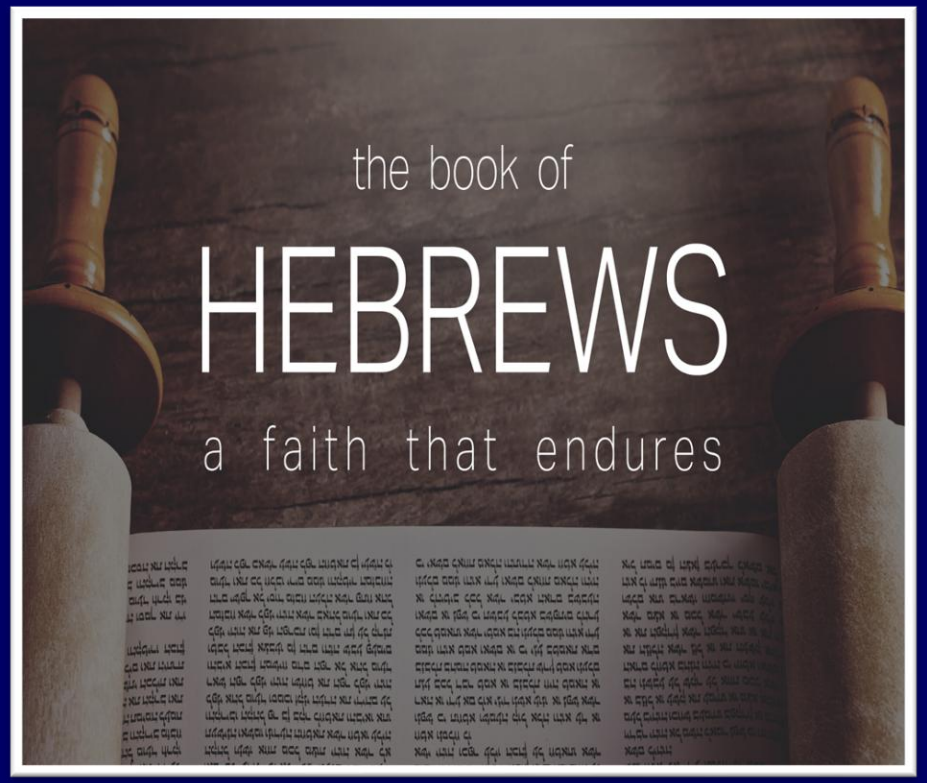
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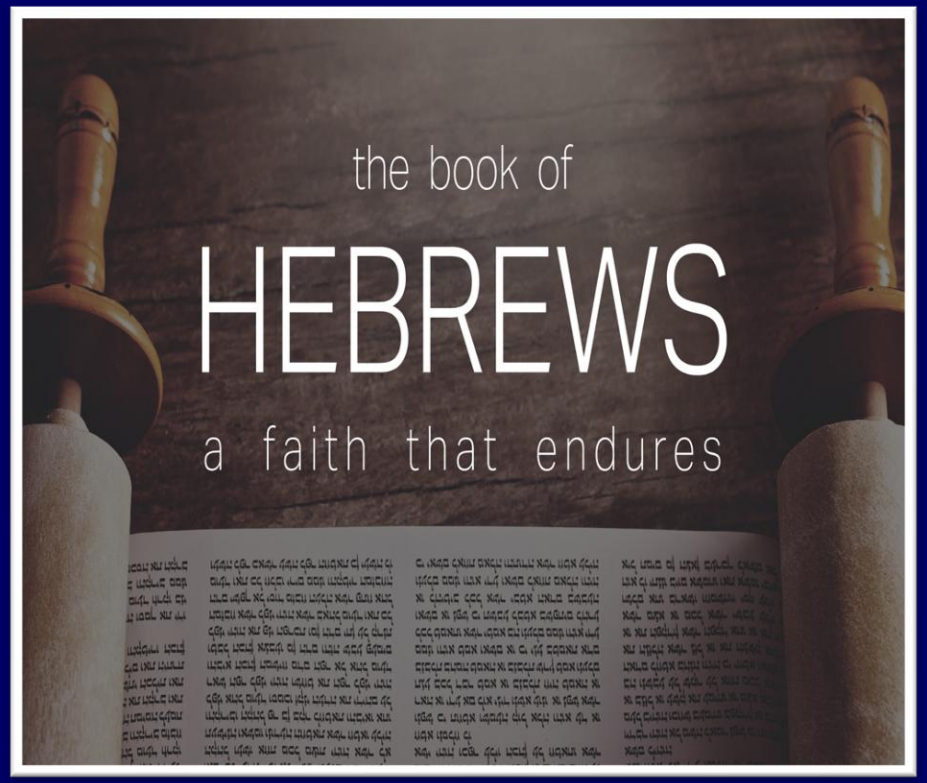
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  - Warnings



PURPOSE

- **Encouragement/motivation to not lapse back into Judaism**
  - What believers already have in Christ is superior to every vestige of Judaism (Angels, Moses, and the Aaronic priesthood)
  - **<u>Warnings</u>**

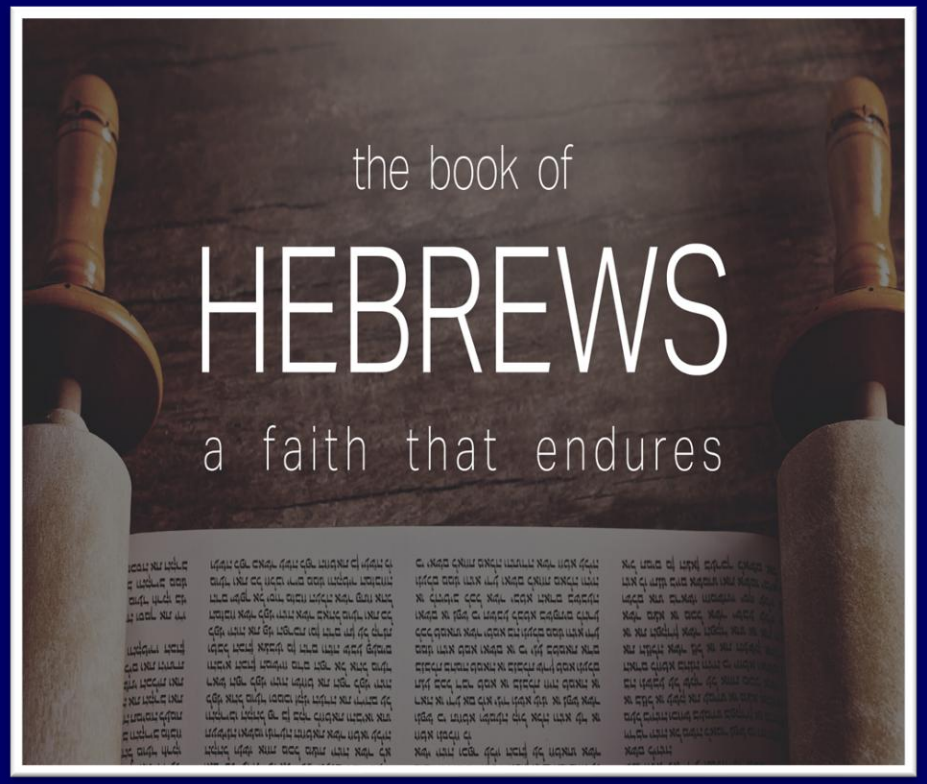


WARNINGS

- 2:1-4 – Warning against drifting
- 3:7–4:13 – Warning against disobedience
- 5:10–6:20 – Warning against immaturity
- 10:26-39 – Warning against despising the truth
- 12:25-29 – Warning against denying the truth

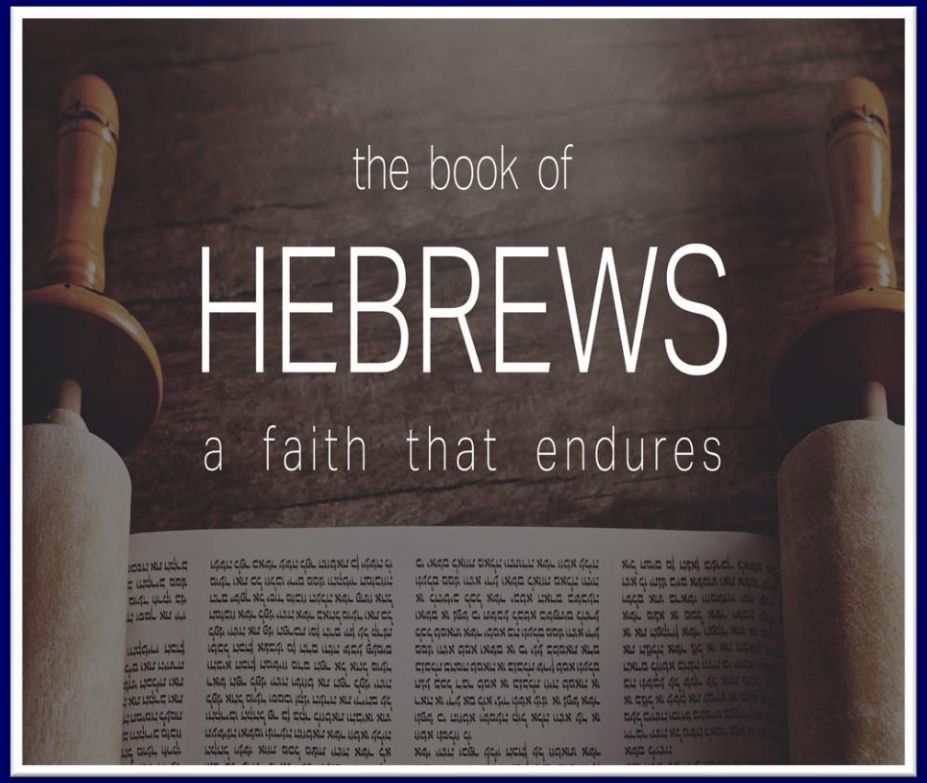
4 VIEWS ON WARNING PASSAGES

- Hypothetical
- Arminianism
- Calvinism/Reformed
- Loss of blessings



4 VIEWS ON WARNING PASSAGES

- **Hypothetical**
- Arminianism
- Calvinism/Reformed
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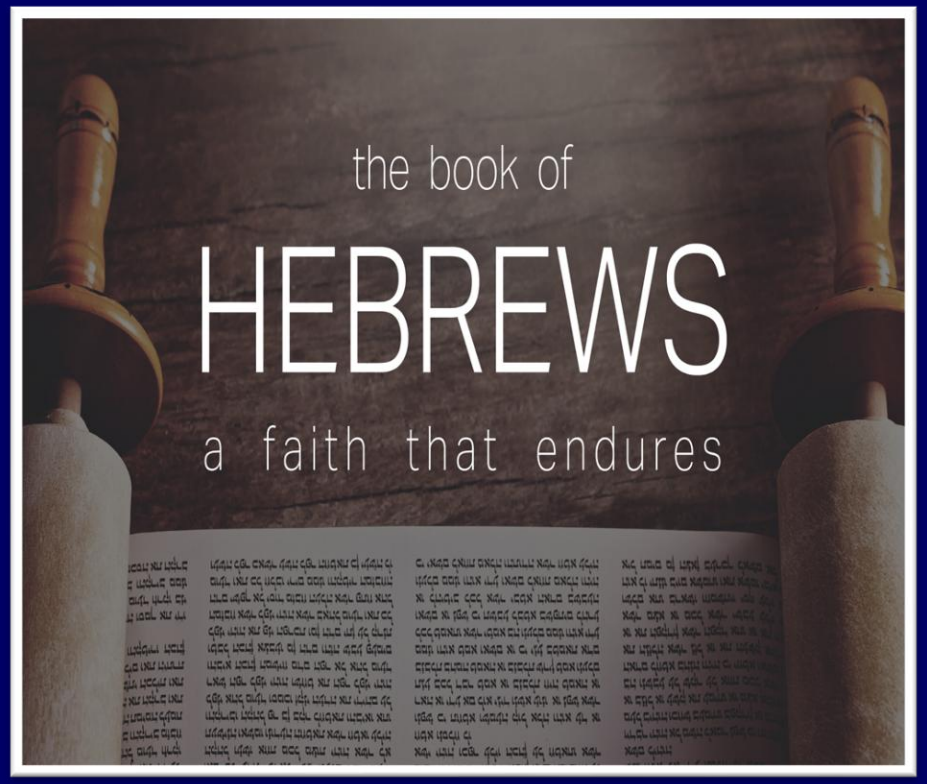
Charles Ryrie. – Threat View

Ryrie Study Bible, Page 1521

"Others understand the passage to be a warning to genuine believers to urge them on in Christian growth and maturity. To 'fall away' is impossible (since, according to this view, true believers are eternally secure), but the phrase is placed in the sentence to strengthen the warning. It is similar to saying something like this to a class of students: 'It is impossible for a student, once enrolled in this course, if he turns the clock back [**which cannot be done**], to start the course over. Therefore, let all students go on to deeper knowledge.' In this view the phrases in verses 4-5 are understood to refer to the conversion experience."

4 VIEWS ON WARNING PASSAGES

- Hypothetical
- **Arminianism**
- Calvinism/Reformed
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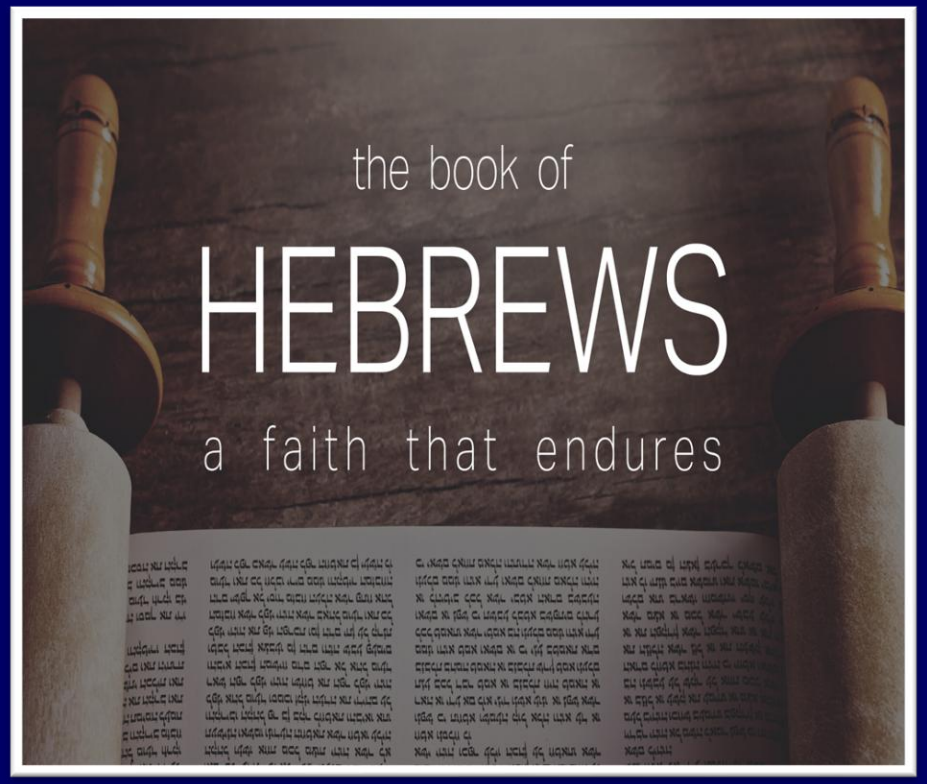
John 10:27-29

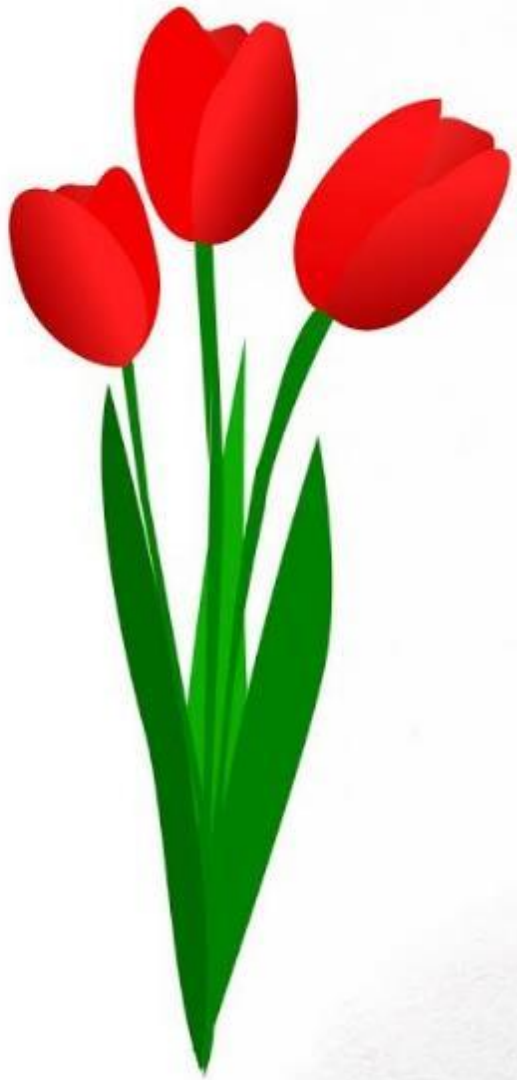
“[27] My sheep hear My voice, and I know them, and they follow Me; [28] and I give eternal life to them, and they will **never perish** [***ou mē; aiōnia***]; and no one will snatch them out of My hand. [29] My Father, who has given them to Me, is greater than all; and **no one is able to snatch *them*** out of the Father’s hand.”



4 VIEWS ON WARNING PASSAGES

- Hypothetical
- Arminianism
- **Calvinism/Reformed**
- Loss of blessings





Total Depravity

Unconditional Election

Limited Atonement

Irresistible Grace

Perseverance of the Saints

IV. Running **TULIP** Through the Grid of Scripture

A. Total Depravity

B. Unconditional Election

C. Limited Atonement

D. Irresistible Grace

E. **Perseverance of the Saints**



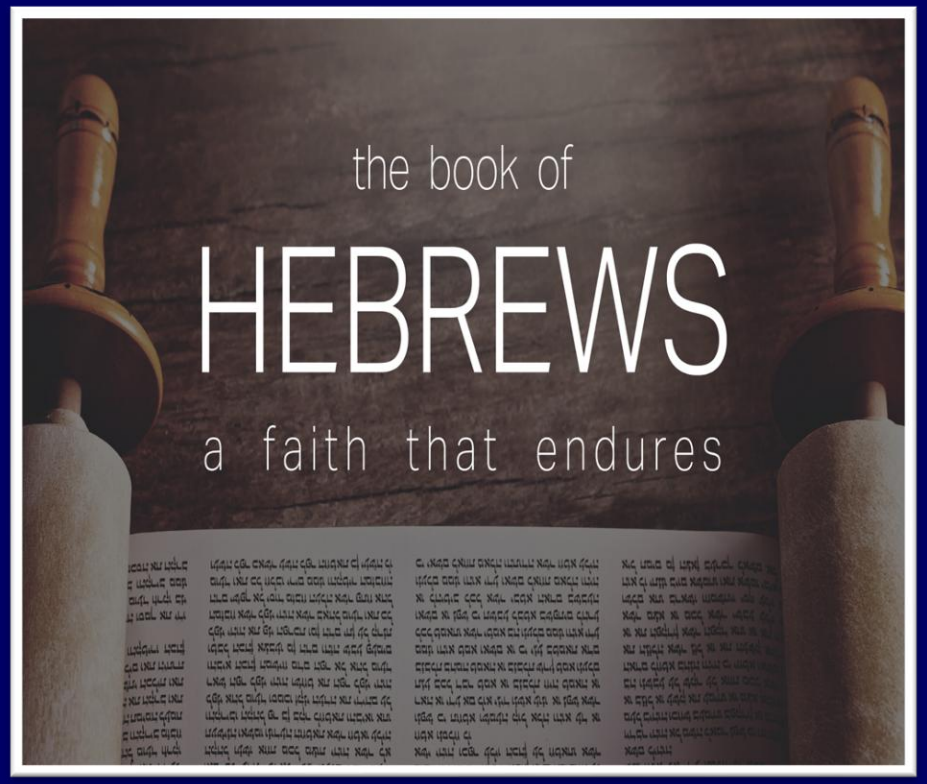
Perseverance of the Saints = Perseverance in Good Works to the End of One's Life to Prove that He is One of the Elect

"P" stands for "Perseverance of the Saints." This is what Calvinists say gives them the assurance of eternal security, but in actuality "the emphasis is upon the believer's faithfulness in persevering—not upon God's keeping power … uncertainty as to one's ultimate salvation is, in fact, built into the very fabric of Calvinism itself."

Bob Kirkland, *Calvinism: None Dare Call It Heresy; Spotlight on the Life and Teachings of John Calvin* (Eureka, MT: Lighthouse Trails, 2018), 34.

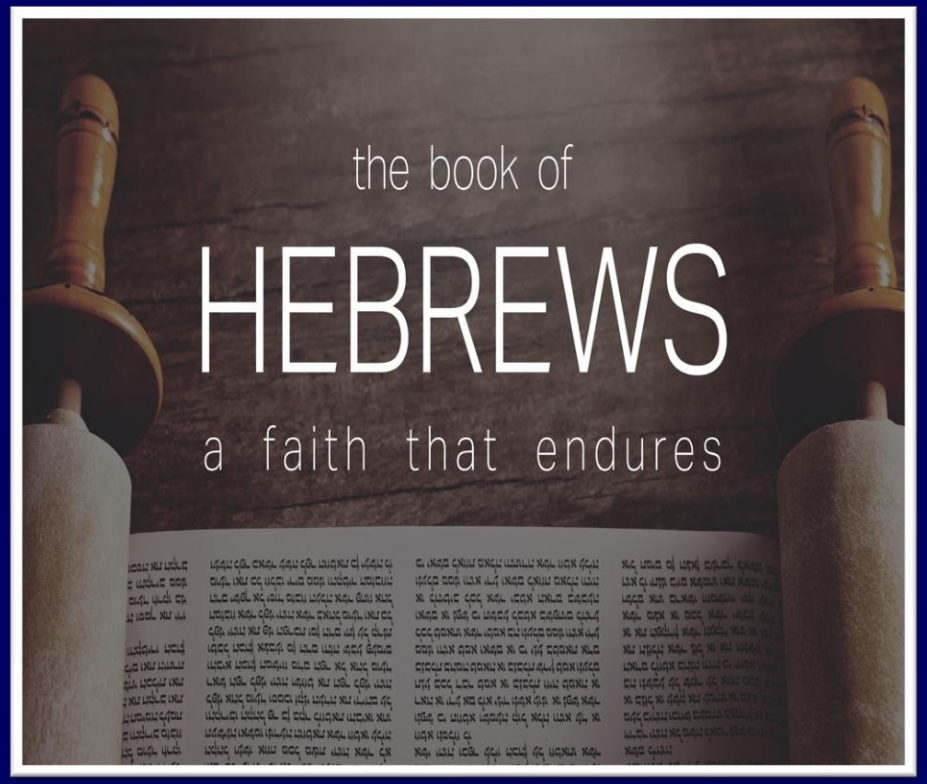
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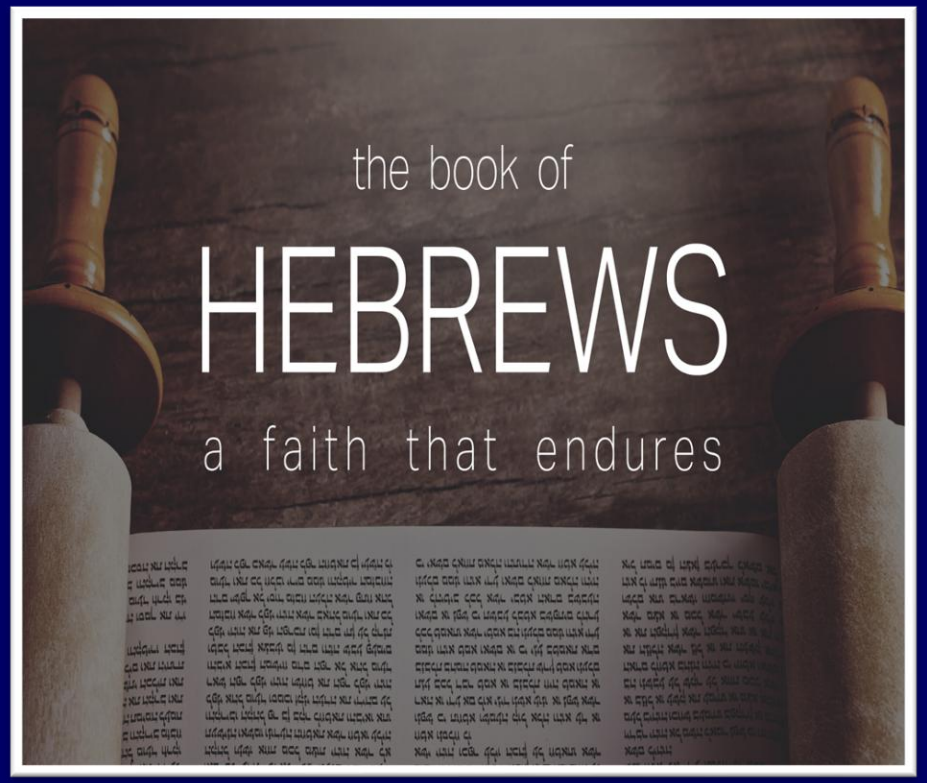
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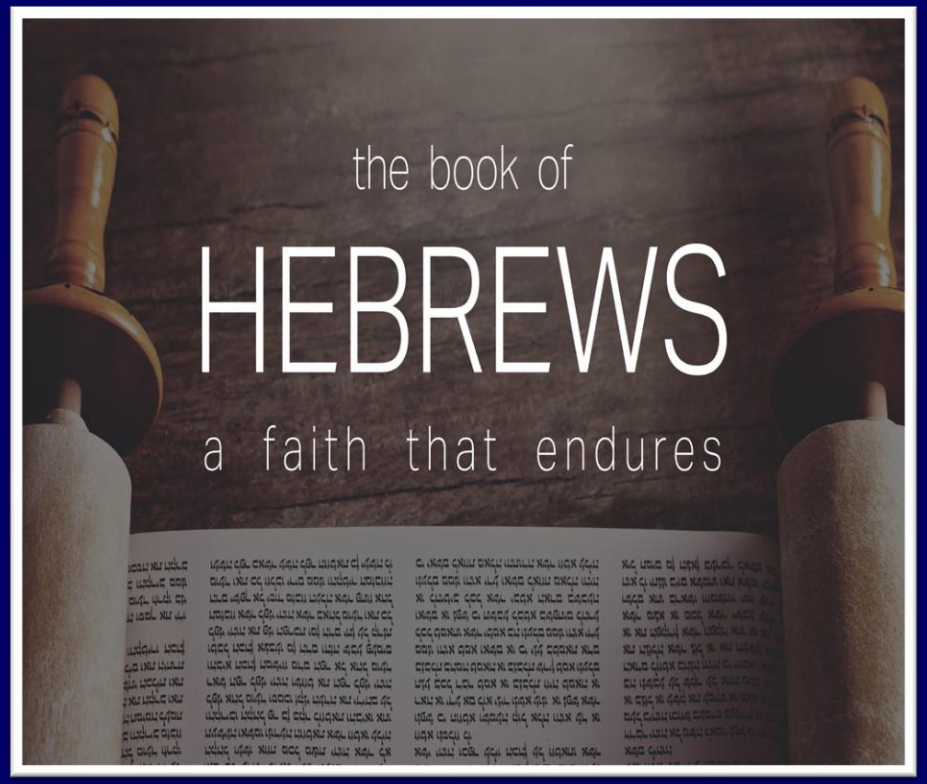
MESSAGE

- The superiority of the full revelation of Christ in comparison to OT Judaism is shown through Christ's superiority to every major vestige of Judaism, and the author wrote Hebrews so that his audience would not lapse back into Judaism.



INTRODUCTORY MATTERS

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OUTLINE

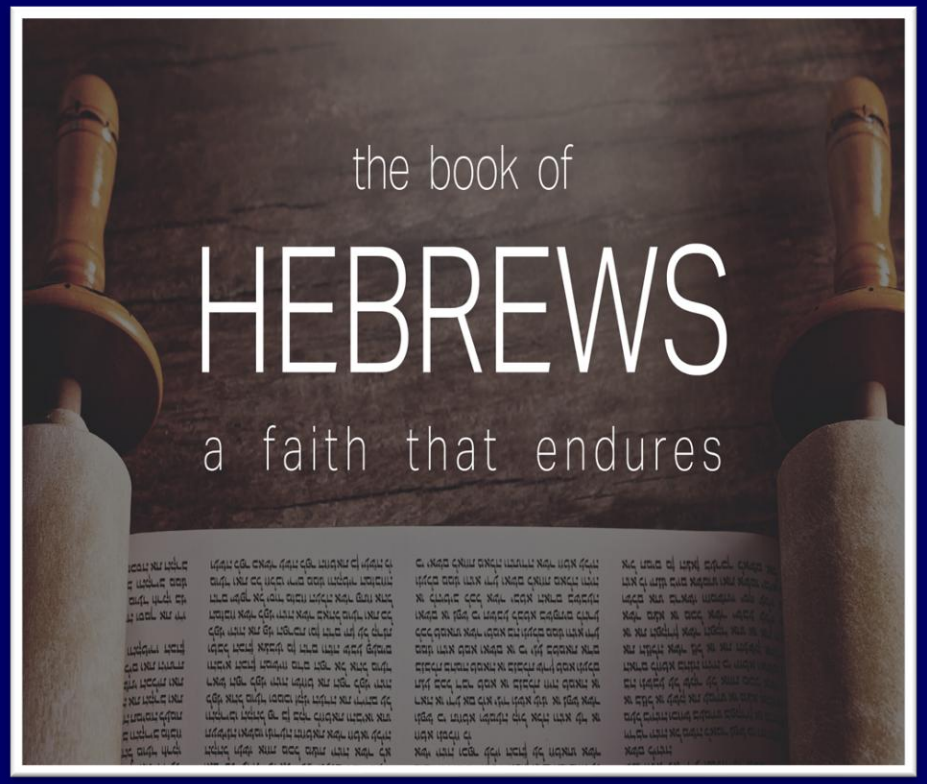
I. Doctrinal section (1:1–10:18)
   A. Christ's attributes (1:1-3)
   B. Christ is superior to the angels (1:4–2:18)
   C. Christ is superior to Moses (3:1–4:13)
   D. Christ is superior to Aaron (4:14–10:18)

II. Practical section (10:19–13:25)
   A. Exhortations and pastoral reminders (10, 12, 13)
   B. Hall of faith (11)
   C. Benediction (13:20-25)

Conclusion

INTRODUCTORY MATTERS

- Authorship
- Audience
- Date
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OUTLINE

I. **Doctrinal section (1:1–10:18)**

   A. **Christ's attributes (1:1-3)**

   B. Christ is superior to the angels (1:4–2:18)

   C. Christ is superior to Moses (3:1–4:13)

   D. Christ is superior to Aaron (4:14–10:18)

II. Practical section (10:19–13:25)

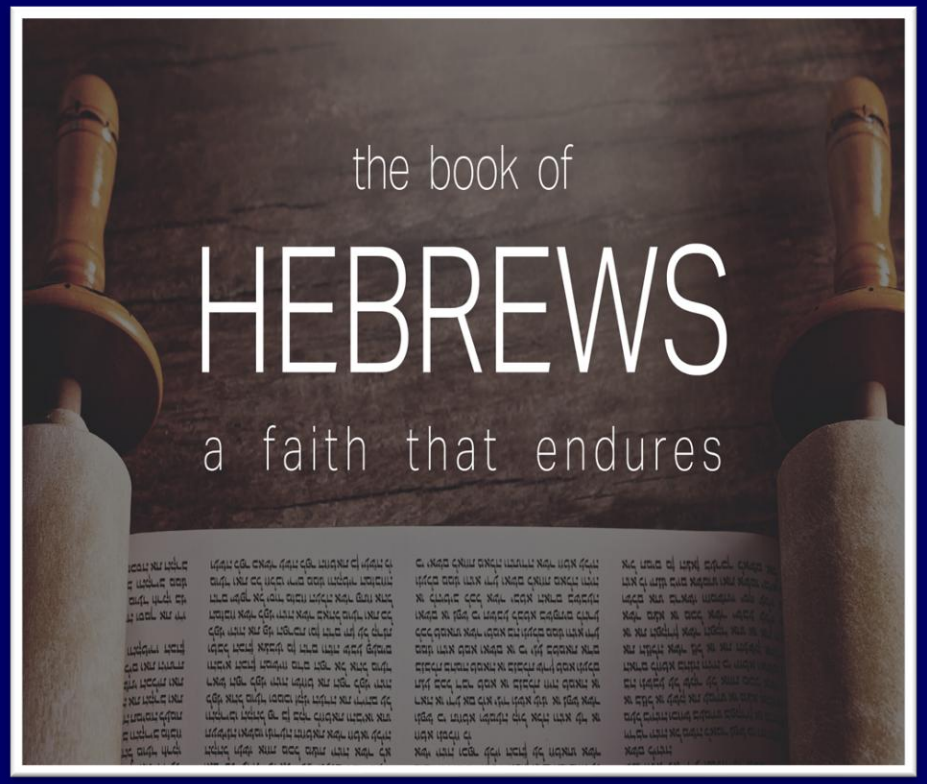
   A. Exhortations and pastoral reminders (10, 12, 13)

   B. Hall of faith (11)

   C. Benediction (13:20-25)

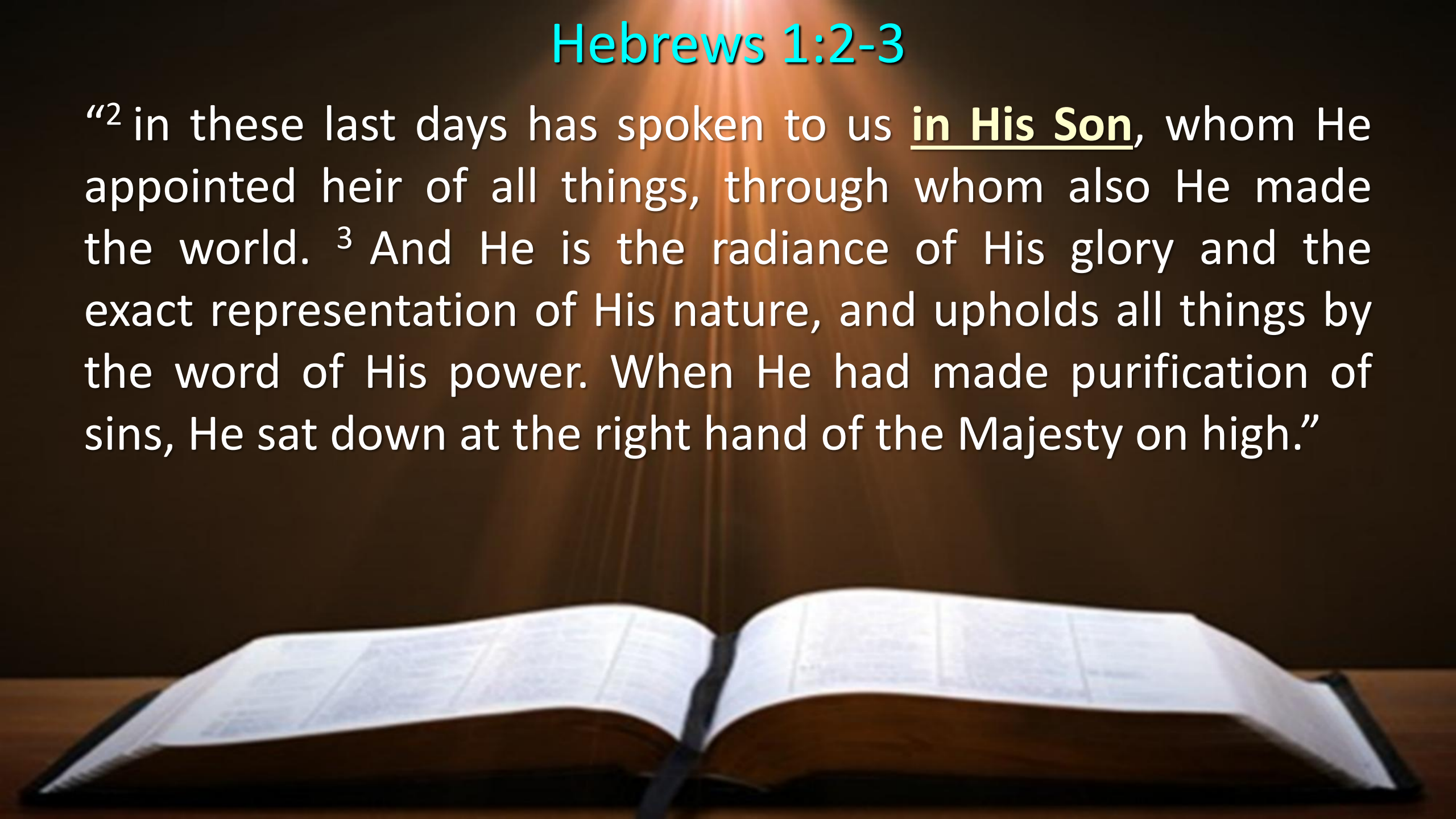
CHRIST IS SUPERIOR TO PREVIOUS REVELATION (1:1-2A)

- OT – Indirect, incomplete, temporary
- Christ – Direct, complete, permanent



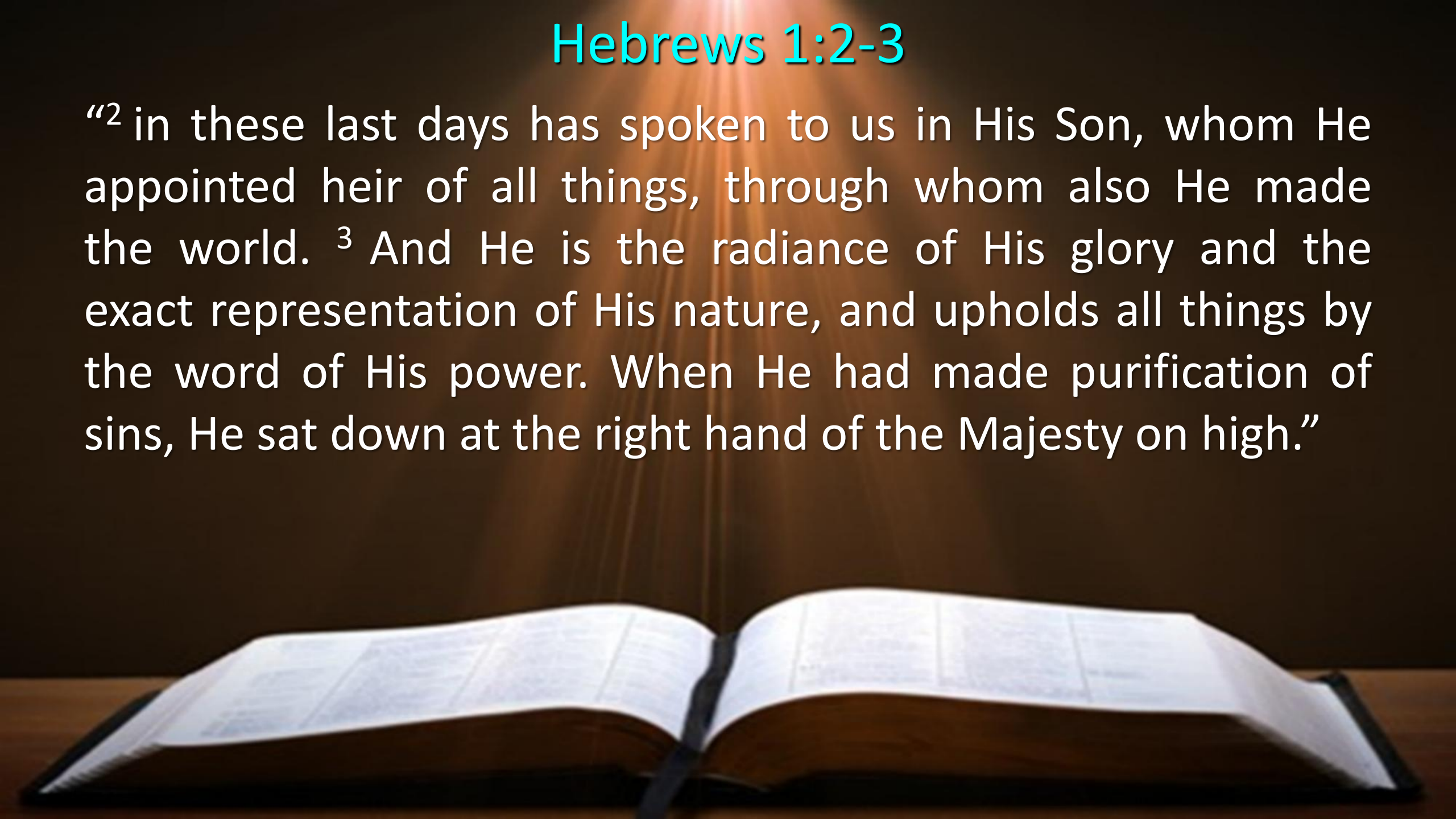
Hebrews 1:2-3

“[2] in these last days has spoken to us **in His Son**, whom He appointed heir of all things, through whom also He made the world. [3] And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high.”



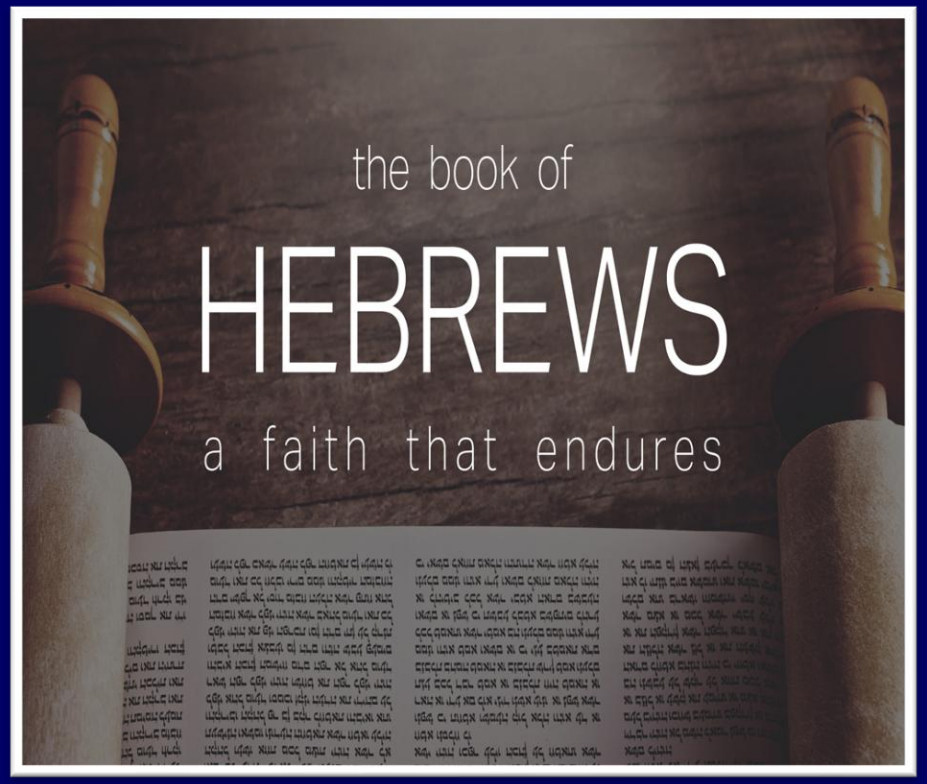
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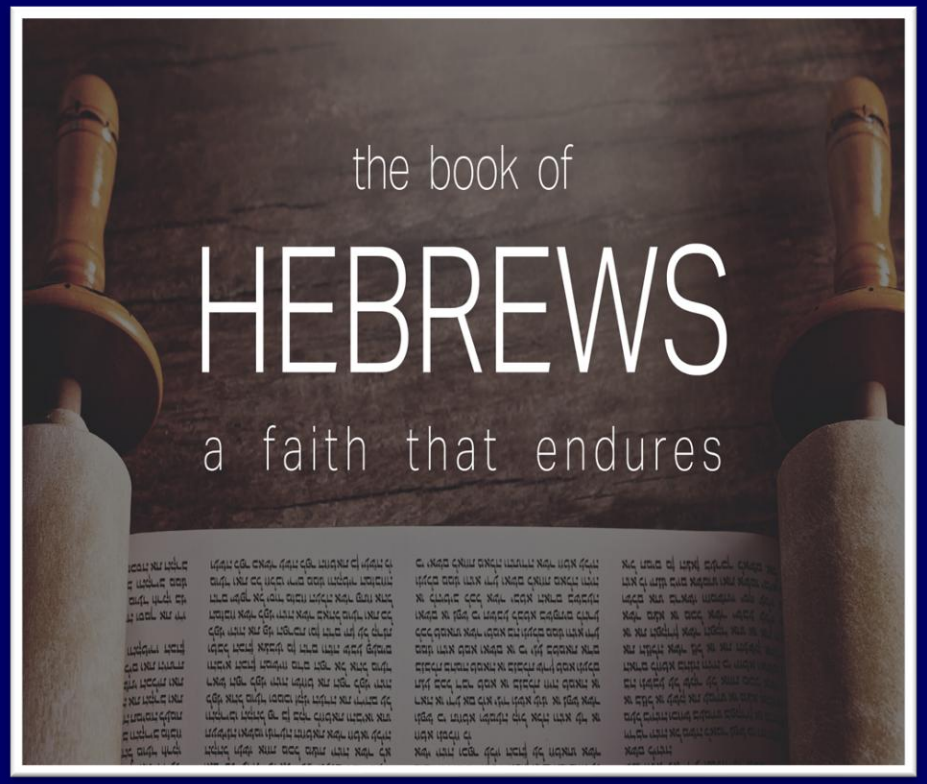
CHRIST'S 7 ATTRIBUTES SHOWING HIS FINALITY (1:2B-3)

- Heir of all things
- Maker of all things
- Brightness of the Father's glory
- Express image of the Father
- Upholds all things
- Made complete purification for sins
- Sat down at the Father's right hand



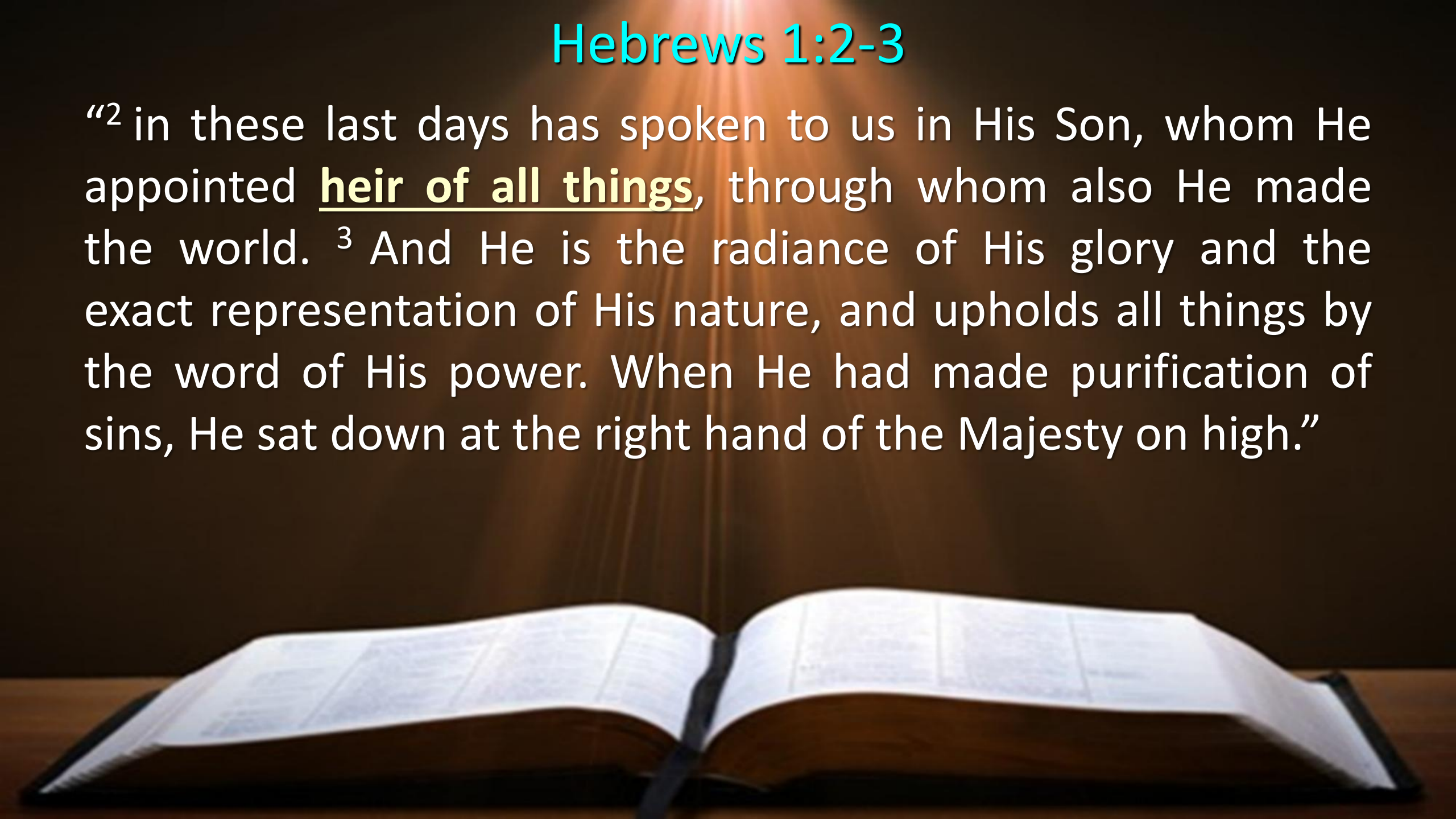
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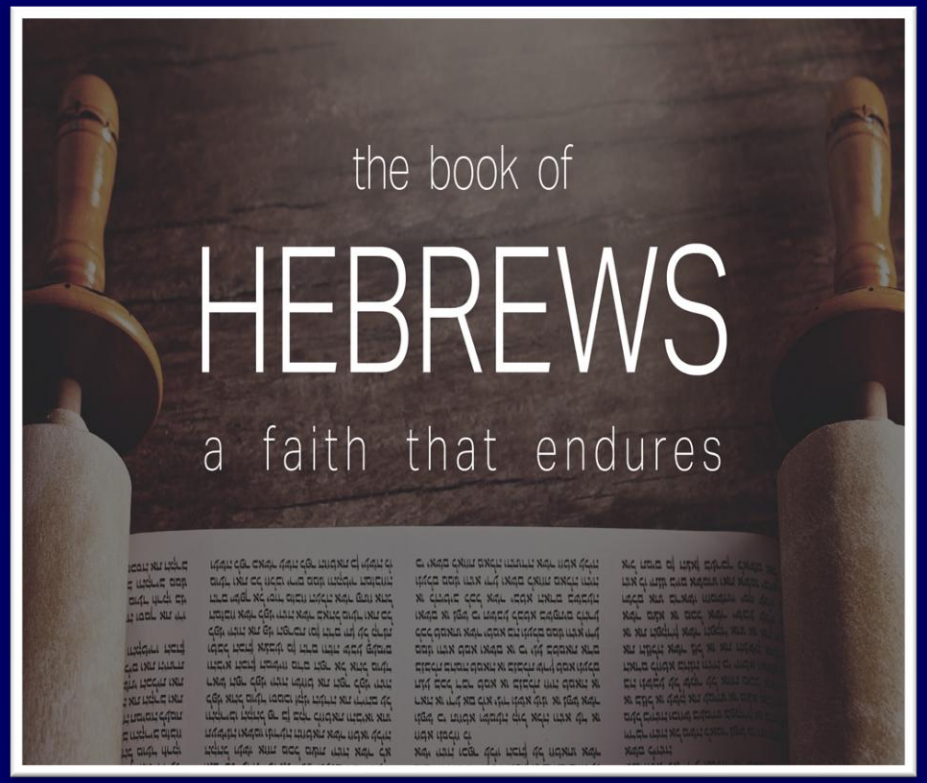
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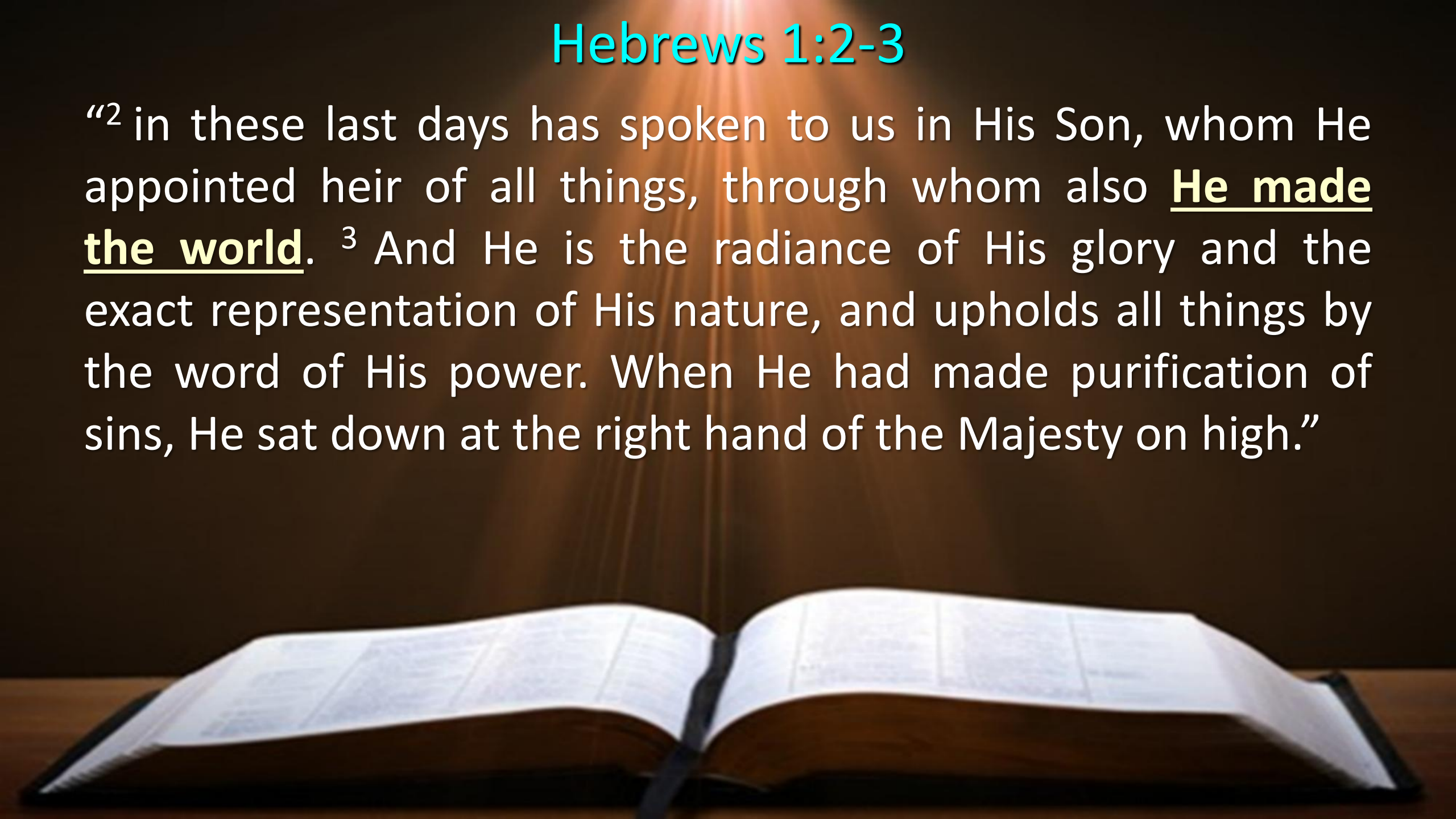
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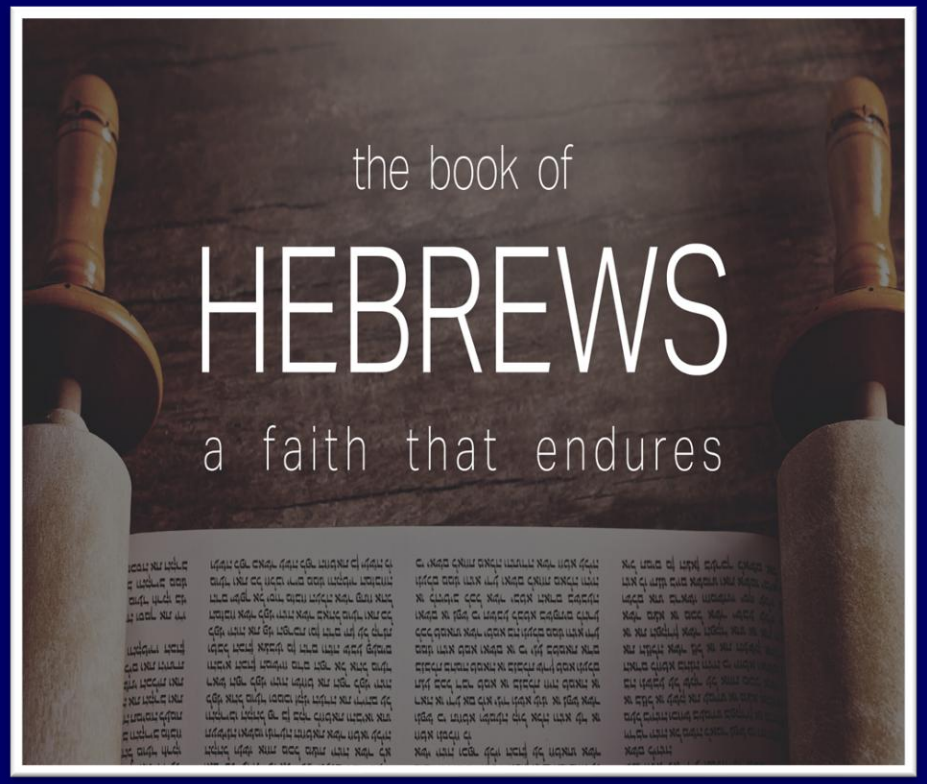
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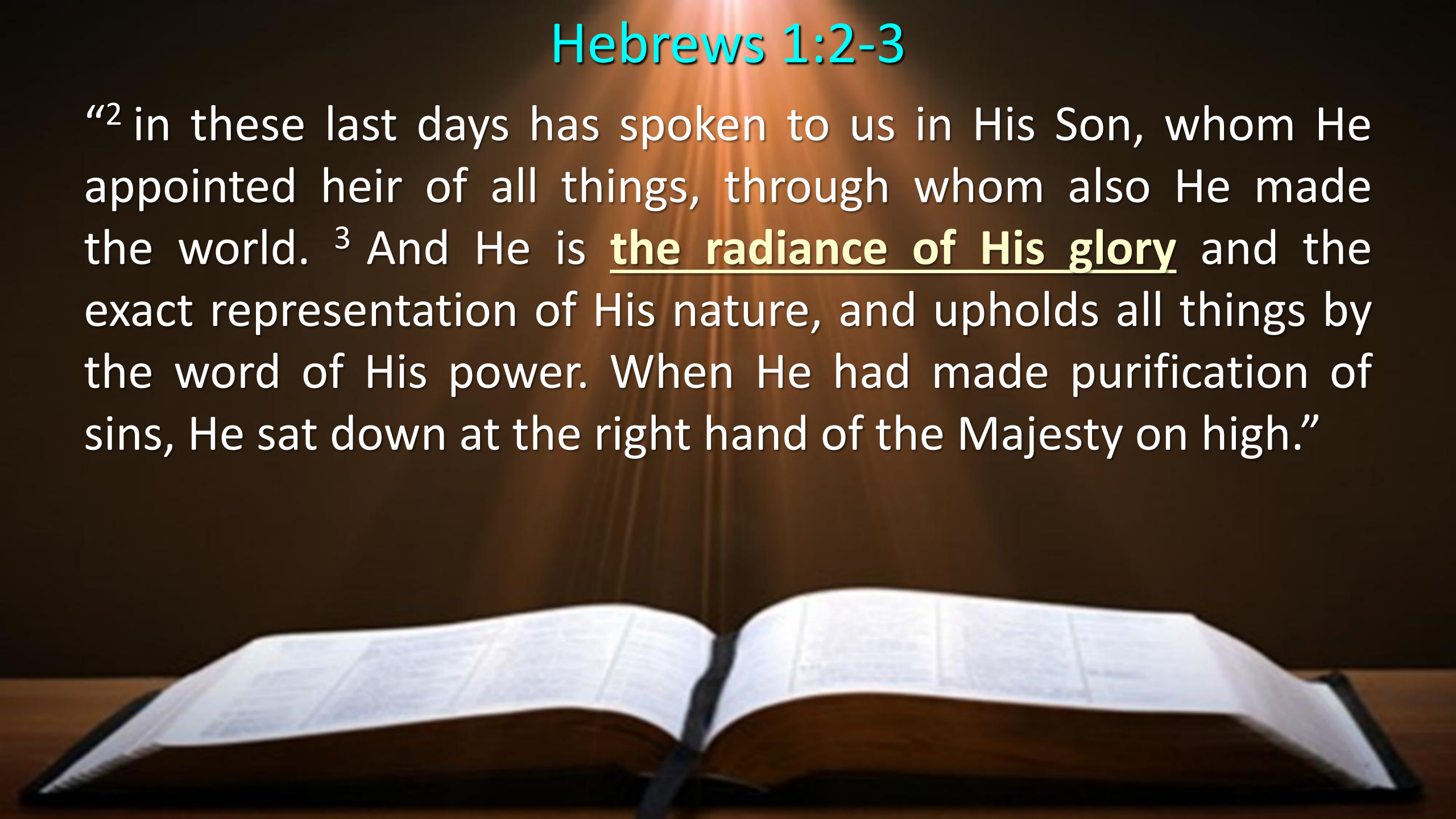
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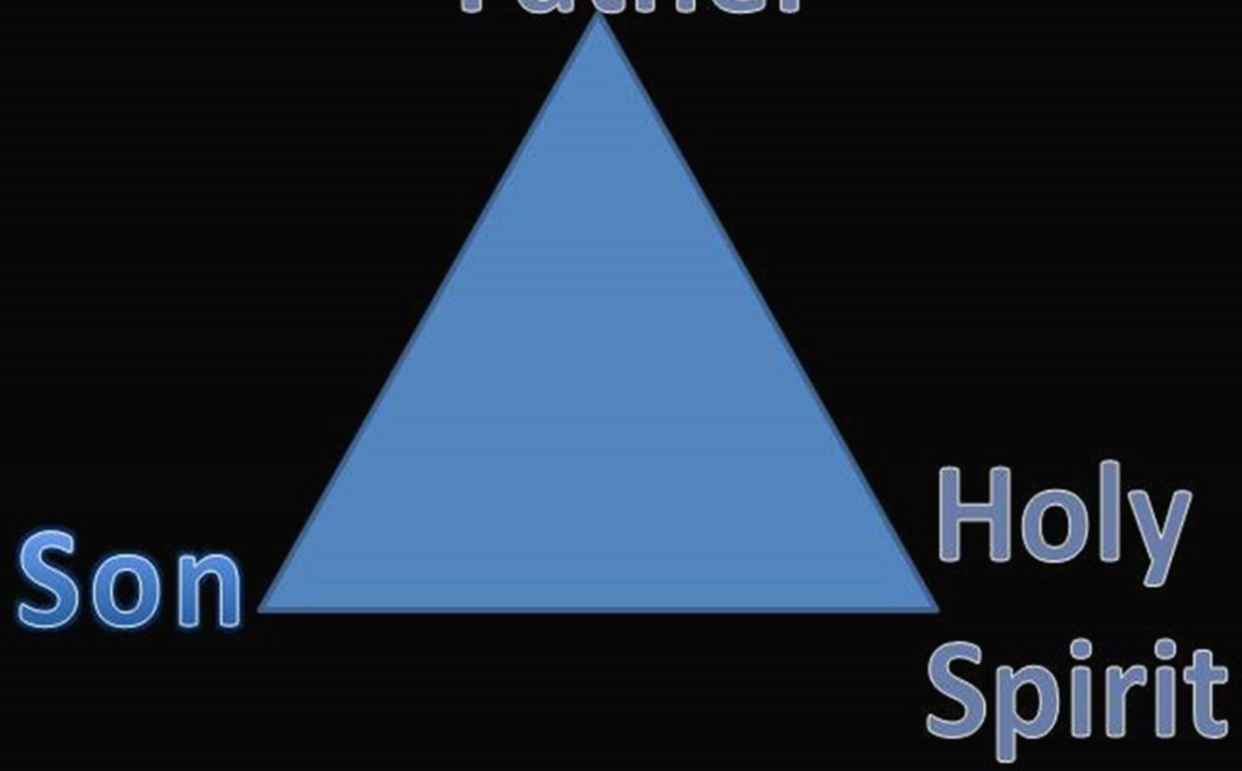


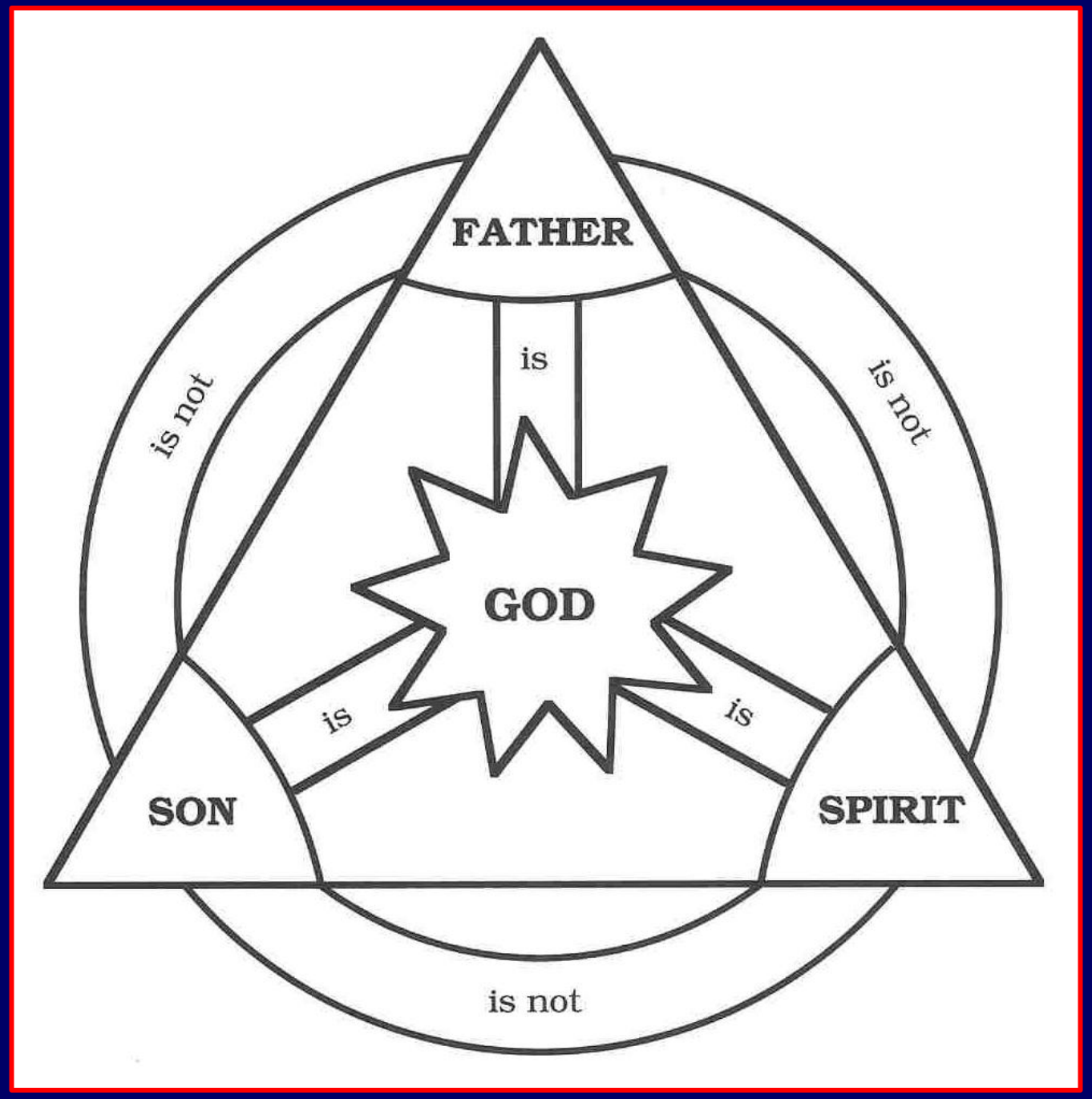
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Trinity




FATHER
is
is not
is not
GOD
is
is
SON
SPIRIT
is not

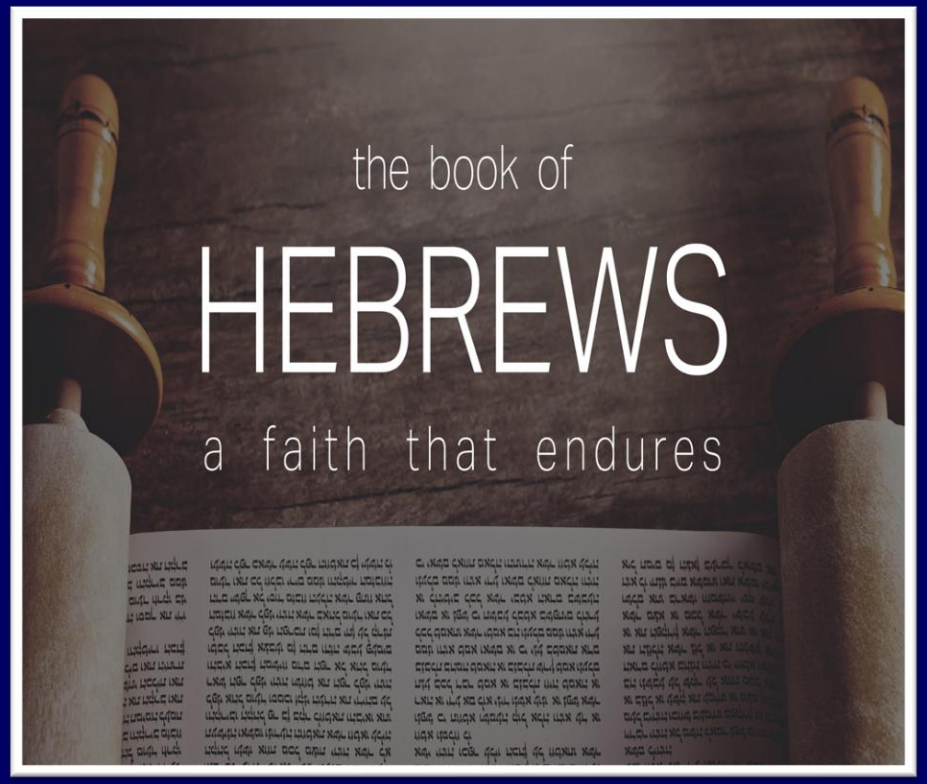
John 17:5

“Now, Father, **glorify** Me together with Yourself, with the **glory** which I had with You before the world was.”



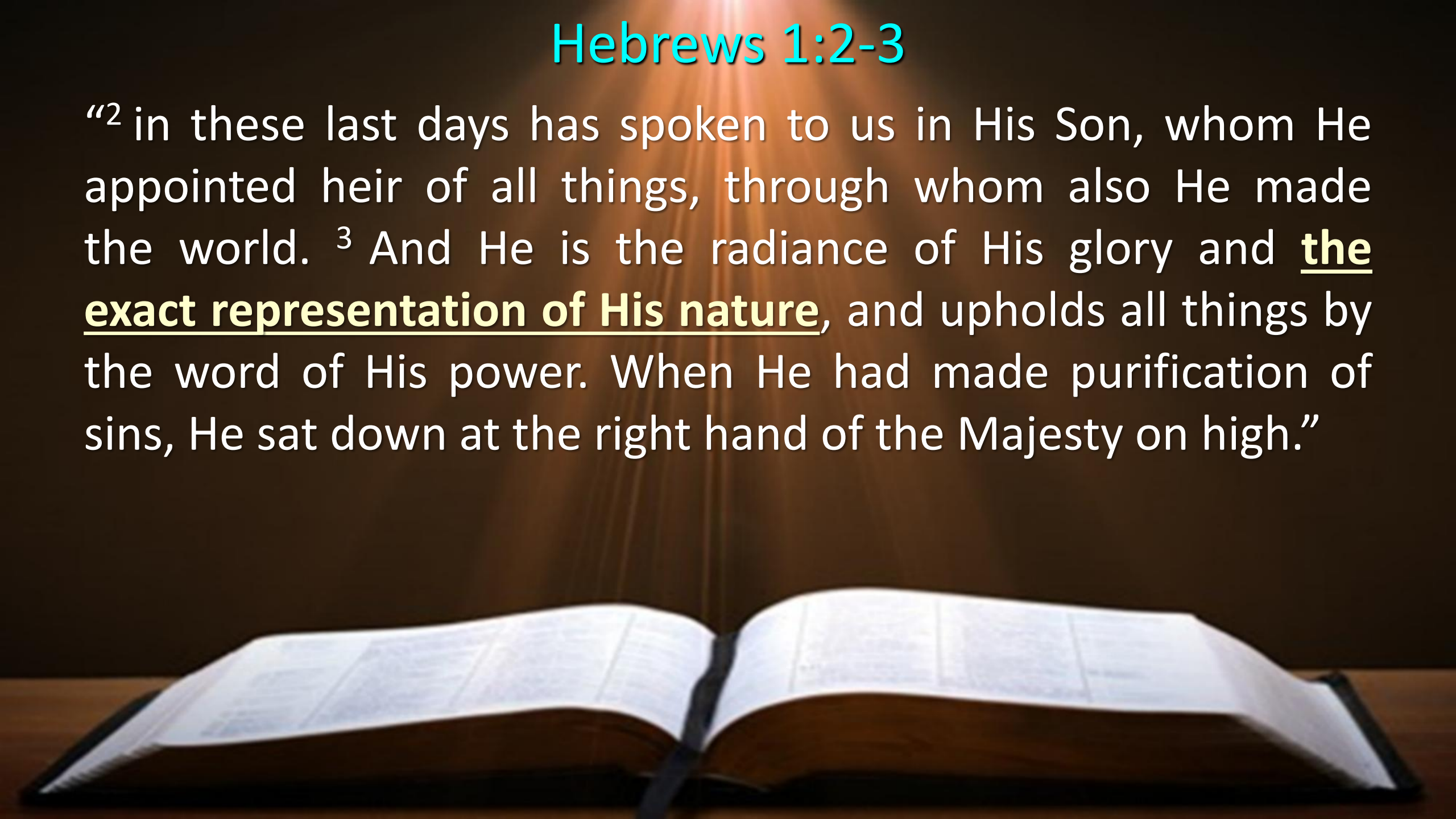
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John 1:14

"And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the **only begotten** [***monogenēs***] from the Father, full of grace and truth."



John 1:18

"No one has seen God at any time; the **only begotten** God who is in the bosom of the Father, He has explained **[*exēgeomai*]** *Him*."





J. Dwight Pentecost

Pentecost, J. D., & Durham, K. (2000). *Faith that endures : a practical commentary on the book of Hebrews* (Rev. ed., p. 47). Kregel Publications.

"The fourth statement is that the Son is 'the express image of His person' (1:3b). This emphasizes that the Son in Himself is a full and perfect revelation of what is in the Father. Even though we have not seen the Father, we know the Father because all that is in the Father is in the Son. In the Greco-Roman world, coins bore the image of the emperor. Because the image of the emperor had been impressed on the coin by a die, by looking at a coin one could recognize the emperor."



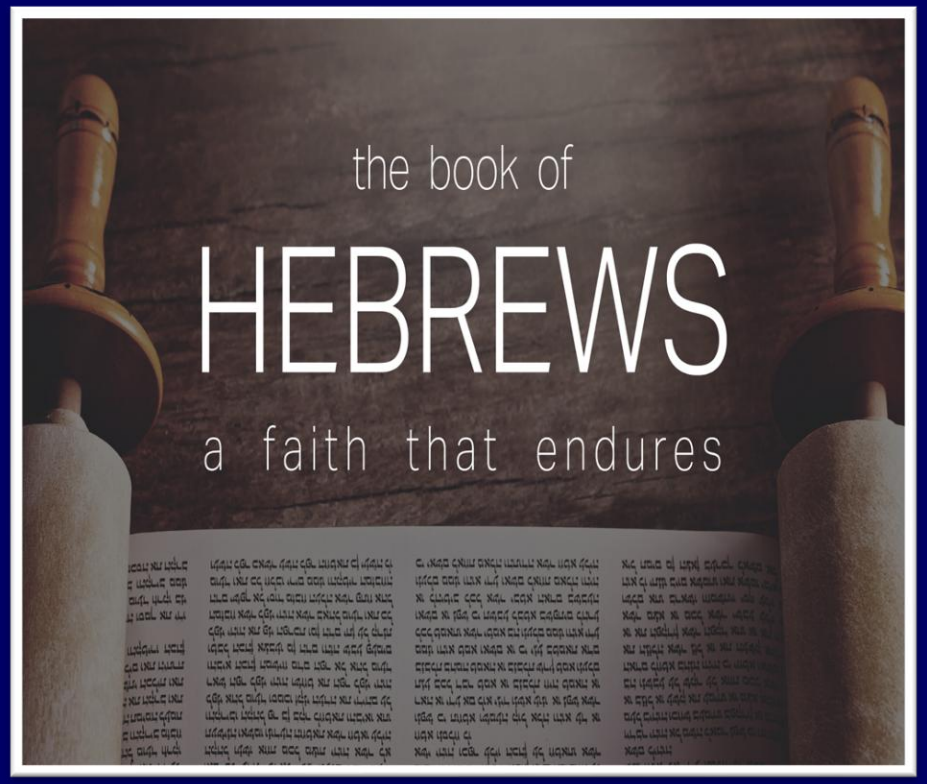
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"And though the likeness of the emperor on the coin was only a representative likeness, if the die were cast away, one could determine exactly what was in the die by studying the coin. Why? Because the die reproduced itself in every detail on the coin. This is the essence of the word the author chose here to show the relationship between the Son and the Father. While we do not see the Father, all that is in the Father is in the Son. By studying the Son we learn of the Father. Just as an impression on a coin becomes an expression of the die, so what was in Christ is a revelation of the Father."

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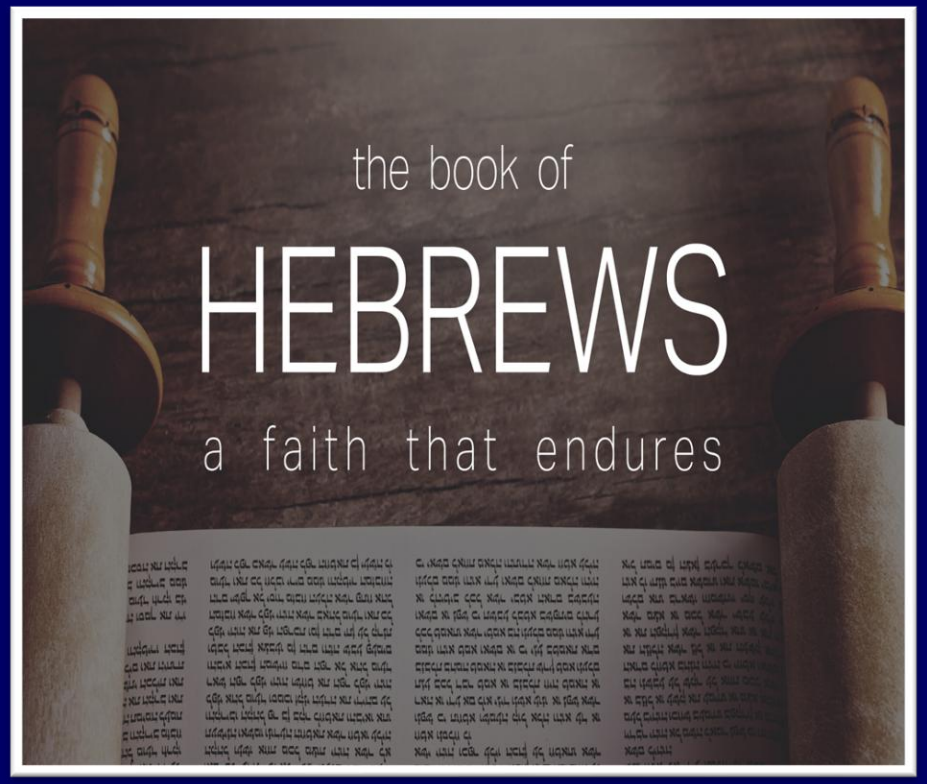
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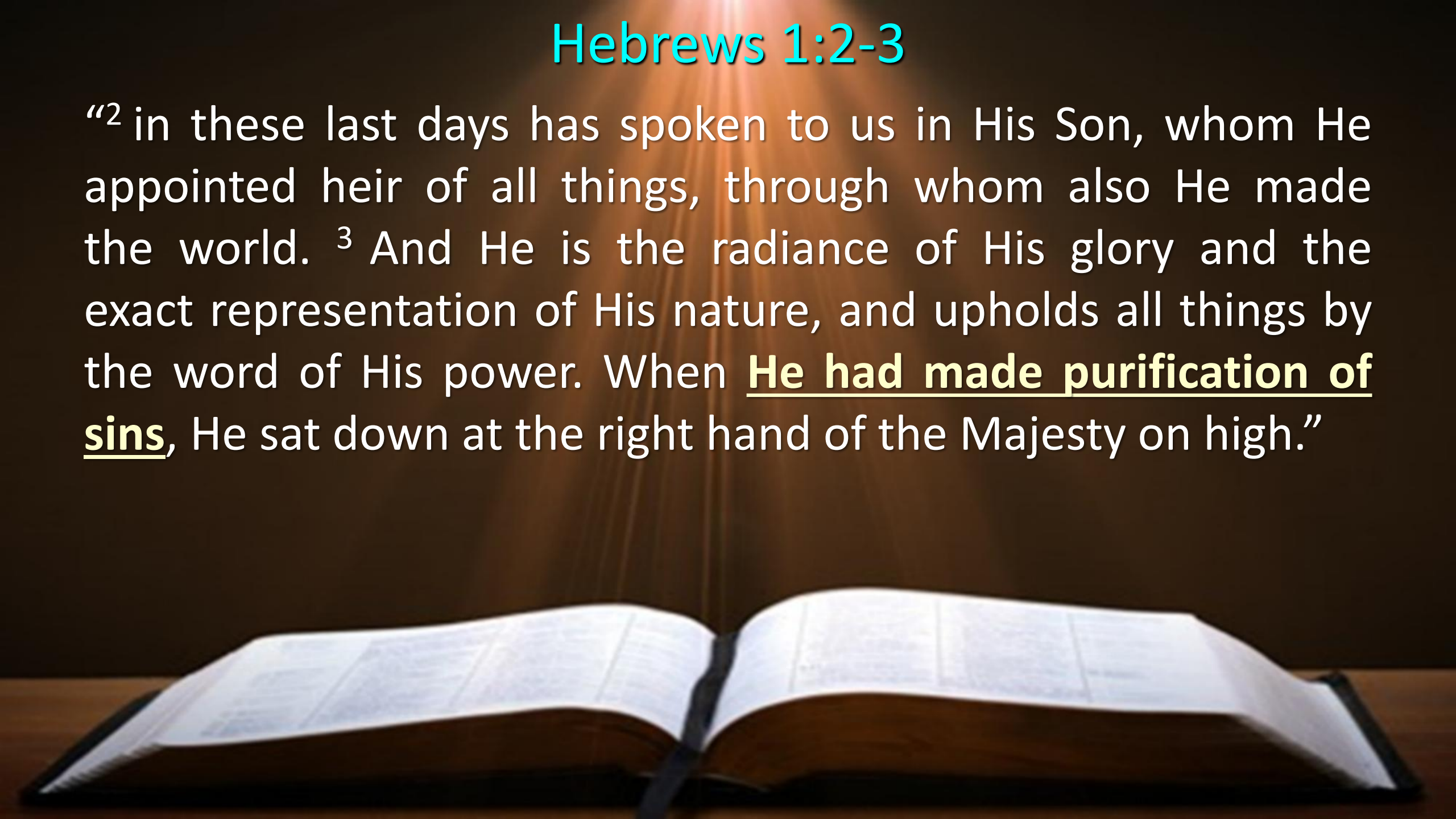
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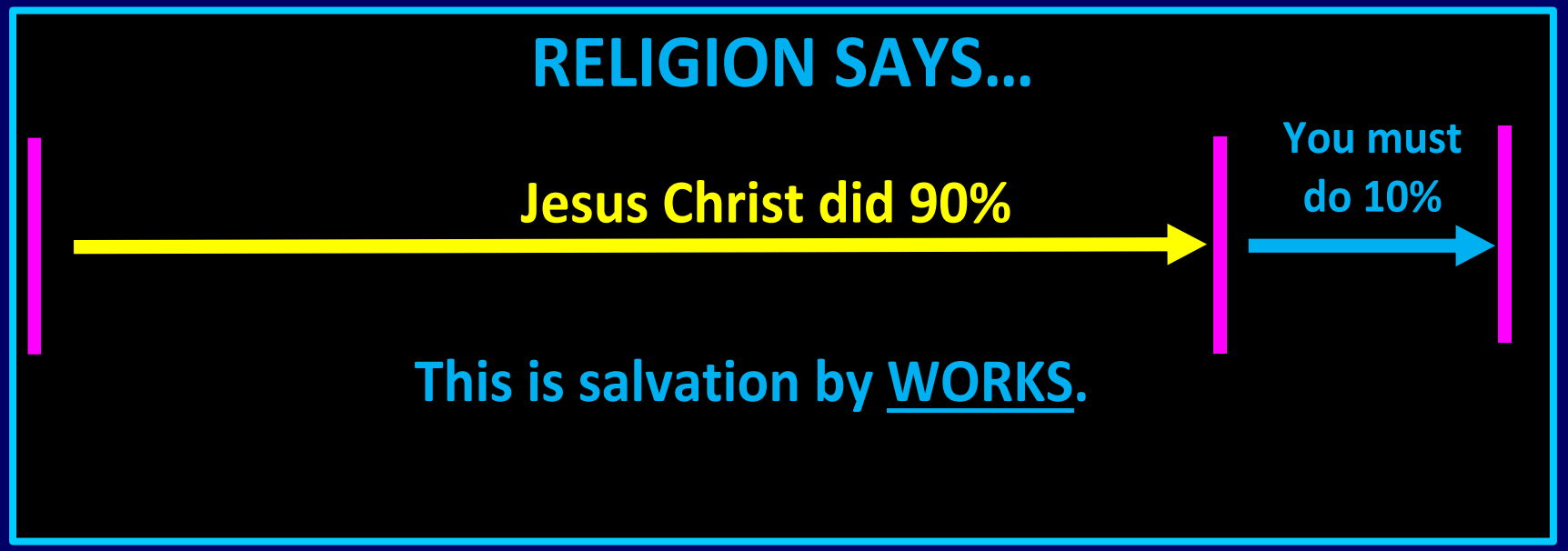
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ARK OF THE COVENANT





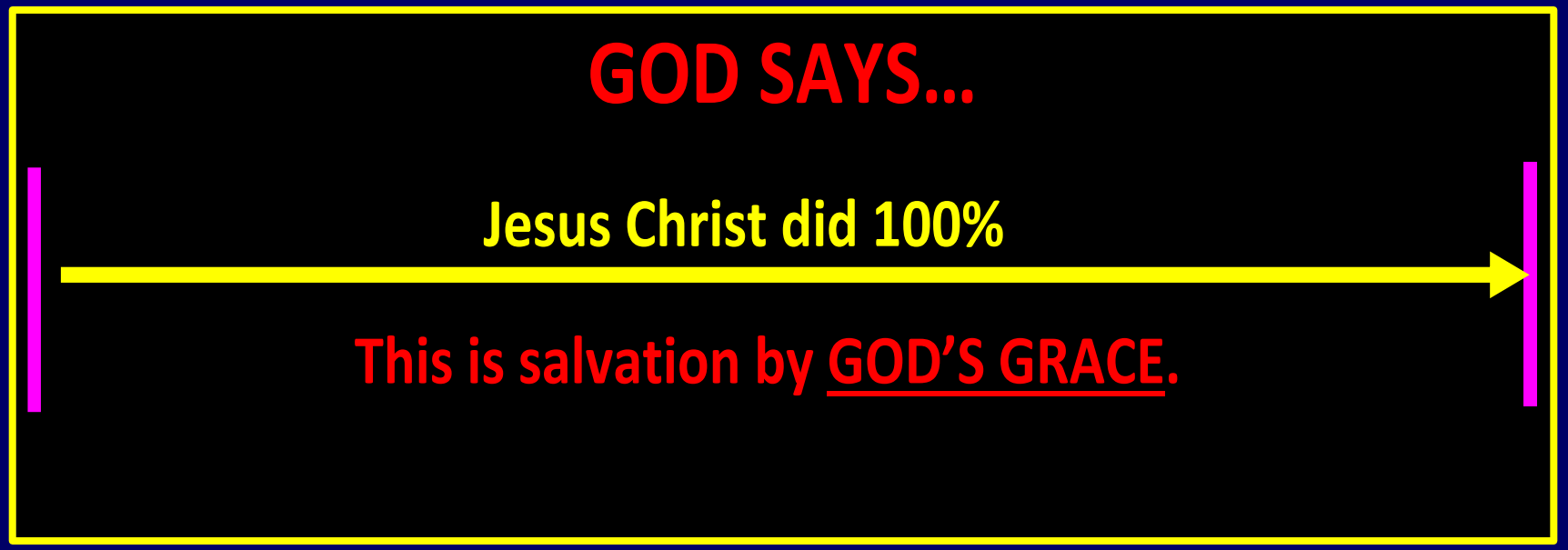
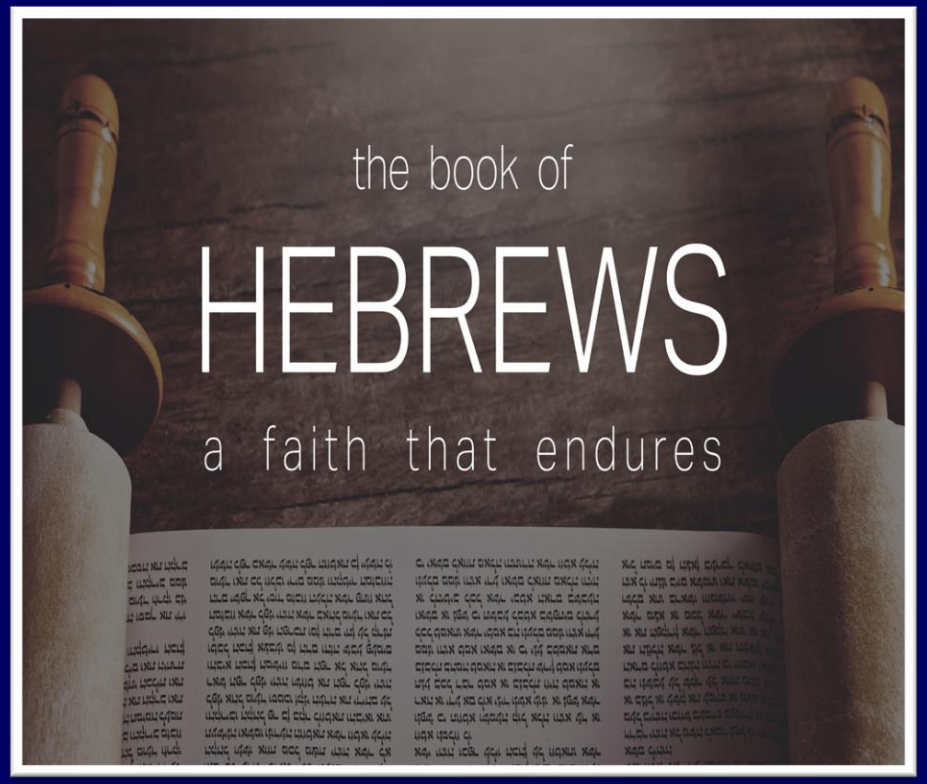


Chart courtesy of Thomas Stegall

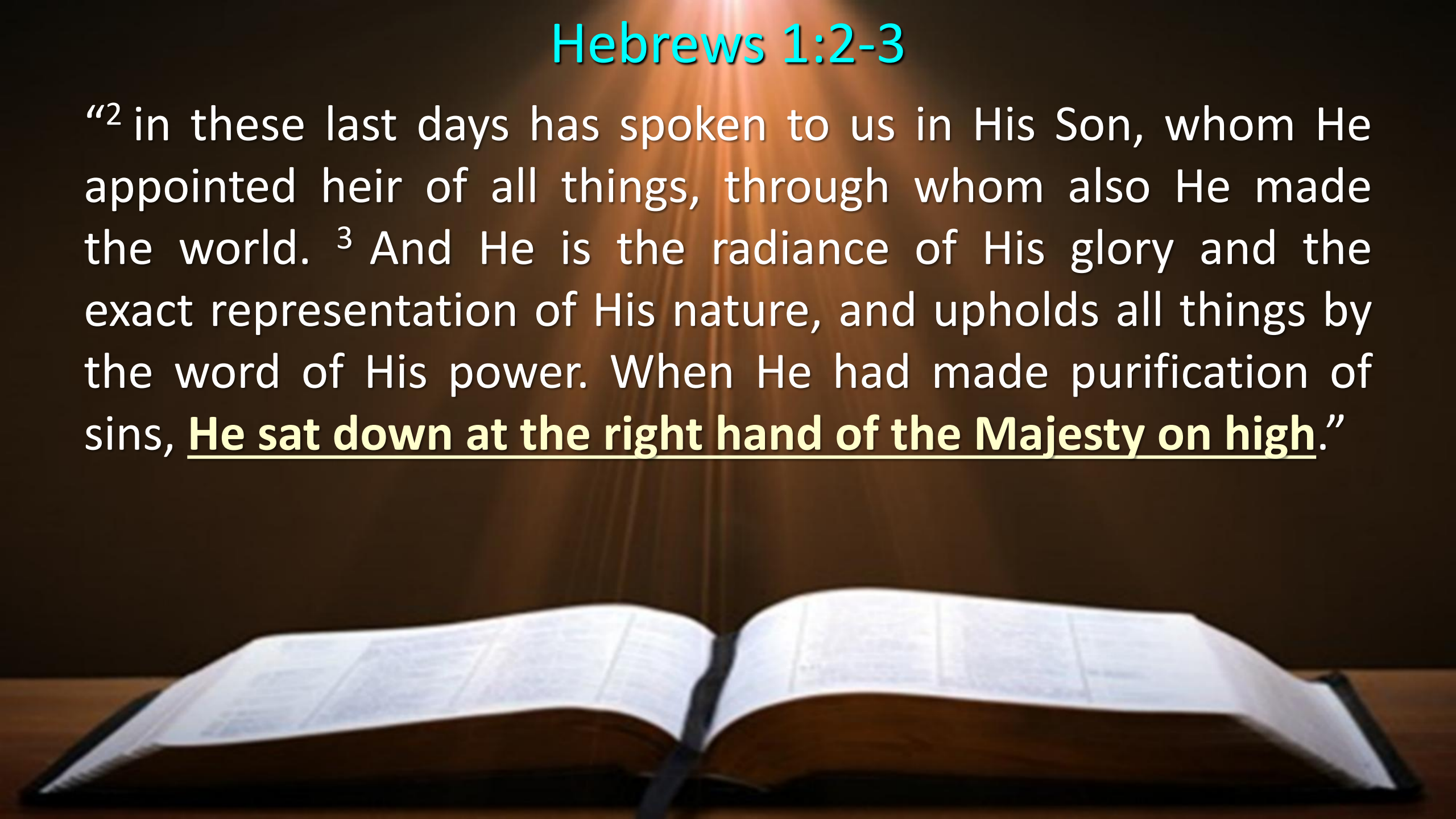
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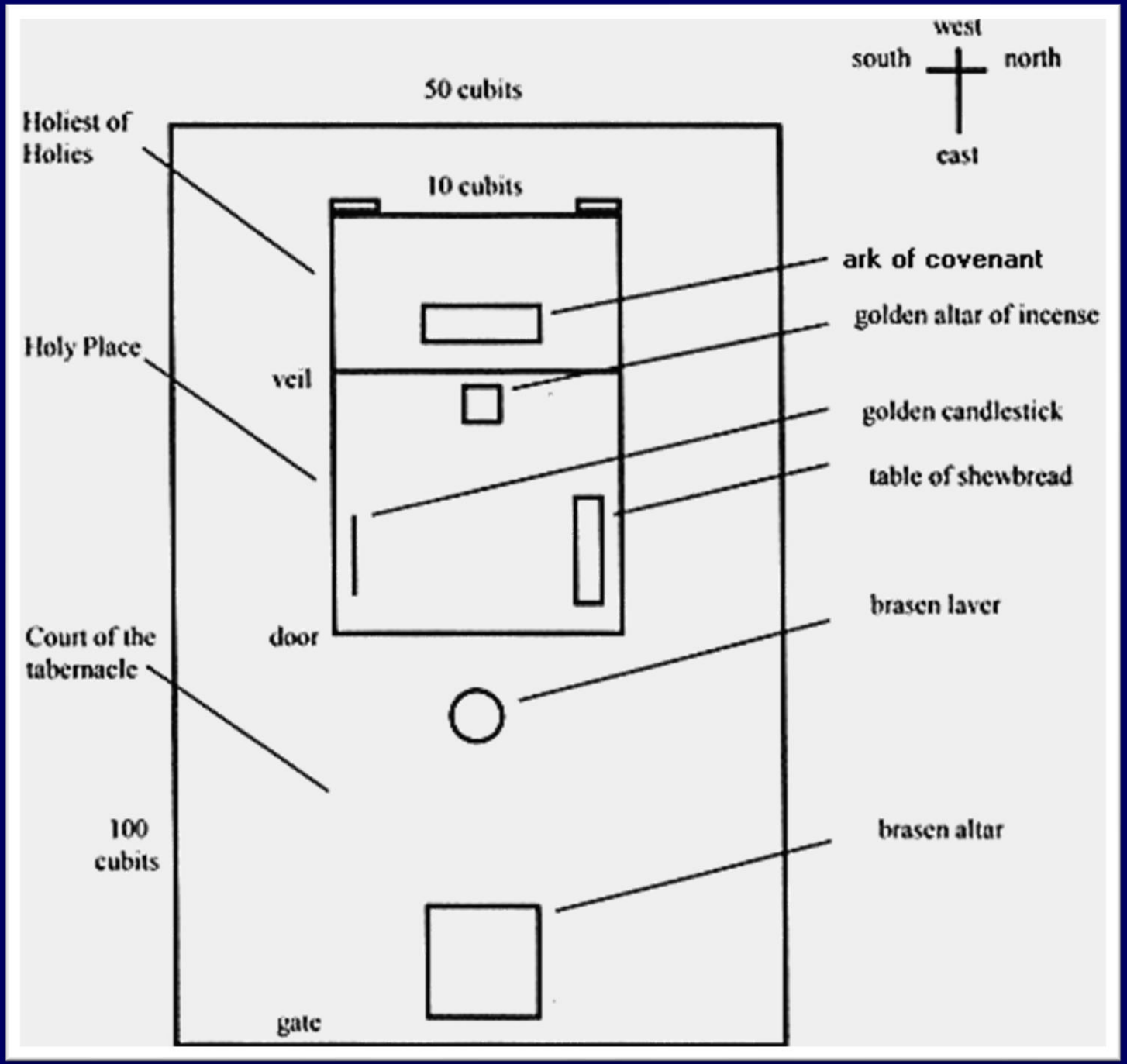
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west
south
north
east
50 cubits
Holiest of Holies
10 cubits
ark of covenant
golden altar of incense
Holy Place
veil
golden candlestick
table of shewbread
brasen laver
Court of the tabernacle
door
100 cubits
brasen altar
gate

Christ's Three Offices

1. Prophet – 1st Coming (Matt. 4:17)
2. Priest – Present Session (Heb. 4:15)
3. King – 2nd Coming (Isa. 9:6-7; Matt. 25:31)



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The 7 Churches in Revelation
Rev. 1: 11
BLACK SEA
BITHYNIA
MYSIA
AEGEAN SEA
ASIA
Pergamum
Thyatira
Smyrna
Sardis
Philadelphia
PHRYGIA
Ephesus
Laodicea
Patmos
CARIA
LYCIA
By: Gabriel Morris

Revelation 3:21

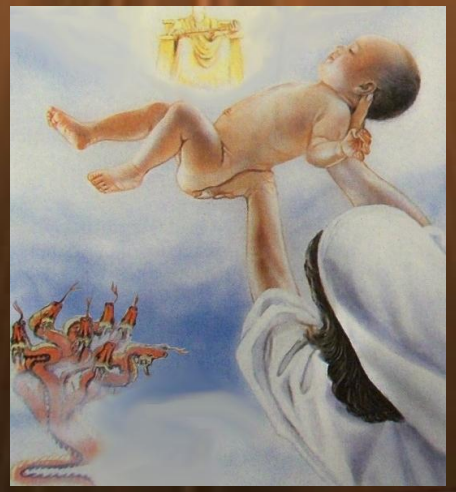
PROMISE TO THE OVERCOMERS

"He who overcomes, **I will grant** [**future tense of *didōmi***] to him to sit down with Me on **My throne**, as I also overcame and **sat down** [**aorist tense of *kathizō***] with My Father on **His throne**."



Revelation 12:5

"And she gave birth to a son, a male *child*, who is to rule all the nations with a rod of iron; and **her child was caught up to God and to His throne**."



Abrahamic Covenant

ABRAHAMIC
Genesis
15

LAND	SEED	BLESSING
LAND **Deuteronomy** **29-30**	**DAVIDIC** **2 Samuel** **7:12-16**	**NEW** **Jeremiah** **31:31-34**

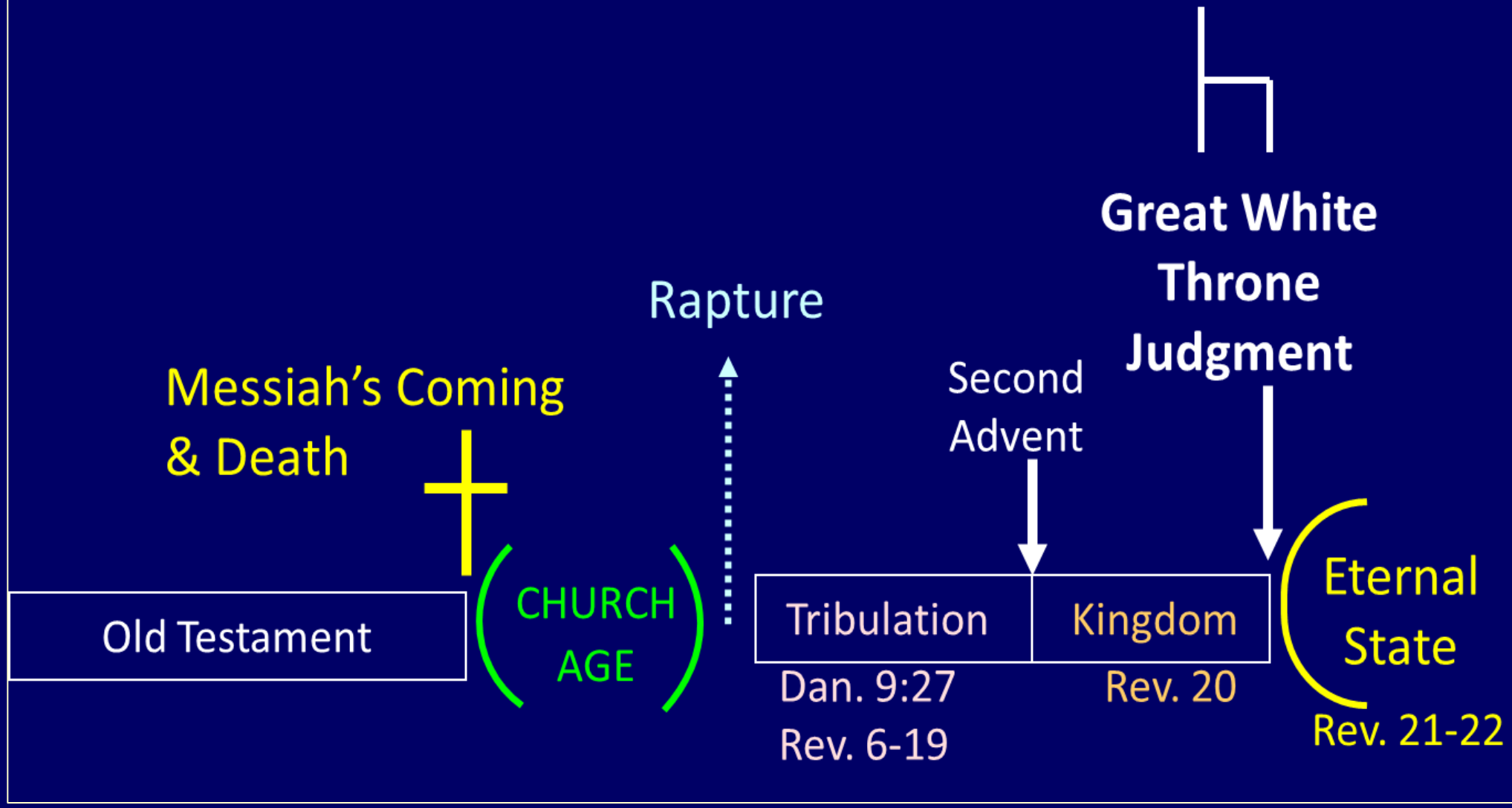






Unconditional covenant with a conditional blessing (Deut. 28; Lev. 26)

Prophecy Panorama





Dave Anderson

The King-Priest of Psalm 110 in Hebrews (New York: Lang, 2001), 2.

"But clearly Jesus did not set up a natural theocratic kingdom with Himself as the king ruling from Jerusalem on earth before His resurrection. So, what happened to the kingdom He promised? It was postponed, many NT interpreters suggest. . . . But if the premillennial view just espoused is true, that leaves the question concerning the present ministry of Christ. **What is He doing right now?**"



Dave Anderson

The King-Priest of Psalm 110 in Hebrews (New York: Lang, 2001), 296.

"But classical or revised dispensationalists should also recognize the *already* eschatology of Hebrews. **Christ is not passive on the throne**. He is reigning. He has subjects. And because He is the forerunner, there are many present blessings which belong to the eschatological age which can be enjoyed now because the Davidic Covenant with some of its blessings has been inaugurated."

STRAW MAN FALLACY





Lewis Sperry Chafer

vol. 5, Systematic Theology (Grand Rapids, MI: Kregel Publications, 1993), 273-74.

"The present ministry of Christ in heaven, known as His session, is far-reaching both in consequence and import. **It too, has not been treated even with a passing consideration by Covenant theologians**, doubtless due to their inability—because of being confronted with their one covenant theory—to introduce features and ministries which indicate a new divine purpose in the Church and by so much tend to disrupt the unity of a supposed immutable purpose and covenant of God's. Since, as will be seen, certain vital ministries of Christ in heaven provide completely for the believer's security, **the present session of Christ has been eschewed by Arminians in a manner equally unpardonable**. This neglect accounts very well . . .



Lewis Sperry Chafer

vol. 5, Systematic Theology (Grand Rapids, MI: Kregel Publications, 1993), 273-74.

…for the emphasis of their pulpit ministrations. The Christian public, because deprived of the knowledge of Christ's present ministry, are unaware of its vast realities, though they are able from childhood itself to relate the mere historical facts and activities of Christ during His three and one-half years of service on earth. **That Christ is doing anything now is not recognized by Christians generally and for this part-truth kind of preaching is wholly responsible. It yet remains true, whether neglected by one or the other kind of theologian**, that Christ is now engaged in ministry which determines the service and destiny of all those who have put their trust in Him."

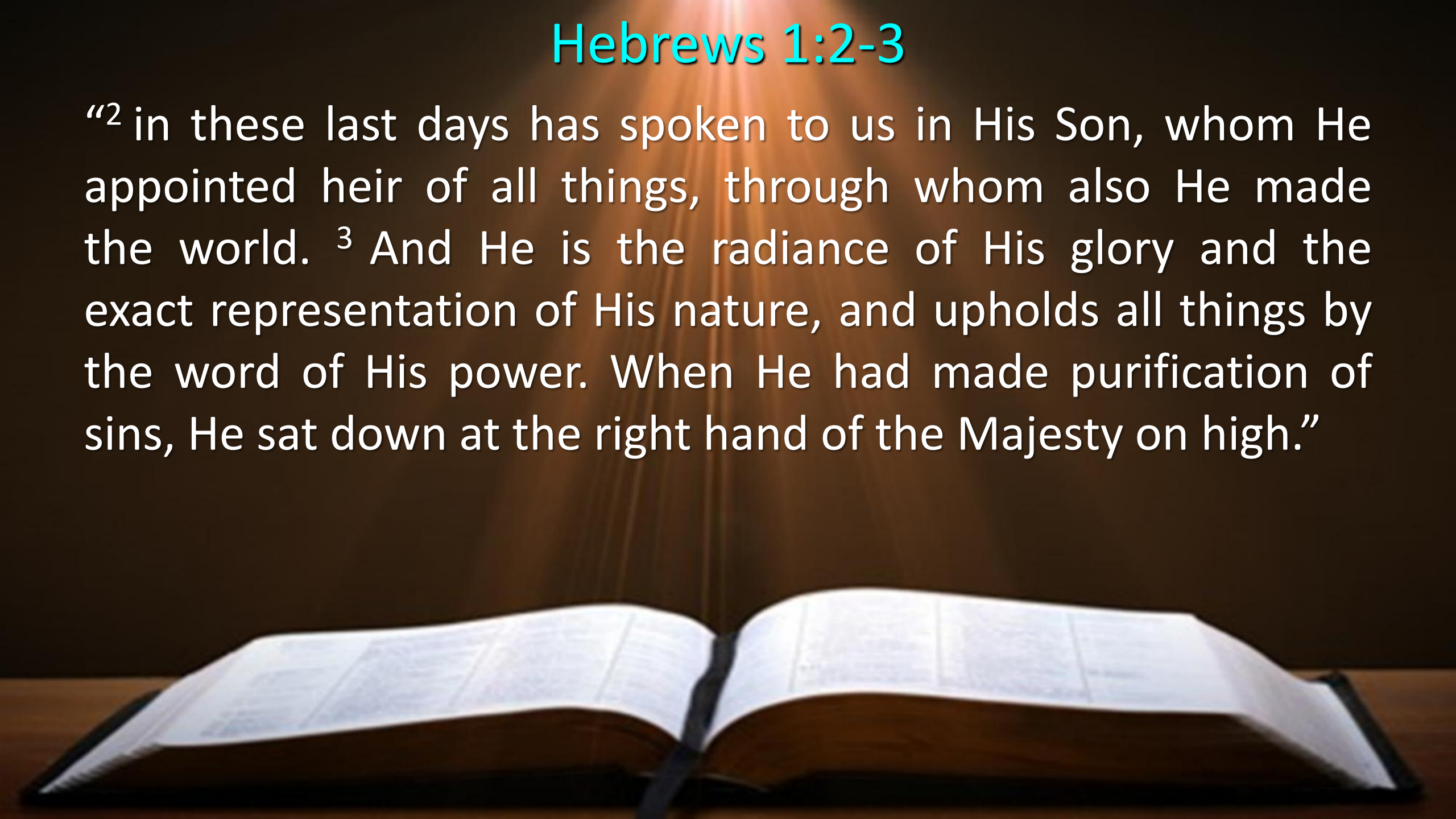
CHRIST'S HIGH PRIESTLY ACTIVITIES IN HIS PRESENT SESSION

1. Sustains creation (Col. 1:16-17)	7. Keeps the Saints (John 10:27-29; 1 Pet. 1:5)
2. Head over the Church (Eph. 1:22-23)	8. Intercedes for the Saints (Rom. 8:34; Heb. 7:25)
3. Groom of the Church (Eph. 5:22-33)	9. Advocate for the Saints (Heb. 9:24; 1 John 2:1)
4. Building the Church (Matt. 16:18; Acts 2:41; 4:4)	10. Restores broken fellowship (1 John 1:9)
5. Bestowal of Spiritual Gifts (Eph. 4:7-12)	11. Disciplines His children (Heb. 12:5-13)
6. Melchizedekian High Priestly role (Heb. 6:20)	12. Indwells His people (John 14:23)

Conclusion

Hebrews 1:2-3

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