

Hebrews Chapter 13

Study by Pastor Ron McMurray

13:1-9 Function of the Royal Priesthood.
13:10-19 Sacrifices of the royal priesthood.
13:20-25 conclusion.

TWELVE SPIRITUAL SACRIFICES OF THE CHURCH AGE BELIEVER IN HEBREWS 13

Orientation to Grace Age Dispensation, 13:9
Grace Altar of the soul. 13:10
Sacrifice #1-Confession of Sin, 13:11
Sacrifice #2-Separation, 13:12
Sacrifice #3-Undeserved Suffering, 13:13
Sacrifice #4-Hope for final home in New Jerusalem, 13:14
Sacrifice #5-Praise of God, 13:15,
Sacrifice #6-Thanksgiving to God, 13:15
Sacrifice #7 - Divine Good, 13:16
Sacrifice #8 - Fellowship, Sharing, Giving, 13:16
Sacrifice #9 - Obedience to Spiritual Leaders Teaching, 13:17
Sacrifice #10 - Prayer, 13:18
Sacrifice #11 - Honorable Conduct, 13:19
Conclusion, 13:20-25f

We have in verse 1 the extension of category #3 love (friendship). Brotherly love is not what most people think it is. Brotherly love is an extension of category #3 love under certain conditions that are specified in the Word of God.

Hebrews 13:1 “Let love of the brethren continue.”

Brotherly Love

1. The principle of friendship love is found in Proverbs 17:17 — *“A friend loves at all times, and a brother is born for adversity”*; Proverbs 18:24 — *“A man of many friends is broken in pieces, but there is a friend who sticks closer than a brother.”*
2. Friendship love provides pleasant and relaxing environment —
Proverbs 10:12, *“Hatred stirs up strife, but love covers all transgressions.”* There is no true friendship love where mental attitude sins exist. The one mentioned here is hatred, it could just as easily be arrogance, jealousy, vindictiveness, etc. Psychosis makes it impossible to have true friends.
Romans 13:10 — *“Love works no evil to a neighbor; therefore, love is the fulfillment of the law.”*
 - a) You can relax around your true friends, you don’t have to be on your guard, up tight, etc.
 - b) Your friends are not competing with you, therefore your friends do not stab you in the back socially or economically.
 - c) Your friends guard your privacy.

- d) Friends never gossip about you or malign you to others.
- 3. Therefore, friendship love is free from hypocrisy. Romans 12:9 — *“Let your love be without hypocrisy. Abhor that which is evil; cling to that which is good.”* This sets up the principle of soul rapport.
 - a) In the avoidance of hypocrisy true friendship is often established. In other words, you can be honest with your friends.
 - b) Friends are not designed to be deceived. Don’t deceive your friends.
 - c) Anyone you seek to fake out, or anyone to whom you must give a false impression, can never truly be your friend.
 - d) Some people never have friends because all of their lives they are arrogant and are proud of their hypocrisy, their ability to fake people out, to deceive people. These people are to be avoided.
- 4. Friendship love is outgoing and objective rather than subjective and hypersensitive.

2 Samuel 1:26, David’s lament of Jonathan — *“I am distressed for thee, my brother Jonathan; very pleasant have You been to me. Your love to me was wonderful, passing the love of women.”* The words “distressed for thee” is an idiom that means “I grieve for you”; “very pleasant” should be translated “very kind”; “wonderful” means “extraordinary.”

The principle is found also in Galatians 5:13 — *“For you were called to freedom, members of the royal family of God; only do not turn your freedom into an opportunity for the old sin nature, but through love serve one another.”*

Friendship love is portrayed under the principle of freedom. You must be free to love and not use it as an opportunity for the function of the old sin nature.

- a) Capacity for friendship love through doctrine resident in the soul is the basis for a relaxed mental attitude toward all believers.
- b) You will have few friends but you are commanded as royal family to have a relaxed mental attitude love toward all believers, including the worst stinkers in the family of God.
- 5. Friendship love is a function of the soul — Proverbs 27:9,10, *“Oil and perfume give happiness to the right lobe; so a man’s soul is sweet to his friends.”*

In other words, the perfume or the oil which has a very fragrant odor is what a friend does in your own life. *“Therefore do not forsake your own friend, or your father’s friend”* (some of the best friends you will ever have you father made for you) *“therefore do not go to your brother’s house in the day of adversity; better is a friend who is near than a member of the family who is far away.”*

- a) Of keen interest in Proverbs 27:9,10 is the fact that we inherit friends. This is a most unusual principle of doctrine.
- b) Some of the best friends you will ever have in your life time are inherited from your father or your mother.
- c) Friendship love overlaps generations.

- d) Note also that friendship is closer than family love.
- e) As perfume is sweet to the senses, so friends are to your soul.

6. Jesus Christ commands friendship love in the royal family (John 15:11-17). Loving the brethren is not friendship love. It is restricted to a few real friends.

We are also commanded to love the brethren — all members of the royal family — as an extension of category #3 love. While Jesus Christ loves all believers we are not all His friends. *PHILOI THEOU* “lover of God” applies to those believers who reach greater grace, as illustrated by Abraham — “Friend” or “Lover of God.” God loves all believers with maximum love (application of propitiation) but all believers are not the friends of God.

In other words, God has a few friends in every generation and a lot of believers. “*You are my friends if you do what I have commanded you.*” He has commanded that they get into doctrine and stay with it.

- a) The love which is commanded here is directed to all believers.
 - b) It is not category #3 friendship with all believers for that is not possible. This love is limited to a few, but an extension of category #3 love directed to all members of the royal family of God. We see all believers as friends until they prove otherwise.
 - c) This extended love to all members of the royal family is strictly a mental attitude, **not** a social obligation.
 - d) It is a relaxed mental attitude which comes from the balance between doctrine resident in the soul and the filling of the Holy Spirit.
7. Grace dynamics often involve an appeal to category #3 love rather than divine command. The illustration is taken from Philemon verses 8,9. Paul is speaking to his dear friend Philemon, a person who is a category #3 friend. He is basing his request now upon friendship rather than on rank. So he makes an appeal rather than make a direct order as an apostle.
- a) As an apostle Paul can order his friend Philemon to free Onesimus.
 - b) He prefers to appeal to category #3 love and the friendship between two ambassadors.
 - c) In this way the freedom of Onesimus becomes a grace function rather than an obedience to a direct order from higher authority.
 - d) Remember that friendship in category #3 love is limited to a few.
 - e) It takes both energy and sacrifice to have true friends.
 - f) The energy and sacrifice is compensated by desire in the soul plus soul capacity.
 - g) In one life time you will have many acquaintances but few real friends who qualify under the biblical standards of category #3.
8. Category #3 is a giving love — 1 Samuel 18:1, 4.
9. Category #3 can be neutralized or destroyed. It can be destroyed primarily by mental attitude sins (Job 19:19,22), by verbal sins (Proverbs 16:28; 17:9), by national disaster (Jeremiah 20:4). National disaster breaks up friendships, though it starts new ones.
10. False category #3 love is taught in Proverbs 19:6,7.

11. Loss of category #3 love is a part of intensive discipline — Psalm 38:11; Psalm 88:18.

“Let continue” – Present Active Imperative of MENO means to endure, to abide. PHILADELPHIA means “brotherly love” or, in this case, love in the royal family.

Two illustrations of PHILADELPHIA:

Verse 2 - the principle of hospitality

Verse 3 - the principle of intercessory prayer.

Each in its way illustrates the principle when you understand that hospitality does not mean to entertain your friends.

Hospitality means to entertain people who are comparative strangers, people that you know casually, people that you do not know very well, or people that you have never met before.

Intercessory prayer often is the same. It is praying for people who are strangers, people you do not know well, people with whom you are not too familiar and you are commanded to do so.

Both of these illustrations deal with category #3 love extension in the field of brotherly love. Brotherly love is not friendship. Brotherly love is an extension of it but it is simply God’s policy toward the relationship between members of the royal family on the earth.

It is God’s policy for the Church, it is God’s policy for the body of Christ. And what is His policy? That all members of the royal family of God while living on the earth will have a relaxed mental attitude toward each other.

You don’t have to like believers but you are commanded not to dislike in the sense of having mental attitude sins. You don’t have to speak to believers, you don’t have to have social life with believers.

The first illustration is the principle of hospitality. What really complicates this passage is what is not taught here. There is a spiritual gift of hospitality.

Hebrews 13:2 — “Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it.”

“Stop neglecting,” Present Middle Imperative of EPILANQANOMAI means to neglect or to forget, should be translated: **“to show hospitality to strangers”** PHILOCENCIA means hospitality. Why?

Hospitality illustrates grace function. Hospitality depends on the character of the host rather than the merits of the stranger. Hospitality is an application of loving the brethren, it is a demonstration of mental attitude love or the relaxed mental attitude of grace orientation.

“have entertained angels without knowing it” — Reference to Abraham entertaining the Lord Jesus Christ as the angel of Jehovah and several angels accompanying Him. It refers specifically and historically to Genesis 18 & 19.

It also refers to the fact that you may gain a lifetime friend once you have entertained them.

It also means you will have a great blessing in the relationship.

XENIZO Aorist Active Participle – means a guest or entertaining a stranger. “Angels” is the usual word for angel, the accusative plural direct object of the noun AGGELLOI.

“without knowing it” - Aorist Active Indicative LANQANO - “they escaped notice.”

People who are entertained as a blessing escape notice as being something wonderful.

Translation: **“Stop neglecting hospitality; for through it some (Abraham) without knowing it have entertained angels.”**

Summary:

1. Hospitality is not only a blessing to others but becomes a blessing to the grace oriented or greater grace believer who practices it.
2. Hospitality is another form of generosity in which the believer host merely expresses the doctrine in his soul rather than seeking to gain something by exercising hospitality.
3. A generous person gives without strings or hope of gain.
4. The hospitable royal priest exercises hospitality to strangers without desire for reward or without motivation of gaining something.
5. While hospitality brings the stranger into your home intercessory prayer takes you to the stranger in adversity. Hospitality and intercessory prayer are two sides of the same coin. On one side the stranger comes to you, on the other side you go to the stranger.

Hebrews 13:3 — “Remember the prisoners, as though in prison with them, and those who are ill-treated, since you yourselves also are in the body.”

“Remember” – Present Middle Imperative of MIMNESKO means to call to mind, to keep in mind. It comes to mean in the middle voice to be concerned about. To be concerned about strangers without intruding into their privacy demands that you are aware of their adversities.

“the prisoners” (DESMIOI believers in prison)

At the time of writing the Roman empire was at a state of great upset. This is the last year and a half of the reign of the present Caesar.

The phrase “the prisoners” is a reference to the persecutions of the royal family of God by the reigning emperor in Rome in 67 AD. This concern would be expressed in intercessory prayer, but remember this is prayer for people you have not seen. You do not have to know the believers personally to pray for them but you must know your rights and privileges as a royal priest. You have to understand the doctrine of prayer, how it works and how it functions, as a member of the royal family of God.

While the Jews in Jerusalem are not imprisoned by the Romans as yet, they are members of the same royal family of God, members of the body of Christ. They belong to the Lord Jesus Christ, they are in union with Him. The believers in Rome are being imprisoned, believers in Jerusalem are still free.

All believers are in the same royal family. The principle is also found in 1 Corinthians 12 under the doctrine of the body of Christ. But here, intercessory prayer for those unseen and unknown is a means of expressing brotherly love.

Intercessory prayer is grace support for suffering members of the family of God.

So, **“as fellow prisoners.”** Why are they called fellow prisoners? Not because they are in prison but because the word SUNDEO means to be bound with them. They are bound together as members of the royal family.

“those who are ill treated” — KAKOUKEO means torture, maltreatment, incarceration. the believers receive maltreatment, torture, persecution, from Nero.

“remember the ones being maltreated.” Remember them in prayer, that is the only way they can be remembered.

“since you yourselves also are in the body.”

Translation: **“Be concerned about prisoners, as fellow prisoners; be concerned about those who are being maltreated, as being yourselves in the members of the body.”**

Hebrews 13:4 , “Let marriage be held in honor among all, and let the marriage bed be undefiled, for fornicators and adulterers God will judge.”

“honor” TIMIOI means to be held in honor or noble. “Let [the divine institution of] marriage be held in honor [or respect] by all (by all the human race).”

“and the marriage bed” — KOITE - reference to sexual intercourse from the time of Homer in the 9th century BC. Therefore the bed was used euphemistically for sexual intercourse. So we translate this, **“and the sex act.”** God designed it to be one of the great institutions of life. Sex, as a part of divine institution #2, is a divine institution in itself.

“undefiled” — AMIANTOS means no sewage, **“not covered with sewage” or “unsoiled.”** with adultery or fornication, which is covering the act with sewage. “And the sexual relationship of marriage unsoiled by fornication” is what it means.

One of the most important things that every believer needs to understand is morality and spirituality.

First of all, you need to understand that they are not the same, that while spirituality and morality are both found in the scriptures they cover different areas, although there is some overlap. Morality is best defined as the means by which the divine institutions function, whereas spirituality is the means of functioning in doctrine. Unbelievers can have morality but they do not have spirituality.

On the other hand the believer with doctrine has both morality and spirituality. The reversionistic believer has neither. Spirituality functions through the power of the Spirit; morality functions through the volitional and mental aspects of the soul. Hebrews 13:4 is one of those areas where morality and spirituality are both enjoined as far as the royal family of God is concerned.

“fornicators and adulterers God will judge” – PORNOI fornicators means illicit premarital sex. Adulterer is MOICHOI and means illicit post-marital sex.

Proverbs 5

Verse 1 — **“My son”** - David teaching his son Solomon, but it is also used in the sense of members of the class or students. — a Hebrew idiom which means to concentrate.

Verse 2 — Why? His objective: **“To guard against feminine divisiveness, as for knowledge that your lips may guard it.”** This is something that you must learn and some day you will have the privilege of passing on this information to someone in need somewhere.

Verse 3 — the divisive female. **“For distilled honey [flattery, the way she sets you up] drips from the lips of her that is the reversionist, and more flattering than oil is the inside of her mouth.”** The inside of her mouth is the most dangerous part, her tongue.

Verse 4 — **“However entanglement with her becomes like wormwood”** — wormwood is a word for cheap wine. With cheap wine you may get some kind of a rosy glow but the hangover you are going to get is unbelievable — **“sharp as a double-edged sword.”**

Verse 5 — At the time that this was written one of the great sex symbols in the woman was the foot. **“Her seductive feet are going down to death [the sin unto death or reversionism]; her sexy mincing steps embrace the grave.”** In this verse the sexual attractiveness of the woman’s foot in the ancient world is used in the analogy.

Verse 6 — **“Perhaps you should consider her manner of lives”** — a woman who is promiscuous, on the prowl, doesn’t have a manner of life, the Bible says she has a manner of lives. In other words, she lives a life in each sexual encounter. This means that

a promiscuous woman will have a number of sexual encounters with different men, she is not faithful to one man. Therefore she is unstable — **“her manner of life wavers back and forth”** — she is with you now, she is going to late-date you later on with another one — “you do not know her.”

Verse 7 — **“Listen to me, my sons and do not depart from the words of my mouth.”** At this point he stops and repeats what he said in verse 1: “Listen”. Why? After six verses he has stepped on someone’s toes. So there is the distraction of getting into your own problems and failing to get the next point. It means regroup now, get away from your problems.

Verse 8 — **“Remove your sex life from her, do not come near the door of her house”** — when you happen to be in the vicinity and you come to her door, keep moving.

Verse 9 — **“Lest you give your glory”** — Every man has been given from God the ability to produce in his body that which is called glory. Glory is the male in sex. While the male lion has a mane the male in the human race has sexual glory. And a man gives his sexual glory.

The principle here is a very simple one: Do not give your glory to a pseudo, to a phony woman. A man has glory in two ways. The glory of his sexual capabilities which are designed for his right woman. He has them on a momentary basis and he has them over a long period of time.

In the second line of verse 9 we have the long period of time — **“and your years of sexual vigor to the vindictive.”** In other words, some people make it a lifetime of messing around with every female who bats her eyes. Promiscuous men dissipate and destroy their glory.

The word “sex” is used in the term of “glory” for one person only, the right woman. Therefore dissipating or giving your glory to someone else is not only fornication or adultery but more than that it is the dissipation of something that God designed for one person only. All promiscuous women are vindictive.

Verse 10 — **“Lest promiscuous women become satiated with your vigor in sexual performance”** — in other words, you are giving away your glory to something that is not worthwhile —

“and your human male body be shattered in a whorehouse.” In other words, the man and the man’s sex apparatus is very delicate. The man’s sexual glory can be destroyed soulishly or physically. Soulishly it is destroyed with words and physically it is destroyed with promiscuity and the various types of venereal diseases. Here is verse 10 the man is portrayed as the total sucker.

Verse 11 — **“And in distress you groan at your end** — the end here is impotence, no sex, failure to utilize your glory with your right woman — **“when your body and your phallus are ruined.”**

Verse 12 — **“And you say, I have hated disciplinary warning”** — that means that the various types of discipline in reversionism didn’t succeed — **“also my right lobe despised and ridiculed corrective discipline.”**

Verse 13 — **“Furthermore I have not listened to or obeyed the voice of my pastor, nor concentrated on the message of those who taught me!”** Therefore it is a spiritual problem: failure to take in doctrine.

Verse 14 — this man goes on to explain that when he neglected doctrine, when he ignored warning discipline, **“Shortly after that I was in every kind of trouble, both in the worship assembly and in the function of the nation.**

Now he has learned his lesson, so in verse 15 there is some advice:

Verse 15 — **“Drink waters of pleasure from your own cistern”** — the cistern here is a covered well which refers to one’s right woman. She is a well that only uncovers for you. She is covered, you are the only one who has the right to drink there. She is waiting for you, you are waiting for her — **“and flowing waters [good sex response] from your own well.”**

Verse 16 — **“Your fountains [sexual acts] should not overflow to other women,”** — that causes revolution — **“in the streets the dividing of waters.”** In other words, the instability of the nation comes from the instability of a nation’s sex life.

[Verse 17, “Let them be only thine own, and not for strangers with thee.”]

Verse 18 — “ ... **“therefore take pleasure in the woman of your sexual vigor.”**

Verse 19 — **“Who is an amorous sexy doe”** — the word “doe” is used because of the grace of the doe, and therefore amorous, sexy means she is a graceful person and that her physical body conforms to the physical body of her right man. She is called a “wild she goat of grace” which means a very, very responsive person to you. She responds with abandon.

— **“her breasts shall intoxicate you at all times, you shall always wander up and down her body in the area of her love.”**

Verse 20 — **“So why, my son, should you wander up and down the body of a promiscuous woman, or embrace the genitals of a nymphomaniac.”**

Verse 21 — **“For before the eyes of the Lord are the ways of a man, and God weighs all of his tracks”** — the tracks to the doors.

Verse 22 — **“His own reversionism will trap him with a reversionistic woman, furthermore he will be seized and bound with the chains of his own feminine idol.”** A man makes an idol out of a promiscuous woman and he chains himself to that idol.

Verse 23 — **“He [the reversionist] shall die without doctrine, and in the magnitude of his folly he shall go astray.”**

Read Proverbs 6:20-31

Summary

1. Inasmuch as marriage is a coalescence of body and soul it is imperative that all who are single wait for the right man or the right woman.
2. While waiting premarital sex is ruled out. Sexual **experience**, contrary to popular belief, does not improve marriage. Sexual experience does not improve sex, much less marriage. Therefore premarital sex is not necessary to be great in expressing one’s marriage love toward one’s opposite number.
3. Premarital sexual experience is neither necessary nor desirable, in fact the Word of God says it is forbidden.
4. It is forbidden because it destroys the soul part of sex, which is the most important. The ignition for sex is in the soul, not in the genitalia.
5. The blessing and happiness of sex is designed by God in eternity past between one right man and one right woman.
6. There must be a coalescence of souls so that the ignition must not be fouled up. There must be the ability to respond.

“God will judge” — Future Active Indicative of KRINO – divine discipline. The exception is when believers confess their sin of fornication or adultery and rebuild their soul with Bible doctrine. God the Father prohibits illicit sex before marriage as well as during marriage.

Translation: **Hebrews 13:4, “Let the divine institution of marriage be held in honor by all the human race, and the sexual relationship of marriage unsoiled by infidelity: for the God will judge fornicators and adulterers.”**

The Doctrine of Marriage Love (category #2 love)

1. For the royal family of God love comes in three categories:
 - a) toward God;
 - b) right man-right woman;
 - c) friendship.

In addition to these three categories there is an obligatory relaxed mental attitude toward all members of the royal family. This is not friendship (category #3) love, it is simply an extension of category #3 love.

Marriage (category #2) love refers to the soul and body relationship between a right man and a right woman. It is a touching love, it is a touching of the souls as well as the bodies. It therefore consists of a soul and body rapport. Sex is the unique expression of this love.

2. A panoramic view. Song of Solomon 8:6,7.

This passage, by way of background, is the story of Solomon's divine discipline for his failure to wait for his right woman.

- a. First of all there was his infidelity as indicated by his extensive conquests.
- b. Then there was infidelity to the right woman when he finally found her, for he put her immediately in a harem with hundreds of others.
- c. However, his right woman was not his right woman, she was merely the most beautiful woman of her time. She is called the Shulamite woman. She had a shepherd lover who was her right man. The shepherd lover, the right man, has rescued the Shulamite woman from the harem, and Solomon the villain of the passage has been frustrated. They are traveling in his chariot and are having a conversation. The conversation deals with the subject very close to both of them, category #2 love. The man speaks to her and as he speaks to her of the subject there emerges the panoramic category #2 love principle — one man designed for one woman in eternity past.
- d. The first thing he says to her deals with the soul relationship. He says first of all:

“Set me” — the Qal Imperative of the verb SUM which means to impress, like on wax. In the ancient world you didn't write your signature, you merely had some one etch it on a signet ring, and then you simply had soft wax at the bottom of the paper, took off your signet ring and pressed it into the wax.

“as a seal upon your heart” — “seal” is a signet ring really, CHOTHAM.

When a man was engaged to a woman he gave her a ring. She wore it around her neck, suspended between her breasts, and it meant she had already discovered her right man, that she belonged to him, she was wearing his signet ring. She wore it to portray the fact that she belonged to her right man and no other. This is the same concept as the woman today in the 20th century wearing an engagement ring. So “Set me as a seal” means “take my signet ring.”

“heart” means soul identification. The body is secondary. Right man and right woman identify each other in the soul, not in the body. The right man must be engraved in the woman's soul — stamped with the signet ring, means that in her soul his name, representing his person, is stamped in her soul forever. That is divine design. Soul love must precede sex love. The first thing you notice, then, in the panorama of category #2 love is the soul relationship.

“as a seal upon your arm” — this takes us to the sexual or the physical relationship between a right man and a right woman. It is really a signet rather than a seal. “Upon your arm” here means “on your strength.” When the right man in sex fulfils the right woman’s body he becomes her strength. A woman is never stronger than when a man has given his glory to the woman — he has completely satisfied her in the sexual relationship. At that moment he may be totally weak but she is totally strong.

“for love is as strong as death.” Category #2 love carries the strength, the power, the influence of death. Death is a motivator in life. People do a lot of things because they are afraid of death. They do a lot of things by overcoming the fear of death.

Category #2 love is also a strong motivator in life. The power of category #2 love is related to death as an analogy, and it introduces a great enemy — **“jealousy,”** QINAH. It is used here for the mental attitude sin.

3. While marriage love is as strong as death and cannot be quenched by any pressures of life, death does destroy false marriage love and its resultant mental attitude sins — Ecclesiastes 9:5,6: **“For the living know that they will die; but the dead do not know anything** [anything about the living and what is going on in time] **and do not have any longer a reward; for their memory is forgotten”** — they cannot go back and remember the difficulties of life on earth.

There is a purpose for bringing this out and it is found in verse 6 — **“Consequently their false love”** — these are people who did not live well and died poorly, people who in life were full of mental attitude sins, and therefore could not, even if they found right man or right woman, enjoy, they didn’t have the capacity. They were filled with jealousy, bitterness, vindictiveness, hatred, arrogance, etc. — **“their hate and their jealousy have already perished”** — when you try to build marriage love on mental attitude sins the only thing you have to look forward to is dying because in dying you get away from the illusion that you can love someone under category #2 and at the same time entertain mental attitude sins **“therefore they will no longer have a share in all that is done under the sun”** — they are dead, they missed the boat is what the passage is saying.

Category #2 love is available even to unbelievers, and unbelievers in time when they find the right woman or the right man, and they have the capacity, it is wonderful. But death cuts off the possibility of ever knowing how wonderful category #2 love can be. The only chance of ever knowing how wonderful category #2 love is to be free from these mental attitude sins.

4. Category #2 love is designed for one person of the **opposite** sex. All others are excluded.

Proverbs 5:15-19, **“Drink waters of pleasure [sex] from your own cistern** [covered storage, your own right woman is covered and only for you uncovered], *and flowing waters* [sexual response] **from your own well** [your own right woman]. [16] **Your fountains** [your sex acts] **shall not overflow to other women; dividing of waters in the streets.** [17] **Let them** [sex acts] **be reserved for your one and only** [right woman], **and not for a reversionistic promiscuous woman.** [18] **Your fountain** [sex life] **shall be permanently blessed, therefore**

take pleasure in the woman of your vigor [right woman], [19] **Who is an amorous, sexy doe, a wild she-goat of grace** [she is totally abandoned to you]; **her breasts shall intoxicate you at all times, and you shall wander up and down her body in the area of her love.**”

5. Category #2 love is the provision of God’s grace — Proverbs 18:22, “**Whosoever finds his right woman receives grace from the Lord.**” The source of right woman is divine design in eternity past.
6. God has set aside time in each life for category #2 love — Ecclesiastes 3:8. However, certain functions of life can destroy the allotted time to love. Mental attitude sins like jealousy, others things which include promiscuity, drug addiction — the chemical destruction of the soul destroys capacity for all categories of love.
7. Category #2 love is more important than circumstances of life — Proverbs 15:17, “**Better is a dish of herbs where love is, than a fatted ox and hatred with it.**”
8. Category #2 love is protective in absence and in presence. In absence we have the sealing of the soul, the impressing the soul with the signet ring, and with that sealing of the soul we have the fragrance of memories — Song of Solomon 1:13; 4:6. The presence protection is Song of Solomon 2:4 — “**He has brought me to the house of wine** [she is perfectly safe], **his banner of love is over me.**” In other words, she is protected by his love.
9. Women must be taught to love under category #2. Older women must teach younger women how to love. Women are responders by divine design in their souls, and since they are responders all responders must be taught. Who teaches them? A woman who has learned.

The great enemy of love

1. Mental attitude sins of all kinds destroy category #2 love.
2. Jealousy is the strongest of all mental attitude sins [pride is the worst] — Proverbs 27:3,4.
3. Jealousy always motivates persons to revenge tactics — Proverbs 6:34.
4. Reversionism as a spiritual maladjustment is always characterized by jealousy — Romans 1:28,29; James 3:14,16.
5. Jealousy rejects Bible teaching and Bible doctrine — Acts 13:45; 17:5.
6. False doctrine, therefore, produces jealousy — 1 Timothy 6:4.
7. Jealousy motivated the brothers of Joseph to sell him into slavery — Acts 7:9. Therefore jealousy is a motivator that destroys category #3 relationships.
8. Jealousy and all mental attitude sins destroy the soul, producing mental illness — Job 5:2; Proverbs 14:30.

9. Jealousy destroys category #2 love — Song of Solomon 8:6.
10. So great a sin is jealousy that under the Levitical code an entire chapter and an entire sacrifice was devoted to it — Numbers 5:11-31.
11. Jealousy causes revolution. The jealousy of Ephraim split the nation of Israel — Isaiah 11:13.
12. Jealousy motivated the religious leaders in our Lord's day to crucify Him — Matthew 27:18; Mark 15:10.

Song of Solomon 8:6 continued, **“jealousy is as cruel as the grave”** — the grave is cruel in that it robs us of loved ones. So jealousy has the same cruelty, it robs us of the one we love the most in category #2. Jealousy can destroy with finality the love between a right man and a right woman.

“its coals are coals of fire” should be “her flames [of her love] are the flames of fire, the flame for the Lord.” Fire is used here in the sense of passion, power, intensity of category #2 love. So great is the soul and sexual relationship of category #2 love that nothing in life compares to it, it is unique and overpowering like the flames of a fire.

Translation: **“Stamp me like a signet ring on your right lobe, as a signet ring on your strength; for love is as strong as death, jealousy is as cruel as the grave; her flames [of love] are the flames of fire, this flame is from the Lord.”** Verse 7 **“Many waters are not able to extinguish the fire of this love, nor can floodwaters inundate it. If a man were to give all the wealth of his estate for [category #2] love, it would be totally rejected.”**

Principle: Category #2 love cannot be purchased with all the money in the world. Money cannot buy what was designed by God in eternity past. God's grace design in category #2 love is a fire which cannot be extinguished by any adversity or by any hardship in life. You yourself can destroy it by promiscuity or mental attitude sins, but it cannot be destroyed from the outside. Category #2 love is not for sale, it is the most common form of legalism to seek to purchase what can only be provided by the grace of God.

Hebrews 13:5 — “Let your conversation be without covetousness, and be content with what you have, for I will never desert you, now will I ever forsake thee.”

The greater grace perspective.

“Let your conversation” HO TROPOI means way of life, lifestyle. It is the thinking that is the life of the individual. Your living depends upon your ability to think, and if you have a limited vocabulary you have a limited life — limited by your vocabulary.

“be without covetousness” APHRGUROI means love of money.
Let your lifestyle be free from the love of money.

These doctrines are the links between that which is resident in our soul and the dynamics of our life as members of the royal priesthood in this life. Therefore our handling of friendship, of sex and love, of money, all relate to the subject and indicates once again that the Bible is very practical and very unusual in this regard.

Philippians 4:11,12 — “Not that I speak with reference to poverty; for I have come to learn, in whatever circumstances I am, to keep on being content.” (The apostle Paul through his own spiritual growth was content in every circumstance of life) “I know how to live in poverty, and I know how to live in prosperity; in all places and in all circumstances I have been taught the secret both how to be well fed and how to be hungry.”

Here is a man who because of doctrine in his soul knows how to be hungry, knows how to be well fed, whose capacity for life is so great that his circumstances are inconsequential and he enjoys all kinds of circumstances — both how to prosper and how to be in poverty.

Circumstances in life vary, this is the devil’s world, it is inevitable that life will be unstable from the standpoint of overall circumstances.

The only stability we have in this life comes from our Lord Jesus Christ who is the controller of history and who permits the devil to go just so far and then He rectifies whatever situation is necessary in order that the angelic conflict might be perpetuated from one generation to another.

The Doctrine of Money

1. Definition.

- a. Our English word “money” is derived from the Latin word *moneta* which actually means a mint. A *moneta* in Rome was where they coined the money, manufactured silver coins. So it refers to a stamped coin of gold, silver, or other metal used as a medium of exchange.
- b. Therefore money, by the very use of our Latin word, is the medium in which prices are expressed, debts discharged, goods and services paid for, and bank reserves held.
- c. The term “money” is synonymous with circulation and a circulating medium and may be regarded as comprising demand deposits in common money or currency — coins, bank notes, paper money issued by a government.
- d. Money is a medium of exchange whereby goods and services are paid for and debts are discharged. Money is the means of stating the prices of goods and services as well as expressing the debts, the salaries, the wages, the rents, the insurance obligations, and innumerable contracts of this type.
- e. Money serves as a reserve for ready purchasing power. Money is the only complete liquid asset. In the ancient world money was used as a store of value. The rise of commercial

banking and central banking resulted in a corresponding increase in the importance of money used as reserves for a banking system. Money is unique among economic goods, it is regarded not as wealth but as a device for exchanging and measuring wealth. So money was never regarded historically as wealth in itself but as a device for exchanging and measuring wealth. An increase in the quantity of money in a country does not necessarily constitute an increase in the country's wealth.

2. Money in the Bible

Three kinds of coinage existed in the time of the New Testament.

The imperial coinage was the best.

Provincial coins which were minted at Antioch and Tyre, and they were based on the Greek standard of drachmas.

Local Jewish money coined in Caesarea and it had wide circulation because the Greek became great loaners of funds.

3. The legitimate functions of money.

a. Monetary transactions are a legitimate function of life all the way from Genesis 29 to Jeremiah 32:44 and throughout the scripture. It is legitimate for believers to enter into business and into monetary transactions. To carry on monetary transactions the believer must have money or credit, therefore if he gave it all to the church he couldn't engage in business and his children would starve and he would be worse than an infidel.

b. Money was used to pay taxes by Jesus Himself — Matthew 22:17-22; Mark 12:13-17; Luke 20:20-26.

c. Money is necessary for the function of an economy, therefore it is not wrong or sinful to possess and use money.

d. However, you should know that as a member of the royal family of God money is a very useful and helpful servant but it is a cruel and harsh master — Jude 11. The word for "deceit" is Jude 11 is the word PLANE. It connotes three areas of deceit regarding money.

When a person gets into monetary reversionism there are three areas of deceit:

Money will bring happiness. Many people abandon doctrine and try simply to make money. It is all right to make money so long as you don't abandon doctrine, but when you abandon doctrine and simply go out for money the first objective is that money means happiness. There is no happiness in money or in any of the details of life apart from doctrine resident in the soul.

Money is security. Security for the believer is provided through the grace provision of God in eternity past. It is provided through the principles of living grace and greater grace, not through monetary principles — Matthew 6:24-33.

Money can buy anything. Money cannot buy salvation, marriage love, security, or even peace of mind, happiness or stability. While Balaam is the illustration of monetary reversionism the emphasis in Jude 11 is on the point of doctrine that money does not provide happiness, security or love.

4. The dangers of money to the unbeliever.

Mark 8:36,37- Salvation cannot be purchased with money, and a person who has a lot of money thinks he can buy anything. He buys celebrityship, he buys affection or friendship (or thinks he does), he buys people, situations, power. In other words, he is in the field of purchasing things that he could not get any other way. He has to get everything through money and therefore he assumes that he can buy salvation.

Money causes the rich man to put his faith in the wrong object, says Mark 10:25. Therefore, Jesus concludes that it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. This does not mean that a rich man cannot be saved but it is just very difficult for them to be saved because they have a tendency to depend upon their money for security and they have a tendency to try to buy their way out of every kind of trouble.

Money hinders the unbeliever from seeking salvation, according to Luke 16:19-31. Note some of the passages dealing with this subject: Proverbs 11:4 — “Riches do not profit in the day of wrath, but righteousness imputed delivers from the second death.” In other words, you can’t buy salvation. Proverbs 11:28 — “The one who trusts in his riches will fall, but the believer will flourish [or prosper] like the green leaf.” Money does not mean capacity for life — Proverbs 13:7, “There is one who pretends to be rich, but he has nothing in his soul; there are those who are in poverty but have great wealth [of doctrine resident in the soul].”

5. Believers have succumbed to the various temptations related to money.

Solomon had monetary reversionism in Ecclesiastes 5:10-6:2; Balaam in Jude 11; Ananias and Sapphira in Acts 5:1-10; 1 Timothy 6:3-17; James 4:13,14; James 5:1-6. Monetary prosperity is part of greater grace blessing in time which can include money. Men like Abraham, David, Solomon, were blessed by monetary prosperity as a part of their greater grace blessings. Often great wealth and business success is a sign of greater grace or spiritual maturity — Proverbs 13:8 (Isaiah 30:18, God is waiting to provide you great wealth); Proverbs 13:13,18; 11:18.

“and be content with what you have” ARKEO, Present Middle Participle – be content, “keep on being content.” Being content has to do with Bible doctrine resident in the soul. Contentment has to do with God’s happiness in your life. PAREIMI, Present Active Participle – to have in possession, **“with what you possess.”**

“I will never desert you , nor will I ever forsake you,” – OU ME SE ANO – “By no means will I leave you”, Double negative- OU means no; ME means no. ANO – Aorist Active Subjunctive – abandon or desert. It means that from the time that you were saved to the time that you depart from this life He will never abandon you or desert you.

God the Son produces the action of the verb, but all members of the Trinity do. The subjunctive mood is the subjunctive of emphatic negation. In other words, it is stronger than the indicative.

So God never deserts any believer, no matter how he fails, no matter what his problems are or what disaster he faces or what his situation is. There is no such thing as being deserted by God in trials and circumstances of this life (trauma periods).

“forsake you” — EGKATALEIPO, Aorist Active Subjunctive – to forsake, eternal security.

Translation: “Let your lifestyle be free from the love of money; keep on being content with what you possess: for he himself has said in the past with the result that it stands spoken forever, I will not ever abandon you, neither will I ever desert you.”

The Doctrine of God’s Faithfulness

1. Definition: Divine faithfulness is God’s grace expression to the believer, using His perfect character as the basis for expression.
2. God’s faithfulness to the believer is never more obvious than to the new believer who discovers rebound. God is faithful to the believer in the principle of rebound 1 John 1:9.
3. God’s faithfulness is manifest in a perfect plan — 1 Corinthians 1:9.
4. God’s faithfulness is manifest in provision and blessing — 1 Thessalonians 5:24.
5. God is faithful to us in time of testing — 1 Corinthians 10:13.
6. God is faithful to the royal family of God — Hebrews 10:23. This includes our home in the holy of holies plus greater grace blessings in time.
7. God is faithful to the reversionistic believer — 2 Timothy 2:13.
8. God is faithful to the believer in the realm of the angelic conflict — 2 Thessalonians 3:3.
9. God’s faithfulness is a reality in greater grace status — Hebrews 11:11.
10. The principle of conclusion: Faithfulness is the consistency and stability of God. God cannot be inconsistent with His own essence, He cannot change His essence, He cannot be unfair, he is consistent with Himself. Therefore, He is consistent and faithful to us.

How do we love an invisible, faithful, loving God?

1. Love for God is based upon knowing Him through His Word. It is based upon Bible doctrine resident in the soul and reaches maturity (Occupation with Christ).

Deuteronomy 6:5 — “**And you shall love the Lord your God with all your right lobe, and with all your soul, and with all your power.**” The power is both capacity based on doctrine resident in the soul and general capacity for life. True love for God is the most difficult one of all because consistency in the intake of Bible doctrine. You cannot love God unless you know God.

1 Peter 1:8, “**Even though you have not seen him you love him, and though you do not see him now, but believe in him, you greatly rejoice with happiness inexpressible and full of glory.**” This verse does not apply to all believers, all believers do not love God. **Ephesians 3:18,19** also describes true love for God — a “**surpassing knowledge love** (possible only through BD).”

2. **Hebrews 6:10** relates this to the pastor-teacher whose job is to communicate Bible doctrine so that Bible doctrine resident in the soul will produce true love for God.

2 Timothy 1:13,14 — “**Retain the standard of sound teaching which you heard from me in the sphere of doctrine, and the love of those who are in Christ Jesus. Guard through the Holy Spirit who dwells in us the deposit of doctrine which has been entrusted to you.**”

3. Loving God through His Word love teaches us about grace. As you have the capacity to love God [through resident doctrine] you also have the capacity to be grace oriented and to live by grace. Psalm 119:132; 31:23.
4. Loving God is the basis for greater grace blessing — 1 Corinthians 2:9; Psalm 37:4,5.
5. Loving God is the basis for both personal and national blessing — Deuteronomy 30:15,16. If you love the Lord you walk in His ways and you keep His doctrines. Verse 20 gives the conclusion.
6. Loving God motivates combat courage and military victory — Joshua 23:10,11.
7. Loving God provides strength for adversity and pressure — Hebrews 11:27.
8. There is a special curse on believers who fail to learn love for God. 1 Corinthians 16:22.
9. Witnessing must be motivated by love for God. — 2 Corinthians 5:14.
10. Description of love for God. — 1 John 4:15-19.

Hebrews 13:6 — “**So that being confident we say. The Lord is my helper, I will not be afraid. What shall man do to me?**”

the greater grace application of loving God.

“**we may say**” —an actual quotation from Psalm 118:6. All greater grace believers, in effect, say Psalm 118:6 at a certain point in their category #1 love relationship. Present Active Infinitive expresses result: “**So that we say.**” with the Present Active Participle of QARREO means to be confident, “**So that being confident we say.**”

“The Lord is my helper, I will not be afraid. What shall man do to me?” The word for “Lord” – KURIO - is a title for deity like YHWH or “Jehovah.” Speaks of relationship with Christ in maturity. This is what we say when we truly love the Lord. We have come to know Him, we have Bible doctrine resident in the soul, and now we are able to come to a conclusion.

“not fearing” Future Present Indicative of ME PHOBEO. Mature believers do not live in fear of men or circumstances (economic recession, depression, war, threats, etc.)

Mature believers have great moral courage so that he ignores all detrimental consequences and stands by the truth no matter what the cost to himself.

He has courage of integrity and nobility of soul.

He has capacity for life type courage. This means no circumstances of life frighten him.

Courage is a part of both capacity for life and enjoyment of life. Courage gives the soul freedom to enjoy life. Courage is developed from doctrine resident in the soul.

Hebrews 13:7 “Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith.”

We are to remember those who have taught us the Word of God. The Present Active Imperative of MEMNESKO means to remember, to keep in mind, to think of or to fix your thoughts on something. It really connotes concentration and remember those Pastors who have been faithful to the Word and taught it correctly.

Principle: We are commanded to concentrate on the teaching of Bible doctrine and **NOT BE OCCUPIED WITH PERSONALITIES OR FAILURES OF PASTORS.** So we will translate is, **“Be concentrating on them.”**

“them who led you” — in context it refers to pastors who rule over their congregation with a balance of teaching, shepherding, faithfulness, and concern for the well being of their people. Those pastors who were cruel, unbalanced, unfaithful to God’s commands, and act like little gods are actually not representing Christ so forget them and move on.

“who spoke the word of God to you; and considering the result of their conduct, imitate their faith.” Aorist Active Indicative of LALEO — to communicate, to teach doctrine. It is one of the synonyms for teaching the Word of God. The constative aorist gathers into one entirety the faithful and consistent teaching of the pastor of the local church over the years. This is the way he grows spiritually, establishes his leadership, and feeds the flock.

“the word of God,” TON LOGON TOU THEOU - The pastor teacher is the means of communicating the Word from the God. The local church is the classroom and requires people listening and applying doctrine to their lives.

I might also say that the Pastor-Teacher is responsible for the atmosphere and comfort of the classroom so that others might relax and learn.

This means if you want to sleep, don't snore.

This means keeping children under control. (no kids running up and down the aisles, crawling under the pews, or causing repeated distractions).

This means room temperature is not too hot or too cold and best suited for the comfort of the congregation.

This means being courteous to others and respecting the rights of others to hear the teaching even if you disagree with what is being taught.

This means a minimum of people speaking out in class. Questions can be addressed sometimes in class but preferably after class is over.

This means the Pastor respecting the privacy of others when they speak to him, not broadcasting their issue from the pulpit. Confidentiality must be respected.

This means not embarrassing others by singling them out for ridicule, questioning, or chewing someone out.

This also means the pastor chooses the means of communication: monologue and the use of tools such as a power point presentation, overhead projector, black board, or no tools at all.

“considering the result of their conduct” Present Active Participle of ANAGEOREO, means to view again and again, to observe carefully, or to concentrate. EKBASIN result of their ANASTROPHE or way of life, or their grace way of life;

Living under power and control of Holy Spirit (operational will).

Trusting in the Lord for their welfare and income.

Dependent upon Lord to discover provide place (geographical will) to teach His Word.

Living under grace rather than Mosaic Law and legalism.

Dependent upon the Lord for positive volition to assemble.

“ imitate their faith” – Present Middle Imperative of MIMEOMAI to follow, to imitate, to emulate, to live up to, it means a willingness to imitate faith without surrendering your individuality. An actor plays a part on the stage but he does not surrender his individuality. So it doesn't mean to imitate the personality of the pastor and surrender your individuality, personality, or freedom. It does mean to learn by emulation. Emulate their trust in the Word of God.

Honorable Conduct for Believers

1. General Conduct - Psalms 37:14, 2 Peter 3:11, 2 Corinthians 12:18, Col 4:5, 1 Peter 1:17.

2. Honorable Conduct Greek Terms

A. AGOGE - from AGO, “to lead,” properly denotes “a teaching;” then, figuratively, “a training, discipline,” and so, the life led, a way or course of life, conduct, 2 Timothy 3:10, “manner of life.”

B. KATHISTEMI - “to stand down or set down” , has, among its various meanings, “the significance of bringing to a certain place, conducting,” Acts 17:15 (the Septuagint in Joshua 6:23; 1 Samuel 5:3; 2 Chronicles 28:15).

C. ANASTROPHE - “ behavior, conduct,” is translated “manner of life”, Galatians 1:13; 1 Timothy 4:12; 1 Peter 1:18; 3:16; “living,” in 1 Peter 1:15.

Behave, Behavior

A. ANASTREPHO -”to turn back, return”, hence, “to move about in a place, to sojourn,” and, in the Middle and Passive Voices, “to conduct oneself,” indicating one’s manner of life and character, is accordingly rendered “behave” in 1 Timothy 3:15, literally, “how it is necessary to behave,” not referring merely to Timothy himself, but to all the members of the local church (see the whole epistle); in Ephesians 2:3, AV, “we had our conversation,” in 2 Corinthians 1:12 “behaved ourselves.

B. GINOMAI - “to become,” is rendered “behave” in 1 Thessalonians 2:10; literally, “we became among you” (cp. 1:5).

C. ATAKTEO - “to be disorderly” (a, negative, and taxis, “order”), “to lead a disorderly life,” is rendered “behave disorderly” in 2 Thessalonians 3:7. Cp. ataktos, “disorderly, unruly,” and “disorderly.”

D. ASCHEMONEO - “to be unseemly” is used in 1 Corinthians 7:36, “behave (himself) unseemly,” i.e., so as to run the risk of bringing the virgin daughter into danger or disgrace, and in 1 Corinthians 13:5, “doth (not) behave itself unseemly.”

E. ANASTROPHE – Noun - “a turning back” is translated “manner of life,” “living,” Galatians 1:13; Ephesians 4:22; 1 Timothy 4:12; Hebrews 13:7; James 3:13; 1 Peter 1:15,18; 2:1 (“behavior”); 3:1,2,16, ; 2 Peter. 2:7; 3:11.

F. KATASTEMA – Noun - denotes “a condition, or constitution of anything, or deportment,” Titus 2:3, “ demeanor “.

The Doctrine of Pastor-Teacher

1. Definition and concept.

a) Since every believer is a priest as well as member of the royal family of God it is important to understand the system of authority which God has ordained, authorized for spiritual growth and progress in this life.

b) There are two basic categories of spiritual authority in the dispensation of the church.

Overt authority which includes divine delegation of authority to the royal priest in the form of the Word of God — our first authority. The pastor-teacher is the communicator authorized by God to disseminate doctrine, so he a part of overt authority.

Inner authority - freewill compatible with the sovereign will of God as expressed in the scripture. You choose so are responsible for your decisions.

- c) The function of the pastor-teacher brings together the two basic systems of authority. Bible doctrine is transferred to the individual soul by means of the pastor teaching the Word of God.
- d) The pastor-teacher is a spiritual gift sovereignly bestowed to males by God the Holy Spirit at the point of salvation, a gift bestowed totally apart from human ability.
- e) The spiritual gift provides both the ability and the authority to communicate doctrine to the congregation via monologue — one person speaking, everyone else listening.
- f) There is no one right personality for a PT so no pastor has the perfect personality to be a pastor. Some are choleric, some are melancholic, some are sanguine, etc.
- g) There is therefore no such thing as “surrendering to preach” or dedicating yourself to full-time Christian service. The gift is discovered as you study God’s Word and the Holy Spirit makes it known to you that you have the gift.

2. Bible terms for the pastor-teacher actually revolves around four words found in the Greek New Testament. In the Bible the pastor is a four-faceted person.

- a) PRESBUTEROI - translated “elder”, leader, the ruler. This word emphasizes the authority of the pastor. One church has one elder. There is a false doctrine called plurality of elders. There are pluralities of elders in a city but each elder has a different church. His power is distributed for administrative function of the policy of the local church. The pastor is also called DIAKONOI, translated “minister.” But when they talk about administrators in a church they transliterate it “deacon.” 1 Timothy 5:17,19; Titus 1:5; James 1:5; 5:14; 1 Peter 5:1.
- b) POIMAINO DIDASKALOS – means Pastor or Shepherd Teacher - Ephesians 4:11- his function is ruling, the pastor rules the sheep; the shepherd rules the flock.
Under “teacher” we have the whole reason for the gift: to take the doctrine from the Word, from the Canon of scripture, and transfer it to your souls by way of Bible teaching in the local church. Why in the local church? You have to be organized. That is what the local church is. The shepherd is watching with concern over the souls of believers. He counsels and exhorts them in the faith.
- c) EPISKOPOI - a policy-maker, overseer. The policy-making area from the which get Episcopal, and it means an overseer. The pastor has the authority to set the policy. This doesn’t mean that he handles every policy in the church, it means that he handles the overall policy. Because he has the wisdom to know that there are other supporting gifts he delegates certain responsibilities.

d) DIAKONOI - an administrator or minister - used for both the pastor and the deacons. (1 Corinthians 3:5; Ephesians 3:7; Colossians 1:7,23; 4:7; 1 Thessalonians 3:2; 1 Timothy 1:12; Hebrews 6:10; Acts 6:4).

3. The purpose of the pastor-teacher — Ephesians 4:12,13, The purpose of the pastor-teacher is defined in terms of training, teaching, preparation for the angelic conflict, and above all, the spiritual growth which gives us the tactical victory and glorifies Jesus Christ in this dispensation.
4. The function of the pastor-teacher — Ephesians 3:20,21 - This is the function of the pastor-teacher in terms of teaching. The function can be summarized by a few sub points:

- a) The pastor-teacher is to be a noble teacher.

- b) The public assembly of the local church is the classroom of this dispensation and the congregation is without portfolio which means you leave your academic degrees at the door. If you have six PhD's you are a still student like everyone else.

- c) The pastor establishes authority by the faithful teaching of the Word of God under the ICE principle — Isagogics, Categories, Exegesis not by bullying others.

- d) Credentials: spiritual gift of PT, spiritual maturity, academic preparation, strong self-discipline and study habits, academic honesty and moral courage to stand up to those who attack or disagree with him.

- e) The public assembly of the local church is designed by God to provide privacy for each member of the royal priesthood unless you freak out and make a scene.

- f) The believer in assembly is called a MATHETES. The word means a student, a learner without privileges. It is mistranslated in the KJV “disciple.” The purpose of the student is to learn.

5. The appointment of the pastor-teacher.

All pastor-teachers are appointed at salvation by Holy Spirit. The church does NOT provide the gift nor right to teach. His function takes place when he actually becomes the pastor of a local church. Between the two there are years of preparation.

The function of the pastor-teacher is to teach the Word of God. There is a casualty rate. Everyone who is appointed doesn't complete his mission. Many who get into the ministry are not prepared to be there. Those who make it are those who do the following things:

- a. They get under their right pastor who teaches them the Word and they have normal spiritual growth from babyhood to adolescence to maturity. Somewhere between adolescence and maturity they discover that they have this spiritual gift.
- b. Once they discover it they are then involved in preparation that can involve the military (but not necessarily), academic life, the period of waiting patiently for the right congregation,

waiting for the Lord's appointment. It is the function of the Holy Spirit to decide who is to have the gift and who isn't. (1 Corinthians 12:11,28; Ephesians 4:11).

6. The principle of the right pastor, right congregation is found in 1 Peter 5:2 — this command is given to a pastor under the principle that he has a right congregation in a geographical location at a given place and time. He may have several right congregations in his lifetime in different locations.

When you have a combination of right pastor, right congregation the pastor does have an enthusiasm. A pastor should be enthusiastic.

7. The concept of the pastor as the total product of grace is very important. This will keep you from falling into that trap of somehow thinking of the pastor as being so close to God he is next to God and he is absolutely perfect.
The pastor is not the pastor because he worked for it, because he earned it; the pastor is the total product of grace — 1 Corinthians 15:10; Ephesians 3:7; 1 Timothy 1:12-16.
When you get to know pastors on a personal level it becomes evident that they are products of grace. They are not superior people, not smarter, not greater, not more spiritual or closer to God, nor more capable than anyone else. They simply have a gift that God expects them to use for your benefit and His glory.
8. The biblical documentation for the pastor. — Ephesians 3:7-13; 4:11-13; Colossians 1:23-29; 1 Timothy 2:24-26; 3:1-9; Titus 1:6-9.
9. The authority and concept of the pastor. Hebrews 13:7, 17.
10. The reward of the pastor-teacher is found in Hebrews 6:10.

Hebrews 13:17a — “Obey them that have the rule over you”

“Obey,” PEITHO PEWAWNR, Middle Imperative **“Keep obeying.”**

Since every believer is a royal priest he has the top rank. He is superior to believers in past dispensations and in future dispensations. This superiority is misleading because there must be authority over the royal priest.

No one really grows up until he has the ability to recognize the authority of someone else and to respond to that authority objectively. The principle of maturity is related to your volition and your free will. **Human maturity is the ability to assume your responsibility for your own decisions and to recognize authority where authority exists.**

HEGEOMAI Present Middle Participle – rule - to lead, to govern, to rule in grace and wisdom. This authority is established by the faithful teaching of the Word of God. If he is not teaching then he has no authority. If he is abusive then he is not ruling in a Godly manner

“and submit yourselves” —HUPOEIKO Present Active Imperative – Your persona, freewill decision to submit to the authority of a pastor so you can learn Bible doctrine from them. This is as far as submission goes. It does not include your decisions in your personal life, whom you marry, where you live, what car you drive, how you spend your vacations, where you work, etc.

Often conflicting personalities are made an issue between the Pastor-Teacher and believers so learning is impossible. If that is the case then pray for objectivity and make the Word of God an issue rather than personalities. It takes maturity on your part to submit to a pastor and learn the Word especially if he is an dry, humorless, or obnoxious.

The issue is Jesus Christ and not the pastor.

13:8 “ Jesus Christ is the same yesterday and today, yes and forever”

He is King of kings and Lord of lords. We are in union with Him, therefore we share His royalty. He is the high priest forever, we share His priesthood. We have simply “Jesus Christ,” emphasizing His humanity. In the scripture, when Lord comes before Jesus Christ it emphasizes His deity.

The Doctrine of the Hypostatic Union

1. In the person of Jesus Christ are two natures, inseparably united without mixture or loss of separate identity, without loss or transfer of properties or attributes, the union being personal and eternal. The hypostatic union will exist forever.
2. The scriptures dealing with the subject and developing the theological concept — John 1:1-14; Romans 1:2-5; 9:5; Philippians 2:5-11; 1 Timothy 3:16; Hebrews 2:14.
3. The incarnate person of Christ includes His deity. Jesus Christ is God, always will be God, there never was a time when He wasn't God. He is co-eternal with the Father and with the Holy Spirit.
4. The incarnate person of Jesus Christ is also true humanity. He is bona fide humanity with a body, soul, and spirit. He is trichotomous in His humanity.
5. The two natures of Christ are united without transferring the attributes of one to the other. The attributes adhere to their corresponding natures, deity remains deity and humanity remains humanity. They never cross over and become involved in the other nature.

The attributes of deity adhere to deity; the attributes of humanity adhere to humanity.

The essence of deity cannot be changed — immutability; the infinite cannot be transferred to the finite.

To rob God of even one attribute of essence destroys His deity. To rob the humanity of Jesus Christ of a single attribute of His humanity would destroy His humanity. He is true humanity, He is undiminished deity in one person forever.

6. **No attribute of essence of deity is changed by the incarnation.** In fulfilling the purpose of the first advent the Lord Jesus Christ maintained all of His attributes of deity. This does not imply that He used them every moment but they were there.

These omni attributes were not surrendered, they were not destroyed, as per the false doctrine of Kenosis. The true doctrine of Kenosis says that Jesus Christ during His incarnation **voluntarily restricted the independent use of certain divine attributes** in keeping with the plan of the Father for the first advent.

If the Lord Jesus Christ had used all of His attributes of deity all of the time He would never have been taken to the cross. Those who tried to seize Him would all have been killed and no one would have been able to move Him from the spot where they came to arrest Him.

During the incarnation the Lord Jesus Christ gave up the independent exercise of certain attributes in order to fulfill the Father's plan for coming to the earth and taking upon Himself the form of man.

7. Therefore the union of divine essence and the human nature of the incarnate Christ are hypostatic and personal. "Hypostatic" comes from the Greek noun HUPOSTASIS, it means standing under, it means the essence of taking on an essence other than the one essence that a person has.

Jesus Christ as God took on the essence of man. He already possessed the essence of deity and there never would be a time when that would change. This is emphasized in Hebrews 1:3.

Hypostatic, therefore, refers to the whole person of Christ as distinguished by His two natures, divine and human. It refers to the fact that in one person He is God and man without compromising either one by the union of the two.

Personal in hypostatic union refers to the emergence of a unique person. The person of the Lord Jesus Christ is absolutely unique.

As deity He is equal with God the Father and God the Holy Spirit, but different from them in that He is man.

As man He is perfect man, greater than any man who ever lived, but true humanity and greater because He is also God. He is the unique person of the universe.

8. There is also a false interpretation that should be recognized. This implies that deity possesses humanity or that the deity of Christ **indwells** the humanity of Christ. The union, however, between deity and humanity is more than that, it is **more than harmony or sympathy, it is personal.** There are two natures, divine and human, which have been combined in one hypostasis or one essence forever.

9. Therefore, Jesus Christ the God-Man has one hypostasis, one essence, forever. This means that during the first advent Jesus Christ could be simultaneously omnipotent and weak, omniscient and ignorant.

In His deity He was omnipotent; often in His humanity He was weak. When the baby in the cradle was born He was omniscient God, He knew the end from the beginning, He knew everything that ever was or ever would be, His omniscience was not in any way changed.

However, as a baby, Jesus was ignorant. By the time He had grown to twelve years he had reached greater grace, but He had to follow the usual spiritual growth procedures in His humanity in order to mature spiritually. (Luke 2:40; John 1:14).

10. The necessity for the humanity of Christ, therefore the necessity for the hypostatic union is found under four categories:
- a) The saviorhood of Jesus Christ — Acts 4:12. Jesus Christ as eternal God cannot die on the cross but He did in Hypostatic union. He gave up His human soul. As sovereign God, He is not subject to death.

As eternal life He cannot die. As immutability He cannot change. As omnipresence He can't reduce Himself to one point.

So the **deity of Christ** cannot go to the cross and die for our sins. However, by becoming true humanity and by remaining perfect humanity He is qualified to go to the cross and our sins were poured out upon Him and judged in His humanity. Philippians 2:7,8; Hebrews 2:14,15.
 - b) The fact of mediatorship. A mediator or an umpire has to be equal with both parties in the mediation.

Party of the first part is the Trinity. Party of the second part is mankind. Whoever mediates between the two must be equal with both parties. Therefore Jesus Christ qualifies because He is God and because He is man. He had to be the God-Man, and therefore the necessity for the hypostatic union — Job 9:2,32,33; 1 Timothy 2:5,6.
 - c) The priesthood. The priest must be a man representing man before God — Hebrews 7:4,5,14,28; 10:5, 10-14.
 - d) In order to be the King of Israel forever. He had to become David's greater son. He is born directly into the line of David and as David's son He will reign forever and ever.

11. Everything Christ taught during the incarnation had to come from one of three sources:

- a) **His deity** — John 8:58, the Lord Jesus Christ as God always existed
- b) **His humanity** — John 19:28, "I thirst." Deity doesn't thirst
- c) The combination of His deity and His humanity, His **hypostatic union** — Matthew 11:28; John 14:6, He had to be the God-Man to be our savior.

13:8 continued - “the same” —The VIP here is the Lord Jesus Christ. The other emphasis on the uniqueness of His person is the omission of the verb to be. There is no verb here. It is simply, **“Jesus Christ the same yesterday.”** The one who is the most stabilized in all history is Christ. Began with the virgin birth and the hypostatic union.

“yesterday” - refers to the incarnation. It refers to the moment when Jesus Christ became the God-Man, and once again, it refers to the hypostatic union. The stability of the Lord Jesus Christ during His first advent is in focus here. “Yesterday” refers to the Lord Jesus Christ during the **first advent**.

“today” - The stability of Christ during the first advent continues into the Church Age, for the next adverb brings out that point — “today.” The word is SHMERON. It refers to the Church Age and the fact that the Lord Jesus Christ is now at the right hand of the Father.

The great strategic victory of the angelic conflict came with the resurrection, ascension and session of Jesus Christ, and at the right hand of the Father He is still perfect ability, perfect consistency, perfect stability.

He has the ability to function as the perfect high priest. He also has the ability to be the eternal victor of the angelic conflict. So at the right hand of the Father Jesus Christ remains in

hypostatic union.

“forever.” means that forever He will be unique, forever He will be the God-Man, forever He is eternal God and true humanity in resurrection body, and that will never change. EIS AION means ‘unto the ages’ - for eternity. It can be translated literally, “unto the ages,” or “to all eternity,” but it actually means “forever.”

13:9 “Do not be carried away by varied and strange teachings; for it is good for the heart to be strengthened by grace, not by foods, through which those who were thus occupied were not benefited.”

“Do not be carried away, (Present Passive Imperative of ME PARAPHEREO, Do not become seduced,

“for it is good for the heart to be strengthened by grace,” Present Passive Infinitive of BEBAIO, to be strengthened

“not by foods, through which those who were thus occupied were not benefited.”

This is a reference to the food taboos of Judaism which are mentioned in Romans 14:1-4. It means a system of false spirituality here. Our spirituality does not depend on what we take into the mouth, it is what we take into the soul that counts.

Strengthened By Grace Alone

1. **The concept:** Grace depends upon the essence or the character of God. Therefore, grace depends on who and what God is. Grace is what God can do for man and be consistent with His own character. Grace is God's relationship with the believer as well as God's way of salvation. So that under its concept grace is all that God can do for man from salvation to eternity, totally apart from man's merit, man's ability, man's talent, man's planning. GRACE MEANS MAN HAS NOTHING TO DO WITH THE EFFORT.

Stage one is saving grace. Every believer has tasted the grace of God at least once, and that was the point of his salvation — Hebrews 6:4; 1 Peter 2:3.

This brings up an issue: The great enemy to grace is legalism. Legalism is simply, by definition, man's intrusion in the plan of God with his own works, his own ability, his own talent, his own schemes, and using these in order to gain the approbation of God.

Legalism has many forms: religion, human ability or talent, human philosophy, tradition, churches that use OT law in place of NT grace.

- Grace excludes religion, grace squeezes religion out of your soul like a strong man squeezes a sponge and squeezes the water right out of it. Religion is the worst enemy of man.

- Religion is the devil's best deception — Satanic systems of human ability and works used as substitutes for God's works in grace (Cultic works systems for salvation and spirituality).

- The believer often clings to some talent or some ability, some plan, some gimmick, and actually tries to infiltrate into the plan of God with this gimmick.

The plan, **operation grace**, is never destroyed or neutralized because grace rejects all energy of the flesh, all human talent, all human ability, and all human viewpoint ideas. Therefore you must understand the issue that **legalism and grace can never coexist (Galatians and Romans)**.

2. **Strengthening by grace occurs through experiential sanctification** (learning Bible doctrine and maturity).

Stage two is living grace. Living grace is all that God must do to keep the believer alive and on the earth in this dispensation. Under that principle God provides everything. The principle of living grace by which the believer remains alive in the devil's world. Satan would like to destroy you and all royal family. The Jew must be destroyed, says Satan, because God has unconditional promises to the Jew. God is going to keep the Jew alive in spite of Satanic efforts.

The same thing is true of the Church or the royal family of God. God guarantees to keep us alive in the devil's world for a determined length of time. How long we live is strictly up to Him.

Stage three is greater grace, which is equivalent to maturity in the spiritual life (1 Timothy 1:14, Romans 8:28, James 4:6, Ephesians 1:6, Ephesians 3:20,21; 1:16-19).

Stage four is dying grace. This is the permanent change of station from time to eternity, the greatest blessing that can exist in life, the highest decoration of life. Dying grace is the experience of physical death under special grace provisions whereby no matter what the type of death may be it is nothing but blessing all the way.— Hebrews 11:13, Psalm 33:18,19; 116:15; Philippians 1:20,21.

3. Strengthened by grace due to ultimate sanctification. This deals with eternity.

Phase 1, salvation — all that God does at the moment we are saved, the moment we believe in Christ.

Phase 2 — all that God does for us in time.

Phase 3 — all that God does for us in eternity. Surpassing grace. This is the second of the special blessing and reward paragraphs for the believer. This one lasts forever; this one is in eternity.

This is above and beyond the normal blessings of heaven which belong to all believers. Beyond these normal blessings of heaven are the special blessings and rewards for the mature believer — Ephesians 2:7. Again, God is glorified forever for those believers who are decorated in eternity.

Hebrews 13:10-19 - The sacrifices of the royal priesthood.

Hebrews 13:10 “We have an altar from which those who serve the tabernacle have no right to eat.”

The altar of the royal family of God - the importance of the function of His priesthood on earth.

“We keep on having an altar” — ECHO Present Active Indicative – altar in our souls.
THUSIASTERION means an altar where worship occurs.

The altar here refers to the function of the royal priesthood in contrast to the function of the Levitical priesthood before the brass altar.

Christians are given a soul altar for worship at the moment of salvation where spiritual sacrifices are offered to the Lord.

The Levitical priesthood had the burnt sacrifice, the food or meal sacrifice, the peace, the sin and the trespass offering.

The Church Age priesthood differs in that: The burnt offering represents the Lord Jesus Christ as the propitiator, it emphasizes His work in propitiation.

Why is it called an altar?

An altar always connotes sacrifice. Learning Bible doctrine, applying it in our souls and then to our life's experiences is a sacrifice to the Lord.

In order to glorify God you have to take in doctrine under concentration and application.

“those who serve the tabernacle” Old Testament Levitical priesthood priests. LATREUO Present Active Participle – Levitical priests offer sacrifices.

Summary

1. The Levitical priesthood authorized by the Mosaic law had the right and the privilege to serve in the tabernacle and later on in the temple.
2. However, in the Church Age they have no authorization to function since their contract and their dispensation have both been abrogated. We have a new contract and a new dispensation.
3. Under the new contract and new dispensation we have the royal priesthood of the Church Age replacing the Levitical priesthood at the altar, and we have a new altar replacing the old. Instead of the old brass altar we now have Bible doctrine resident in the soul.

Hebrews 13:11 “ For the bodies of those animals whose blood is brought into the holy place by the high priest as an offering for sin, are burned outside the camp.”

“For the bodies of those animals whose blood”

On the Day of Atonement the priest took two goats and let one go wander in the wilderness (scapegoat) and the other was offered as a sacrifice then burned outside the camp.

A bull plus the two goats and the ram were sacrificed on Day of Atonement, Leviticus 16:5-28; Numbers 29:7-11. The ram was used for a burnt offering. The young bull or bullock was used for a sin offering for the priests, Leviticus 16:3. The two goats of Leviticus 16:5 offered for the people's sins, plus one ram for a burnt offering for the people.

Remember that the offerings fell into two general categories: the offerings for the priests and the offerings for the people. Since the day of atonement was a Sabbath the usual Sabbath offerings were also offered at the same time.

“brought into the holy place” — EISPHERO, Present Active Indicative, means to be carried in on the Day of Atonement. EIS HAGIA - holy of holies. It should be translated **“into the holy of holies.”**

“by the high priest as an offering for sin” — DIA ARCHIEREOS - the ruler priest, “on behalf of sin.”

The whole point here is what happened to the bodies of the sacrifices afterwards. The great emphasis in this passage is on the burning of the bodies of the animals. The blood was extracted but the bodies were burned.

“are burned outside the camp” — KATAKAIIO, present active participle, means to burn up completely. This burning up of the bodies of animals occurred after the blood was sprinkled on the mercy seat to commemorate propitiation.

This leads to the principle that once we have passed the point of propitiation we are to go outside the camp. Going outside the camp is the intake and application of Bible doctrine to our lives.

“outside the camp” — PAREMBOLES the camp or the bivouac of Israel. In other words, this is a paraphrase of Leviticus 16:27 dealing with this same Day of Atonement

Leviticus 16:27, “But the bull of the sin offering and the goat of the sin offering, whose blood was carried in to make atonement in the holy of holies, shall be taken outside the camp, and they shall burn their hides and their flesh and their dung in fire.”

The whole point is this. It took a great sacrifice for Jesus Christ to be the same yesterday, and today, also forever. Jesus Christ was totally consistent. And to do that, to go to the cross, He went outside the camp.

He went **outside of Jerusalem**, He was **crucified outside of the gates**.

And for the royal priesthood, we are told to go outside the camp. **We are told to build an altar outside of the camp of Israel, outside the Mosaic Law. The cross is an altar outside of the camp.**

Isaiah 53:11-12— ‘By knowledge of him [Christ] my righteous servant will justify [vindicate] the many; for he [and he only] will bear the punishment of their sins,’ Because Jesus Christ went to the cross, because He was judged for our sins, because He rose, ascended, and was seated at the right hand of the Father,

[12] **“Therefore will I divide”** distribution of spoils — **“to him [Jesus Christ] with the great”** — the Hebrew here is a prepositional phrase meaning **‘because of the many’** [greater grace believers, and to us the greater grace believers of the Church Age] — **“the spoils** [the plunder of victory because of the many greater grace believers]” — The spoils or plunder are also described in Hebrews 4:8-12. The strategic victory of the Lord Jesus Christ demands the distribution of plunder — **“with the strong** [greater grace believers in the royal family of God]” — the distribution of the spoils of victory includes pastor-teachers to communicate doctrine to the royal family so that each member of the royal family can reach the greater grace status. When this is accomplished a distribution is made. **“because he has poured out his soul to death”** — ARAH hiphil stem, means to

uncover the soul and refers specifically to physical death. The physical death of the Lord Jesus Christ is portrayed in Hebrews 13:11 under the principle of burning the carcass outside of the camp.

The blood was sprinkled in the holy of holies (redemption, reconciliation, propitiation), the burning of the carcass outside of the camp refers to the physical death of the Lord Jesus Christ. In His physical death He provided for us a new altar which is Bible doctrine in the soul, the ruler of the soul.

Matthew 27:50 — the last words of our Lord Jesus Christ before He died physically.

“yielded up” — Aorist Active Indicative of APHIEMI means to dismiss or send away. He dismissed or sent away His air. This can be His human spirit or air — PNEUMA.

Mark 15:37 describes the same incident but with a different emphasis. Mark picks up where Matthew left off. The literal translation is **“Jesus having exhaled.”** While Matthew emphasizes the sound as a loud noise or a scream Mark emphasizes the exhale of air. He never inhaled again after that moment.

Luke 23:46 — Luke is the only one to emphasize that the last scream, that last breath, was actually made up of words. Matthew said it was a scream, Mark said it was the exhale of air, Luke says that the scream and the exhale of air was formed into words. **“And when Jesus cried”** — The exhale of air and uttering of a sentence, **“Father, into your hands I commend (deposit) my spirit.”** In other words, He is exhorting the Father, not in a direct command but in an exhortation to receive His spirit. **“and having said this, he expired”** — Jesus Christ did not inhale again.

John 19:30, **“When Jesus, therefore, had received the issue wine** [cheap wine- which was issued every day to the Roman soldier], **he said, TETELESTAI,”** TELEO Perfect Pass Indicative - indicating that salvation was completed. This refers to His spiritual death on the cross. John does not mention the seventh cry, **“Father into thy hand I deposit My spirit.”** He only mentions number six because John is emphasizing the spiritual death of Christ, whereas the Synoptic Gospels in their account emphasize the physical death. All of the writers mention both but each has a different emphasis, **“and he bowed his head, and delivered up the spirit”** — the bowing of the head emphasizes the body posture.

Luke 23:46 is very helpful for this reason. What our Lord said is actually a quotation from Psalm 31:5, the entire quotation. None of the gospel writers were permitted to give the entire sentence. Outside of Mark they were all at the cross.

We do not know if Mark was there but we do know that Peter dictated the gospel of Mark to Mark. Matthew, Peter, Luke and John were all there, they all heard what was uttered. Luke had to stop in the middle of a sentence. What was the entire sentence? This entire sentence becomes, in effect, the challenge for each

member of the royal priesthood to build an altar in his own soul, the altar of resident doctrine.

Psalm 31:5 — “**Into your hand I deposit** [PAQADH hiphil imperfect) **my spirit**” — and then he goes on to say what was not recorded, “**for you have delivered me, Jehovah, God of doctrine.**”

“**Jehovah God of doctrine**” has two types of significance.

First of all, doctrine resident in the soul of the humanity of Christ kept His head up, kept Him on the cross, kept Him in there bearing our sins until every sin in the human race was judged. What sustained Christ on the cross? Bible doctrine resident in His soul.

Second, Jesus Christ is our high priest, He offered Himself as the sacrifice. The high priest of the Old Testament carried the blood into the holy of holies. He didn't carry his own blood and he didn't offer himself on the altar.

Jesus Christ offered Himself on the altar, and when He did He called Himself the sacrifice. The basis for His doing all of this was because He was occupied with *Adonai El emeth*, Jehovah the God of doctrine. He was sustained in His humanity by Bible doctrine resident in His soul.

Church Age believers are outside the camp of Israel's legalism and apostasy. We live daily outside the camp by confessing sins and taking in Church Age truth.

Sacrifice #1 – Confession of Sin

1. INTRODUCTION

The presence of the Sin Nature in the soul guarantees that the Christian believer will have a problem with his active personal sin for the rest of his life on earth. This personal sin causes a deep disturbance in the believer's personal relationship with the Lord. The Holy Spirit is said to be personally “grieved,” and His work “quenched” by a Christian's sin.

While you do not lose your salvation each time you sin, your personal growth and effectiveness are stifled as long as there is a rift in your fellowship with God. This rift is healed when you personally confession to God the sin which caused the breach.

Confession of sins is not the basis of salvation. Jesus Christ was judged once for our sins, on the Cross; and He does not need to be judged repeatedly for our sins. The basis of salvation is your personal trust in Christ and His work, rather than confession or any other act which you might perform to try to win the favor of God.

Acts 16:31; John 1:12; Ephesians 1:13,14; 2:8,9; 1 Peter 2:24; 2 Corinthians 5:21.
A Christian is always “in Christ,” Ephesians 1:3,5,7.

So confession of personal sin is extremely important to the personal spiritual relationship that you have with God. God requires confession of sin as the means of maintaining a close personal walk with Himself.

He requires a continual acknowledgement of His rulership; and confession of sin is the means by which you express your yieldedness and surrender to the sovereign will of God on a moment by moment basis. The Lord wants you to have a very useful and happy life, and part of His plan for providing this sort of life is confession of sin.

2. THE LORD ENCOURAGES CONFESSION

A novice believer may not be aware that it's possible to live out of fellowship and that he needs to confess sin. 1 John 1:6; 2:9,10; 2 Peter 1:9.

God both commands and pleads with us to judge ourselves, to confess, and then to forget sins. Isaiah 43:26; 1 Corinthians 11:28,31; 1 John 1:9; Philippians 3:13,14; Proverbs 1:23.

Any person who reads the Bible quickly becomes aware of God's intentions in this matter. Some Christians willfully ignore the commands to confess, leading God to employ more persuasive measures to encourage compliance.

These methods include:

- * Loss of inner peace, Philippians 4:6,7
- * Chastening (discipline), Hebrews 12:6
- * Pricking of conscience, Hebrews 13:18
- * Sorrow for sin, Psalm 32.

A few Christians manage to ignore even severe chastening for a long time, leading to God's administering the "sin unto death." The alternative to confession is discipline. Hebrews 12:1-5.

3. THE MECHANICS OF CONFESSION OF SIN

Confession does not provide you with a license to sin. The idea that "I can confess repeatedly because God will always forgive" is sinful in itself because it indicates that the believer does not actually think the same about his sin that God does. That is, there is no real repentance or confession.

Confession of sin does not remove the buildup of callousness or hardness in the soul of the person who has lived apart from God for a long time. This removal of scar tissue is accomplished through edification, the Biblical system for understanding and applying the Word of God.

Confession of sin does not give you emotional experience, nor is it accompanied by an emotional reaction. God's forgiveness is based on His promise to cleanse, not on how a person feels.

Confession does not always remove the pain or suffering which is the result of the sin itself or which came as a result of divine discipline. Although the cursing is turned to blessing, the suffering may continue; but the suffering may be endured to the glory of God instead.

Some Christians try to get on God's good side through some means other than the confession which is prescribed by God. Sometimes a person thinks that a demonstration of sorrowfulness is called for, or that weeping will impress God with one's contrition.

Others "compensate" for their sin by increasing their religious activities.

Some will pray more often and longer and read their Bibles more.

Some will try to bribe God with additional tithes and offerings, or with acts of self-denial, sacrifice, or service.

Some will present themselves in re-dedication services and attend church functions more often.

But these things cannot be substituted for confession of sin. God is interested only in a person's mental attitude toward the sin.

The word "confession" in the New Testament is taken from the Greek word (homologeō), meaning "to cite," "to name," "to classify in the same manner," "to agree with," "to say the same thing as."

Confession acknowledges God's rulership in the matter and agrees with His judgment.

This is a method of dealing with the disharmony caused by sins. There is no merit to the person who confesses. It is all grace. It is strictly a Grace provision in which God makes a promise and carries out the function of cleansing.

The Christian must

(1) confess the sin, 1 John 1:9

(2) forget the sin, Philippians 3:13,14

(3) isolate the sin, Hebrews 12:15. Since prayer is made only to God the Father (Mark 2:7), confession is made only to God the Father.

Upon the condition of confession, forgiveness is guaranteed and cleansing from all unrighteousness is administered (1 John 1:9).

The word "cleanse" refers to the removal of the guilt of the sin. Therefore, the cleansed individual is removed from the condition of discipline, chastening is no longer being administered, and the hindrances to the ministry of the Holy Spirit are removed.

There are several synonyms in the Bible for the word "confess," as follows:

* To "yield" means to confess, Romans 6:13.

* "Putting off the old man", is tantamount to confession, Ephesians 5:14.

* Judging oneself is confession, or leads to it, 1 Corinthians 11:31.

* Presenting one's body is analogous to confession, Romans 12:1.

4. PRINCIPLES DERIVED FROM THE DOCTRINE OF CONFESSION

Walking closer to God is, in reality, an activity in which you are more consistent in your relationship with the Lord, more consistent in your confession of sin.

While confession does not, in itself, cause one to grow in Christ, there can be no growth in the Spirit as long as one is out of fellowship because of unconfessed sin. Therefore, confession sets the stage for progress in the Christian life. The ministry of the Holy Spirit depends on uninterrupted fellowship. So Christian growth depends on the unhindered work of the Holy Spirit.

Confession takes the believer out of the sphere where he is producing callous and scar tissue on his soul, and it puts him back in the sphere of the Holy Spirit's control. You can thus produce "gold, silver, and precious stones" rather than "wood, hay, and stubble."

As you learn more about the true doctrine of confession, you will become more discerning about sin and your fellowship with God. You will know whether you are controlled by the Holy Spirit; and you will know what to do about it when you are not.

You will also learn to recognize carnality in others; but you will be more tolerant of other people because you realize better how your own standing depends entirely on the Grace of God.

Hebrews 13:12 — "Wherefore Jesus also, that he might sanctify the people through his own blood suffered outside the gate."

Because of the shadow Jesus had to fulfill the reality by suffering outside of the gate. Jesus Christ Himself died outside of Jerusalem. Why? The temple was still standing in Jerusalem. The temple which spoke of Christ was becoming a desecration and a blasphemy, therefore the temple was in Jerusalem. Christ is outside of Jerusalem. Our priesthood has nothing to do with the temple, nothing to do with a sacred building. Our priesthood in itself has its own sacred building, the body of every royal priest.

"that he might sanctify the people" HAGIAZO Aorist Active Subjunctive – to set apart by redemption, reconciliation, and propitiation resulting in sanctification or the establishment of a royal priesthood. We are in that royal priesthood of the Church. (Acts 15:14; 18:10; Romans 9:25; Hebrews 4:9, 1 Peter 2:9,10).

The glorification of Jesus Christ is being seated at the right hand of the Father is the strategic victory of the angelic conflict, and because Jesus Christ is the only royalty He

must have a royal family. The Age of Israel was interrupted for that purpose. The result of the historical cross is the interruption of the Jewish Age and we might call the Church Age the dispensation of sanctification or Jesus Christ provided with a royal family.

The royal family is provided on the basis of the baptism of the Spirit. The active voice: Jesus Christ produces the action of the verb through His two deaths on the cross.

“through his own blood” — DIA plus the genitives of IDIOI HAIMA. - reference to the blood of Christ which is the spiritual death of our Lord Jesus Christ on the cross bearing our sins and taking our place.

“For this reason also, Jesus suffered outside the gate, in order that he might sanctify [or set apart] his people [the royal family] through his own blood suffered outside the gate.”

PASCHO, Aorist Active Indicative, a reference to the historical death of Christ on the cross.

The historical death here includes both His spiritual death and His physical death. Christ was crucified outside of the gates of Jerusalem.

“outside the gate” - the gate of Jerusalem. Maximum doctrine resident in the soul not only means an altar for the new priesthood but it means the function of **separation from anything that might be connected with *cosmos diabolicus***.

This means totally apart from religion, totally apart from legalism, totally apart from everything that is anti-grace. PAREMBOLE is a camp or bivouac, it is a military term. Being outside of the camp means the accumulation of doctrine in the soul and form a separation in your life. It is not a forced separation or an enforced separation but you begin to separate from a lot of things that are sinful and evil.

Spiritual Sacrifice #2- Separation

1. Definition:

- a) Separation is a decision of the soul. The control center is composed of whatever doctrine is resident in the soul. In other words, it is a decision or an action that comes from the altar.
- b) The decision or action of separation demands the balance of residency in the life of the royal family. The filling of the Spirit with no doctrine means the believer is off-balance. Separation comes after the believer has learned the correct doctrine. Once this occurs then the doctrine does all of the dictating as to how you separate.
- c) Separation, therefore, is produced by the activation of the altar in the soul.
- d) Separation, therefore, must be related to the construction of the altar of the royal priesthood. Separation must be based on doctrine.

2. The first place where you learn to separate is from other believers. You love [Relaxed Mental Attitude] all believers but you don't associate with all of them. There are several categories:

- a) There are certain types of carnal believers from whom you must separate or become involved in their carnality. 1 Corinthians 5:10-11 is the classical illustration.
- b) Separation from reversionistic believers — 1 Samuel 22:1; 2 Thessalonians 3:6,14,15.

c) Separation from religionism, emotionalism, and legalism.

d) Separate from religious types — Hebrews 13:13.

3. Separation must also be related to social life. Basically there are two areas: separation from the fast crowd — Proverbs 1:10-19; 1 Peter 4:4; the superficial social crowd — Jeremiah 15:17.

4. Separation from the unbeliever.

The believer is in the world but not of the world, therefore we live with and among unbelievers. The principle of separation which applies is very simple. We don't separate from all unbelievers, far from it.

We work with unbelievers, we work under unbelievers, we have some social life perhaps with unbelievers, we have friends who are unbelievers, parent who are unbelievers, children who are unbelievers.

You don't separate from them. You never separate from an unbeliever unless doctrine is compromised. That is when you separate from an unbeliever. Example: a believer should never marry an unbeliever. Doctrine says no! (2 Corinthians 6:14; Hebrews 13:13).

5. Separation from worldliness.

Worldliness is not something you do. It is not going to a night club, it is not having a good time and laughing and playing, it is not enjoying life.

Worldliness is actually lack of Bible doctrine in the soul producing human viewpoint.

6. Separation from religion and apostasy. 2 Corinthians 6:17; 2 Timothy 3:5; Hebrews 13:13.

These passages all demand that the believer separate from any group that separates him from his right pastor and the ministry of his right pastor. Separation from religion and apostasy comes from staying under the ministry of your own right pastor.

7. Separation from members of your own family over doctrine. Doctrine resident in the soul is more important than family relationships. Matthew 10:34-39.

The problem with that passage is poor translation. The correct translation is, **“Do not presume [arrogance in thinking] that I have come to hurl peace upon the earth; I have not come to hurl peace, but to hurl a sword.”** “I am come to hurl [thrust] a sword into the world.” He means that the angelic conflict will be intensified by His coming.

The coming of Jesus Christ means strategic victory at the right hand of the Father. The strategic victory intensifies the unseen conflict, but more than that, the first advent of Christ also sets up a system of and a pattern of history: Jesus said, **“There will be wars and rumors of wars until I return.”**

In other words, the pattern of history is going to be warfare. The protection against warfare is a strong military establishment under the laws of divine establishment.

So it is a brand new discovery, it is a new world, and in the process of doing that he separates himself from his family.

“bearing his reproach.” – Present Active Participle, PHERO to carry. It is the same thing as taking up our cross, only this means to carry rather than to pick up. The word for **“reproach”** is ONEIDISMOI and it has the same idea as picking up the cross, only in this case **“his reproach”** is the antagonism of Judaism, the antagonism of religious legalism, the antagonism of the apostates, and antagonism of family and former friends.

Hebrews 13:13: “Hence, let us be going outside the camp to him, bearing his reproach.”

Concepts

1. In our context religion and legalism have captured the city of Jerusalem in AD 67. The former headquarters on earth of the Church has succumbed to legalistic reversionism.
2. Therefore the headquarters of the Church on earth is any command post where greater grace believers have separated from legalism and religion.
3. For religionism, legalism and reversionism insult, reviling, censor, reproach, is the order of the day against all grace function and grace principle.

So **“reproach”** here means to be **insulted, to be censored, to be reviled, to be ridiculed, to be rejected by religion and by legalism.** This is **UNDESERVED SUFFERING.**

SACRIFICE #3 - UNDESERVED SUFFERING

1. Definition: Undeserved suffering means to suffer unjustly for believing in and following the teachings of the Lord Jesus Christ.
 - A. Since the time of the Apostles there has been an organized Satanic attack upon Christianity.
 - B. Jesus warned His apostles of this attack before He left the earth. John 15:18-23
 - C. The Lord prayed for the protection of His believers in His High Priestly prayer of John 17.
2. Undeserved suffering and moral responsibility to authority - I Peter 2:18-20
 - A. The believers moral responsibility is to do their job in their niche to the best of their ability and honestly before the Lord.
 - B. The believer who is humble before the Lord does not look at rules as being unnecessary, but as being there for good reasons.
 - C. Believers who are growing in the Lord understand their moral responsibility to their bosses, their pastor, their coach, their teachers, their parents, their senior officer.
3. Undeserved suffering: Winners and Losers
 - A. There are two kinds of believers: Winners and losers.

- B. Winners are believers who understand authority, moral responsibility, and apply doctrine to their daily lives.
- C. Losers are believers who reject all authority except their own, think everyone in authority is a fool, think they know more than their boss, teachers, parents, employer, their govt. leaders, or pastor.
 - 1. They do what they can to get around the rules, and bend rules to fit what they want to do.
 - 2. They are in a state of rebellion and anarchy due to being controlled by their Old Sin Nature.
- D. Winners are subject to what Scripture teaches and they display spiritual courage, zeal, and virtue at all times. I Corinthians 9:24-27, Romans 12:1-2, II Timothy 2:15
- E. Winners have DISCIPLINE or a right mental attitude to serve the Lord and follow through with what they are assigned. II Timothy 4:6-8

4. Undeserved Suffering and Glorifying God

- A. Winners primary concern is to glorify God, not themselves or their personal viewpoint. This means he will have to go thru some HUMILIATION BY THE WORLD SYSTEM IN ORDER TO BURN OFF SOME ARROGANCE AND SELF RIGHTEOUSNESS. II Corinthians 12:7-10
- B. Wrong attitudes such as, “I don’t deserve this, I don’t have to take this! He can’t do that to me and get away with it” show maladjustment to God’s plan.
 - 1. Paul displays the right attitude for us to see in II Corinthians 4:8-18
- C. Right attitudes (self discipline) develop as the believer learns Doctrine and how to apply it. The believer will learn that CHRIST DID NOT DESERVE HIS HUMILIATION, BUT HE WENT THROUGH IT ANYWAY. Hebrews 12:1-2
- D. If our Lord went through it, should not we expect some world rejection? John 15:18-23
MISEO campaign.

5. Deserved Suffering and Losers

- A. It does the believer no good to suffer punishment if he has done wrong and deserves it. A LOSER WILL ALWAYS CLAIM THAT HE IS BEING MISTREATED WHEN HE DESERVES WHAT HE IS GETTING.
- B. Arrogance and pride of a believer will cause him to receive divine discipline, plus human discipline.

- C. Hebrews 12:1-6 Losers spend most of their time in the spiritual woodshed receiving discipline.
- D. When we are arrested for speeding and receive a ticket then we have received **deserved suffering**. Losers blame the cop for ruining their day.
- E. When we get chewed out at work for messing something up, that is **deserved suffering**.
- F. When we are wrong and a friend rebukes us that is **deserved suffering**.
- G. But the maladjusted whining loser will always turn things around and blame society, law, police, the church, the pastor, the boss, the staff, the environment of something else for his arrogance and deserved suffering.
 - 1. See the story of King Saul in I Samuel 13:8-14, I Samuel 15.

6. Undeserved Suffering an Example of Christ's Humility

- A. It is not glorifying to the Lord if the believer is rebellious, arrogant, and hateful towards his authority figures.
- B. He must maintain the same humility towards God in all circumstances in order to reflect the image of Christ in him, Philippians 2:3-8.
- C. When believers are sullen, pouty, vindictive towards their masters then they are not suffering for righteousness sake.
- D. Our Lord Jesus Christ did not step down from the throne of heaven with a bad attitude towards being sacrificed for our sins.
- E. Our Lord Jesus Christ had GENUINE HUMILITY attitude towards God the Father's Plan and He wanted to fulfill it.
- F. He was not reluctant, did not regret what he was about to do, rather he submitted to the Plan of God had formulated in the divine decrees.
- G. His infinite Love for the Trinity, His love motivated him to die for mankind, were the reasons that He came and died for all of us.
- H. The human race deserved divine wrath and judgment for we are UNRIGHTEOUS in Gods sight. He did not have to do anything to provide for us, it is PURE GRACE. Romans 3:23, 5:8, 12. But He came, and suffered more than words can express, because of His HUMILITY AND RIGHTEOUSNESS.

7. Testing of the unbeliever in undeserved suffering

- A. Peter is telling the believers to stay in fellowship and endure whatever is handed to them. Christ also died for their masters who may be cruel to them.
- B. If we fight against our authority figures or obey them grudgingly, or have an attitude that they are ignorant and we know more than they do, then that is sin, arrogance, and a definite violation of our purpose in time.
- C. It is beyond the normal thinking of mankind to allow someone to walk all over them and not retaliate.
- D. The Apostle Peter is teaching that it GLORIFIES GOD more to allow the injustice, still submit to the authority with humility, and allow the Lord to take care of the situation.

8. Undeserved suffering and self-promotion.

- A. Undeserved suffering is the means of avoiding self-promotion and human viewpoint.

- 1. Job 2:7-10 When Jobs suffering began he did not blame the Lord rather he oriented to it.
- 2. Job 2:13 His three friends came to him and did not encourage him but their silence was condemnatory. This did not shake Job's faith for he knew that he was innocent of any wrongdoing.

- B. The attitude of undeserved suffering keeps the believer from seeking to protect his own pride. It keeps the believer from compromising his integrity, honor, or doctrine.

- 1. Job 3:20-26 He did not understand his great suffering and neither did his three friends.
- 2. However , Job's friends did try to blame Job for some unconfessed sin in his life.
- 3. Job claimed undeserved suffering throughout the entire ordeal and maintained his integrity, honor, and trust in the Lord's plan for his life.
- 4. Eliphaz said that if Job was being disciplined by the Lord that he should maintain a happy attitude for it showed the Lord cared for him. Job 5:17-27
- 5. Job replied that he had not denied the words of the Lord and was still in fellowship with the Lord, Job 6:10-13
- 6. Job also claimed that if he had sinned it was in ignorance (Job 6:24-25) and that the allotted time of his suffering would reveal his sin to him. (Job 7:11-21)

C. MAINTAINING INTEGRITY IN AUTHORITY LESSONS:

- 1. Submitting to authority, learning something that is not Biblical in school, obeying orders from your senior will NOT HARM YOU.

2. It is possible to obey authority and maintain your own honor by **mentally disagreeing** with them.
3. It is possible to obey authority and not compromise your doctrine or integrity unless you are told to participate in something anti-biblical.
4. You may EXPRESS YOUR DISAGREEMENT if you are asked to do so but do it with respect of the person you address. In this way you do not promote yourself, rather you are honoring the Lord.

9. Undeserved Suffering in Marriage

A. I Peter 3 teaches how to maintain a right mental attitude towards the Lord when suffering in an imbalanced marital relationship.

1. These verses show the Christian woman and her unbeliever husband.
2. She is to win him to Christ by her “chaste and respectful behavior” and not with her “words”.
3. She is to emphasize inner beauty from the “hidden man of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God.”

Even if the husband is never saved or attends church, the wife gains rewards for representing Christ to him.

4. This is the way that the women of the Old Testament glorified God in unjust circumstances and it is prescribed for women of the New Testament.

B. Husbands are to live with their wives in understanding way and treat her as an “weaker” or incomplete vessel in verse 7. (See also Eph 5:22).

1. The husband is to treat the wife with honor and as an equal in the Christian life so that their prayers may not be hindered or cut off.
2. A man can cause his wife to lose respect for him and she may stop praying for him.

C. Undeserved Suffering is caused in a marriage when one of the partners participates in adultery, abuse, separation or divorce, criminal activity, or stop fulfilling their role.

1. The rules of I Corinthians 7:10-17 comes into play and are to be obeyed.
2. The believer must understand the Biblical stand on separation and divorce but there will still be a tremendous amount of pain and suffering to go through as well as a time of readjustment.
3. The victim in undeserved suffering will bleed mentally until the grace recovery period is over. Stay in fellowship with the Lord and make the suffering bearable .

10. Undeserved Suffering and Cycles of

- A. The Apostle Peter warned first century Christians the attacks coming upon Christianity by the devil and his world system.
1. In I Peter 2:15 he warned about “foolish men” and how the believers should handle them through the subject in context, undeserved suffering and a balanced grace humility towards authority.
 2. There were many APHRONON , foolish men, in the history of the church who tried to crush the Christian Faith.
 3. For the first three hundred years of the church Satan used the violent, cruel approach to stamp out Christianity through the religions and the State.
- B. In the fourth century AD, Satan changed his tactics and began to use the State to promote the Christian faith. The State adopted all religions into on ball of wax (many false and pagan beliefs and practices to neutralize it).
1. This new creation of Satan proved to be the most powerful and greatest religious influence in the Western world.
 2. It would later become the Roman Catholic church which would plunge the church into a thousand years of spiritual darkness until the light of the Reformation began in the 1300s with Englishman John Wycliffe.
- C. I have charted the cycle of persecution, as I understand it, from three church history sources. (see Bibliography # 1-3)
1. Established pagan religions grip the population.
 2. Gospel and Salvation are presented and accepted by some of the population.
 3. Pagan religions use power of the State to attack Christianity and Undeserved suffering results.
 4. This leads to Great Persecutions in each century and the most intense undeserved suffering for believers.
 5. God honors His martyrs and expands the body of Christ.
 6. God’s retribution through the sin unto death upon those who sponsored the persecutions.
 7. Temporary freedom of worship in the churches.
 8. Satan counterattacks with introducing false doctrine into the churches. He used Constantine, whose salvation is questionable, to perform his work. A horrible mixture of Church and State which resulted in Church over State removed the freedoms of believers in the Western empire.

9. Confused Christians accepted the compromised truth and many are neutralized in the faith as pastors cater to the whims of Constantine.
10. True Biblically oriented believers disagree with the new religions, the false church, so they separate from them, and step 1 of the cycle begins again. *Bibliography for Church Cycle Study*
 1. Eusebius, *Ecclesiastical History, Bishop of Caesarea in Palestine* (Baker Book House) 1974, 375-439.
 2. Schaff, Philip, *History of the Christian Church*, Vol II:141-227, sec.2,16-48 , III:1-17.
 3. Sheldon, Henry C., *History of the Christian Church*, (Hendrickson Publishers), Peabody, Mass. 1988, I:327-400

Sacrifice #4 - Hope for Final Home- New Jerusalem

Hebrews 13:14 “For here we do not have a lasting city, but we are seeking the city which is to come.”

— the tale of two cities.

The city of Jerusalem has been captured by reversionism. The capture of the city of Jerusalem by reversionism means that the headquarters at the beginning of the Church Age has been taken over. However the eternal New Jerusalem is intact.

We are looking at two cities, both called Jerusalem. There is the earthly Jerusalem of AD 67, now apostate and reversionistic and on the verge of being destroyed by the Romans. And we have the eternal heavenly Jerusalem of Revelation 21:2, 9-11.

The city of Jerusalem in AD 67 is why we are told we must go outside the camp, why we must separate from religion.

The Church no longer has Jerusalem as the headquarters of Christianity, it has been captured and taken over by reversionism, and three years after this was written it was captured and destroyed by the Romans. We do not have Jerusalem as a grace center, as a headquarters for the royal family, nor do we have it as a holy city for the Church.

“For here [in Jerusalem] we do not have a continuing city” — Present Active Participle, MENO means to abide.

“but” ALLA which sets up a contrast between the two cities. One city, Jerusalem, is the city of apostasy. The other city is the third heaven which is the headquarters for the believer in this dispensation.

“we seek one to come” — Present Active Indicative, EPIZETEO - search or an intensive desire for something, **“but we keep on desiring.”** Our desire for our permanent headquarters is because it is the residence of the Lord Jesus Christ, and once we have

maximum doctrine in the soul we have occupation with the person of Christ and maximum category #1 love.

Translation: “For here [in Jerusalem] we do not have an abiding city, but we keep desiring that one which is coming.”

Refers to the eternal holy city. It is found in Revelation 21:2. This holy city is in contrast with the Jerusalem which was destroyed in 70 AD as a part of God’s judgment against Israel and against reversionism.

This holy city must also be distinguished from the Millennial Jerusalem. Our headquarters will be above the Millennial Jerusalem, not right on the earth.

The Differences Between the Millennial Jerusalem and the Eternal Jerusalem

1. The Millennial Jerusalem is described as having natural light, whereas the eternal Jerusalem is set to have supernatural light in Revelation 21:11,23; 22:5.
2. The Millennial Jerusalem has no walls — Zechariah 2:4,5. The eternal has walls and pearly gates Revelation 21:12.
3. The Millennial Jerusalem has a temple — Ezekiel chapters 40-48. The eternal Jerusalem has no temple — Revelation 21:3, 22.
4. The Millennial Jerusalem has animal sacrifices used as a memorial to the death of Christ — Ezekiel chapters 40-48. There are no animal sacrifices in the eternal Jerusalem.
5. The Millennial Jerusalem has unsaved people living in the city — Zechariah 12:6; 14:11. Only saved people live in the eternal Jerusalem — Revelation 21:24,27; 22:14.
6. There are living waters coming from the temple in the Millennial Jerusalem — Ezekiel 47:1. In the eternal Jerusalem the water of life comes from the throne of God. Revelation 22:1.
7. In the Millennial Jerusalem there are trees for food and healing — Ezekiel 47:7-12. In the eternal Jerusalem there is only the tree of life — Revelation 22:2.

Hebrews 13:15 “Through Him then, let us continually offer up a sacrifice of praise to God that is, the fruit of lips that give thanks to His name.”

— the sacrifice of praise, one of the sacrifices of the royal priesthood.

“By him” is the emphasizes identity. **“Through the same one,”** i.e. through Jesus Christ.

The Lord Jesus Christ as our great high priest is in view here. The specialized priesthood in Israel in the past offered special shadow sacrifices while the universal priesthood of the royal family offers spiritual and real sacrifices.

They offered their shadow sacrifices on an altar and they offered an animal. We offer ours on an altar, Bible doctrine resident in the soul, but instead of an animal we offer the sacrifice of our lips which is praise.

Praise is an expression of your love for God, therefore it varies with the individual. Doctrine in the soul is what becomes the sacrifice of praise or the sacrifice of your lips.

“therefore let us offer up” — Present Active Subjunctive, ANAPHERO means to offer up. Hortatory subjunctive is a command. It was used in the Septuagint for the offering up of the Levitical sacrifices.

Christians habitually offer up praise when they are positive toward doctrine and when the believer begins to build inside of his soul his own altar.

The altar is Bible doctrine resident in the soul. This produces the action of offering praise.

The royal priest in the Church Age only offers praise when he is filled with Bible doctrine.

“a sacrifice of praise to God that is, the fruit of lips that give thanks to His name.”

KARPOI used as a Hebrew idiom for the praise offering of the royal priesthood. Praise, in other words, is speech. It is homage to God, eulogy, approbation, verbal worship, based on doctrine resident in the soul.

“Of lips” is the genitive plural dual of the noun XEILOI which emphasizes the quality of the fruit of the lips, namely production based on doctrine resident in the soul.

“praise” — Present Active Participle, HOMOLOGEO means to acknowledge at successive intervals. In other words, we don’t praise God all the time, it occurs at successive intervals, at regular intervals. -”be offering up.”

“to his name” ONOMA name or celebrityship, “acknowledging his name.”

Translation: **“Through the same one [Jesus Christ], let us continually be offering up a sacrifice of praise, that is, a fruit of lips acknowledging his fame.”**

Sacrifice of Praise

1. Praise to God, Matthew 21:16; Luke 18:43.

2. Praise is “approbation, commendation, praise;” and is used

- (a) “praise” is to be ascribed to God, in respect of His glory (the exhibition of His character and operations), Ephesians 1:12; in Ephesians. 1:14, of the whole company, the church,

viewed as “God’s own possession”, in Ephesians 1:6, with particular reference to the glory of His grace towards them; in Philippians 1:11, as the result of “the fruits of righteousness” manifested in them through the power of Christ.

(b) Of “praise” bestowed by God, upon the Jew spiritually (Judah == “praise”), Romans 2:29; bestowed upon believers hereafter at the judgment seat of Christ, 1 Corinthians 4:5 (where the definite article indicates that the “praise” will be exactly in accordance with each person’s actions); as the issue of present trials, “at the revelation of Jesus Christ,” 1 Peter 1.

(c) Of whatsoever is “praiseworthy,” Philippians 4:8;

(d) Of the approbation by churches of those who labor faithfully in the ministry of the Gospel, 2 Corinthians 8:18.

(e) Of the approbation of well-doers by human rulers, Romans 13:3; 1 Peter 2:14.

3. Praise is found in Heb. 13:15, where it is metaphorically represented as a sacrificial offering.

4. Praise is involved in confession of sin. John 9:24, where “give glory to God” signifies “confess thy sins” (cp. Joshua 7:19, indicating the genuine confession of facts in one’s life which gives glory to God); John 12:43 (twice); 1 Peter 4:11.

5. AINEO - “to speak in praise of, to praise” is always used of “praise” to God,
(a) by angels, Luke 2:13;
(b) by men, Luke 2:20; 19:37; 24:53; Acts 2:20,47; 3:8,9; Romans 15:11, Revelation 19:5.

6. EPAINEO is rendered “praise,” 1 Corinthians 11:2,17,22

7. HUMNEO denotes:

(a) “to sing, to laud, sing to the praise of” (Eng., “hymn”), Acts 16:25, AV, “sang praises” Hebrews 2:12,

(b) “to sing,” Matt. 26:30; Mark 14:26, in both places of the singing of the paschal hymns (Psalms 113-118; 136), called by Jews the Great Hallel.

8. PSALLO primarily, “to twitch” or “twang” (as a bowstring, etc.), then, “to play” (a stringed instrument with the fingers), in the Sept., to sing psalms, denotes, in the NT, to sing a hymn, sing “praise;” in James 5:13, RV, “sing praise”.

9. EXOMOLOGEO in Romans 15:9, “I will confess”.

13:16 – “And do not neglect doing good and sharing; the with such sacrifices God is pleased.”

“Also the doing of good.” — EUPOIIAS means the doing of good, divine good.

“Sharing” – KOINONIA - means generosity here.

“do not neglect” – Present Middle Imperative EPILANTHANOMAI - means to neglect. This indicates what the believers in Jerusalem were doing. They were neglecting the production of divine good.

They have been neglecting divine good because they are negative toward doctrine, negative toward rebound. Obviously these believers were in reversionism.

To produce divine good requires doctrine in the soul. Grace generosity always demands the altar in the soul, and they have not constructed the altar through doctrine.

The neglecting of these priestly sacrifices means the failure of rebound and the failure of the doctrine application.

The neglecting of doctrine means the neglecting of the normal function of the priesthood.

These sacrifices

DOCTRINE OF DIVINE GOOD WORKS

1. Definition:

- A. Divine Good is first a thought produced in the soul of the believer who has taken in Gods Word, formed a frame of reference, and then used that frame of reference in thought application to a situation or circumstance in his life.
- B. Divine Good is the production of the Holy Spirit in the mind and life of the believer.
- C. There is no possibility to have divine good in ones life apart from the filling of the Spirit and the control of the Spirit.
 1. When man tries to produce good apart from the Spirit then it comes out sin or human good which is rejected by God, Romans 7:18, Isaiah 64:6.
- D. The Holy Spirit teaches each believer to agree with God’s viewpoint as recorded in the Bible.
- E. AGATHOS is the Greek word which connotes divine good. “It is the love which the Christian is enabled to exercise and which is the innermost purpose of the Law. The good is achieved in concrete I-Thou relationships. This new possibility of existence is the meaning of the life of the Christian. (Romans 2:10) (Theological Dictionary, New Testament, Vol. I. Agathos, p.16)
 1. First, note that this is not a natural human love for there has to be divine enablement to produce it.

2. Secondly note that there will be concrete good produced in personal relationships.
3. Thirdly, note that it is a “possibility” for each believer which means there are conditions to be met before it is fulfilled in the believers life.

F. James 1:21-27 is the basis for concrete divine good expression in the life of the believer.

1. The difference between a hearer and a doer of the Word is explained.
 2. HEARERS will sit and listen to the Word and never change their attitudes, mindsets, or behavior patterns to line up with Scriptural viewpoint.
 - a. Lack of personal application short circuits the divine good process in the soul.
 - b. This means the person may remain basically moral and a good person but he has shut down the Spirit’s production, so there is no glorification of God.
 3. DOERS will listen to the Word and then seek to apply it to their lives so that their attitudes, mindsets, and behavior change to agree with Scriptural viewpoint.
 - a. Personal application enables the believer to continue glorifying God daily.
 - b. Gods will is being accomplished in the life of the Doer.
2. The Bible demands that the soul of the believer be changed to line up with God’s thoughts, then follow through with personal application for concrete behavior changes.

Romans 12:1 explains the process necessary for the believer’s mind and behavior to change.

1. “Present your bodies (PARISTEMI Aorist Active Infinitive- originally meant a Greek soldier standing ready to receive orders so he may go into battle.

APPLICATION: Believers are to stand ready to receive orders from the Word of God then go into spiritual battle.

2. “bodies” SOMATA - This means your whole self must be prepared and ready for battle. The soldier who receives fresh orders each day to go into battle and then goes back to his bunk and falls asleep is failing his purpose!

APPLICATION: Believers who continually hear doctrine and then never witness, counsel, counter human viewpoint, or pass their tests are spiritually asleep in the barracks!

3. “living sacrifice” THUSIAN ZAO - This is in comparison to the dead animal sacrifices of the Old Testament.

APPLICATION: We glorify God while we are alive in time and this is our only opportunity!

4. “holy” -HAGIAN means set apart for God’s purpose.

APPLICATION: We are not saved to live for ourselves, but to live for the Lord’s purpose and accept His goals in time.

5. “acceptable to God, which is your spiritual service of worship”

a. EUARESTON- well pleasing to God.

b. LATREIAN - sacred service performed by the priests of the Old Testament which was pleasing to God.

APPLICATION: Each believer is responsible to present themselves to God for service which He will assign to them. Each will be assigned a spiritual gift, a geographical location, a local church where he can receive doctrine, fellowship, communion, and prayer support, and an area of influence for God’s glory.

B. Romans 12:2- “And do not be conformed to this world but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and acceptable and perfect.”

1. “conformed” -SUSCHEMATIZO-Present Middle Imperative (See Arnt-Gingrich Lex. p. 803) “do not continually be molded, formed, conformed, or guided by the age.”

2. “world” AIONI does not mean world here, rather it means seeking non-Christian viewpoint and striving after worldly wisdom of the age. (Arnt-Gingrich Lex. p. 27) There are times when AIONI does mean world as in Hebrews 1:2, 11:3, I Timothy 1:17)

APPLICATION: Believers are not to imitate and conform to the present age thinking which conflicts with Christian viewpoint and doctrine as explained in the Bible. Satan is the prince of the air and has filled earth with his philosophies, religions, ethics, and reinterpreted scientific data to accommodate his viewpoint. Christians must not allow these things to become part of their thinking.

3. “transformed”- METAMORPHOO, Present Passive Imperative, means continually receive transfiguring or mental transformation by exposure to God’s Word.

4. “renewing of the mind” ANAKAINOSIS, instrumental case, by means of the renewing process of the mind which occurs through Bible doctrine accepted and applied into our lives.

APPLICATION: The believer cannot think like God on any issue until his mind is transformed by doctrine.

5. “prove” DOKIMAZO- tested and approved by God.
6. “good ,acceptable and perfect”- The goal of the believer is to prove Gods will is superior. This is done by displaying our mental and physical stability in time.

APPLICATION: The world will observe the believer’s life to see if Christianity really is worth his time. Believers life will be a magnet to draw others to Christ. We must learn to reflect Gods Will so others are interested in Christ our Savior.

SUMMARY:

1. The believer’s viewpoints are challenged by God’s Word as he hears doctrine taught and explained.
 2. The believer is challenged to change his mind to agree with what the Scripture teaches by the Holy Spirit.
 3. Once this is accepted he then is challenged to change his personal behavior to agree with his new viewpoint.
 4. Divine good begins with thoughts and then proceeds to actions.
 5. If a person is not agreeing with the Word of God, but is doing good deeds, then he is doing for SELF alone. The Lord does not recognize his efforts.
3. The cross of Jesus Christ was the ultimate expression of God’s Divine good work for the depraved human race.
 - A. Ephesians 2:8-10 Christ paid for the personal sins of mankind on the cross and paved the way for mankind’s salvation. Ephesians 2:10
 - B. Christ tore down the wall between God and mankind by bearing our sins and becoming sin for us. (2 Corinthians 5:21)
 - C. He was separated from God the Father for the time that He was bearing our sins which is the only time their perfect fellowship was ever broken. (Psalms 22:1, Matthew 27:45-46, I Peter 2:21-24, Isaiah 53:9-11.)
 - D. Jesus did not suffer for human good activity on the cross, but He did reject it since it comes from our human unrighteousness.
 1. Isaiah 64:6 says that all mans righteousness is counted as filthy rags in the sight of God.

2. God rejects all human effort to please Him thru human good such as penance, self denial, self-punishment, respectability, religious ritualism, humanitarianism, altruism, and any other human effort which substitutes for faith in Christ and reliance upon the Holy Spirit.
3. Romans 4:4 says the more that a man works for his salvation the deeper into spiritual debt he is to God.

E. DIVINE GOOD FORMULA:

1. SPIRITUALITY

Filling of Holy Spirit - Ephesians 5:18, I John 1:9

2. SPIRIT'S CONTROL OF LIFE

W...Walk by Spirit-Eph 2:10

A...Abide -John 15:6f, I Cor 13:13

Y...Yield - Rom 6:13-14, 12:1-2

EXPRESSIONS OF LIFE CONTROL - Separation from Evil - 2 Timothy 2:22f,
I Peter 4:1-4, Matthew 10:34-39, Romans 16:17-18, 2 Thessalonians 3:6f

Behavior divine good production. – Colossians 1:9f called Fruit-bearing.

1. Colossians 1:9-11 “may be filled with the knowledge of His will in all spiritual wisdom and understanding, so that you may WALK (live daily life) in a manner worthy of the Lord (Spirituality and control of Spirit) to please Him in all respects, bearing FRUIT in every good work and increasing in the knowledge of God, strengthened with all power, according to His glorious might for the attaining of all steadfastness and patience, joyously...”
2. Note the progression that takes place so that FRUIT is produced in the believer's life.
 - a. Filled with knowledge (EPIGNOSIS full knowledge from the Word of God)
 - b. Filled with all spiritual wisdom and understanding which gives the believer power to live the Christian life.
 - c. Walk with the Lord and please Him which gives the believer joy and happiness in time.
 - d. FRUIT OR DIVINE GOOD is produced from the knowledge and the walk with Christ.
4. Bearing divine good fruit is the result of divine good development in the soul of the believer. Fruit is the result of Spirit Developed Mindsets in the believer's life.
 - A. Fruit is the production of plants when they are healthy and lack disease. Matt 7:17, James 5:7,18.
 - B. The human body production of a fetus is called the fruit of the womb. Luke 1:47

C. Metaphorically fruit refers to Spirit - Developed Mindsets which glorify the Lord.

1. **True Disciple of Christ Mindset:** Matthew 7:13-20 - We recognize the true disciples, teachers, and followers of Christ by their fruit. They have planted God's seeds of wisdom in their souls and divine good has resulted. James 3:18
2. **Spirit- Controlled Mindset** Galatians 5:22-23 Their fruit does not determine their SALVATION, rather it determines that they are CONTROLLED BY THE SPIRIT AND OBEYING BIBLE DOCTRINE. The Christian is never told to prove that he is saved, rather he is told to produce divine good to glorify Christ.

13:17 – “Obey your leaders, and submit to them; for they keep watch over your souls, as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.”

“Obey” is the present middle imperative of the verb PEITHO which a command to all believers.

The picture is one of the believer priest, a member of the royal family of God forever, sitting in a classroom and concentrating on the teaching of Bible doctrine.

Every member of the royal family has a right pastor and that is your academic authority. Believers attend church and learn the Word of God, apply it, attain maturity, serve and represent Christ in your life.

“**them that have the rule**” — Present Middle Participle, HEGEOMAI - means to guide, to lead, to govern, to rule. It means to guide in the sense of knowing what you are doing and taking along people who don't know what they're doing.

It also means to govern and rule those who understand the issue, so that would take care of the more mature people in any congregation. But it does mean to rule.

“**Keep obeying those who themselves are ruling.**”

God has provided for every believer in this life a right pastor-teacher, and for those who are positive toward his ministry they are going to grow up.

Those who are negative are called reversionists because they have reverted from the normal function of the royal family of God, rejected the pastor and are out on their own.

The pastor has the rule over one congregation and is established on the basis of faithful Bible teaching.

Pastor-Teacher rulership is designed to teach Bible doctrine to believers so they can mature. It is to the believer's advantage to have this rulership over him. The Bible doctrine he learns teaches him to handle his own life.

Sacrifice #1- Confession of Sin, 13:11
Sacrifice #2- Separation, 13:12
Sacrifice #3- Undeserved Suffering, 13:13
Sacrifice #4- Hope for final home in New Jerusalem, 13:14
Sacrifice #5- Praise of God, 13:15
Sacrifice #6- Thanksgiving to God, 13:15
Sacrifice #7 - Divine Good, 13:16
Sacrifice #8 - Fellowship, Sharing, Giving, 13:16
Sacrifice #9 - Obedience to Spiritual Leaders Teaching, 13:17
Sacrifice #10 - Prayer, 13:18
Sacrifice #11 - Honorable Conduct, 13:18

13:17 – “Obey your leaders, and submit to them; for they keep watch over your souls, as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.”

“obey” is the present middle imperative of the verb PEITHO which a command to all believers.

The picture is one of the believer priest, a member of the royal family of God forever, sitting in a classroom and concentrating on the teaching of Bible doctrine.

Every member of the royal family has a right pastor and that is your academic authority.

Believers attend church and learn the Word of God, apply it, attain maturity, serve and represent Christ in your life.

In his communication he is the authority, he speaks in monologue and everyone else listens.

The whole purpose for the overt authority is to make the believer spiritually self-sustaining, to give him an inner ruler of his soul.

Bible doctrine resident in the soul must become the ruler of the believer’s life and determine thoughts, speech, and his behavior.

The believer priest must take the responsibility for his attitude toward doctrine. If it is positive there will be great blessing in his life; if it is negative there will be great discipline. We choose. Obedience means a positive, discerning, listening ear to what is being taught. It does not mean setting aside common sense, morality, spirituality, and your discernment between right and wrong. It means a willing and teachable spirit guided by the Holy Spirit, not the pastor’s personality, force of character, or opinions.

Obedience to what the Word of God says is the priority not obedience to the pastor’s whims or personality. The person and will of Christ is always first and foremost.

The pastor-teacher can teach the laws of divine establishment and the divine institutions but cannot dictate to you how to live them. He cannot tell you that you must go into the military,

where to live, whom to marry, what property to buy, where to park your car, what kind of car to buy, what kind of clothes to wear, etc.

Obedience to the Word of God NEVER involves immorality, criminal activity, the violation of any divine institution, or the violation of any Biblical teaching or concept.

Obedience in Bible Class is a temporary setting aside of your opinions in order to learn Biblical ideas that **you may use to change your opinions if you choose to do so.**

The pastor's freewill is not more important than your freewill. Most pastors have a strong personality and easily bully others but that does not make them right.

Obedience to Classroom etiquette means not to distract others: phone calls, talking, walking around the room, or making noise to distract others.

You may quietly disagree with what is being said but please allow the speaker to finish then talk to him after class. Shouting out, "That is not what my Bible teaches!" is rude, immature, reactive, and distracting.

"them that have the rule" — Present Middle Participle, HEGEOMAI - means to guide, to lead, to govern, to rule. It means to guide in the sense of knowing what you are doing and taking along people who don't know what they're doing.

It also means to govern and rule those who understand the issue, so that would take care of the more mature people in any congregation. But it does mean to rule.

"Keep obeying those who themselves are ruling."

"and submit to them" - HUPOEIKETE – Present Active Imperative, to submit to the pastor's authority in the classroom so learning can take place.

As long as you live you will always have a right pastor. This means...

1. The key to learning doctrine is applying self-discipline so you will listen to what the pastor teaches.
2. Because of conflicting personalities, conflicting doctrines and viewpoints, which you often possess when you come to class discipline becomes the factor of cohesion, listening in spite of your own personal disagreement. You must remain objective towards the pastor.
3. This authority also means maximum privacy of the believer priest. No one knows what you are thinking unless you speak out. So protect your privacy.

4. With the local church as a place for public teaching of doctrine plus one person in authority you are guaranteed the privacy of your priesthood in learning doctrine. The pastor's job is to protect believer's privacy in public assembly.

The Factors necessary to learn Bible doctrine

1. Positive volition toward the Word of God and the realization of the importance of doctrine resident in the soul.

2. The second factor is the expression of positive volition in attendance of your own local church. The expression of positive volition in regular, consistent attendance involves the positive identification of your own right pastor, and therefore your own local church.

3. The filling of the Holy Spirit which is provided in grace through the rebound technique. No one can learn doctrine apart from the Spirit's ministry.

4. Objectivity with regard to the personality, the grooming, the public speaking, and the overt character of the pastor. Included in the objectivity are the preconceived notions as to what you expect from a pastor. You must in your objectivity learn to focus attention on the teaching of the Word of God.

5. Objectivity with regard to the content of the pastor's message. This often becomes a hang-up to people.

They can't stand the language of the message and the subject. There are several problems in this area. The content, for one thing, may seem to be irrelevant for the moment. The content may be critical of you and may even destroy your lifestyle temporarily. The content may be offensive to you personally. The content may have no personal interest for you.

6. The believer must have patience. The believer sitting in a congregation, listening to Bible teaching, must be very patient with the pastor and patient in hearing doctrine. The reason is that he will not understand everything at once.

7. The believer must also have privacy in public assembly, and therefore he must give privacy to other members in public assembly. The believer also in the assembly must avoid gossip, maligning, and a critical attitude toward other believers.

8. The believer, in order to learn doctrine, must have good manners. But you expect good manners because royalty have good manners. Good manners makes it possible for the entire congregation to concentrate.

9. The believer himself must exercise maximum mental self-discipline by his concentration on the message.

10. The believer must understand the grace principle of giving, and being willing to give without coercion, to support the administration and the function of the local church.

God has provided for every believer in this life a right pastor-teacher, and for those who are positive toward his ministry they are going to grow up.

Those who are negative are called reversionists because they have reverted from the normal function of the royal family of God, rejected the pastor-teacher and are out on their own.

The pastor has the rule over **one congregation** and is established on the basis of faithful Bible teaching.

Pastor-teacher rulership is designed to teach Bible doctrine to believers so they can mature. It is to the believer's advantage to have this rulership over him. The Bible doctrine he learns teaches him to handle his own life.

“they watch over your souls” — “they” refers to pastor-teachers as a classification, as a group of people station throughout the world.

“They watch” — Present active indicative of AGRUPNEO - to be awake, be vigilant, to watch while others sleep.

He studies while others sleep in order to prepare but his preparation and communication provides a guard or a watch over your soul.

The pastor is obligated to be alert when others sleep. In other words, long hours spent in studying and vigilance.

“for your souls” – PSUCHE — “for the benefit of your souls.” This means that every pastor who teaches doctrine is constantly alert for the benefit of the souls of those in his congregation.

The Pastor's Alert

1. The pastor's alert is his constant and daily study of the Word of God through which he exegetes every passage, relates it to its historical setting, and categorizes its pertinent doctrine.
2. This is known as the ICE approach — Isagogics, Categories, Exegesis.
3. The pastor's alert includes the use of his authority to rule the congregation.
4. This means that he must protect the privacy and the rights of all members of his congregation.
5. This includes the right to exercise authority in removing from the congregation those believers who are unruly, gossiping, maligning, intruding upon the privacy of others.
6. Therefore this verb suggests that the pastor-teacher is on a lifetime red alert.

Principle

1. The true function of the pastor-teacher is the benefit of the souls of his congregation.
2. The pastor's ministry is too vital to be ignored, rejected or distracted, and therefore there is always the process of some staying and some departing. The souls of the ones who remain will be benefited.
3. The soul of the believer is the battleground for the angelic conflict. It is the place for residency of Bible doctrine which leads to growth and the attainment of all objectives, including greater grace.
4. The pastor is the means of transferring Bible doctrine from the page of the canon of scripture to the soul and the spirit of the individual believer.
5. Therefore the pastor is a part of the grace provision for learning Bible doctrine.

Grace provision for Learning Bible doctrine

1. The formation and the preservation of the canon of scripture. This includes divine inspiration as well as God's faithfulness in protecting the written canon from Satanic destruction.

Satan is constantly attacking the Word of God. The 20th century believer has the Canon intact, preserved in the original languages, so that the meaning of any passage is as real and able to be understood today as it was in the time when it was written by the apostles or any other writer of scripture. This is grace.

2. Divine authorization for the local church. The local church is the classroom for learning doctrine and therefore the place of assembly of all believers. It has a pastor-teacher, deacons, and congregation and is centered around learning Bible doctrine.
3. The provision of your very own right pastor. All born-again believers have a right pastor. They may not be aware of it, but they do. The spiritual gift of pastor-teacher provides ability and authority to communicate the Word of God via monologue. The spiritual gift of pastor-teacher, like all spiritual gifts, is a grace gift from God the Holy Spirit at the point of salvation.
4. The royal priesthood of the believer. Every believer is his own priest. This is the royal priesthood of the believer as a grace provision for learning Bible doctrine. Each believer must have doctrine resident in his own soul as a priest must have his own altar.
5. The ministry of God the Holy Spirit. The aristocracy of the believer's priesthood is inevitably related to the ministry of God the Holy Spirit who at the moment of salvation accomplishes five things for every believer.
 - a) Baptism of the Holy Spirit by which we become royal family in distinction from all people to all people who are born again in previous dispensations and future dispensations. The

Church Age is the only dispensation in which the baptism of the Holy Spirit occurs at the point of salvation for each believer. The baptism of the Holy Spirit is every believer entered into union with the Lord Jesus Christ. Being in union with Christ gives us our royalty.

- b) The indwelling of the Holy Spirit. It must be understood that this is indwelling of the body of the royal priest.
- c) The sealing of the Holy Spirit which is the security of the royal priest.
- d) Regeneration or being born again.
- e) The sovereign giving of a spiritual gift. The spiritual gift is a part of the function of the royal priesthood in this dispensation.

For the first time in history the believer's body is indwelt by the Spirit, he is in union with Christ, he is sealed to the day of redemption, he possesses at least one spiritual gift. All of this adds up to one of the titles that every believer possesses, ambassador for Christ. Every believer is the personal representative of the Lord Jesus Christ on the earth. So we have royal ambassadorship.

In addition to these five ministries at the point of salvation God the Holy Spirit also controls the soul under the subject of the filling of the Spirit in order that we might learn Bible doctrine. It is impossible for us to taker in doctrine apart from the ministry of God the Holy Spirit. Therefore, it is imperative that each one of us be in fellowship during the teaching of the Word of God. This is also proved for by means of grace. We have the rebound technique which is strictly a grace operation.

- 6. The provision of the human spirit.. When the soul is saved at the point of regeneration we receive a human spirit and become trichotomous. The human spirit is that immaterial, invisible part of the believer by which doctrine is stored for the purpose of processing and construction. The human spirit is where doctrine is stored.
- 7. God's provision of the laws of divine establishment. Under the laws of divine establishment the nation is responsible for protecting the freedom and the privacy of the local church.
- 8. The principle of grace in human anatomy. There must be oxygen in the blood and there must be energy in the neurons of the brain. Both of these are provided on a grace basis. These grace processes all go to make it possible for the believer to learn doctrine and to grow in grace and the knowledge of our Lord and Savior Jesus Christ.

“they must give an account” — Future Active Participle, APODIDOMI - means to “render an account,” at the judgment seat of Christ where pastors lose or receive decorations based upon your spiritual advance in life. The pastor has no worries as long as he is faithful in teaching the Word. The rest is up to the congregation's volition.

So this should be translated “as those having to render an account” — 1 Peter 5:4;
1 Thessalonians 2:19,20.

Summary:

1. In this last phrase the crown or wreath of glory is the highest eternal decoration available to the pastor-teacher.
2. This reward is given for his faithful and consistent teaching of doctrine under the spiritual gift of pastor-teacher.
3. While other rewards and decorations are open to the pastor this one is presented for everyone in his congregation who gets to maturity.
4. Mature believers are the pastor’s present happiness and future reward.
5. This future reward is called in 1 Peter 5:4 the wreath of glory.
6. Here, then, is the explanation and motivation for a pastor studying and persisting in Bible teaching.
7. No congregation ever grows on programs, devotionals, evangelistic messages, and textual sermons.

“that they may do it with joy “ — Futuristic Present Subjunctive - at the judgment seat of Christ where every pastor will stand before Jesus Christ after the Rapture and give an account of his congregation.

META CHARA - “with joy” — “with happiness”

“and not with grief” — remember the pastor is in his resurrection body, the Rapture has occurred. He can be miserable **once** in his resurrection body. The word “grief” is the present active participle of STENAZO and it means “groaning.”

“for that is unprofitable” — ALUSITELES - “disastrous or unprofitable”; “for you” — the pastor only has to groan, the disaster belongs to the congregation.

Hebrews 13:18, “Pray for us, for we are sure that we have a good conscience, desiring to conduct ourselves honorably in all things.”

Prayer is one of the sacrifices and of all of the things that functions of the priesthood which requires maturity prayer is tops on the list.

Prayer actually requires more concentration and good prayer is hard work. The only people who are really free to spend any lengthy time in prayer are people who really have nothing else to do in life.

They are confined to an area, they develop a tremendous maturity, they develop their altar and they become great prayer warriors.

Some of the ground rules for prayer

1. There are three categories of prayer received by God the Father.

The first category comes from the greatest prayer warrior of all, the Lord Jesus Christ our great high priest — Hebrews 7:25 describes His prayer life on our behalf.

The second area is the “emergency prayer.” God the Holy Spirit does all of the emergency praying — Romans 8:26,27.

The third category is the prayer from the believer priest, as per Hebrews 4:16.

2. How to approach God in prayer. All prayer must be addressed to God the Father — Matthew 6:9; Ephesians 3:14; 1 Peter 1:17. The channel of approach is through our high priest, Jesus Christ — John 14:13,14. The power of approach of prayer is the filling of the Spirit — Ephesians 6:18.

3. We should understand that God has encouraged us to pray through promises. Prayer promises falls into three categories:

Those related to the faith-rest technique, like Matthew 18:19; 21:22; Mark 11:24;

Old Testament promises of prayer which are somewhat different from the New, but just as valid, Psalm 116:1,2; Isaiah 65:24; Jeremiah 33:3. Every legitimate prayer that ever was uttered in history was heard in eternity past, and if it was a legitimate prayer it was included in the plan.

New Testament promises, like Matthew 7:7,8; John 14:13:14; 15:7; Ephesians 6:18; Philippians 4:6; 1 Thessalonians 5:17; Hebrews 4:16, etc.

4. The eight principles of prayer.

a) Prayer effectiveness increases as Bible doctrine becomes resident in the soul. It is based upon the consistent function of GAP and the resultant doctrine in the soul. Prayer becomes more effective as the believer puts on the full armor from God, as he constructs the altar of Bible doctrine in the soul. This principle is taught in John 15:7; Ephesians 3:16-19.

b) Prayer is an extension of the faith-rest technique. It is a soul exhale toward God — Matthew 21:22. The function of the faith-rest technique demands for its fuel the intake of doctrine on a daily basis.

c) Prayer demands cognizance of the will of God and therefore demands maximum doctrine in the soul — 1 John 5:14.

d) Generally prayer must be offered under the filling of the Spirit — Ephesians 6:18. The exception is the rebound prayer.

e) Mental attitude sins resulting from both carnality and reversionism destroy any possibility of an effective prayer life — Psalm 66:18.

f) Efficacious prayer exists to the extent that the believer is grace oriented. Therefore prayer begins to be effective when the believer has grown in the Word — Hebrews 4:16.

g) The eternal decrees took cognizance of all prayer in time and incorporated the answers before history began. Before there was any human history all of the prayers that would ever be uttered in human history were known to God through His omniscience, and as a part of the divine decrees they were incorporated into history long before history existed — Jeremiah 33:3.

h) Prayer effectiveness reaches its zenith at the time of supergrace status, and from then on if the believer holds the high ground he will become a great prayer warrior — Psalm 116:1,2.

5. Private prayer. Organization is one thing that is absolutely necessary in an effective prayer life. So you need an agenda, and the Bible suggests a fourfold agenda for your private prayers.

a) Confession of sin is the first function of private prayer — 1 John 1:9; 1 Corinthians 11:31.

b) Thanksgiving — Ephesians 5:20; 1 Thessalonians 5:18. Thanksgiving is grace orientation, it recognizes the source of all blessing.

c) Intercession (Praying for others) — Ephesians 6:18.

d) Petition.

6. Intercession.

a) The dynamics of intercessory prayer are mentioned in 1 Kings 18:42-46; James 5:16-18.

b) The power of prevailing prayer — Acts 12.

c) The prayer for the unbeliever — Romans 10:1. (That the issue be made clear, that doctrine will be presented, that the witnessing and the evangelism will be so lucid that they will understand the issue)

d) The prayer for the unknown believer — Colossians 1:3-11.

e) Prayer for the known believer — Ephesians 1:15-23; 3:14-21.

f) The true Lord's prayer in John 17 — the dynamics of the Lord's prayer.

7. The four categories of petition in prayer.

a) Positive-negative (Each petition is divided into two parts, the petition which is what you actually say; the desire, which is what you really want) in which the petition is answered with a positive but the desire behind the petition is not answered — 1 Samuel 8:5-9; 8:19,20. The Jews asked for a king so that they could be like other nations, and God gave them a king — Saul — but they weren't like other nations, they had more trouble than all the others.

b) The negative-positive, where the petition is not answered but the desire is — Genesis 17:18; 18:23-33; 2 Corinthians 12:7-10. This is where God says no to the petition but He gives you the desire behind it.

c) Positive-positive, the ideal prayer, where the petition is answered and the desire is also answered — 1 Kings 18:36,37; Judges 16:28; Luke 23:42,43; John 11:41,42,45.

d) Negative-negative, the worst prayer of all where neither the petition nor the desire is answered.

8. Nine reasons for negative-negative — why prayer is not answered.

a) Carnality or reversionism or both causes failure to be filled with the Spirit. Failure to be filled with the Spirit means failure in prayer — Ephesians 6:18.

b) Mental attitude sins caused by either carnality or reversionism hinder prayer — Psalm 66:18.

c) The specific Satanic sin of pride and resultant self-righteousness. This is not just the mental attitude sin but what comes from it. Job 35:12,13 says this person is dead when it comes to prayer.

d) Lust type selfishness — James 4:2-4.

e) The malfunction of faith-rest — Mark 11:24. This means negative volition, toward doctrine, one of the maladies of reversionism.

f) A general lack of obedience or a lack of subordination to divinely constituted authority — 1 John 3:22.

g) Insubordination to the known will of God — 1 John 5:14.

h) Malfunction of marriage. Lack of domestic tranquility — 1 Peter 3:7.

i) Reversionistic lack of compassion and grace orientation. If you are legalistic your prayer life is ineffective. Proverbs 21:13.

9. The principle of grace in prayer.

a) The scripture tells us that grace is a principle in prayer — Hebrews 4:16; 1 Peter 1:7.

b) Prayer is the privilege of the royal priesthood, and since grace is the basis of prayer no believer can come to God in prayer and expect to be heard on the basis of his human merit, ability, or any other human success story.

c) In other words, every believer approaches God on the basis of the merits of Jesus Christ. In other words, God doesn't answer prayer because I'm good, because I'm benevolent, because I'm sincere, etc. God hears and answers prayer on the basis of who and what Christ is.

“good conscience”

The word for “conscience” is SUNEDESIS, the perfect tense form of OIDA which means to know. *Sun* is the preposition “with.” It means to know with. In other words, it means to have a standard of knowledge in your soul. The writer himself is a greater grace believer and he does possess an honorable conscience.

Doctrine of the Conscience

1. Definition: A conscience is a norm or standard residing in the right lobe of the mentality of the soul. The conscience is located in the heart or the right lobe of the soul — Romans 2:15; Titus 1:15.
2. The conscience establishes norms for both human and divine relationship — Acts 24:16.
3. The conscience also has a part which is designed to establish concepts of wrong or right. The conscience, therefore, convicts of wrong or evil — John 8:9.
4. The conscience establishes norms for morality, for laws of establishment, for relationship with God, Romans 2:15.
5. False norms and standards in the conscience produce legalism or self-righteousness — 1 Corinthians 8:7.
6. The law of liberty and freedom, and certain superseding laws for the believer — love, expediency, supreme sacrifice, are also related to the function of the conscience — 1 Corinthians 10:24-29.
7. Conscience is the basis for patriotism and establishment — Romans 13:5.
8. Human happiness in the field of neutral H, which is legitimate happiness, is based on compliance to the standards of one's own conscience — 2 Corinthians 1:12. No person is a happy person who is violating his own standards.
9. Norms and standards reside in the conscience for the communication of doctrine — 2 Corinthians 4:2. By having these norms and standards in the conscience we avoid intellectual dishonesty as well as academic snobbery.

10. The function of GAP builds up the divine standards in the human conscience — 1 Timothy 1:5,19; 3:9.
11. The conscience can be distorted or destroyed by negative volition toward doctrine. Great destruction of the conscience is wrought by blackout of the soul and scar tissue of the soul.
12. Conscience establishes norms and standards for serving God — 2 Timothy 1:3; Hebrews 9:14.
13. Conscience containing doctrine is the basis for meeting the exigencies of life, handling all the problems of life during maltreatment, misunderstanding, and is directly related to capacity for life, I Peter 2:19; 3:16.

There are certain things that feed the conscience, like the original environment. Environment is no way of explaining away your failures, your maladjustments in life, your bad personality. But it is true that your original norms and standards are based upon your early environment.

So the environmental factor is a contributor to the conscience whether it is good or bad. These norms and standards are standards you carry for life, and unless there are some radical changes you pretty well have the same norms and standards that you had when you left school.

Bible doctrine can change that. It is the greatest factor in adding dynamics to conscience, but outside of that there isn't much hope. As a generation is influenced in the elementary- high school stage of its life that is the way the generation will shape up or ship out. The only thing that will ever change it is a radical disaster whereby a maximum number are destroyed in a shocking manner and the survivors have to undergo a complete change of norm or standard to survive.

Here we have the best type of a conscience in our passage, the honorable conscience. It belongs to the greater grace believer.

“Be praying for us: for we are persuaded that we keep having an honorable conscience in all things.”

The “**all things**” refers to every factor of life, nothing is left out. Here is a man who is so dogmatic from his greater grace status that he says he has an honorable conscience in every facet of life.

“desiring to conduct ourselves honorably in all things.”

ANASTROPHE to behave,
KALOS THELONTES – well wishing, honorably in all things.

Sacrifice of Honorable Conduct

1. The Bible clearly teaches an honorable conduct or behavior pattern for believers. Several Greek words reveal this pattern.

2. Conduct, way or course of life or manner of life, is noted in 2 Tim. 3:10. Its how you live your life each day.
 3. 1 Tim. 3:15 *“how it is necessary to behave,”* not referring merely to Timothy himself, but to all the members of the local church (see the whole epistle); in Eph. 2:3, *“we had our conversation,”* *“we lived”*, in 2 Cor. 1:12 *“behaved ourselves”*.
 4. ATAKTGEO warns us against disorderly lives- *“to lead a disorderly life,”* 2 Thess. 3:7.
 5. ANASTROPHE - lit., *“a turning back”*, is translated *“manner of life,”* *“living,”* *“conversation,”* Galatians 1:13; Eph. 4:22; 1 Tim. 4:12; Hebrews 13:7; James. 3:13; 1 Pet. 1:15,18; 2:1 (*“behavior”*); 3:1,2,16, 2 Pet. 2:7; 3:11.
 6. KASTASTEMA or kathistemi denotes *“a condition, or constitution of anything, or deportment,”* Titus 2:3, *“behavior.”*
 7. KOSMIOS - *“orderly, modest,”* in 1 Tim. 3:2, *“of good behavior”*, modest” in 1 Tim. 2:9 *“to adorn.”*
 8. ENDOXOA denotes
 - (a) *“held in honor”* (*“in,”* DOXA, *“honor;”* *“of high repute,”* 1 Cor. 4:10.
 - (b) in contrast to ATIMOS, *“without honor”*
 9. ENTIMOS - *“in honor”* (en, *“in,”* time, *“honor:”* used of the centurion’s servant in Luke 7:2, of self-sacrificing servants of the Lord, said of Epaphroditus,
 - (a) Phil. 2:29, *“(hold such) in honor”*, *“in reputation;”* *“honor such”*); of Christ, as a precious stone,
 - (b) 1 Peter 2:4,6 *“honorable”*, TIMIOS in 1:7,19.
- Degrees of honor found in ENTIMOTEROS, attached to persons invited to a feast, a marriage feast, Luke 14:8, *“a more honorable man.”*
10. EUSCHEMON signifies *“elegant, comely, of honorable position,”* *“of honorable estate,”* Mark 15:43; Acts 13:50; 17:12; for other renderings in 1 Corinthians 7:35; 12:24.
 11. TIMIOS - *“precious, valuable, honorable”* is used of marriage in Hebrews 13:4,
 12. KALOS - *“good, fair,”* is translated *“honorable”* in Romans 12:17; 2 Corinthians 8:21; 13:7.
 13. ATIMOS without honor (a, negative, or privative, time, *“honor”*), *“despised,”* is translated *“without honor”* in Matthew 13:57; Mark 6:4; *“dishonor”* in 1 Corinthians 4:10.

The comparative degree ATIMOTEROS is used in the best manuscripts in 1 Corinthians 12:23, *“less honorable.”*

Note: For SEMNOS, honorable, Philippians 4:8.

13:19 - “Now then I urge you even more that you do this, that I may be restored... .”

The writer has been dealing with the subject of prayer. POIEO Aorist Active Infinitive means begin praying for writer of Hebrews.

“that I may be restored” — Aorist Passive Subjunctive APOKAQISTHEMI - restore, to bring back, or to re-establish a former relationship or to restore a things to its former state.

In verse 24 whoever the writer of the epistle to the Hebrews is he was at one time a pastor in the Jerusalem church and parted from the congregation which opposed his teachings.

The Jerusalem church was beginning to realize that there pastor who left them was entirely right and they were entirely wrong.

What do you do in this situation is get in fellowship.

The next thing you do is start a vigorous prayer life for the person you have wronged. You pray for them, about them. This is to recover your poise, to recover in your spiritual life, to recover from reversionism.

You begin to pray for the person that you have wronged in your reversionistic function, and you pray that you might be restored to them.

The unknown author lives in Italy at this time, he is absolutely right and his congregation were 99 per cent wrong. Therefore, he desires to return to them and in order to alleviate their embarrassment he has put them on a project on how to recover poise when totally wrong — begin to pray for the person who is totally right.

In this way, they relate themselves to that person by prayer. The dramatic aorist indicates the principle of restoration.

They will pray that God will find a way to bring him back, and when he returns they will have entered into such an extensive prayer life they will be very happy to see him, their poise will be excellent, and no more will be said about their differences.

Point of doctrine: It is inevitable that you will have fights with your friends, it is inevitable that you will have misunderstandings with people to whom you are related, and it is inevitable that you will wake up one morning and realize you were wrong. And always make it a point to pray for the person whom you have wronged. Don't ever be critical of them again, pray for them.

13:20 — “Now the God of peace that brought again from the dead the Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,”

“Now the God of peace” refers to God the Father. EIRENE means reconciliation or peace, NO antagonism between you and God.

The Doctrine of Reconciliation

1. By way of definition, redemption is directed toward sin, propitiation toward God, and reconciliation toward man.

Reconciliation is the removal of antagonism between perfect God and sinful man.

Reconciliation is the removal of the barrier between God and man and therefore is classified under the phrase “peace.” The word “peace” is used for reconciliation in Ephesians 2:16; Colossians 1:20,21; 2 Corinthians 5:18.

2. Reconciliation is a part of the blood of Christ. Three words are used to describe the blood of Christ. The blood of animals is literal blood. The blood of Christ is His saving work on the cross which is divided into three parts — redemption, reconciliation, propitiation.
3. Reconciliation and mankind. In the concept of reconciliation mankind is regarded as the enemy of God — Romans 5:10; Colossians 1:21.
4. Peace is a synonym for reconciliation. Reconciliation finds man the enemy of God but the saving work of Christ on the cross makes peace between man and God — Ephesians 2:14 cf. 2:16; Colossians 1:20; Hebrews 13:20.
5. Reconciliation is portrayed in the Levitical offerings. It is the peace offering of Leviticus chapter three. It depicts the entire doctrine of reconciliation as it was portrayed in Old Testament times. It portrays Christ as removing the barrier between God and man. Also taught in Leviticus 7:11-38; 8:15.
6. The application of reconciliation to the royal family. Every member of the royal family of God, every Church Age believer, is an ambassador representing the Lord Jesus on the earth. Therefore each member of the royal family has the ministry of reconciliation — 2 Corinthians 5:18-20.
7. The prophecy of reconciliation is found in Isaiah 57:19.
8. The mechanics of reconciliation. You have a barrier where man is on one side and God is on the other.

The barrier is composed of six basic items — sin, the penalty of sin, the problem of physical birth, the problem of relative righteousness, the problem of the perfect character of God, the position of man — “in Adam all die.”

Each one of these items is resolved by the work of Christ on the cross, and that particular facet of the work of Christ on the cross is one of the major doctrines of soteriology.

For example, sin. Two major doctrines are involved here, the doctrine of unlimited atonement in which Christ bore the sins of all the human race — 2 Corinthians 5:14,15,19; 1 Timothy 2:6; 4:10; Titus 2:11; Hebrews 2:9; 2 Peter 2:1; 1 John 2:2.

The doctrine of redemption also cancels out sin — Galatians 3:13; Ephesians 1:7; Colossians 1:14; 1 Peter 1:18,19.

The penalty of sin is removed by the doctrine of expiation — Colossians 2:14; Psalm 22:1-6.

The problem of physical birth is removed from the barrier by regeneration. At the point that we believe in Christ God the Holy Spirit regenerates all those who believe and this removes the problem of physical birth — John 3:1-18; 1 Peter 1:23; Titus 3:5

The relative righteousness problem or the human good problem is removed from the barrier by two major doctrines of soteriology which describe the work of Christ on the cross.

The first is the doctrine of imputation — Romans 3:22; 9:30-10:10; 2 Corinthians 5:21; Philippians 3:9; Hebrews 10:14.

Under the principle of imputation God wipes out the sin that man has committed [redemption and unlimited atonement] and credits to his account +R.

The crediting to the account of the new believer +R is called imputation of divine righteousness. Then, having imputed to us His very own righteousness He immediately says “vindicated,” translated “justification” in the Bible — Romans 4:1-5,23; 5:1; 8:29,30; Galatians 2:16; Titus 3:7.

The fifth item in the barrier is God’s perfect character cannot have fellowship with man’s sinful person. This item is removed by propitiation — Romans 3:22-26; 1 John 2:1,2.

In this, of course, God the Father is satisfied with the work of God the Son and He is able to save man without compromising His character.

The final principle, the problem of position in Adam is removed from the barrier by positional sanctification — 1 Corinthians 15:22; 2 Corinthians 5:17; Ephesians 1:3-6. Between man and God there is no barrier, the cross has removed the barrier and man simply walks over the line. But whether man walks over the line by believing in Christ or not he is still reconciled to God because there is no barrier. All he has to do is believe, it is up to him now, the barrier has been removed. Stepping over the line is a picture of Ephesians 2:8,9.

“that brought again from the dead the Lord Jesus” is the Aorist Active Participle ANOIGO to bring back or to restore.

God the Father produces the action of the verb by bringing back from the dead our Lord Jesus Christ.

“from the dead” — EK NEKROI ablative plural includes both spiritual and physical deaths.

This refers to the fact that Jesus Christ died twice on the cross, and the two deaths of Christ are related to salvation and the completion of His work on our behalf, and it should be translated “out from deaths.”

“our Lord Jesus” —The Lord Jesus Christ belongs to every member of the royal family of God forever.

The Doctrine of Resurrection

1. Resurrection is bringing back humanity from the dead — it was the humanity of Christ brought back from the dead, deity doesn't die.

When a person is brought back from the dead in resurrection he is no longer subject to death.

He is in a new body of incorruption and he will never die again. Therefore, it is imperative that we understand the difference between resurrection and resuscitation.

Resuscitation means to bring someone back from the dead but they subsequently die, e.g. Lazarus. It is not resurrection. When someone is resurrected they have a body of incorruptibility, a body not subject to death, a body that will last forever. In resuscitation a person is brought back from the dead in a body of corruption and therefore dies again, but in resurrection a person is brought back from the dead never to die again.

2. The resurrection is definitely a part of the gospel. The boundaries of the gospel are very clearly delineated in 1 Corinthians 15:1-4.

Witnessing does not include the fact of sin. It is a true fact but it is not a part of the gospel. The gospel has definite boundaries. The emphasis is on the fact that Christ did something about sin, and because of what He did there is nothing we can do about it except to believe in Jesus Christ.

3. The difference between a theophany and a Christophany should also be noted in getting into the subject of resurrection. These are technical theological terms. A theophany is an appearance of Jesus Christ prior to the first advent. Jesus Christ appeared many times, generally as the angel of Jehovah. Occasionally he appeared as a man.
For example, He was the man who threw Jacob at Bethel. On the other hand, a Christophany is a resurrection appearance of Jesus Christ. After His resurrection and before He ascended our Lord made a number of appearances — Mark 16:9-14; Luke 24:13-43.
4. The resurrection of Jesus Christ is a part of the strategic victory of the angelic conflict — 1 Corinthians 15:20-25.

5. The resurrection is necessary for the perpetuation of the Davidic line — Romans 1:3,4; 2 Timothy 2:8. In effect, these verses say that Jesus Christ came as the son of David. As the son of David He came to fulfill a promise. He came to offer the Jews their King. The Jews said no and therefore the crucifixion would mean that God does not keep His word, but the resurrection and the return of Christ means that God does keep His word.

Jesus Christ will return and will fulfill that tremendous promise called the Davidic covenant. God promised David unconditionally that he would have a son who would reign forever.

6. The resurrection of Christ is also the basis for the believer's confidence in the future — 1 Peter 1:3-5,21. Our whole confidence in the future is based on the fact that we have a resurrection body coming up exactly like our Lord's .

He is called the first fruits of them that slept. That is a guarantee of the coming harvest.

7. The resurrection of Christ indicates the completion of the ministry of justification — Romans 4:25. He was not raised *for* our justification as it says in the KJV, He was raised *on account* of our justification. We were justified by His work on the cross. Because of that He has to be raised.
8. Identification with Christ in His resurrection through the baptism of the Holy Spirit is the motivation for the tactical victory of the greater grace life — Romans 6:4. Therefore, tactical victory is the heritage of the believer priest — 1 Corinthians 15:57-58.

The resurrection of the Lord Jesus Christ makes it possible for a new dispensation of the royal family. When we believe in Christ we are taken by God the Holy Spirit at the point of salvation, entered into union with Christ, and we become not merely family of God forever but royal family.

We are a royal priesthood and therefore a new dispensation is begun. Christ is seated at the right hand of the Father as King of kings and Lord of lords. He is seated there in resurrection body, He got there by resurrection and ascension, and that was the strategical victory of our Lord Jesus Christ.

To honor the strategical victory God gives the Lord Jesus Christ plunder, He gives Him a royal family. There has never been a royal family of God before. All of the Old Testament saints are merely family of God, there was no royalty until our Lord was seated at the right hand of the Father. Once He was seated there we now have royalty, you are it.

9. Two general categories of resurrection are found in the scripture. These are general categories, the first of which are believers — Daniel 12:2; John 5:24-29; 1 Corinthians 15:20-22; Revelation 20:6,13. This is for believers only and it is called the first resurrection.

There is a second category, a resurrection for unbelievers — Matthew 25:41; 1 Corinthians 15:24; Revelation 20:12-15. The second resurrection is the last judgment.

10. The first resurrection is broken down into various groups. There are intervals, everyone is not resurrected at the same time.

In the second resurrection all unbelievers are resurrected at the same time, judged at the great white throne and cast into the lake of fire.

The first resurrection occurs over a long period of history. For example, the Rapture of the Church at the end of the Church Age. For example, the resurrection of the Old Testament saints at the second advent. That means seven years interval between the Church and the Old testament saints. For example, the resurrection of the Millennial saints at the end of the Millennium.

So we have 1007 years as the interval in resurrection. Therefore, we have echelons to the first resurrection.

1. Christ the first fruits. In 1 Corinthians 15:20-24 the whole picture of resurrection is taken like a battalion review.
 - a. In this battalion there are four companies — Alpha, Baker, Charlie and Delta.

Alpha has already passed the reviewing stand, that is the Lord Jesus Christ.

Baker company which will pass at the Rapture of the Church. Royalty comes first in resurrection. John 14:1-3; 1 Corinthians 15:51-57; 1 Thessalonians 4:16-18; 1 John 3:1,2; Philippians 3:21.

Charlie company will come next at the end of the Tribulation. These are the Old Testament saints and the Tribulation martyrs — Daniel 12:13; Isaiah 6:19,20; Matthew 24:1; Revelation 20:4.

Delta company brings up the rear, the Millennial saints get their resurrection bodies at the end of the Millennium.

11. The agents of resurrection.

The agents of the resurrection of Jesus Christ. The first is God the Father — Colossians 2:12; 1 Thessalonians 1:10; 1 Peter 1:21. Secondly, God the Holy Spirit is an agent of regeneration — Acts 2:24; Romans 1:4; 8:11; 1 Peter 3:18.

12. Resurrection is necessary for the advance of the plan of God the Father — Isaiah 53:10. The advance of the plan of the Father depends upon resurrection, ascension and session.

“that great shepherd of the sheep” — Jesus Christ is given a title, TON POIMENA PROBATION TON MEGAN literally, “the shepherd of the sheep, the great one.”

The Lord Jesus Christ is not only King of kings and Lord of lords. He is not only the great high priest, not only God the second person. He is not only the unique person of the universe, being truly God and humanity in one person forever — hypostatic union.

He is not only David's greater son who will rule Israel forever. He has many titles, many functions, there are many glories which are related to the Lord Jesus Christ.

The one we have before us is the one for supplying the needs of the royal family. You have to be a great shepherd to take care of royalty. Royalty demands so much more, royalty needs so much more. You and I are members of the royal family of God and, therefore, where we are concerned He is that great shepherd of the sheep.

The Doctrine of Christ the Shepherd

1. The Good Shepherd of phase one — John 10:11, 14-16. The good shepherd lays down his life for the sheep. This refers to Jesus Christ dying on the cross. This is talking about His spiritual death.
2. The Great Shepherd of phase two — Hebrews 13:20, which in its complete translation says, In fact the God of peace, who has brought back from deaths our Lord Jesus, the shepherd of the sheep, the great one, with the blood of the eternal covenant.”

The great shepherd provides for the royal family in phase two. The great shepherd also emphasizes the blessings that God has for the greater grace believer. The Lord Jesus Christ is the basis for the distribution of greater grace blessings.

3. The Chief Shepherd of phase three — 1 Peter 5:4, “*And when the chief shepherd appears [Rapture].*” While the passage is addressed to pastors of the Church Age it refers to the principle of the chief shepherd providing eternal blessing and reward of phase three.

“*through the blood*” — EN HAIMA translated “with the blood.”

The blood of Christ defined. Jesus Christ in His humanity had blood flowing through His arteries and veins. Arndt and Gingrich Greek Lexicon — “Blood and life as an expiatory sacrifice, especially of the blood of Christ as the means of expiation.” The blood of Christ is a figurative term for His saving work on the cross.

A representative analogy emerges. While the animal blood was real and literal in the Old Testament as it was used to represent the spiritual death of Christ on the cross, a real analogy would be a literal death compared to a literal death.

The animal blood was real and literal but it is part of a representative analogy. The literal death of the animal portrays the spiritual death on the cross. Christ did not die by bleeding to death.

When Christ did die physically He died by an act of His volition. He dismissed His breath. The saving work of Christ was accomplished while He was alive physically. Christ did not die on the cross by bleeding to death. The principle is found in John 19:30-34.

Hebrews 13: 21, “Make you perfect in every good work, to do His will working in you that which is well-pleasing in His sight, through Jesus Christ, to whom be glory forever and ever, Amen.”

“Make you perfect” Aorist Active Optative – KATARTIZO means to train and equip an army for combat as in 2 Corinthians 3:11.

We train by learning be, being tested, and growth to maturity. Training starts in the local church where you hear sound doctrine and apply it to your lives.

The Optative mood expresses wish or desire and means a believer must make a decision to learn Bible doctrine and has potential to be a trained spiritual combat veteran.

“in every good work” EN AGAPOI – in all intrinsic good. Divine good is learning and living the truth.

“to do” — Aorist Active Infinitive, POIEO - We are here to do His will and we do His will by the intake of doctrine. The existing results: the execution of the will of God and the glorification of the Lord Jesus Christ.

“his will working in you that which is well pleasing in His sight”

THELEMA – Gods will

POIEO – Present Active Participle – with Bible doctrine in the soul we execute His will.

EUARESTO – adjective – “doing within us the well pleasing”

“in his sight” — literally, “in the sight of the same one [God the Father].”

“to whom be glory forever and ever. Amen” — the dative of the relative pronoun has as its antecedent the Lord Jesus Christ. This is the dative of indirect object indicating the one in whose interest glorification is performed. Jesus Christ is obviously the one who is glorified.

Translation: *“Equip you all in all intrinsic good [doctrine] to execute his will, doing in us the well pleasing [doctrine in the soul] in the sight of the same one [God the Father] through Jesus Christ; to whom be glory forever and ever. Amen.”*

Since the intrinsic good is **doctrine in the soul** this is what makes it valuable. Doctrine is valuable wherever you find it. It is valuable in the Word but it is not valuable to you personally. It has to be transferred to your soul before it is usable and before you can execute the will of God and do that which is well pleasing.

So the intrinsic good here refers to the basic function of the royal priesthood. This same doctrine resident in the soul is the basis for pleasing God, glorifying God, for growing up. Everything must be related to doctrine resident in the soul.

Hebrews 13:22, “Now I beseech you brethren, suffer the word of exhortation, for also I have written a letter in a few words.”

“Now I beseech you brethren.” - Present Active Indicative – PARAKALEO to urge or request, comfort.

This is a former pastor who has separated from his congregation and for a long time he has constantly urged them along the line of action reported here.

“brethren” — the royal family of God. This brings into focus the purpose of the epistle:

- a) To warn believers of the royal family of God regarding the dangers and evils of reversionism, and to encourage them in reversion recovery.
- b) To lead believers to maturity and toward the tactical objective of greater grace living.
- c) To prepare believers living in Jerusalem in AD 67 for the catastrophe of the Roman conquest and the administration of the fifth cycle of discipline to the province of Judah. In other words, to prepare the believer for catastrophe.
- d) To clarify the relationship of the royal family of God to the angelic conflict. In other words, to relate the strategic victory of Christ at the right hand of the Father to the tactical victory of the royal family of the Church Age.
- e) To reveal the glory of them person of Christ and to increase our category #1 capacity.
- f) To bring the believer to greater grace resulting in the normal function of the royal priesthood.

“suffer” — Present Middle Imperative ANECHOMAI means to listen willingly, rather than to suffer.

In other words, you attend Bible class for your own benefit. The imperative mood here is a command, so it should be translated, “Be listening willingly to this word.”

“the word” — LOGOI – truth, doctrine. should be “this word.” We have the objective genitive

“of exhortation” — “the doctrine of appeal and encouragement.”

“for also I have written” — Aorist Active Indicative, EPISTELLO - to teach by writing rather than to simply write. So, “I have taught by writing a letter (Hebrews) unto you.”

“letter in a few words” — refers to the epistle to the Hebrews; “unto you” is dative of advantage. Obviously it is to our advantage for us to have this great epistle.

Hebrews 13:23, “Know ye that our brother, Timothy, is set at liberty; with whom, if he comes I will see you.”

Whoever the human writer is he has been associated with Timothy.

“Know ye” — Present Active Indicative, GINOSKO- “Do you know that.”

Means to have the experience of knowing something.

The active voice: the writer intends that the readers produce the action of the verb by becoming aware of the fact that Timothy has been released from prison.

“our brother Timothy” simply means another member of the royal family of God.

a) This phrase would indicate that Timothy, in response to Paul’s last request, made it to Rome before Paul died — 2 Timothy 4:11,21.

b) As a result of the association with Paul, obviously Timothy made it but he was also briefly imprisoned and then released.

c) There is a principle here. God had a plan for everyone involved — for Paul, for Timothy, for the unknown writer of this epistle. Paul is dead, Timothy is alive, and God has a plan for each one, and no one is in exactly the same category.

“is set at liberty” — Present Passive Participle, APOLUO means to be released. Timothy will continue to function as a pastor on earth for another twenty years. He is released from prison in Rome after the death of Paul.

“with whom if he comes” — a third class condition with ERCHOMAI – Present Active Subjunctive. This means if Timothy comes to Jerusalem with the writer if God allows it. In the meantime Timothy will visit the writer of Hebrews.

“I will see you” — Future Active Indicative – anticipated event but not certain that it will happen.

Hebrews 13:24, “Salute all them that have the rule over you, and all the saints. They of Italy salute you.”

“Salute” Aorist Active Imperative of ASPAZOMAI – Roman army salute was to take your fist and throw it right across the breastplate. Salute means to pay one’s respects to or to greet.

“all of them that have the rule” — the masculine accusative plural of PAS which refers to the numerous pastors who were located in Jerusalem in AD 67.

All of the large cities of the ancient world by this time had numerous pastors, each one having his own congregation.

Note that the human writer of Hebrews respects the authority of those local pastors, even though as the writer of scripture he carries the authority of an apostle which ranks above a pastor in the year 96.

The principle here: Those who have authority respect authority in others.

“over you and all the saints” — the objective genitive indicating authority over; “and all the saints” — the word “saint” refers to the royal family.

This is a courtesy verse where courtesy is extended in two principles. Courtesy is first of all thoughtfulness of others, and secondly, courtesy is a recognition of authority. So courtesy always recognizes certain principles.

“They of Italy” is literally, “This from Italy.” It is a reference to believers living in Italy and obviously this epistle was written in Italy.

“salute” — Aorist – ASPAZOMAI, pay respects. The principle is mutual respect is implied. Mutual respect is something that can happen when believers have grown up spiritually, where they have doctrine resident in the soul.

Translation: “Pay my respects to all those who rule [pastor-teachers] over you, and to all the royal family. Those from Italy pay their respects to you also.”

Principle

1. Mutual respect must exist between all members of the body of Christ or the royal family of God. This is a part of being royalty.
2. This mutual respects from maximum doctrine resident in the souls of supergrace believers.
3. This mutual respect includes respect for authority and that necessary academic discipline to reach greater grace. Once you have submitted yourself to discipline you usually become a very well-mannered type of person.
4. Respect for authority in the royal family leads to mutual respect and royal family love which was commanded in verse 1 of our passage.
5. When Bible doctrine resident in the soul becomes the dictator of each life, then this mutual respect and mental attitude love is formed.
6. The royal family in Italy had progressed through learning and applying Bible doctrine.

As greater grace believers they will last for another 500 years, while the reversionistic Jewish believers to whom they were sending greeting would be wiped out in three years. And there lies the tragedy of this verse.

Hebrews 13:25, Grace be with you all, Amen.”

“His grace,” the plan of God is stated. HO CHARIS translated “His grace.”

“with you all” — the principle here is that as members of the royal family of God we have the privilege and the right to share in the provision of God which is classified by the word “grace.”

END OF HEBREWS STUDY