

God's Last Word:
An Exposition Of Hebrews
— Volume 2 —
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— Study Note Outline —
GLW2

Six Tape Series

- 1107 *Hebrews 5:1 – 6:2*
- 1108 *Hebrews 6:1 – 6:6*
- 1109 *Hebrews 6:6 – 7:19*
- 1110 *Hebrews 7:20 – 7:28*
- 1111 *Review And Hebrews 8:1 – 8:7*
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Analysis of Hebrews
Chapter 5

- 5:1** First occurrence of **offer/offering** and of **sacrifice**.
Function of a priest defined (see page 2/5).
- 5:2** Conscious of his own weakness—therefore does not “overreact”—not easily “shocked.”
- 5:3** Obligated to offer sacrifice also for his own sins.
- 5:4** Not self-appointed—but by God’s sovereign choice.
- 5:5–6** Applied to Jesus—supported by two Old Testament quotations: **Ps. 2:7; 110:4**. (Both have already been cited in **ch. 1**.)
- 5:7** While on earth, the sacrifices Jesus offered were *prayer* and *supplication* (compare **13:15**). Refers primarily to Gethsemane (compare **Matt. 26:36–44; Luke 22:39–46**). He was heard because of His “godly fear” (compare **11:7**)—expressed by renouncing His own will—a pattern for us. He was saved not *from death*, but *out of death* by resurrection (compare **Ps. 89:26–27**).
- 5:8** Even sons have to learn obedience—there is only one way: by *obeying*.
- 5:9** As Savior and High Priest, Jesus had to be **made perfect** (connected again with *suffering*). Thereafter He became the *source of eternal salvation*—to those who *continue to obey Him*. Note the emphasis on *obedience*.
- 5:10** Thus He *qualified* for His appointment as our High Priest (compare **Phil. 2:9**).
- 5:11** Melchizedek is only mentioned in two Old Testament passages: **Gen. 14:18–20; Ps. 110:4**. But these contain *seeds of vitally important truth*—an example of how we should be able to interpret the Old Testament—but the believers

here addressed were not equipped.

- 5:12–14** Multitudes of Christians are in this condition today.

Maturity/perfection is not automatic: it requires the regular exercise of our spiritual senses. Without this we are easily fooled by soulish or demonic counterfeits. Contrast Paul’s prayer in **Phil. 1:9–11**. The alternative is *spiritual retardation*.

Analysis of Hebrews

Chapter 6

- 6:1** Fifth “**Let us**” passage: *press on to maturity/perfection*.

- 6:1–3** Second passage of *practical application*: **go on to maturity/perfection**.

States six foundation doctrines¹:

1. *Repentance* from “dead” works (i.e. everything not done in faith—compare **Rom. 14:23**).
2. *Faith* toward God (compare **Acts 20:21**).
3. Instruction about *baptisms* (compare **Acts 1:5; 2:38**).
4. *Laying on of hands* (compare **Mark 16:18; Acts 8:17–19; 9:17; 19:6; 1 Tim. 4:14; 5:22**).
5. *Resurrection of the dead* (compare **Rom. 4:23–25; 10:9**).
6. *Eternal judgment* (compare **Rom. 14:10–12; 2 Cor. 5:10; Rev. 20:11–15**). Contrast **Ex. 20:3–5; Ezek. 18:20**).

Fifth “**Let us**” passage: *press on to maturity/perfection*. “Let us press on/go on”—literally, “be borne along”—suggests operation of the Holy Spirit (compare **2 Pet. 1:21**).

Two practical applications:

1. We need to *lay the foundation* once for all, then go on to *complete the building*.
2. If we have not laid a proper foundation, we will not obtain a “permit” to continue construction.

- 6:4–8** Third passage of *warning*: primarily **against apostasy, falling away**.

- 6:4–5** Describes people who have had *five spiritual experiences*:

1. Been *enlightened* (compare **10:32**).
2. Tasted the *heavenly gift* (compare **Rom. 6:23; 2 Cor. 9:15**).
3. Become partakers of the *Holy Spirit* (compare **Acts 2:38**).
4. Tasted the *good Word of God* (compare **1 Thess. 2:13**).
5. Tasted the *powers of the age to come* (compare **2 Cor. 1:21–22; Eph. 1:13–14**).

- 6:6** If people have had all these experiences, and then deliberately turn away from Christ, they *lose the ability to repent* (compare **12:15–17**). Their conduct is

equivalent to *crucifying Christ once more*.

- 6:7–8** Analogy of soil which receives rain and is cultivated, but produces *thorns* and *thistles*—the evidence of a **curse** (compare **Gen. 3:17–18**).
- 6:9–10** God’s grace can keep us from such a fate—especially if we demonstrate our faith in *acts of charity* toward our fellow believers (compare **Ps. 112:1, 3–6, 9; Ecc. 11:1–2**).
- 6:11–12** Third passage of *practical application*: **zeal/diligence, faith and patience**.
“Until the end”—maintains the *forward look*.
It requires *diligence/zeal* to ensure the *fulfillment of our hopes*.
We need *faith plus patience* to inherit God’s promises—no room for *sluggishness/laziness* (compare **5:11**).
- 6:13–15** Exemplified by Abraham—who waited 25 years (compare **Gen. 12:4; 16:16; 21:5**).
- 6:13–17** To Abraham—and all subsequent believers—God first gave His *promise*, then *interposed Himself* by His **oath** (compare **Gen. 22:15–18**).
- 6:18** God thus offers us *strong encouragement* (compare **Rom. 15:4–5**).
Our *hope* is compared to the *horns of the altar of refuge* (compare **1 Kings 1:50–51**)—we need to *grasp it firmly*.
- 6:19** Our *hope* is also an *anchor* fastening us to the *innermost sanctuary*—providing *security and stability* in an unstable world. Consider what an anchor does for a ship.
- 6:20** Jesus has already entered ahead of us as our *personal representative*.
Return to theme of *High Priest*.

Analysis of Hebrews Chapter 7

- 7:1–28** Third *comparison*: **between priesthood of Melchizedek and Levitical priesthood**.
- 7:1–2** For historical record see **Gen. 14:18–20**.
“Melchi-zedek” = “king of righteousness” (compare **Jer. 23:6; 33:16**—Hebrew *zidkenu*).
“Salem” = *shalom* = “peace”—reappears in “**Jerusalem**” (probably “city of peace”).
Two-way relationship between Melchizedek and Abraham:
1. Melchizedek provided *bread and wine* (compare **Matt. 26:26–28**).

2. Abraham offered *tithes*—tithing predates the Law of Moses (compare **Gen. 28:20–22**)—an appropriate way to *acknowledge our High Priest*.
- 7:3** Melchizedek appears in history without record of birth or death, parents or descendants (contrary to the biblical norm)—a divinely ordained representative of Jesus as High Priest.
- 7:4–10** Four marks of Melchizedek's superiority:
1. Abraham gave him *tithes*.
 2. He *blessed* Abraham.
 3. He continues *for ever* (compare **Ps. 110:4**).
 4. Through Abraham, even Levi gave him *tithes*.
- 7:11** The need for another priest to rise subsequent to the Levitical priesthood indicates that the latter was *not God's ultimate*.
- 7:12** The covenant of the Law and the Levitical priesthood are interdependent; therefore a change in the latter implies change also in the former.
- 7:13** The One who fulfilled the prophecies concerning the priesthood of Melchizedek did not come from the tribe of Levi.
- 7:14** Old Testament prophecy revealed that the Messiah was to come from the tribe of *Judah* (compare **Gen. 49:10; Is. 11:1–5**). But **Ps. 110:1–4** (already quoted) reveals that the Messiah was also to be a *priest* in the *order of Melchizedek*.
- 7:15–17** The Levitical priesthood was based on *physical requirements*:
1. Descent from Levi
 2. Absence of individual physical defects (compare **Lev. 21:17–21**)
- The priesthood of Melchizedek was based on the power of an *indestructible life* (compare **Ps. 110:4; Rev. 1:17–18**).
- 7:18–19** A **double change**—first, negative, then positive:
1. Negative: a setting aside of the covenant based on the Law and the Levitical priesthood, because it could not do what was needed.
 2. Positive: introduction of a *better hope*, which gives *direct access to God*.
- 7:20–22** The confirmation of the priesthood of Jesus by God's *oath* further indicates its *superiority* over the Levitical priesthood, and therefore also of the *covenant* which it guarantees over the covenant of the Law.
- 7:22** First occurrence of **covenant**.
- 7:23–24** Death necessitated a succession of many Levitical priests, but Jesus, because of His endless life, has a *permanent priesthood* which never passes by succession to others.
- 7:25** Hence, Jesus offers us *complete* and *eternal salvation*, continually upheld by His endless *intercession*.
- 7:26–27** **Seven qualifications** of Jesus as our High Priest:
1. Holy—in nature, not merely by consecration (compare **Ex. 28:36–38**).

2. Innocent (compare **Is. 53:7–9; John 19:4–6**).
3. Undefined (compare **Lev. 16:4; 1 Pet. 1:18–19**).
4. Separated from sinners (by the cross).
5. Exalted above the heavens—God's response to man's rejection (compare **1 Pet. 3:22**).
6. Not needing to offer sacrifices first for His own sins.
7. Offered *himself* as *one final, all-sufficient sacrifice*—He was both **priest** and **victim** (compare **9:14**).

7:28 Final contrast between the two priesthoods:

1. The Law appoints weak, sinful, mortal men.
2. God's Oath—subsequent to the Law—appoints His sinless *Son*, made *perfect forever*.

Points of contrast between Levitical priesthood and priesthood of Melchizedek:

1. v. 1–2, 14

Mel: Combines *priesthood* and *kingship*.

Lev: Priesthood allotted to *Levi*, kingship to *Judah*—no interchange permitted.

2. Gen. 14:18

Mel: Gave to Abraham *bread* and *wine*—emblems of New Covenant—not previously given by Abraham.

Lev: Only gave back to Israelites part of sacrifices previously received from them.

3. v. 2, 4, 9

Mel: Received *tithes* from Abraham.

Lev: Gave *tithes* through Abraham.

4. v. 3, 23–24

Mel: Because of an *indestructible life*, a *permanent priesthood* which never passes by succession to others.

Lev: Because of *mortality*, only a *temporary priesthood*.

5. v. 6

Mel: Does not trace *genealogy* from Abraham.

Lev: Must be *descended* from Abraham.

6. v. 6

Mel: *Blessed* Abraham—therefore *greater*.

Lev: *Owe their blessing* to Abraham—therefore *less*.

7. v. 11, 19, 28

Mel: Provided *direct access to God* and *perfection*.

Lev: Could *not* provide *direct access* or *perfection*.

8. v. 16

Mel: By the power of an *indestructible life*.
Lev: On the basis of a *physical requirement*.

9. v. 20–21

Mel: Appointed with *God's oath*.
Lev: Appointed without an oath.

10. v. 22

Mel: Ensures a *superior covenant*.
Lev: Linked to an *inferior covenant*.

11. v. 23–24

Mel: One all-sufficient priest.
Lev: Because of death, had to be *many—never sufficient*.

12. v. 25

Mel: Able to *save completely and forever*.
Lev: Unable to save.

13. v. 27

Mel: Not needing to offer *sacrifice* for *His own sins*.
Lev: Needing to sacrifice first for their own sins.

14. v. 28

Mel: God's *perfect Son*.
Lev: Men with *human frailty*.

Analysis of Hebrews

Chapter 8

- 8:1–2** Extracts the *main points* about Jesus as High Priest from the foregoing elaborate comparison:
1. **Sat down**—He never needs to repeat His sacrifice.
 2. **On a throne**—a King as well as a Priest.
 3. **In the heavens**—a heavenly, not an earthly ministry.
 4. **In the true tabernacle**—pitched by God, not man.
- 8:3–4** Reaffirms the *function* of a *priest*, which applies also to Jesus in the heavenly realm.
- 8:5** Levitical priests on earth serve only in a tabernacle that is a copy of the heavenly one (compare Ex. 25:9, 40; Rev. 11:19; 15:5–8).
- 8:6–13** Fourth *comparison: between Old and New Covenant*.
- 8:6** Three aspects of superiority of the new order:
1. A more excellent *ministry*.

2. Mediating a better *covenant*.
3. Enacted on better *promises*.

8:7–8 The covenant based on the Law was rendered ineffective not by any fault in the law, but by the *weakness* of man's *carnal nature* (compare **Rom. 7:4–12; 8:3–8**).

8:8–12 The transition from the Old to the New Covenant is predicted in **Jer. 31:31–34**.

Points of contrast between the two covenants:

1. **Old:** External commandments on tablets of *stone*.
New: Laws written inwardly in *hearts and minds* (compare **2 Cor. 3:3**).
2. **Old:** Ended in *rejection* by God (compare **Hos. 1:9**).
New: Ends in *permanent acceptance* (compare **Hos. 2:16, 18–20, 23**).
3. **Old:** Required continual mutual exhortation, without direct access to God.
New: Provides *direct access* to, and *knowledge of, God for all* (compare **7:19**).
4. **Old:** Provided only a *continual reminder* and *temporary covering of sins* (compare **10:3**).
New: Provides *final forgiveness* and *blotting out* of even the *memory* (compare **Is. 43:25**).

The Old Testament word for “atonement” means *covering*: the corresponding New Testament word means *reconciliation* (compare **Rom. 5:10–11**).

8:13 The *New Covenant* makes the *Old* superfluous.