

**God's Last Word:  
An Exposition Of Hebrews  
– Volume 3 –  
by Derek Prince**

— Study Note Outline —  
GLW3

*Six Tape Series*

- 1113     *Hebrews 9:5 – 9:10*
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**Analysis of Hebrews  
Chapter 9**

**9:1–28**     Fifth *comparison*: **between tabernacle of Moses and heavenly tabernacle.**

**9:1–5**     Describes part of the tabernacle of Moses (compare **Ex. 25:10–40; 30:1–6**):

In the *first compartment*:

1. The lampstand.
2. The table of shewbread.
3. The golden altar of incense, giving access to the second compartment.

Then, behind the second veil/curtain, in the *Holy of Holies*:

1. The golden ark/chest.
2. The mercy seat.
3. The two cherubs<sup>1</sup>

In the time of Moses the ark contained:

1. The golden jar with manna (**Ex. 16:31–34**).
2. Aaron's rod that budded (**Num. 17:10**).
3. The stone tablets with the Ten Commandments (**Ex. 34:1, 28; 40:20; Deut. 10:5**).

Later, when placed in Solomon's temple, it contained only the *stone tablets* (**1 Kings 8:9**).

The tabernacle of Moses typifies the Church in its earthly pilgrimage—mobile, portable (partly on men's shoulders), without visible beauty or glory.

The temple of Solomon typifies the glorified Church in the established kingdom of Christ—solid, immovable, with larger dimensions and visible beauty (**1 Kings ch. 6**).

The jar of manna typifies *inward communion* with Christ.

The rod typifies *resurrection* and *rulership*.

The tablets typify God's *eternal law*.

In the established kingdom, communion and resurrection/rulership are openly manifested; but God's law is never taken from the heart.

**9:6–10** The writer continues to draw lessons from the tabernacle of Moses, but now applies them directly to the service of the Second Temple, still standing at that time. One unique feature of the Holy of Holies: entered only by the high priest once every year, on the Day of Atonement (Yom Kippur) (compare **Lev. 16:1–17**). The high priest symbolized in the earthly sanctuary what Christ was to do in the heavenly sanctuary.

Truths illustrated by the Day of Atonement:

1. Purpose: to propitiate God's holiness and to make the worship of God's people acceptable (**Lev. 16:14–19**).
2. The high priest laid aside his glory and was clothed only in the linen of personal righteousness (**Lev. 16:4**). No sound of bells—signifying his life laid down.
3. The two goats both picture Jesus: first, as the slain sin offering; second, as the One who bore away sin in His own Person (**Lev. 16:7–10, 20–22; Heb. 9:28; Ps. 88:3–7, 15–18**).
4. After atonement, the high priest resumes his glory and offers the burnt offering/*holocaust*: total commitment to God (**Lev. 16:24–25**). Commitment is only acceptable when sin has been dealt with.
5. Atonement was only effective when accompanied by the people's self-humbling/repentance (**Lev. 16:29–31**).

**9:7** First occurrence of *blood*: occurs 12 times in this chapter.

**9:7–10** God's end purpose is *perfection*, which includes *direct access* to God. The Levitical sacrifices could not provide this, since they could not change the heart (compare **6:1; 7:19; 10:19–22**).

**9:10** “Reformation”/“the new order” corresponds to the “new creation” (compare **2 Cor. 5:16–18; 21; Rev. 21:4–5**).

**9:11–14** Five aspects of *superiority* of the *new order*:

1. **v. 11**—Christ entered the *sanctuary in heaven*, not the copy on earth.
2. **v. 12**—Through His *own blood*, not that of animals.
3. **v. 12**—The *redemption* He obtained was *eternal*, not just for one year.
4. **v. 14**—He offered *Himself* through the *eternal Holy Spirit*, not through a carnal commandment—thus transcending all limitations of time.
5. **vv. 13–14**—His blood cleanses our *conscience* from *dead works* (compare **6:1**), not just our flesh from ceremonial uncleanness.

**9:15** Christ thus became Mediator of a New Covenant, with two results:

1. He paid the redemptive price for those who had transgressed under the old

covenant (compare **Rom. 3:24–26**).

2. To those called of God, He opened up the promise of an *eternal inheritance*—including *rest* and *perfection*.

**9:16–17** All through the Bible a *covenant/testament* requires a **sacrifice**, which requires *shedding of blood*, signifying a *life laid down*. Compare God’s *two covenants* with *Abraham*:

1. **Gen. 15:8–21**: called “a” covenant—based on sacrifice of animals—not everlasting—guaranteed inheritance of Canaan to *Abram*’s descendants—denoted mutual commitment of God and Abram to each other. (Corresponds to Sinai.)

2. **Gen. 17:1–22**: called “My” covenant—everlasting—guaranteed:

a. Permanent possession of Canaan.

b. An heir to Abraham by Sarah (Isaac).

Sealed by sign of circumcision, requiring *blood* from Abraham and all his male descendants—prefiguring the *blood of Jesus* as the *seed of Abraham* (compare **Gal. 3:15–16**). (Corresponds to Golgotha.)

**9:18–20** Accordingly, the *first covenant*—at Sinai—was sealed by the *blood* of sacrificial animals. The blood sprinkled on the book and the people bound the people to the covenant (compare **Matt. 26:28**).

**9:21** Likewise, the tabernacle and its utensils were sprinkled with blood and thus incorporated in the covenant.

**9:22** Wherever there has been sin, blood is required for cleansing and forgiveness, signifying a life laid down (compare **Ezek. 18:20; Rom. 6:23**).

**9:23–26** Reiteration of *comparison* between the **two tabernacles** and the **two covenants**:

1. **v. 23**—The earthly sanctuary was cleansed by the sacrifice of animals, but the heavenly by the sacrifice of Christ.

2. **v. 24**—Christ did not enter a man-made sanctuary, but heaven itself.

3. **v. 24**—Christ is not confined to a tiny compartment of the tabernacle, but now appears in the immediate presence of God as our Representative.

4. **v. 25**—Christ did not make yearly offerings that never finally dealt with sin, but *once*, at the consummation of the ages, by offering *Himself*, He fully and finally *removed sin*.

**9:27–28** Humanity has two universal appointments: death, then judgment. Christ has two corresponding appointments: first, to offer Himself once for sin; second, to appear without sin for those who are waiting for Him.

## Analysis of Hebrews

### Chapter 10

This chapter contains one passage of *solemn warning*, two passages of

*practical application*, one passage of *comparison* and three “**Let us**” passages.

**10:1–18** Sixth *comparison*: **between Levitical sacrifices and sacrifice of Jesus.**

**10:1–4** Five weaknesses of the Levitical system:

1. v. 1—It offered *shadow*, not substance.
2. v. 1—Its sacrifices had to be *offered endlessly*—indicating that:
3. vv. 1–2—They could *never* make the offerers perfect. (Note continuing emphasis on *perfection*.) Otherwise they would no longer need to be offered.
4. v. 3—They merely provided a *yearly reminder* of sins.
5. v. 4—They could *never take away* sins.

**10:5–7** By contrast, the writer cites **Ps. 40:6–8**, and applies it to the sacrifice of Jesus. The Septuagint (Greek translation) cited substitutes “a body thou has prepared for me” for “My ears thou has opened/dug.”

Note the motivation of Jesus: *to do God’s will*, as prophetically revealed in Scripture (compare **John 4:34; Matt. 26:24, 53–54**).

**10:8–10** **Application:** God sets aside the Levitical sacrifices and replaces them by the sacrifice of Jesus. He thus provides what the Levitical sacrifices could never achieve: *true sanctification*.

**10:11–14** Further emphasizes the contrast between the *endless daily sacrifices* of the Levitical priests and the *one all-sufficient sacrifice of Jesus*. The Levitical priests continued *standing* because their work was never finished; Jesus *sits enthroned* at God’s right hand because His work is complete. It remains for the Father to manifest in history His total victory (compare **Ps. 110:1–5**).

**10:14** The *sacrifice is complete*, but *sanctification is progressive*.

**10:15–18** For confirmation, the writer again cites **Jer. 31:33–34**. (This prophetic Scripture is attributed directly to the Holy Spirit.)

**Application:** When God no longer remembers sin, no more sacrifice for sin is needed.

**10:19–25** Fourth passage of *practical application*: **draw near, hold fast, assemble, encourage.**

**10:19–21** Three encouragements to direct access to God:

1. Confidence—freely expressed—in the blood of Jesus.
  2. A new and living way through the veil—the pierced flesh of Jesus (compare **Matt. 27:50–51**).
  3. A great High Priest—Jesus—to represent us.
- All encouragement centers in Jesus.

**10:22** Sixth “**Let us**” passage: *draw near*.

Four requirements for direct access:

1. A sincere heart.

2. Full assurance of faith.
3. Hearts cleansed from an evil conscience—by the blood of Jesus (compare **Rom. 8:1**).
4. Bodies washed with pure water—by baptism (compare **Acts 22:16**).

**10:23** Seventh “**Let us**” passage: *hold fast confession of our hope*.

Once again, *confession* links us to our High Priest (compare **3:1; 4:14; 10:21**).  
Note the progression:

1. Consider.
2. Hold fast.
3. Hold fast without wavering.

Our faith is based on His *faithfulness*.

**10:24** Eighth “**Let us**” passage: *let us consider how to stimulate one another*.

**10:24–25** Three obligations of believers toward each other:

1. *Stimulate/provoke* to love and good deeds.
2. Maintain *regular attendance* at our own *synagogue/fellowship*.
3. *Encourage/exhort* one another.

These obligations become more urgent the nearer we come to the end of the age. Each of them is a *denial of self-centeredness*.

**10:26–31** Fourth *passage of warning*: **against willfully continuing to sin**.

Appropriately, *encouragement/exhortation* is followed by *warning*.

**10:26–27** Knowledge of the truth makes us doubly accountable. If we reject the mercy we have received through Christ, no other ground for mercy is left. The picture of judgment is drawn from **Is. 26:11**.

**10:28–29** Rejecting Moses’ law brought death, but the person here described is guilty of a far worse *threefold crime*:

1. Trampling on the Son of God.
2. Desecrating the blood of the new covenant—after experiencing its sanctifying power.
3. Insulting the Spirit of grace—the Holy Spirit (compare **Matt. 12:31–32**).

**10:30–31** To know God truly is to *know* and *fear* His vengeance.

**10:32–39** Fifth passage of *practical application*: **remember and endure**.

**10:32–34** Enlightenment leads to *testing* (compare **Acts 14:22**). The readers are reminded of what they have endured for their faith: conflict, sufferings, being made a public spectacle, sharing the sufferings of others, seizure of property.

**10:35–36** **Application**: Do not throw away the “shield” of confidence/freedom of expression (metaphor from warfare). Receiving God’s promise is conditional upon *endurance*.

**10:37–38** Confirmed by citing **Hab. 2:3–4** (also cited in **Rom. 1:17; Gal. 3:11**). Our faith and endurance must continue until their consummation in the Lord’s

coming. *Faith* commends us to God, but *unbelief* incurs His disfavor.

- 10:39** Only two alternatives:
1. Shrinking back to *destruction*, motivated by *fear* (compare **Rev. 21:8**).
  2. Perseverance to final *salvation*, motivated by *faith*.  
No “gray” areas.

## Analysis of Hebrews Chapter 11

(Throughout this chapter: E = Example; P = Principle)

**11:1–40** Chapter 10 closes by emphasizing the *necessity of faith*, which becomes the theme of Chapter 11. *Faith/faithful* occurs 26 times.

One general principle that applies to *every example*: **faith** must be accompanied by appropriate actions (compare **James 2:14–26**). Note the various kinds of action prompted by *faith* in the examples that follow.

**11:1** **Faith defined** in relation to *hope* and *sight*. “Assurance/substance”: Greek *hupostasis* = underlying substance/basis/reality (compare **1:3**—“exact representation of His nature/substance/person”).

P. 1: Faith is *present*; hope is *future*.  
Without faith, hope has no solid basis.

P. 2: Faith relates to the *unseen*.

**11:2** Faith was the key to the victories of the Old Testament saints. The same applies to God’s *successful servants* in all ages.

**11:3** Faith discerns God’s Word as the *unseen creative and controlling force* throughout the universe.

**11:4** E. 1: Abel *offered an acceptable sacrifice* (Gen. 4:1–15).  
**Result:** Continues to speak after death.

**11:5** E. 2: Enoch *walked with God* and pleased Him (**Gen. 5:21–24**).  
**Result:** Was translated without dying.

**11:6** P. 3: Faith is essential to *please God*—we must approach God with the expectation that *He will reward us*.

P. 4: Our *approach* to God determines His *response* (compare **Ps. 18:25–26**).

**11:7** E. 3: Noah *built an ark/ship* on dry land (**Gen. ch. 6, 7, 8**).  
**Results:** 1. Saved his household.  
2. Became an heir in the faith line.

**11:8–10** E. 4: Abraham obeyed God’s call to *leave Ur* (**Gen. 12:1–4**); *sojourned in Canaan* with Isaac and Jacob as in an alien land (**Gen. ch. 12–46**); *looked*

*forward* to the city of God.

P. 5: To receive our God-given inheritance it is often necessary to renounce our *worldly inheritance*.

(Note continuing emphasis on *inheritance*.)

**11:11** E. 5: Sarah *conceived Isaac* when past age (**Gen. 18:9–15; 21:1–7**).

**11:12** **Result of E. 4/5:** An innumerable posterity to obtain the promised inheritance.

**11:13–14** “A country of their own”: literally, “fatherland” (Greek *patris*).

Greek *pater* = father; *patria* = fatherhood/family (**Eph. 3:15**).

Every true believer yearns for an *eternal home* (compare **Rev. 14:1**).

P. 6: Faith inspires *hope beyond this life*.

P. 7: Faith needs to be expressed by the *appropriate confession* (compare **Gen. 23:3–4; 47:9; Rom. 10:9–10**).

**11:15** P. 8: Faith continues to *look forward* and *upward*, not backward (compare **3:1**).