

# Studies In Hebrews And The Great Salvation

Intro: Hebrews is certainly one of the most interesting and beautifully written books in the Bible. Most consider the apostle Paul to have been the human writer in about 64 AD. In this lesson we want to encourage a greater appreciation and knowledge of the book and to present the great salvation first spoken by the Lord. As a basis for our study together, consider Hebrews 2:1-4 “<sup>1</sup> Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip. <sup>2</sup> For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; <sup>3</sup> How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*; <sup>4</sup> God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?”

## I. HEBREWS: THE BOOK

### A. The circumstances under which the book was written.

1. The Gospel had gone to the Hebrews (Jews) and many had been converted.
  - a. 3000 on Pentecost; Acts 2
  - b. Acts 4:4 “<sup>4</sup> Howbeit many of them which heard the word believed; and the number of the men was about five thousand.”
  - c. Acts 5:14 “<sup>14</sup> And believers were the more added to the Lord, multitudes both of men and women.)”
2. Many of these converted Hebrews were on the verge of apostasy.
  - a. They were threatening to abandon Christianity and return to Judaism.
  - b. Their former Jewish brethren who had not accepted Christ, were using all their power and influence to induce them to apostatize.
  - c. If apostasy is impossible, this book has no meaning.
3. Their arguments were powerful.
  - a. The Jewish religion was ancient (over 1500 years old).
  - b. It was the religion of their parents (handed down from parent to child).
  - c. It came from heaven
    - (1) God was its author.
    - (2) John 9:29 “<sup>29</sup> We know that God spake unto Moses: *as for this fellow*, we know not from whence he is.”
  - d. The majority believed Christ to be an imposter.
  - e. There was great controversy about this new religion; Acts 28:22 “<sup>22</sup> But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.”
4. These *arguments* are still being used today.

### B. Purpose for which the book was written.

1. To check the tendency to apostatize.
2. Contrast Christianity and Judaism and show why Christianity is greater.

## II. SUPERIORITY OF CHRISTIANITY.

### A. Chapter 1:

1. The Deity or Divinity of Jesus the Christ.
2. The need:
  - a. The Jews rightly claimed God delivered Judaism through angels.
    - (1) Acts 7:53 “<sup>53</sup> Who have received the law by the disposition of angels, and have not kept *it*.”

- (2) Heb. 2:1-2 “<sup>1</sup> Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip. <sup>2</sup> For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;”
- (a) Angels were sent to Abraham; Gen 18.
  - (b) Angels were sent to Lot; Gen. 19.
  - (c) Moses and the burning bush.
- (3) Thus, the need for proving Christ’s superiority to the angels.
- b. Heb. 1:1-2 “<sup>1</sup> God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, <sup>2</sup> Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;”
- c. He is God:
- (1) Mat. 1:23 “<sup>23</sup> Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.”
  - (2) John 1:1 “<sup>1</sup> In the beginning was the Word, and the Word was with God, and the Word was God.”
- d. A more excellent name; Heb. 1:4 “<sup>4</sup> Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.”
- (1) Christ—Messiah; Heb. 1:1-3 “<sup>1</sup> God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, <sup>2</sup> Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; <sup>3</sup> Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;”
    - (a) Prophet
    - (b) Priest
    - (c) King
  - (2) Son; Heb. 1:5 “<sup>5</sup> For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?”
  - (3) God; Heb. 1:8-9 “<sup>8</sup> But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom. <sup>9</sup> Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.”
  - (4) Lord; Heb. 1:10 “<sup>10</sup> And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.”

## B. Chapter 2:

1. The humanity of Christ.
2. Although God, Christ is nevertheless man.
  - a. Mat. 1:23 “<sup>23</sup> Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.”
  - b. John 1:14 “<sup>14</sup> And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”
  - c. Heb. 2:6-7, 9 “<sup>6</sup> But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? <sup>7</sup> Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: <sup>8</sup> Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him. <sup>9</sup> But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.”
  - d. What a glorious Gospel: God came down from heaven as man.

3. He thinks as we do and can sympathize with us.
  - a. Heb. 4:15 <sup>15</sup> For we have not an high priest which cannot be touched with the feeling [*συμπαθέω*—*sumpatheo* from which we get sympathy] of our infirmities; but was in all points tempted like as *we are, yet* without sin.”
  - b. Heb. 2:17-18 <sup>17</sup> Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people. <sup>18</sup> For in that he himself hath suffered being tempted, he is able to succour them that are tempted.”
    - (1) He is merciful; Paul uses a word meaning compassion or sympathy.
    - (2) He is able to succour us; Paul using a word meaning “to run to the cry of those in danger and bring them aid.”

### C. Chapters 3-4

1. The apostleship of Christ; His superiority to Moses and Joshua.
2. Heb. 3:1 <sup>1</sup> Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;”
3. A prophet coming greater than Moses.
  - a. Deu. 18:15, 18-19 <sup>15</sup> The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; <sup>16</sup> According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. <sup>17</sup> And the LORD said unto me, They have well *spoken that* which they have spoken. <sup>18</sup> I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. <sup>19</sup> And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.”
  - b. Acts 3:22-23 <sup>22</sup> For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. <sup>23</sup> And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.”
4. Mat. 17:5 <sup>5</sup> While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.”
5. Heb. 3:5-6 <sup>5</sup> And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; <sup>6</sup> But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.”
6. Heb. 4:8-10 <sup>8</sup> For if Jesus [Joshua] had given them rest, then would he not afterward have spoken of another day. <sup>9</sup> There remaineth therefore a rest to the people of God. <sup>10</sup> For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.”

### D. Chapters 5-8

1. The high priesthood of Christ (Heb. 4:14-8:6).
2. His superiority to Aaron and Aaronic priesthood.
  - a. Heb. 4:15-16 <sup>15</sup> For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin. <sup>16</sup> Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”
    - (1) He was without sin; Heb. 7:26-28 <sup>26</sup> For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens; <sup>27</sup> Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this he did once, when he offered up himself. <sup>28</sup> For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.”
    - (2) He allows us to “come boldly unto the throne of grace.”

- b. Heb. 7:24-25 <sup>24</sup>But this *man*, because he continueth ever, hath an unchangeable priesthood. <sup>25</sup>Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.
  - (1) His is an unchangeable priesthood.
  - (2) He went into heaven itself to make intercession for us.
- 3. His priesthood after the order of Melchisedec.
  - a. Psa. 110:4 <sup>4</sup>The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.”
  - b. Zec. 6:13 <sup>13</sup>Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.”
  - c. Heb. 6:20 <sup>20</sup>Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.”
  - d. Heb. 7:1-3 <sup>1</sup>For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; <sup>2</sup>To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; <sup>3</sup>Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.”
  - e. He paid tithes; Heb. 7:6-10 <sup>6</sup>But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. <sup>7</sup>And without all contradiction the less is blessed of the better. <sup>8</sup>And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth. <sup>9</sup>And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. <sup>10</sup>For he was yet in the loins of his father, when Melchisedec met him.”

#### E. Chapters 8-13

- 1. Superiority of Christ’s law to the Old Law (Heb. 8:7-13:19).
- 2. The old law could not make the comers perfect.
  - a. Heb. 10:1 <sup>1</sup>For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.”
  - b. Heb. 9:22 <sup>22</sup>And almost all things are by the law purged with blood; and without shedding of blood is no remission.”
  - c. Heb. 10:4 <sup>4</sup>For *it is* not possible that the blood of bulls and of goats should take away sins.”
  - d. Heb. 7:25 <sup>25</sup>Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.”
- 3. The New Law sanctifies us; Heb. 10:29 <sup>29</sup>Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?”
- 4. Christ’s law is perfection itself and offers salvation to all men.
  - a. Heb. 2:10 <sup>10</sup>For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.”
  - b. Heb. 5:8-9 <sup>8</sup>Though he were a Son, yet learned he obedience by the things which he suffered; <sup>9</sup>And being made perfect, he became the author of eternal salvation unto all them that obey him;”
- 5. Through Christ’s law we are able to enter into the holy of holies; Heb. 10:19-20 <sup>19</sup>Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, <sup>20</sup>By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;”

#### F. Now let us go back and consider this great salvation.

### III. IT WAS FIRST SPOKEN BY THE LORD.

A. **Heb. 2:3** <sup>“3</sup>How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;

B. **First spoken by the Lord.**

1. Not so seemingly:

a. The first prophecy and inherent in this is the great salvation;

(1) It was written by Moses about 1500 BC.

(2) Gen. 3:15 <sup>“15</sup>And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”

(a) Gen. 4:1 <sup>“1</sup>And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.”

(b) Heb. 2:14 <sup>“14</sup>Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;”

b. The Abrahamic promise (written by Moses); Gen. 12:3 <sup>“3</sup>And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.”

c. Isaiah wrote of the great salvation.

(1) Isa. 7:14 <sup>“14</sup>Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”

(2) Isa. 53:5-6, 10-12 <sup>“5</sup>But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. <sup>6</sup>All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.... <sup>10</sup>Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. <sup>11</sup>He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. <sup>12</sup>Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.”

d. Many others also spoke of this great salvation.

2. Yet, it states first spoken by the Lord.

a. Consider the word, *first*.

(1) It is the Greek word, ἀρχήν (*archen*) from ἀρχή (*arche*).

(2) It can, as many words, be translated in various ways: chief, author(ed), first, caused, beginning, fount.

(3) It is the fount for something else; the cause of it; that which begins it or brings it into being.

b. It was spoken for the first time as an actuality or reality.

(1) It began with the Lord, not anyone before Him.

(2) He brought salvation into being.

(3) When He died, He brought forth this salvation; Heb. 2:9 <sup>“9</sup>But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.”

c. Heb. 2:10 <sup>“10</sup>For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.”

(1) *Captain* is another form of ἀρχή (*arche*).

(2) It is ἀρχηγόν (*archegon*) from ἀρχηγός (*archegos*).

(3) It means author, founded, originated. He authored eternal salvation.

- d. Heb. 5:8-9 <sup>8</sup>Though he were a Son, yet learned he obedience by the things which he suffered; <sup>9</sup>And being made perfect, he became the author of eternal salvation unto all them that obey him;”
    - (1) *Author* is the Greek *αἴτιος* (*aitios*) and is similar to the other two.
    - (2) It means cause or source—it is saying the same thing as the other two.
    - (3) When Christ was made perfect through His sufferings (His death on the cross), he caused eternal salvation.
  - e. This great salvation has its origin in the Lord.
    - (1) Others might have spoken about it and prophesied about it, but the Lord brought it forth.
    - (2) To go to the Old Testament for this great salvation, is to go to the wrong source.
    - (3) If man is going to be saved, he must come to Jesus.
      - (a) John 14:6 <sup>6</sup>Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”
      - (b) Acts 4:12 <sup>12</sup>Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”
3. When did He begin to speak it?
- a. During His personal ministry?
    - (1) He talked a great deal about this salvation during that time.
    - (2) Even then, it was not declared as a certainty.
  - b. When He became the author of it.
    - (1) Heb. 5:8-9 <sup>8</sup>Though he were a Son, yet learned he obedience by the things which he suffered; <sup>9</sup>And being made perfect, he became the author of eternal salvation unto all them that obey him;”
    - (2) Heb. 9:15-17 <sup>15</sup>And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. <sup>16</sup>For where a testament *is*, there must also of necessity be the death of the testator. <sup>17</sup>For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.”
    - (3) It was not till after Christ suffered or died.
      - (a) This is a reason why the thief on the cross is not a valid way of being saved today.
      - (b) Notice when He presented that great salvation (the Great Commission).
        - (i) Mat. 28:18-20 <sup>18</sup>And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. <sup>19</sup>Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: <sup>20</sup>Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.”
        - (ii) Mark 16:15-16 <sup>15</sup>And he said unto them, Go ye into all the world, and preach the gospel to every creature. <sup>16</sup>He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”
        - (iii) Luke 24:46-47 <sup>46</sup>And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: <sup>47</sup>And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.”
        - (iv) Here He announced that great salvation never before announced.

**C. Confirmed by the apostles.**

1. The Lord spoke it; the apostles confirmed it.
2. To confirm is to validate, make sure, make firm, or establish it.
3. The apostles were confirming what Jesus taught.
  - a. John 14:26 <sup>26</sup>“But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”
  - b. Mat. 28:19-20 <sup>19</sup>“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: <sup>20</sup>Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.”
4. Jesus speaks of:
  - a. Faith
    - (1) In the Father and in Himself.
      - (a) John 14:1 <sup>1</sup>“Let not your heart be troubled: ye believe in God, believe also in me.”
      - (b) John 8:24 <sup>24</sup>“I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.”
    - (2) The apostles confirmed the same thing.
      - (a) Heb. 11:6 <sup>6</sup>“But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.”
      - (b) Acts 2:32-33, 36 <sup>32</sup>“This Jesus hath God raised up, whereof we all are witnesses. <sup>33</sup>Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. <sup>34</sup>For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, <sup>35</sup>Until I make thy foes thy footstool. <sup>36</sup>Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”
  - b. Repentance:
    - (1) Jesus said; Luke 13:3 <sup>3</sup>“I tell you, Nay: but, except ye repent, ye shall all likewise perish.”
    - (2) The apostles confirmed it.
      - (a) Acts 2:38 <sup>38</sup>“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”
      - (b) Acts 17:30 <sup>30</sup>“And the times of this ignorance God winked at; but now commandeth all men every where to repent:”
  - c. Confession:
    - (1) Jesus said; Mat. 10:32-33 <sup>32</sup>“Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. <sup>33</sup>But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.”
    - (2) The apostles confirmed it.
      - (a) Acts 8:37 <sup>37</sup>“And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.”
      - (b) Rom. 10:9-10 <sup>9</sup>“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. <sup>10</sup>For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”
  - d. Baptism:
    - (1) Jesus said;
      - (a) Mat. 28:19-20 <sup>19</sup>“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: <sup>20</sup>Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.”

- (b) Mark 16:16 <sup>16</sup>“He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”
- (2) The apostles confirmed it.
  - (a) Acts 2:38 <sup>38</sup>“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”
  - (b) 1 Pet. 3:21 <sup>21</sup>“The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:”
- e. What Jesus gave in the Great Commission was confirmed throughout the book of Acts in the cases of conversion.

#### IV. GOD BEARING WITNESS

- A. **Heb. 2:4** <sup>4</sup>“God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?”
- B. **God had born witness of Jesus.**
  - 1. Saying from heaven that He was His Son.
    - a. At His baptism; Mat. 3:17 <sup>17</sup>“And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”
    - b. On the Mount of Transfiguration; Mat. 17:5 <sup>5</sup>“While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.”
  - 2. John 5:36-37 <sup>36</sup>“But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. <sup>37</sup>And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.”
  - 3. John 8:18 <sup>18</sup>“I am one that bear witness of myself, and the Father that sent me beareth witness of me.”
  - 4. Acts 2:22 <sup>22</sup>“Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:”
- C. **God was bearing witness of the apostles.**
  - 1. Jesus promised such to them; Mark 16:17-20 <sup>17</sup>“And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; <sup>18</sup>They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. <sup>19</sup>So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. <sup>20</sup>And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.”
  - 2. Acts 2:43 <sup>43</sup>“And fear came upon every soul: and many wonders and signs were done by the apostles.”
  - 3. Acts 4:14, 33 <sup>14</sup>“And beholding the man which was healed standing with them, they could say nothing against it.... <sup>33</sup>And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.”
  - 4. Acts 5:12 <sup>12</sup>“And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon’s porch.”
- D. **How did He give them confirmation?**
  - 1. Signs
    - a. It is a distinguishing mark whereby something is known, a token.
    - b. It signified the word the apostles spoke was from God.
  - 2. Wonders
    - a. Something that is startling, imposing or amazing.
    - b. It is what produced in those who saw them.

3. Divers miracles
  - a. *Divers* is simply different or various kinds.
  - b. *Miracles* is from the Greek δύναμις (*dunamis*) meaning power, might, strength.
  - c. This deals with the power behind them; the power of God was behind the miracles.
4. Gifts of the Holy Ghost
  - a. *Gifts* is from the Greek word μερισμός (*merismos*) meaning division, separation.
  - b. In this context, it has application to the distribution of the various gifts by the Holy Spirit.
  - c. This is the discussion of 1 Cor. 12.
    - (1) There are nine miraculous powers.
    - (2) 1 Cor. 12:4 “<sup>4</sup> Now there are diversities of gifts, but the same Spirit.”
5. According to the God’s own will.
  - a. God gave those powers as He determined.
  - b. 1 Cor. 12:11 “<sup>11</sup> But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.”
  - c. 1 Cor. 12:28 “<sup>28</sup> And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.”

## V. THE TERMS OF THAT GREAT SALVATION MUST BE MET.

- A. Heb. 2:2-3** “<sup>2</sup> For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; <sup>3</sup> How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;”
1. In olden times a just recompense of reward for transgression.
    - a. Moses striking the rock instead of speaking to it.
      - (1) Num. 20
      - (2) Smote the rock instead of speaking to it.
      - (3) Num. 20:12 “<sup>12</sup> And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.”
    - b. The multiple times Israel was oppressed during the period of the Judges.
    - c. Saul failing to utterly destroy the Amalekites:
      - (1) 1 Sam. 15.
      - (2) 1 Sam. 15:28 “<sup>28</sup> And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is better than thou*.”
    - d. Uzzah
      - (1) 2 Sam. 6.
      - (2) 2 Sam. 6:6-7 “<sup>6</sup> And when they came to Nachon’s threshingfloor, Uzzah put forth *his hand* to the ark of God, and took hold of it; for the oxen shook *it*. <sup>7</sup> And the anger of the LORD was kindled against Uzzah; and God smote him there for *his error*; and there he died by the ark of God.”
  2. How much truer today when God speaks through His Son.
    - a. Heb. 10:28-31 “<sup>28</sup> He that despised Moses’ law died without mercy under two or three witnesses: <sup>29</sup> Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? <sup>30</sup> For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. <sup>31</sup> *It is* a fearful thing to fall into the hands of the living God.”

- b. Heb. 12:25 <sup>25</sup> See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven:"

**B. Notice it is neglect and not reject.**

1. The punishment would be the same.
  - a. Reject would be what non-Christians do (could refer to Christians also).
  - b. Neglect is speaking to Christians.
2. Neglect is doomed to failure.
  - a. A doctor who neglects his patients.
  - b. A lawyer who neglects his clients.
  - c. A famer who neglects his farm.
3. What about Christians?
  - a. Neglect Bible study:
    - (1) 2 Tim. 2:15 <sup>15</sup> Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."
    - (2) Leads to destruction
      - (a) Hos. 4:6 <sup>6</sup> My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children."
      - (b) Psa. 119:11 <sup>11</sup> Thy word have I hid in mine heart, that I might not sin against thee."
  - b. Neglect worship
  - c. Neglect prayer
    - (1) Luke 18:1 <sup>1</sup> And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint;"
    - (2) 1 The. 5:17 <sup>17</sup> Pray without ceasing."
    - (3) Eph. 6:18 <sup>18</sup> Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;"
  - d. Neglect Christian service
    - (1) Rom. 12:1 <sup>1</sup> I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service."
    - (2) Doing good to all; Gal. 6:10 <sup>10</sup> As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith."
    - (3) Consider Mat. 25:34-36 <sup>34</sup> Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: <sup>35</sup> For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: <sup>36</sup> Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."
  - e. Neglect adding:
    - (1) Fruit of the Spirit; Gal. 5:22-23 <sup>22</sup> But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, <sup>23</sup> Meekness, temperance: against such there is no law."
    - (2) Christian graces; 2 Pet. 1:5-8, 10 <sup>5</sup> And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; <sup>6</sup> And to knowledge temperance; and to temperance patience; and to patience godliness; <sup>7</sup> And to godliness brotherly kindness; and to brotherly kindness charity. <sup>8</sup> For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ. <sup>9</sup> But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. <sup>10</sup> Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall."

## VI. WHY IS IT A GREAT SALVATION?

### A. There were other salvations in the past that were great.

1. Noah and his family.
  - a. Gen. 6:7-8, 13-14 <sup>“7</sup> And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. <sup>8</sup> But Noah found grace in the eyes of the LORD.... <sup>13</sup> And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. <sup>14</sup> Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.”
  - b. Gen. 7:23 <sup>“23</sup> And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark.”
  - c. 1 Pet. 3:20 <sup>“20</sup> Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.”
2. Lot and family from destruction of Sodom and Gomorrah.
  - a. Gen. 18-19
  - b. 2 Pet. 2:6-8 <sup>“6</sup> And turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly; <sup>7</sup> And delivered just Lot, vexed with the filthy conversation of the wicked: <sup>8</sup> (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)”
3. Israel from Egyptian bondage.
  - a. Exo. 1:11 <sup>“11</sup> Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.”
  - b. Exo. 2:23-24 <sup>“23</sup> And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. <sup>24</sup> And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.”
  - c. 1 Cor. 10:1-4 <sup>“1</sup> Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; <sup>2</sup> And were all baptized unto Moses in the cloud and in the sea; <sup>3</sup> And did all eat the same spiritual meat; <sup>4</sup> And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.”
4. Many others throughout the Old Testament.

### B. The great salvation first spoken by the Lord is the greatest.

1. It is spiritual and not a physical salvation.
2. This salvation involves the soul (spirit) of man.
  - a. Mat. 16:26 <sup>“26</sup> For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?”
  - b. Mat. 5:29 <sup>“29</sup> And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.”
  - c. Luke 12:15, 19-21 <sup>“15</sup> And he said unto them, Take heed, and beware of covetousness: for a man’s life consisteth not in the abundance of the things which he possesseth. <sup>16</sup> And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: <sup>17</sup> And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? <sup>18</sup> And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. <sup>19</sup> And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry. <sup>20</sup> But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? <sup>21</sup> So *is* he that layeth up treasure for himself, and is not rich toward God.”

3. Because it is universal.
  - a. Heb. 2:9 <sup>69</sup> "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."
  - b. 1 Tim. 2:3-4 <sup>43</sup> "For this *is* good and acceptable in the sight of God our Saviour; <sup>4</sup> Who will have all men to be saved, and to come unto the knowledge of the truth."
  - c. Tit. 2:11 <sup>11</sup> "For the grace of God that bringeth salvation hath appeared to all men,"
4. Because of its cost.
  - a. John 3:16 <sup>16</sup> "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."
  - b. Rom. 5:8 <sup>8</sup> "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."
  - c. 1 John 4:9 <sup>9</sup> "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."
  - d. Heb. 5:8-9 <sup>8</sup> "Though he were a Son, yet learned he obedience by the things which he suffered; <sup>9</sup> And being made perfect, he became the author of eternal salvation unto all them that obey him;"
5. Because of its promises.
  - a. 2 Pet. 1:3-4 <sup>43</sup> "According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue: <sup>4</sup> Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."
  - b. Salvation from sin.
    - (1) Salvation from sin was to be preached:
      - (a) Mark 16:16 <sup>16</sup> "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."
      - (b) Luke 24:47 <sup>47</sup> "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."
      - (c) Acts 2:38 <sup>38</sup> "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."
    - (2) We are saved from:
      - (a) Its power
        - (i) Rom. 6:11-13 <sup>11</sup> "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. <sup>12</sup> Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. <sup>13</sup> Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God."
        - (ii) Rom. 6:17-18 <sup>17</sup> "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. <sup>18</sup> Being then made free from sin, ye became the servants of righteousness."
      - (b) Its consequences (penalty)
  - c. Salvation from hell.
    - (1) Rom. 5:9 <sup>9</sup> "Much more then, being now justified by his blood, we shall be saved from wrath through him."
    - (2) 1 The. 1:10 <sup>10</sup> "And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come."
  - d. Salvation to heaven.
    - (1) John 3:16-17 <sup>16</sup> "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. <sup>17</sup> For God sent not

his Son into the world to condemn the world; but that the world through him might be saved.”

- (2) 1 Pet. 1:3-4 “<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, <sup>4</sup>To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,”

e. Salvation to eternal union with God

- (1) Mat. 28:19 “<sup>19</sup> Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:”
- (2) 2 John 9 “<sup>9</sup> Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.”
- (3) Rev. 21:3, 7 “<sup>3</sup> And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God. <sup>4</sup> And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. <sup>5</sup> And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. <sup>6</sup> And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. <sup>7</sup> He that overcometh shall inherit all things; and I will be his God, and he shall be my son.”

**Conclusion:** Have you obeyed that great salvation first spoken by the Lord and confirmed by the apostles with God giving confirmation to them thus enjoying the promises of that salvation?