

Hebrews week 11

Run a race: African runner Hyvon Ngetich

Hebrews 12:15 See to it that

- a. no one falls short of the grace of God (and doesn't finish the race)
- b. and that no bitter root (rebellion Numbers 13) grows up to cause trouble and defile many (Num 14:1).
 - i. An "evil decree" is the root of community rebellion: "Let us go on to perfection."
 - ii. Hebrews 6:1 vs. Numbers 14:4 "Let us head back and return to Egypt!"
 - iii. Ps. 95:10-11 "For forty years I was angry with that generation; I said, 'They are a people whose hearts go astray, and they have not known my ways.' So I declared on oath in my anger, 'They shall never enter my rest.' "

1. **Grumbling** Ex 16:2 "O that we were still in Egypt where 'we ate bread till we were satisfied' God rains down manna. Israel breaks the Sabbath; Ex 17:3 the people thirsted for water, grumbled against Moses "For what reason did you bring us up from the land of Egypt, to bring death to me, to my children and to my livestock by thirst?" God brings water out of the rock. Massa/Testing and Meribah/Quarreling.

2. **Sinai covenant:** Unbelief leads to idolatry: Ex.32-34 The Golden Calf incident
 God writes the Ten Words on tablets of stone.
 God's work is cutting a covenant (hope), Israel is crafting an idol (despair)

3. As Moses comes down and enters the revelry in the camp his reaction is so visceral he dashes the tablets, a sign of "**breaking an agreement**" and a succession of "breaking" immediately follows: the golden calf is broken to pieces, Aaron is confronted, the people are brutally purged.

The gradual descent of Aaron's line may have begun here: his sons Nadab & Abihu offer incense not acceptable as holy and fire comes out from the Presence and consumes them (Hebrews 12:28-9 "worship God acceptably with reverence and awe, for our God is a consuming fire"; Deut. 4:24 "For the Lord thy God is a consuming fire, even a jealous God.")

4. **Moses and Aaron contrasted against one another:**

Aaron gives in to the people whose hearts are "set-on-evil (Ex 32:22); Moses clings to the vision of "a kingdom of priests" and demands of himself uncompromising leadership (Ex 33:13 "See this nation is indeed your people" One of many times Moses interceded on behalf of Israel).

Note about the Tent of Meeting, Bread of Face to Face: Ex 33:9-11 Whenever Moses would go out to the Tent the Cloud of Presence would descend to meet him and speak to him face to face "as a man speaks to his neighbor"—intimately, personally.

The Supremacy of the Son:

Acts 3:22 Peter speaking of Jesus (quotes Deut. 18): "The Lord your God will raise up for you a prophet like me from among your own people; you must listen to everything he tells you."

Deut.18:15-19 “The LORD your God will raise up for you a prophet like me from among you, from your brothers—it is to him you shall listen— just as you desired of the LORD your God at Horeb on the day of the assembly, when you said, ‘Let me not hear again the voice of the LORD my God or see this great fire any more, lest I die.’ And the LORD said to me, ‘They are right in what they have spoken. I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him. And whoever will not listen to my words that he shall speak in my name, I myself will require it of him.’”

Hebrews 2:1 “Therefore we must pay much closer attention to what we have heard, lest we drift away from it.”

The transfiguration of Jesus is the fulfillment recalling the glory and Moses on Sinai: Matt.17:5; Mark 9:7; Luke 9:35

Lk. 9:29-35 “And as he was praying, the appearance of his face was altered, and his clothing became dazzling white. And behold, two men were talking with him, Moses and Elijah, who appeared in glory and spoke of his departure, which he was about to accomplish at Jerusalem. Now Peter and those who were with him were heavy with sleep, but when they became fully awake they saw his glory and the two men who stood with him. And as the men were parting from him, Peter said to Jesus, ‘Master, it is good that we are here. Let us make three tents, one for you and one for Moses and one for Elijah’—not knowing what he said. As he was saying these things, a cloud came and overshadowed them, and they were afraid as they entered the cloud. And a voice came out of the cloud, saying, “This is my Son, my Chosen One; listen to him!’ And when the voice had spoken, Jesus was found alone.”

Jesus, The Law, the New Covenant

Jesus offends the Pharisees:

Matthew 15: “everything that goes into the mouth passes into the stomach, and is eliminated?
18 But the things that proceed out of the mouth come from the heart, and those defile the man.
19 For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders. 20 These are the things which defile the man; but to eat with unwashed hands does not defile the man.”

Referring directly to the prohibitions of the Law Leviticus 11-17 Dietary rules and pollution of the body. Humans are given boundaries to keep within that exemplify the difference/the choice between life and death.

They are prohibited from eating things that eat dead things and or eat /prey on other live animals. They are prohibited from eating blood because the blood is the life of the animal and eating the blood would symbolize an act of taking life for one’s own benefit.

They are prohibited from all sexual relations beyond heterosexual covenantal relations within proper marriage because only male/female sexual relations of themselves produce another

human life. The prohibitions deem all other sexual activity as “detestable” to God and as producing a state of “pollution” in those who participate in all other forms of sexual expression. The human body itself is an “image” of God and is therefore held as sacred in God’s eyes. Thus He intends we dignify Him and ourselves by stewarding these bodies in a manner that is unpolluted and acceptable according to our having been created by Him.

1. The most important commandment:

A lawyer (Pharisee) asked Him a question, testing Him, 36 “Teacher, which is the great commandment in the Law?” And He said to him, “‘YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.’ This is the great and foremost commandment. The second is like it, ‘YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.’ On these two commandments depend the whole Law and the Prophets.” (Quote of Deut. 6:5)

Acts 15:23-29 “The apostles and the brethren who are elders, to the brethren in Antioch and Syria and Cilicia who are from the Gentiles, greetings. “Since we have heard that some of our number to whom we gave no instruction have disturbed you with their words, unsettling your souls, it seemed good to us, having become of one mind, to select men to send to you with our beloved Barnabas and Paul, men who have risked their lives for the name of our Lord Jesus Christ. “Therefore we have sent Judas and Silas, who themselves will also report the same things by word of mouth. “For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these essentials:

2. that you abstain from things sacrificed to idols

There is one “image” of God: the Son and man made in His image. Worship of any other form, deity, or force, besides the Son who is the True God is idolatry and is prohibited by God.

3. and from blood

The extraordinary power of blood is emphasized. In Israel’s law slaughtering of animals for meat was done at the entrance to the sanctuary, as the life which belongs to God, must be returned to Him, either actually at the altar (as sacrifice to atone for sin) or symbolically on the ground.

4. and from things strangled

Consumption of blood is universally prohibited prior to and throughout the Law. Gen. 9:4 “But you must not eat meat that has its lifeblood still in it.” Deut. 12:16 “But you must not eat the blood; pour it out on the ground like water.” Lev, 11:13-14 “pour out its blood and cover it with dust. For the life of all flesh—its life is its blood!”)

5. and from sexual immorality;

Leviticus 11-18 concerns “holiness” “You shall be holy for I the Lord am Holy” Ex 19:2 Imago Dei). Chapter 18 concerns “pollution from forbidden unions.” Separation as a indicator of the distinction between God’s people and the nations returns. The wording regarding prohibitions includes “it is insidiousness” “it is perversion.” The holiness laws begin with categories of and distinctions between partners for the purpose of sexual relations. Confusing the boundaries becomes a grave matter. Repetitions of “the nakedness of X you are not to expose” refers not just to nudity but is used to mean sexual relations between persons. It includes every unnatural partnering including family members, same sex partners and animals.

Jesus completely abstained from all sexual relations. In that way He was acceptable as a sinless offering for all sexual sin.

6. if you keep yourselves free from such things, you will do well.”