

22-0410a Transcript

22-0410a - *Faith To Endure Troublesome Times*, Scott Reynolds

Bible Readers: Roger Raines and Tom Freed

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Faith To Endure Troublesome Times

Transcript (0:03 - 44:14)

Scripture Readings

1st Reader: Roger Raines

Hebrews, chapter 5:11-14,

(0:03) Good morning. We're reading from the book of Hebrews, chapter 5, verses 11 through 14. (0:14) Hebrews 5, 11 through the end of the chapter.

(0:20) Concerning him, we have much to say, and it is hard to explain, since you have become dull of hearing. (0:28) For the thought by this time you ought to be teachers, you will need again to someone to teach you (0:35) the elementary principles of the oracles of God. (0:38) And you have come to need milk and not solid food. (0:42) For everyone who partakes only of milk is not accustomed to the word of the righteousness, (0:48) for he is an infant. (0:50) But solid food is for the mature, who, because of practice, (0:56) have their senses trained to discern good and evil. (1:00) This concludes this reading. (1:01)

2nd Reader: Tom Freed

Romans 1:16,17,

(1:06) Good morning. I'll be reading Romans 1, 16 and 17. That's Romans 1, 16 and 17.

(1:16) For I am not ashamed of the gospel of Christ. (1:18) For it is the power of God and the salvation to everyone who believes it, (1:22) to the Jew first and also to the Greek. (1:25) For therein is the righteousness of God revealed from faith to faith. (1:29) As it is written, the just shall live by faith. (1:31)

Transcript

Preacher: Scott Reynolds

(1:37) Good morning. (1:38) Good morning. (1:43) I'm going to be going over the book of Hebrews for my sermon today. (1:51) In our Hebrews class we've been on a quest to learn about the solid food, (1:58) as the writer puts it in chapter 5 that was read by Roger, (2:04) the solid food of the oracles or the word of God, (2:08) as was read in our first scripture passage, Hebrews 5:11-14. (2:13) And the writer mentioned that his audience had become dull of hearing.

(2:19) His audience needed to be taught again the basic principles of the oracles of God, (2:25) that they needed milk. (2:26) And he establishes that the milk is the basic principles about Christ, not solid food. (2:34) Then he mentions a statement that started our quest in Hebrews 5, 13.

(2:43) For everyone who lives on milk who's only acquainted with the basic principles, (2:50) anyone who lives on milk is unskilled in the word of righteousness since he is a child. (3:00) And in chapter 6, 1 and 2, righteousness here is given. (3:04) In chapter 5, righteousness is given as a weightier matter than the basic principles.

(3:10) And what are the basic principles? (3:12) So we can make a comparison in Hebrews 6, 1 and 2. (3:15) The writer tells us that the basic principles are foundational. (3:20) It's the foundation that every Christian must know in order to be able to build on their faith. (3:26) And he mentions there, in 1, 2, and 3 actually, but he mentions them in 1 and 2, (3:32) that repentance is an elementary teaching.

(3:37) It's foundational, faith toward God. (3:40) The baptisms, teaching about baptisms, laying on of hands, (3:45) the resurrection of the dead and eternal judgment, (3:48) those are the elementary, basic teachings about Christ. (3:54) And if that's all we know, then we are unacquainted.

(4:01) We don't know anything at all about righteousness. (4:05) And he emphasizes that we must move on in our development as Christians (4:10) from the basics to deeper things or risk falling away. (4:16) This motivated us to start thinking why the writer was presenting solid food teaching.

(4:23) We were able to see from the text that his audience was being persecuted. (4:27) And to emphasize that, I'm going to read NIV's introduction of the book of Hebrews. (4:39) And they said, although the author of Hebrews is unknown, (4:43) the book was probably written in the late 1860s.

(4:49) A.D. 67 is when the Israelites mount a rebellion against the Roman Empire. (5:01) As a result, the Romans bring in their crack troop, their best general, (5:07) and within five or six years, Rome totally obliterates Israel (5:14) to the point that they are no longer a nation until 1948. (5:21) So from A.D. 60, A.D. 67, 73 is actually when it ends, the war.

(5:29) And from A.D. 73 to 1948, there is no state of Israel (5:36) because the Romans totally obliterated them as a result of their rebellion. (5:43) So this Hebrews was written in the late A.D. 60s, (5:47) and during this time, persecution was a real problem in the church at Rome. (5:53) This letter was most likely written to the Jewish Christians in either Palestine or Rome (5:59) who were ready to give up their faith and return to the Jewish faith because of persecution.

(6:06) The book of Hebrews was written to teach those Jewish Christians (6:09) that the Christian faith is better in every way than the Jewish faith. (6:16) Christ is from God and is better than angels, Moses, and Joshua, any priest, (6:23) and he's the only complete sacrifice. (6:25) The author shows how Jesus completed the Jewish faith by making the final sacrifice for sin.

(6:34) After his death, none of the Old Testament sacrifices were needed any longer, (6:39) and chapter 11 is the famous chapter of men and women of faith in the Old Testament times, (6:46) and must have given these persecuted Christians great hope (6:51) and helped them to have faith and trust in God. (6:56) And this morning, we had actually studied Hebrews 11, (7:04) and we'll finish this sermon at the end of chapter 10. (7:14) I won't go over what we did this morning.

(7:17) If you want to see what we did there, that will be made available on the online audio. (7:24)

You'll be able to listen to it when I upload it sometime tonight or tomorrow. (7:30) So righteousness in the Hebrews is given as weightier than the basic principles, (7:37) something every Christian must know, (7:39) and he emphasizes that if we don't move on in our development from the basic deeper things, (7:45) we risk falling away.

(7:48) And that got us to think about why the writer started writing about the solid food, (8:01) and he was writing to a people who were being persecuted. (8:07) My question today is, do you have a faith that can withstand persecution? (8:15) The writer is saying, if all we know are the basic principles, (8:23) that faith is not strong enough to carry you through persecution. (8:32) And today in America, we Christians are very fortunate, are very blessed.

(8:42) Christianity has done well in America. (8:46) However, if you are familiar with what's going on in our culture, (8:52) you can see that more and more Christianity is becoming targeted. (9:00) In Europe even, I can't think of the country.

(9:04) I believe it was a Scandinavian, perhaps Norway, (9:08) a country where a minister and a deacon from their church were put in jail pending trial (9:21) for espousing the biblical teaching on marriage as hate speech. (9:31) Teaching what the Bible says about marriage, (9:37) and in the Bible it says marriage belongs to God. (9:42) It was his idea.

(9:44) He designed it. (9:46) He developed it. (9:47) He made them male and female, and marriage is between a man and a woman, (9:57) and they are not to separate.

(10:01) That is, Jesus will point out that what God has joined together, let not man separate. (10:12) So the joining in marriage is done by God, and that is considered hate speech in some places. (10:21) And they were jailed until the court ruled that biblical teachings, fortunately, (10:27) biblical teachings are not hate speech.

(10:33) So what do we have? (10:35) In our cultural world that's going on, you have to be careful what you say. (10:43) You can see it in the news. (10:44) Day by day, people are being castigated just for espousing a view that they hold.

(10:52) It's considered hateful, or it's considered not allowed to the extent that you can be thrown off digital media. (11:07) They can ban you from a platform just because of a view you hold that they deem, (11:15) who's to determine what's right? (11:18) Who's to determine what's acceptable and what's not? (11:21) And again, biblical teaching says, God says, I declare what is right. (11:29) So do you have the faith that can withstand today's pressures? (11:34) And the writer encourages us in Hebrews 6, 1 and 3, (11:39) therefore let us leave the elementary doctrine of Christ and go on to maturity, (11:44) not laying again a foundation, and he mentions the things that I have already mentioned, (11:50) and this we will do if God permits.

(11:52) So the book of Hebrews is looking at deeper things than the basic principles. (11:58) So let's take a look at what the Hebrew writer presents to Christians (12:02) that will help them in times of this focus that people who are being persecuted. (12:09) And that may be, think of the tough times that people go through.

(12:13) It doesn't necessarily have to be governmental pressure. (12:16) It doesn't necessarily have to be that you're being hunted down by the townspeople. (12:22) It could be tough times that you're going through.

(12:25) So do you have the faith that will help you during troublesome times? (12:31) And the Hebrew writer starts off in chapter 1 by telling us, first of all, God has a son. (12:42) He has a son. (12:45) We have an inheritance.

(12:48) We are heirs to an inheritance. (12:54) The writer begins letting us know God has testified (12:58) and declares from Psalm 2, verse 7, that he has a son. (13:08) He could have also said, and he doesn't, but this is one I found in Proverbs 3, 4, (13:14) Who has descended to heaven and come down? (13:17) Who has gathered the wind in his fist? (13:20) Who has wrapped up the rivers in a garment? (13:23) Who has established all the ends of the earth? (13:25) What is his name and what is his son's name? (13:30) So the Bible clearly establishes that God has a son.

(13:35) The Hebrew writer then asks, in Hebrews 1, 5, a question, (13:41) that he begins and ends a section where he's going to be comparing the son to angels. (13:48) And that question is, to which of the angels did God ever say, (13:55) and then he cites Psalm 2, 7, (13:57) You are my son, today I have begotten you. (14:01) In 1, 8, the writer tells us the son is God.

(14:06) He cites Psalm 45, verses 6 and 7, (14:10) where God calls his anointed, the Greek word for that would be Christ, (14:15) calls his Christ God. (14:21) From Hebrews 1, 8, quoted in Psalm, (14:24) But of the son he says, Your throne, O God, this is God speaking, (14:28) Your scepter of righteousness is the scepter of your kingdom. (14:34) You have loved righteousness and hated wickedness.

(14:37) Therefore God, your God, has anointed you (14:43) with the oil of gladness beyond your companions. (14:48) Then in Hebrews 1, 10-12, the writer tells us that the son is the creator. (14:55) The son created everything.

(14:57) And cites Psalm 102, verses 25-27, referring to the son. (15:05) It says, You, Lord, laid the foundation of the earth in the beginning, (15:11) and the heavens are the work of your hands. (15:13) They will perish, but you remain.

(15:15) They will all wear out like a garment, like a robe. (15:18) You will roll them up like a garment. (15:21) They will be changed, but you are the same, and your years will never end.

(15:26) And the writer in chapter 1 of Hebrews establishes from the Old Testament Scripture (15:31) that the anointed, the Messiah, the Christ, all the same idea, (15:36) was by God declared to be his son, that God called his son God, (15:42) and God created everything through his son. (15:46) That is, the son is the person of the Godhead (15:50) who actually created everything that exists. (15:53) And after making purification for his sins in Hebrews 1, 3, (15:58) the writer asks the question again in Hebrews 1, 13, (16:02) To which of the angels has God ever said, and he cites Psalm 110, verse 1, (16:11) Sit at my right hand until I make your enemies a footstool for your feet.

(16:16) And the writer adds, Are angels not all ministering spirits (16:22) sent out to serve for the sake of those who will inherit salvation? (16:30) While we learn something interesting about angels in chapter 1, (16:35) we also learn that salvation is not earned, it's inherited. (16:44) We inherit salvation. What does that involve? (16:47) To inherit there must be what's called a testator, (16:51) one who has made a testament and will.

(16:55) The New Testament and the Old Testament are legal documents for a will. (17:03) A testator made both of them, different testators. (17:09) One must be an heir and stipulated as an heir in the will to inherit.

(17:18) And before one can inherit, there must be the death of the testator. (17:23) This also means that salvation is a gift, an inheritance, (17:27) and not some epic quest that we would have to be super human to carry out. (17:34) We don't have to be Hercules to be saved.

(17:40) For salvation to be an inheritance, a gift, (17:46) there must be terms in the will to qualify the heirs. (17:51) Therefore, the writer says in Hebrews 2.1, (17:55) We must pay closer attention to what we have heard lest we drift away from it. (18:02) In other words, do not neglect your inheritance, your salvation.

(18:08) Obey the terms of the will. (18:11) The point possibly is in times of hardship, (18:15) Christians may have a tendency to take their eye off Jesus, (18:20) not focus and neglect their inheritance. (18:24) We may get caught up in the day-to-day struggles and become lax in our faith.

(18:29) Pay closer attention, therefore, to your inheritance. (18:38) He next tells us that the sun was made lower than the angels, (18:43) and he identifies the sun here in chapter 2 of Hebrews as Jesus. (18:51) What is man? And he quotes, by the way, Psalm 8, 4-6.

(18:56) What is man, that you are mindful of him? (19:00) The son of man, that you care for him. (19:03) You made him a little lower than the angels. (19:06) You have crowned him with glory and honor, (19:09) putting everything into subjection under his feet.

(19:14) Verse 9 tells us that Jesus was made lower than the angels, (19:18) but now he has been crowned with glory and honor (19:21) because of the suffering of death, (19:24) so that by God's grace he might taste death for everyone. (19:30) Verse 10, Jesus is the founder of our salvation, (19:34) who was made perfect through suffering. (19:39) Suffering of his death, and as we will see, also in temptation.

(19:43) For surely it is not angels that he helps, (19:46) but he helps the offspring of Abraham. (19:49) He helps mankind, not angels. (19:52) We have a Savior that became just like us.

(19:57) Hebrews 2, 14-18. (19:59) Since therefore the children share in flesh and blood, (20:03) he himself likewise partook of the same, (20:07) that through death he might destroy the one who has power of death, (20:12) that is the devil, (20:13) and deliver all those who through fear of death (20:16) were subject to lifelong slavery. (20:20) Therefore, he had to be made like his brother in every respect, (20:25) so that he might become a merciful and faithful high priest (20:29) in the service of God to make propitiation or atonement (20:34) for the sins of the people.

(20:37) For because he himself has suffered when tempted, (20:41) he is able to help those who are being tempted. (20:44) So what specific temptation was being discussed here? (20:49) The temptation to fall away under duress. (20:54) The writer asks us to consider Jesus in chapter 3, verse 1, (20:59) the ambassador and high priest of our confession.

(21:02) We learn that Jesus is faithful to God who appointed him ambassador (21:07) between God and his house, and as high priest. (21:11) The writer uses Israel when they were brought out of Egypt (21:15) as an example of Jesus' ambassadorship, (21:19) which begs the question, how was Jesus ambassador to Israel (21:27) centuries before he was born as a human? (21:31) As a result, we look at chapter 1 again, (21:34) and the writer begins and ends his comparison between Jesus and angels (21:39) with the question to which of the angels did God ever say, (21:44) and we thought the answer to that rhetorical question was none. (21:47) He didn't say that to any angel, that you are my son.

(21:52) But we were wrong. (21:53) When we investigated, we found that there is one very special angel (22:00) who answers that question, the angel of the Lord. (22:05) We don't have time to go over here, (22:09) all the material that we have on the angel of the Lord, (22:12) but it is on our website.

(22:14) We will read one reference that shows that the angel of the Lord (22:18) is or was actually God. (22:23) In Judges chapter 2, the angel of the Lord appears (22:27) and personally speaks directly to Israel after the conquest. (22:33) They've been brought out of Egypt.

(22:35) They've done the wilderness wandering for 40 years. (22:39) They've gone through the conquest with Joshua, (22:43) and now they are ready to settle after that period of war, (22:47) which is what conquest is. (22:50) And the angel of the Lord appears to them after the conquest, (22:54) and this is what it says, Judges 2, verses 1 through 5. (23:02) Now the angel of the Lord went up from Gilgal to Bokom, (23:08) and he said, I brought you up from Egypt (23:13) and brought you into the land that I swore to give to your fathers.

(23:18) I said, this is the angel of the Lord speaking, not Jehovah speaking. (23:24) I said, I will never break my covenant with you, (23:28) and you shall make no covenant with the inhabitants of this land, (23:32) and you shall break down their altars, but you have not obeyed my voice. (23:39) What is this you have done? (23:40) So now I say, I will not drive them out before you, (23:44) but they shall become thorns in your side, (23:47) and their God shall be a snare to you.

(23:50) As soon as the angel of the Lord spoke these words to all the people of Israel, (23:55) the people lifted up their voices and wept, (23:59) and they called the place Bokom, which means weeping, (24:04) and they sacrificed there to the Lord. (24:06) So it's the angel of the Lord proclaiming that he is the one that made the promise to them, (24:15) he's the one that brought them up out of Egypt and swore to their fathers, (24:21) and the one that they disappointed. (24:23) And the writer here in Hebrews chapter 1 associates the angel of the Lord with (24:28) to which of the angels did God ever say, you are my son.

(24:40) The angel of the Lord is the son of God. (24:51) In Hebrews, he finishes up by saying in verse 12 through 14, (25:10) after he warns them about not being like the people he led out of Egypt, (25:16) for they rebelled, do not harden your hearts, (25:19) verse 8 of chapter 3, as they did in the rebellion, (25:25) during the time of testing in the desert where your fathers tested and tried me, (25:31) and for 40 years saw what I did. (25:34) And dropping down to verse 12, see to it, brothers, (25:36) then the writer is talking to Christians, (25:41) see to it, brothers, that none of you have a sinful, unbelieving heart (25:45) that turns away from the living God, (25:47) but encourage one another daily as long as it's called today, (25:51) so that none of you may be hardened by sin's deceitfulness.

(25:56) One of the things that would keep us from becoming, (26:04) strengthen our faith in times of duress is to watch our heart, (26:15) that we do not harden it, let it become an unbelieving heart, (26:20) and how do you do that? (26:21) Verse 13, but encourage one another daily as long as it's called today, (26:27) so that none of you may be hardened by sin's deceitfulness. (26:31) We have come to share in Christ, if we hold firmly till the end (26:37) the confidence which we had at first. (26:40) We need also then to persevere.

(26:45) And he says today, if you hear his voice, he's quoting again from Psalm 95, (26:51) seven and eight, today if you hear his voice, do not harden your hearts (26:55) as they did in the rebellion.

(26:57) And he asks the question, who were they who heard and rebelled? (27:01) Were they not those that were led out of Egypt? (27:04) And with whom was he angry for 40 years? (27:07) Was it not with those who sinned, whose bodies fell in the desert? (27:12) And to whom did God swear they would never enter his rest, (27:18) if not to those who disobeyed? (27:21) So we see that they were not able to enter because of their unbelief. (27:27) They didn't believe God.

(27:29) Therefore, since the promise of entering his rest still stands, (27:33) let us be careful that none of you be found to have fallen short, (27:39) for we also have had the gospel preached to us just as they did, (27:44) but the message they heard was of no value to them (27:47) because those who heard did not combine it with faith. (27:52) They didn't believe God. (27:54) And now we who have believed enter that rest.

(27:59) And God said, so it still remains that some will enter that rest, (28:06) and those who formerly had the gospel preached to them did not go in (28:10) because of their disobedience. (28:12) Therefore, God again said to a certain day, calling it today, (28:16) when he says through David in the psalm, (28:19) Today, if you hear his voice, do not harden your hearts. (28:22) For if Joshua had given them rest, they would have had it there.

(28:26) The second place would not have been sought. (28:31) So there remains then a Sabbath rest for the people of God. (28:34) For anyone who enters God's rest also rests from his own work.

(28:39) And let us, therefore, verse 11 of chapter 4, (28:45) let us, therefore, make every effort to enter that rest (28:49) so that no one will fall by following their examples of disobedience. (28:55) And how do you overcome unbelief? (28:59) That would be unbelief in God's word. (29:01) He tells us, verse 12, (29:03) For the word of God is living and active, sharper than any double-edged sword.

(29:10) It penetrates the dividing soul and spirit, joints and marrow. (29:15) It gouges the thoughts and attitudes of the heart, (29:19) and nothing in all creation is hidden from God's sight. (29:23) Everything is uncovered and laid there before the eyes of him (29:30) to whom we must give an account, the judgment that would be.

(29:35) Therefore, since we have a great high priest, that would be Jesus, (29:40) who has gone through the heavens, who is there already, (29:44) Jesus, the Son of God, let us hold firmly to the faith we possess. (29:50) So hold firmly to your faith, (29:53) for we do not have a high priest who is unable to sympathize with our weaknesses, (29:58) but we have one who has been tempted in every way, just as we are, yet without sin. (30:05) So let us then approach the throne of grace with confidence (30:09) so that we may receive mercy and find grace to help us in our time of need.

(30:17) And we talked then about the job of every high priest is selected from among men, (30:25) and their job is, they're appointed to represent the people in matters related to God. (30:32) It's the job of the priest to offer gifts and sacrifices for sin, (30:36) and he's able to deal gently with those who are ignorant and are going astray, (30:41) for he himself is subject to weakness. (30:43) That would be the earthly priest, (30:45) and this is why he has to offer sacrifices for his own sins as well as those for the people.

(30:53) So Christ also did not take it upon himself the glory of becoming a priest, (30:58) but God said, you are my son, today I have become your father, (31:03) and in another place he says, you are a priest forever in the order of Melchizedek, (31:09) and during the days of Jesus' life on earth, (31:12) he offered up prayers and petitions with loud cries and tears (31:16) to the one who could

save him from death, (31:19) and he was heard because of his reverent submission. (31:22) So a reverent submission would help. (31:25) Although he was a son, he learned obedience from what he suffered, (31:31) and once made perfect, he became the source of eternal salvation (31:34) for all who obey him, and was designated by God to be high priest in the order of Melchizedek.

(31:46) And this is where the writer breaks into what we had read earlier. (31:50) We have much to say about this, but it's hard to explain, (31:55) because you are slow to learn. (31:57) In fact, though by this time you ought to be teachers, (31:59) you need someone to teach you the elementary truths all over again, (32:03) needing milk, you're an infant, (32:06) and you are not acquainted with the teachings about righteousness.

(32:11) So, chapter 6, let's leave the elementary teachings, (32:15) and God permitting, we will do so. (32:18) And then comes this warning. (32:20) It is impossible for those who have once been enlightened (32:27) who have become Christian, who have tasted the heavenly gift, (32:31) who have shared in the Holy Spirit, (32:34) who have tasted the goodness of the word of God, (32:36) and the powers of the coming age.

(32:38) If they fall away, it's impossible to be brought back to repentance, (32:44) because to their loss, they are crucifying the Son of God all over again, (32:50) and subjecting Him to public disgrace. (32:52) And here the writer brings in an analogy, (32:57) and I'm not going to go through it. (32:58) We don't have the time.

(32:59) So even though we speak like this, dear friends, (33:03) we consider we are confident of better things for you, (33:08) things that accompany salvation. (33:10) God's not unjust. (33:11) He will not forget your work and the love you have shown Him.

(33:16) We want each of you, here's another thing that we can do (33:19) that will help build our faith in times of duress. (33:22) We want each of you to show the same diligence of helping your brothers (33:26) to the very end in order that you make your hope sure. (33:31) We do not want you to become lazy, (33:33) but to imitate those who through faith and patience (33:38) inherit what has promised.

(33:41) Now we know we've inherited righteousness. (33:43) We inherit a promise. (33:45) Well, what promise is that? (33:47) He goes on to say, when God made a promise to Abraham, (33:51) since there was no one greater for him to swear by, (33:57) he swore by himself, saying, (34:02) I swear by myself that I will surely bless you (34:07) and give you many descendants.

(34:09) And after waiting patiently, Abraham received what was promised. (34:14) Men swear by someone greater than themselves. (34:16) And the oath confirms what is promised.

(34:24) We were given, God did this so that by two unchangeable things, (34:29) his oath and his promise, (34:32) we who have fled to take hold of the hope offered to us (34:38) may be greatly encouraged. (34:40) The writer is including himself into those who have fled from persecution. (34:49) And we have the promise and the oath so that we can have hope.

(34:57) We have this hope as an anchor of the soul, (35:00) something we can establish, firm and secure. (35:03) It enters into the inter-sanctuary behind the curtain, (35:07) which is heaven itself, by the way we learn later on, (35:10) where Jesus, who went before us, has entered on our behalf, (35:14) and he has become a priest in the order of Melchizedek. (35:19) I will go in here and tell us about Jesus' priesthood.

(35:24) And if you remember, it's the job of the priest to offer sacrifices, (35:28) an atonement to God for the people. (35:32) And it tells us that Jesus is such a high priest that meets our need. (35:40) One is holy, in chapter 7, verse 26, (35:45) one who is holy, blameless, pure, set apart from sinners, (35:49) exalted above the heavens, and unlike other priests, (35:52) he does not need to offer sacrifices day after day, (35:56) first for his own sins and then for the sins of the people, (36:00) because first of all, he didn't sin, (36:02) and second, he sacrificed for their sins once for all, (36:08) when he offered himself.

(36:10) Then it goes on and talks about the Old Covenant, (36:14) and it brings up the prophecy in the Old Testament scripture, (36:22) and in Psalm 110, verse 4, where it says, (36:27) The time is coming, actually, the time is coming, (36:33) declares the Lord, when I will make a new covenant with the house of Israel, (36:37) it will not be like the covenant I made with their forefathers (36:41) when I took them by the hand out of Egypt. (36:44) This is the covenant I will make with them. (36:47) I will put my laws in their minds, and I will write them on their hearts.

(36:51) I will be their God, and they will be my people, (36:53) and no longer will a man teach his neighbor or a man his brother, (36:59) saying, Know the Lord, because they will all know me, (37:02) from the least to the greatest. (37:04) And I will forgive their wickedness and remember their sins no more. (37:08) By calling the covenant new, he has made the first one obsolete.

(37:15) It talks about Christ's sacrifice here, and we need to move on. (37:30) In chapter 10, verse 19, (37:32) Therefore, brothers, since we have confidence (37:35) to enter the most holy place by the blood of Jesus, (37:38) by a new and living way open for us through the curtain that is his body, (37:45) and since we have a great high priest over the house of God, (37:52) which is also his body, by the way, (37:54) let us draw near to God with a sincere heart. (37:59) We need to have a sincere heart with full assurance of faith, (38:03) fully believing, having our hearts sprinkled (38:06) to cleanse us from a guilty conscience, (38:09) and having our bodies washed with pure water, (38:12) let us hold unswervingly to the hope we profess for he who promised is faithful, (38:19) and let us consider how we may spur one another onto love and good deeds.

(38:26) So what's going to help us in times of duress (38:31) that fortify our faith, holding unswervingly to the hope that we profess, (38:39) considering how we may spur one another, encourage one another (38:43) toward love and good deeds, (38:45) and not giving up meeting together, as the habit of some is, (38:52) but encouraging one another every day, daily. (38:56) If we deliberately keep on sinning after we have received the knowledge of the truth, (39:02) no sacrifice for sin is left but only a fearful expectation of judgment (39:08) and of raging fire that will consume the enemies of God. (39:13) And anyone who rejected the law of Moses died without mercy (39:23) on the testimony of two or three witnesses.

(39:27) How much more severely do you think a man deserves to be punished (39:31) who has trampled the Son of God underfoot, (39:35) who has treated as an unholy thing the blood of the covenant that sanctified him, (39:41) and who has insulted the Spirit of grace. (39:44) For we know him who said, which is God, (39:48) It is mine to avenge, I will repay. (39:52) And again, the Lord will judge his people.

(39:57) It is a dreadful thing to fall into the hands of the living God. (40:03) Remember those earlier days after you had received the light, (40:07) when you stood your ground in the great contest in face of suffering. (40:12) Sometimes you were publicly exposed to insults and persecution.

(40:17) At other times you stood side by side with those who were so treated. (40:21) You sympathized with those who were in prison (40:24) and joyfully accepted the confiscation of your property (40:28) because you knew that you yourselves had a better and lasting possession. (40:35) So do not throw away your confidence.

(40:38) It will be richly rewarded. (40:41) You need to persevere so that when you have done the will of God, (40:46) you will receive what he has promised (40:49) or has written in just a little while. (40:54) He who is coming will come and not delay, (40:58) but my righteous one will live by faith.

(41:02) And if he shrinks back, I will not be pleased with him. (41:06) But we are not those who shrink back and are destroyed, (41:12) but of those who believe and are saved. (41:16) Just a glimpse of what we've been doing in Hebrew, (41:21) which a class will say, (41:23) well, if you would have done that, we'd be over in the first week.

(41:26) A year ago, by the way, Class of Des Moines. (41:30) We are finishing up. (41:32) We're winding down after we're in Chapter 11.

(41:36) There's only 13 chapters, so Chapter 12 and 13 left to go. (41:41) I encourage anyone who hasn't been in the class to show up. (41:47) We get a lot of value out of it.

(41:49) Hopefully you did today with the quickness, (41:55) almost superficial view of what we've done in class. (42:00) But the point is we have a Savior who first and foremost is God. (42:10) He's the creator.

(42:12) He made everything. (42:15) We are told in another place that nothing exists, (42:19) that if he didn't make it, it does not exist. (42:23) We have a Savior who was made exactly like us, (42:31) who has been tempted in all ways that we have, (42:35) and yet was able to keep from sinning, which is how he was perfected, (42:41) which is why animal sacrifices are not valuable.

(42:45) What good is an animal sacrifice? (42:49) They cannot be tempted. (42:52) How can they take away our sins? (42:55) Yet Jesus became a human. (42:58) Why did Jesus come to the earth? (43:00) To live just like us, be tempted in every way that we have, (43:04) and show the way to heaven.

(43:08) And he's gone there before us. (43:10) We have a Savior who knows how to get there, (43:14) and he can comfort us in our temptation. (43:20) He knows what it's like to be persecuted.

(43:23) He can comfort us in persecutions. (43:26) And knowing these things and knowing that he has promised that he will bring us home to him, (43:39) that he is faithful in his promises, and we have hope, therefore, (43:45) and it's the hope that we have that will get us through those times that you just cannot get (43:52) if all you know are the elementary teachings. (43:58) So we are extending an invitation at this point.

(44:06) If you need to respond, please come as we stand and sing.