

## Hebrews 12, 13 (Conrad Bowman) (May 1, 2005)

Good morning. Last week, Phil, Joe and I caucused real briefly about where to go after we finished Hebrews. And it may take us a week or two, today and next week to finish Hebrews. And I suggested I would like to go to Matthew. And the reason for that is this. We started in Genesis and we got the promises when they were given. We jumped forward into James, 1<sup>st</sup> and 2<sup>nd</sup> Peter, and Hebrews to see the promises as they were continued from Law into Grace. And that's what we've been studying through these four books. We skipped over the promises presented, and that's the Gospels. Okay. I wasn't so much interested in the promises as they were presented as I was in the promises as they were prophesied to be fulfilled. And that's not the beginning of Matthew, when Christ as Messiah come, kingdom and come was promised, or was presented. But it's rather the prophetic passages of Matthew that deal with how God is going to bring about the fulfillment of all these promises at the end of the Age of Grace, into the period of testing and trial, into the 1000 year Millennial Reign, and on up to the Great White Throne Judgment. That's the parables of Matthew beginning in chapter 22. So what I would like to do, and Phil and I talked about it, and the three of us just briefly got our heads together – because I felt more and more uncomfortable about going all the way through trying to wade through all of Matthew to get to that. We would lose the continuity of where we are. And this was triggered when last week I said, I would like to go through Matthew, and Joe said, okay, and you've got to do the beget. And I realized then there's a lot of just slogging through the muck. If you'll allow me that expression. It's a doggie chasing after the story, in that first 20 chapters of Matthew. And we've been pursuing this after the fact of Christ's ascension for a while, as we've studied God's message to the transitional Jew. So, we're going to start in about Matthew chapter 22 as we finish Hebrews. And we're going to look at God's instructions and the way He unfolded what was yet to come to that nation chosen under Law unless they accepted the King as He was presented – which they did not. So now, all of those prophetic passages fit sharply in focus as we moved into grace, and then on into the culmination of things. It ought to be a dynamite study in conclusion of things. I don't know how to fit that into the literature that's coming. I almost feel like it ought to be tacked on after Hebrews. But if we do, that volume that I'm in the process of preparing now is going to get huge, and will take a 3 or 4 inch binder to put together. So, I don't know. We'll deal with that when the time comes. I made – now this is tough reading. This is May 1, 1863. William Kelly is my favorite author of all, in these things. And he published lectures on Matthew – introductory lectures on the gospels and that sort of thing. Before he published those books, he edited a journal that came out

monthly, and I have the 1863 annual version of that. It's got all twelve of them. And in it, he's got remarks on the Gospel of Matthew, and in May it starts out with chapter 22. So the 1862 version, which I also have – I just have those two – has the first chapters of Matthew. I made only 10 or 11 copies, because this is tough reading. If you're not used to reading the vernacular of the 1800s, you've got to be a reader to get into this. If I need more copies of this, I'll make it for you. But I went through the thing and made chapter 22, and 23, 24, and 25 is in this set. When I go ahead and make the other ones, if I need more copies than this, I'll be happy to make them for you. I'm just going to put them in this chair right up here. And if you want one, take it by all means, but I caution you ahead of time, if you're not an avid reader, it's a waste of time and shelf space to take that because it's tough reading. I've kind of habituated myself to it, and I forget sometimes how tough it is.

We're going to look at chapter 13 in Hebrews this morning.

Gentleman. You know, this is dated May 1<sup>st</sup>, and today is May 1<sup>st</sup>.

Conrad Bowman. Really. I missed that. Yeah, that has something to do with this whole thing right here. Alright. May 1<sup>st</sup>. May 1<sup>st</sup>. I don't ever know what day it is. I don't. I filled out some paperwork for Medicare the other day and put May 20<sup>th</sup> on it, I think. [Laughter].

Gentleman. Wasn't even close.

Conrad Bowman. Wasn't even close. And when Medicare looks at that, that means I can't bill it until May 20<sup>th</sup>. That's the date I put on the paperwork. Okay.

Last week in chapter 12 we were closing in on the tail end of chapter 12. And the passage that we're dealing with of Moses on the mountain, in verse 20, the people couldn't ...

... bear the command, "IF EVEN A BEAST TOUCHES THE MOUNTAIN, IT WILL BE STONED.

The principle of separation that was inflicted on Israel. Israel had a wall of separation between it as a nation and God, and it as a nation and all other people. It was a dual separation there. Now we often see Israel separated unto God, and we hear a lot about that in our Old Testament studies. We don't often hear how separated Israel was as a nation from God Himself. The veil of

separation was there. The Shekinah Glory was a separating factor. The Tabernacle in the Wilderness was a separating factor. The whole of their lives said you can not approach God. Only the priest could approach God, on your behalf. Now he could take an offering in there. He could take a sacrifice in there in order to make you acceptable to God, but you still couldn't get to Him. **That didn't happen until that veil was rent, when Christ was on the cross. And for the first time, the wall of separation came down between Israel and God. But in order to take that step, they had to renounce the Law. That's what James, and 1<sup>st</sup> and 2<sup>nd</sup> Peter, and Hebrews is all about.** So the writer of Hebrews has spent twelve chapters unfolding the superiority of what they have been offered over what they had traditionally for these generations. And over what their fathers believed. And we've just gone through chapter 11 where all of those men and women of faith were listed. And their position before God was re-listed to them. And they're going to be told, **our God is a consuming fire**, in verse 29 of chapter 12. See the caution is still there. The God of Israel is a consuming fire. The God of the Law was a consuming fire. That's what the sacrifices represented. It's the image they had before them. That God was a consuming fire. Now understand, that meant death. Death. **The way unto God was through death. It was either the death of the animal, or the death of the individual. When Christ came and died on the cross, He offered them a substitutionary death that was efficacious to everyone of them.** The requirement was to accept Him in His death, for you personally, and to be joined to Him in His death. You died. You died. That's the way you got into Christ. You died, and a new you was born. A new creation you, that's not touched by the old sin nature. Not touched by the nature of Adam, which resides in the flesh. **The new you lives today inside that body that's associated with Adam.** There's the great contradiction that you are. Okay. And this is what gives so many Christians trouble. I listened to Joel Osteen this morning, just before I came down here and left the house. And he was talking about people with their consciences activated. And his plea to the people who listened – 22,000 of them. His plea to the people who were listening was: Bend your conscience to the will of God, and God will, through the Holy Spirit's ministry, bless you. What an impossible task? Their conscience will never be bent on the basis of your own efforts to the will of God. Your conscience and your mind has to be transformed into the mind of Christ. You have to have your mind laid aside. Dead in Adam. Dead in Christ. Buried with Him. And a new heart and a new mind emerging with a new you. You've got to quit accessing that mind that bends to your human will. If it was possible to do that, to bring your conscience into obedience by means of your own concentration and will, the death of Christ would mean nothing. The new life would mean nothing. All you've got to do is crank up the best you've got. Get some good leadership. Get a

couple of, get a – what is his name, Tupac Amaru [Shakur], or whatever his name is, that brings in concentration and self-improvement. It'll work? It'll work? You're not a hobby horse by God that you can just take a new coat of paint, and gets on a new merry-to-round. That's not what you are. You are a new creation. A work of God. [Created unto good works which He has already prepared to do in you. It's not your work. Those works that happened in your life are the works that He did, and He is doing, in your life. Not your works.](#) The definition of grace is, He comes into your life, does the work, and then what does He do? He rewards you for it. Can you understand that? What an anachronism? Man doesn't work that way. You hire people to do a job, they do a job, you reward them. They do a job exceptionally well, you reward them. God not only hired you, He paid the full price of your employment. He brings you into His Son. He puts His Son and His Spirit in you. And He does the work that He gives you to do. And then at the end of the day, you've been along for this glorious ride, and here comes the reward. And He rewards you. That's the definition of grace. That's the very definition of grace. Early American favor? And that's the normal Christian life. That's it. That's the way He lived and walked. No wonder we're not understood by the world. Now, this is going to move now. This passage – you're going to see that unfold real fast.

21. So terrible was the sight [at the foot of that mountain], that Moses said, "I AM FULL OF FEAR and trembling."

22. But you ...

Now who's he talking too? He's talking to the Jew that has lived under Law, who has now been faced with a full message – of Hebrews – the superiority of Christ.

22. But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to millions of angels.

23. You've come to the general assembly and church of the firstborn ...

The general assembly is the faithful of Israel, which includes those listed in chapter 11.

... and the church of the firstborn who are enrolled in heaven [there's our position], and to God, the Judge of all, and to the spirits of the righteous men made perfect.

The word "perfect" is "mature." Mature. Actually it's translated in Revelation as a complete lampstand. Complete lampstand. That's by definition the word "perfect," or "mature." That means it's a stand that will hold a candle. It will hold a source of oil. It will hold a reservoir of oil. It's got extra wicks in it. It's got everything necessary for the light to shine. You're a complete lampstand. This does not say you're the light. It says you're ready. You're ready. The light is the gospel. The light is the Lord Jesus Christ. Okay. That's the light. He'll turn it on. You'll cause it to burn, but you have come to the spirit of righteous men made into complete lampstands, and you'll come

24. ... to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel.

Cain and Abel. Remember the difference. Cain didn't have blood he spilled except Abel's. Abel had the blood of the animal sacrifice. Cain brought the work of his own hands. The grain. The produce. Cain gave up food to satisfy God. Abel gave up nothing but the animal out of the herd, which they didn't eat anyway. Because man at that time was a vegetarian. You do remember that.

Lady. Yes sir.

Conrad Bowman. Ha. Maybe not. Man was not a meat eater until after the Flood. Remember God, remember after the Flood, God said, today, I give you every creeping thing, every animal, that should be to you food, just like I've given you the tree, and the seed bearing fruit before. Man was not allowed to eat meat for food until after the Flood. Up until then he was a vegetarian. No wonder he lived 900 years. Okay. No cholesterol. No saturated fat.

Evelyn Wamble. So without the shedding of blood, there is no remission of sins?

Conrad Bowman. Absolutely not.

Evelyn Wamble. And in Abel's situation, the blood sacrifice was made. Right?

Conrad Bowman. That's right.

Evelyn Wamble. It was covered by the blood?

Conrad Bowman. That's right.

Evelyn Wamble. Okay.

Conrad Bowman. That's right. Where'd he learn that? He learned it from his parents. Adam and Eve taught him. What happened in the Garden? They sinned. When they presented themselves before God, God said, why are you hiding? And they said, well, we're naked. He said, who told you that? Oh, when they saw themselves uncovered for the first time. The glory that they had reflected – the glory of God that they had reflected as created beings, had gone away. Just like the light began to dim when Moses came down off the mountain. That's a replay of that same thing. And Adam and Eve were made in the image of God. What was God's physical image? God is light, and in Him is no darkness at all. Their image was pure brilliance. Just like their Savior. Just like God. His physical appearance in the world is light. It's God who dwells in unapproachable light to heaven. There's no darkness at all. The physical manifestation of God in the world is light. He was present in the Shekinah Glory. Light personified. He's present in the fire in the burning bush. Light. Remember the altar, before Baal? He said, pour water on it. Pile up the sacrifice and pour water on it. Fill up the trench around it. And when God accepted that sacrifice, before all the prophets of Baal, the fire came from heaven – that's God's presence. Burned up the sacrifice, then went after the rocks of the altar. Burned up the rocks of the altar. Then went after the water in the trench. Licked up all the water, then started after the dust of the ground. Didn't leave anything. Burned everything in the presence of God. Okay. When we stand before God at the Bema Seat, I've said it before, and it fits the images. When our works are presented, we present what we consider our best works to God. And the fire of God's judgment, looking down on our works comes – I think we're going to be totally uncovered. It'll be Conrad in his birthday suit, standing before God of the universe, nothing of my own for which I can be rewarded. And then the God of love and mercy brings before my eyes, those works that He did in my life, of which I was probably totally unaware. Then He rewards me for those works. And that reward, that crown of glory, becomes the Bride's dowry thrown back at the feet of the Lamb, provided by God Himself. You see the way that works? Nothing of us. All of Him, and we are the beneficiaries. There's not an insurance company in the world that could exist on that basis. That's the way God works. Race personified. It was true in the beginning. Adam and Eve couldn't do anything to rectify and cover their sin. God slew them out of it. He took the skin and covered their nakedness. Covered them over. Adam taught that lesson to his sons. And when he was given herds and flocks to tend, Abel tended those things. And he would bring that blood sacrifice to the altar just outside the Gate of Eden, and he would offer it there. And God would be satisfied, and would continue to bless them.

Now we come ...

24. ... to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel.

That's the blood that Abel offered.

25. See to it that you do not refuse Him who is speaking. For if those [chapter 11] did not escape when they refused him who warned them on earth, much less shall we escape who turn away from Him who warns now from heaven.

Now you see what he's done. He's quit talking about Jesus, the mediator of a new covenant – we're in verse 25 of chapter 12. This is a running start on 13. Okay. And he's now moved Christ, the rejected one, into heaven, where He currently speaks. So the message coming to them now is not a message from the historical Christ, but from the present tense Christ ascended. Okay.

26. And His voice shook the earth then, but now He has promised, saying, "YET ONCE MORE WILL I SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN."

And He's looking forward to that time when He speaks against the heaven and the earth, and they pass away, and a new heaven and earth descends from God. So He's giving us a pre-glimpse now of where this thing is going if they reject it. His voice shook the earth then, but now He's promising, "yet once more," I'm going to shake not only the earth, but also the heaven. And this expression, "yet once more," denotes the removing of those things which can be shaken – the created world – as of created things in order that those things which cannot be shaken may remain.

28. Therefore [on that basis], since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe;

29. for our God is a consuming fire.

And there's the caution. Now chapter 13.

1. Let love of the brethren continue.

That which binds us together. I don't know about you, but I have received so much genuine love and affection from you guys. It's just demonstrated over, and over, and over again. That when I think about the love of the brethren, it just burns something into my conscience. It does. Betijean called me day before yesterday when she was admitted to the hospital. She called me, not to tell me she was admitted to the hospital, but to tell me what arrangement she had made about the tape. Okay. Now she's in the hospital with a possible fracture, because she fell. You know. But her concern was over my being comfortable that this was taken care of. I said, honey that's .... It was important to her. It was important to her. That expression of love and concern, it just keeps on pouring. It doesn't matter. It just keeps on pouring. I'm on the receiving end of that. I can't tell you how humbling it is to be here. I wouldn't be anywhere else. I would not if I could. But it's humbling. And it's deeply, deeply appreciated.

2. Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it.

So it said let the love of the brethren continue, but also, let that love spread out to include strangers as well. Because you never know who God is sending into your path. You just never know. Never. You know. I get to feeling bad every once in a while because I've got an ostomy, as do several of you. But a young lady walked in our office this week. She called because she was looking for something specific that she needed. She is forty-eight. When she was eighteen she had cancer. Colon cancer. And when they got in, they removed all of her colon. A young woman of eighteen years old. Beautiful young woman. Eighteen years old. She's been living thirty years with the stoma. Through the young years of her life. You know. She didn't come to it at 70 when it was time to start slowing down, I'm told. But she did it approaching prime. Her attitude was remarkable. Remarkable. She's been a Catholic until last year, and she was saved last year, she said. And the grace that just flows from her when she found out we were Christians also. The grace that just flowed. There's that instant bond that you have with your brothers and sisters that's remarkable. That's what we're to share and enjoy. I don't know whether she's one of God's angels or not. If there was an inkling of feeling sorry for myself anywhere in there – I don't think it was – but should I, her testimony was a remarkable gift to me that I didn't see coming. That's the way life ought to be. Day, to day, to day. Right? Day to day. How am I doing? I'm doing okay. I'm doing okay. Mom asked me, Rad, how do you feel? That's the first question out of her mouth every day when I talk to her. How do you feel? And I say, Mom, I feel pretty rotten. But, I've got exactly what I need to do today. And she understands that because she's a solid believer. She understands that. And that

gives her comfort. That doesn't upset her at 93. You know. Because her comment to me – I'll say how you feel? She'll say, well, I just don't feel like I use to. [Laughter]. She's disappointed. She's disappointed. Alright.

3. Remember the prisoners, as though in prison with them, and those who are ill-treated, since you yourselves also are in the body.

So, that love that we have, we're not to ignore people. We're like missionaries. This is a good missionary church. We've got missionaries scattered all over the world. There's so many. We're to remember them. We also have people that hurt. Yes ma'am?

Billie Wales. [Inaudible. A wonderful friend that needs visitors, and she encourages anyone inclined to do so to pay a visit].

Conrad Bowman. That's an excellent encouragement. Excellent encouragement. I'll tell you what. When a few years back, when Norma's mom – when we finally had to put her in a nursing home. There was one real close by, and Norma would go everyday to visit with her mom. And we found out real quick that in that nursing home – it was Heartland, right off of Westheimer. We found out real quick in that nursing home that there were dozens of people in there who's family was between here and Dallas. Or somewhere up North, what-have-you. Instead of moving their mom and dad close by, they put them in a nursing home down here. And they would get – nobody would come by. We made a habit of taking her mom and putting her in a wheelchair and rolling her out to the lobby, and just sitting out there in this ring of sofas. And after a while, people would start to get there; and when they found out we were there, there was this cadre that would come just hungry for somebody to show interest in them. Somebody to show interest. So, what a ministry we can have. My niece and her husband have a ministry in a nursing home in New Orleans, and I like getting their notes because we've been there and we understand it. And it's something you forget about if you're not directly involved in it.

Now verse 4. This thing jumps into something.

4. Let marriage be held in honor among all, and let the marriage bed be undefiled; for fornicators and adulterers God will judge.

And we don't have any problem approaching that. We think that's, we think that's evident that in marriage there should be no infidelity. In marriage. I'm going to tell you something in a few minutes; and I want you to hang on to it, and what you do with it is your own business.

5. Let your life be free from the love of money, being content with what you have; for He Himself has said, "I WILL NEVER DESERT YOU, NOR WILL I EVER FORSAKE YOU,"

6. so that we confidently say, "HE LORD IS MY HELPER, I WILL NOT BE AFRAID. WHAT SHALL MAN DO TO ME?"

Those two things are linked in principle. To be content – "let your life be free of the love of money, being content with what you have," is the same principle as, let not the marriage bed – "let the marriage bed be undefiled." Okay. I've talked to several of you before. It is my own personal contention that the qualification for a man to serve as an elder is – should be the husband of one wife. The more common interpretation of that he should be the husband of one wife at one time. And that if a man had been married before and divorced. And then came to know the Lord and accepted the Gospel, and remarried, that that would have no bearing because what was before does not impact it. It is my own personal contention – and I hold a very rigid position on this that's not shared by a lot of people, and I caution you on that. But it has long been my contention – because I served as an elder for a long time in other churches – that if I lost Norma for any reason, and found it at a point in my life where I remarried, I would disqualify myself as an elder – serving as an elder. I would not do it. I just wouldn't do it. And the reason is this. We have studied all the way through these passages and books we have recently studied, how important typology is. Marriage is to be a presentation of the principle of Christ's relationship to the Church. Can you ever imagine the Lord Jesus laying aside one Bride or losing one Bride in favor of a second. Or losing a husband in favor of a second. It's not that there's a condemnation or wrongness about the second marriage. It's the type is no longer true. And the men that are elected to represent the Body of Christ are to be exemplary in terms of type. The type that they represent is one of the most effective messages that you could every present to the world at large and the Body that's being instructed. I would not consider myself to have been diminished in any way in terms of my relationship to God, nor my service to Him should the circumstance occur. And I had a different wife than Norma. So the sweetest, most committed, dedicated and effective Christians I know are in their second marriage. I think not less of them, nor should anybody. But the

representation of the relationship between Christ and His Church is no longer true. And that's a question that's open to be asked by anybody who digs into the Word and is now discovering what the purity of Christ and His relationship is all about. Be content with what you have. What is God's admonition to those who have lost a mate? We ought to be singularly committed to serving Christ in our life. He said, if a man cannot behave himself comely toward his virginous woman, let him marry. Better to marry than to burn in your lust for one another. If God didn't give you a gift of being contained in terms of following your sexual desire, then you should marry. But there's a cost associated with it. The very fact that I have a wife says that my mind in terms of service has to take into consideration not only whether God's calling me, but whether He's calling her to the same ministry as me. Consider any ministry, where one is called into service here, or here, or here, or there, and the wife is not similarly called. There's a conflict on the missions field right there that's going to be ineffective. Gaebelein addressed that in a paper he did on mission work. I'll – as we move forward in this thing, I'll get you some copies of that if you're interested in it. We ought to be

5. ... content with what we have; for He Himself has said, "I WILL NEVER DESERT YOU, NOR WILL I FORSAKE YOU,"

6. so that we confidently say, "HE LORD IS MY HELPER, I WILL NOT BE AFRAID. WHAT SHALL MAN DO TO ME?"

7. Remember those who led you, who spoke the word of God to you; and considering the outcome of their way of life, imitate their faith.

Not their way of life, but their faith. These people are called to go back to that chapter 11 list of men of faith. Don't try to imitate what Moses did or Abraham did. Their walk was under – their walk eventually was under the direction of Judges of the Law. You are to imitate their faith. But, He's calling on them to move into freedom of grace. Remember,

8. Jesus Christ is the same yesterday and today, yes and forever.

That's His unchanging nature. The unchangeableness of God.

9. Do not be carried away [in your mind. Don't be carried away in your understanding] by varied and strange teachings; for it is good for the heart [mind] to be strengthened by grace ...

And grace represents freedom. Okay. So you remember where we were talking about last week – we were talking about the soul and how the soul had to be conditioned. Well here we're talking about how the mind is conditioned. The word "heart" here is the word used for the center of a person's thought process. It's the upper organs of the body. And to the Greek, the upper organs of the body had to do with where you think. The lower organs of the body was what you felt. So when they going to talk about you being emotionally involved, they would say as they say of Christ. The bowels of His compassion were moved. Well, and – because that's the center of where your emotions go. The word here for "heart" is the upper organs of the body, and that's the center of where you think. Your will resides there. Okay. Your will resides in where you think. Your will to do what God gives you to do. Okay. We have an altar, and here you mark it if you want to. I had it in the last version of the Notes – you don't have it in any of the one I gave you – an insert. [Verse 10 through verse 13 mark the most important verses in the letter to the Hebrews. It's called the Grand Difference. The Grand Difference between Israel and what they had, and the Church which is what they were called to.](#) And here he presents this. This is the essence of his argument.

10. We have an altar from which those [Levitical priests] who serve the tabernacle have no right to eat.

Mark this well.

10. We have an altar from which those [Levitical priests] who serve the tabernacle have no right to eat.

11. For the bodies of those animals whose blood is brought into the holy place by the high priest as an offering for sin, are burned outside the camp.

Even under the Law, the bodies had to be taken outside the camp and burned. They missed that type. Now understand. The thing that introduced this central lesson of types and images is marriage. That's where the lesson started. That's why I'm so emphatic on this, is because that's the beginning of types. Its illustrated – it's illustrative – take your pick, Okay. [Laughter]. It illustrates

perfectly the principle involved here. The bodies of those animals whose blood is brought into the holy place by the high priest as an offering for sin are burned outside the camp.

12. Therefore Jesus also, in order that [“that” introduces purpose. For the purpose that] He might sanctify [or set] the people [aside] through His own blood, suffered outside the gate. [They took Him outside the camp].

13. Hence, let us go out to Him outside the camp, bearing His reproach.

You cannot get to Christ through the practices of the Law. It won’t take you there. That’s what he’s telling these Hebrews. You’ve got this big Temple down here. You’ve been going down there and sitting by the gate and contending with one another over right and wrong – what the Law means. You’ve been going down there bringing your sacrifices, and the priests would take them and take them and offer them. You see that done for generations. The work of sanctification occurred outside the camp. That’s where the cross was set up. Christ was judged inside the camp, and crucified outside the camp. Israel is judged inside the Law, under the Law, and condemned – because that’s an ordinance of condemnation. The Law was satisfied outside the camp. Okay.

13. Hence, let us go out to Him outside the camp, bearing His reproach.

14. For here we do not have a lasting city, but we are seeking the city which is to come.

15. Through Him then, let us continually offer up a sacrifice of praise to God, that is [the purpose is], the fruit of lips that give thanks to His name.

16. And do not neglect doing good and sharing, for with such sacrifices God is pleased.

17. Obey your leaders ....

Look at this manner of life. So 10, 11, 12 and 13 are the difference, the Grand Difference, between what he is offering to these Jews who have lived under the Law, and now have the option of accepting Christ outside the camp, under grace

and freedom. And here's the difference in them. The efficacious sacrifice was finished outside the camp. Christ's appointment and influences of our high priest occurred outside of Israel. Outside the camp. He moved in His ascension from outside the camp to heaven itself. There's a final line of demarcation, because Israel's destiny is forever an earthly kingdom. Our destiny is forever a heavenly kingdom. We are joined to the ascended Christ. We are not part of God's earthly promises to Israel. We are the culmination of all that He eventually would offer that last generation. This one right here to whom this letter is written. Okay. And the story is not going to be complete when we get to the end of chapter 13. This is just completion of the final offer. Now understand the grace that's involved here. Because we've marched all the way across the Gospel. All the way across Acts. All the way across. All the way across the presentation of the work that Christ has done. His rejection. His death. His resurrection. And now His ascension at forty days – ten days prior to Pentecost. And now they've seen Pentecost come. The power of Pentecost. They've seen all of that – has occurred. And now they're being offered to be made a part of that intimately, by union with Christ. The ascended Lord Jesus, where He is now. Not the man in robes who walked to the cross and bled. But the ascended, glorified Son of God. The last Adam, now in heaven, as our High Priest. That's strong. That's strong. Do we chafe because God puts requirements on His Church? Do we chafe because He asks us to do tough things? Do we chafe because He asks us to live a life that's set apart from the norm? Think of what our pattern is. "Bearing His reproach" outside the camp. We do not bend our life to conform to the world so that we might attract the world to us, and make it easier for them to come. We live our life conformed to the life of the Lord Jesus Christ, so if they're coming, they have to make a huge leap of faith. Away from what they've already decided is right, and into that unknown world of grace. Forsaking what they were, and accepting what they are offered.

I'm not going to make it. It's time. We need to pray here. Thank you so very much. Are there any questions?

Closing Prayer by Conrad Bowman.

[This recording was transcribed on a tape recorder, and transmitted to a digital format. The earlier recordings, of which this is one, were made on a tape recorder. Some are more audible than others].