

Title: Jesus Christ, The same yesterday, Today, and Forever

Text: Hebrews 13:7-14

We are in Hebrews chapter 13. Hebrews chapter 13. And beginning at Vs 7. We are talking about the specific responsibilities we have in applying the great doctrines of the Person and Work of Christ in the book of Hebrews.

And we looked, first of all, at Vs 1-6 at our responsibilities towards one another. *Love of Brother - Holding marriage in honor - Life free from idols*

(7B) Now, beginning at Vs 7, *Paul spells out* our responsibilities toward the Lord.

Read Hebrews 13:7-14

Join ~~me~~ in a moment of prayer

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(7C) In terms of ~~these~~ *our* responsibilities towards the Lord, *Paul mentions several* ~~I want to see it~~ *the principle* in several ways.

(10) First of all, *our first responsibility is to remember our* ~~in remembering your~~ leaders in the Lord. The Kings James in Vs 7 and in Vs 17, as a matter of fact, also in Vs 24, has ~~the~~ word "rule"...It is not the word "rule" at all, It is the word "to lead". TO LEAD. And it is leadership by example.

~~So~~ the first responsibility Paul brings to ~~their~~ *our* attention is to REMEMBER ~~our~~ LEADERS IN THE LORD. And this is for a very definite reason. This is based on three principles. *at the head*

(11) First of all, it is based on their conduct.

*out* Be sure to remember your leaders in the Lord because of the conduct they have had. The pattern of life. A couple of things about that conduct, *out* from Vs 7.

(1E) I notice according to ~~this~~ Vs <sup>7</sup> we are responsible to observe the conduct of our leaders. It says, Vs 7, remember those ~~who~~ *who* led you, who spoke the word of God to you; and considering the outcome of thier way of life, imitate their faith."

The word "considering" comes from two words. One meaning "a spectator". And the other word "up".

And it comes to mean a "very close attention to details." Like a spectator looking up somewhere and observing very closely what is going on. And according to the Bible, we are to remember our leaders who have led us in the word of God. Who have spoken the word of God to us. We are to observe them very carefully. Watch their pattern of life. Observe the details of their life.

(1E) Not only to observe it, but also, notice, the outcome of their conduct. According to Vs 7 we are to observe the "end" or "outcome of their manner of life."

This word "end" or "outcome" is a very interesting word. It means "to go out". And every time it is used it is referring to a persons death.

The point: if you are to follow the leader who has taught you God's Word, consider him carefully, the end, the day they die. Or look over ~~his~~ <sup>their</sup> entire life and say, "Were they faithful to Christ. If they were, why?" Study their lives carefully. Did they follow Christ up to the moment they died? If so, then consider it carefully in terms of what you, also, should <sup>do</sup> follow.

(2D) Secondly, in remembering our leaders we should remember that this is based upon a command. A command which says, Vs 7: "imitate their faith."

You ask: Shouldn't we follow the lord?...YES...Paul said, "as I follow the Lord, so you follow me."

<sup>you're</sup> In the process of Christian Growth and discipleship, it is always correct, Biblical, for one who is discipling another to say, "You follow <sup>example</sup> ~~me~~ <sup>me</sup>." Not because I am worth <sup>d</sup> anything. But because I am following Christ. <sup>or</sup> when that is true, you can say to another person, "Follow me."

So, The Bible is admonishing, here, as someone has taught you the Word of God, then follow their <sup>example</sup> ~~faith~~. Considering very carefully the total outcome. That they are faithful to Christ untill the day they die. As long as you have known them, have they been faithful to the Word of God.

Then follow them and find out what makes they tick. And you may, also, learn from the example of their life.

Jesus did the same thing with his disciples. The Bible says he called them to be with him. They observed his life carefully.

It is a great thing to observe the life of those who have walked with God. (NEEDS ILLUSTRATION AT THIS POINT)

BUT, let me give a word of caution to you who would be a disciple <sup>teacher</sup>. Make sure your life is completely give to God's glory. Anytime <sup>you</sup> want <sup>glory</sup> for ourselves, <sup>you</sup> are violating the original purpose of ~~the~~ Almighty God. Anytime you want appreciation and ~~praise~~ praise from others, as much as it is important for us to encourage other people in the Lord, MAKE SURE IT IS IN THE LORD. If any man glories, said the Apostle Paul, glory in the Lord.

\* Consider, carefully, with great detail <sup>your</sup> ~~their~~ manner of life. This is a great challenge to all those who are teaching others. To all those who are leading others. Whether they be children, young people or adults. Whether <sup>you</sup> ~~they~~ be Pastors or people in ministry in all walks of life. Be very careful. Consider ~~the end of their~~ <sup>your</sup> conduct.

(3<sup>rd</sup>) This is also based, by the way, on the Character of Jesus Christ. V 8.

Have you ever seen ~~that~~ <sup>Vs 8</sup> in the context of Vs 7? ~~At 1/5~~ I have quoted that Vs 8 alot to myself. "Jesus Christ is the same yesterday and today, and forever."

I love that verse. It is so reassuring to me. But in the context, the point is the character of Christ. And this character is behind the stability that you see in someones life whose leading you in the Word of God. It is because of Christ that their lives are following the couse that they are following. Because Christ is the same yesterday, today, and forever.

And there is another point about Vs 8 that is important for us to see. No matter who the leader may be, meaning Martin Luther in the 16th century, or a Billy Graham, no matter when he may have lived, JESUS CHRIST HAS BEEN THE MOTIVATING FORCE ALL THE WAY ALONG THE LINE.

Yesterday, today, and forever. It is the character of Christ which makes people what they are. The kind of people that can be imitated and followed. And all of us need to remember that. It is Christ in you that is the attraction and the magnet. It is living for Christ and his character in your life that draws people to imitate you. <sup>They</sup> ~~That~~ will follow because of Christ. Christ in you. ~~(First to remember that...)~~

<sup>26</sup>  
(2D) Now, Vs 9...The second area in which we have responsibility toward the Lord is the area of refusing wrong doctrine. We have responsibility towards <sup>the</sup> Lord in remembering our leaders and, also, in refusing wrong doctrine. Vs. 9 says, "do not be carried away by varied and strange teaching (or doctrines), for it is good for the heart to be strengthened by grace, not by foods, through which those who were thus occupied were not benefited." *I would like you to notice a couple of things,*

(1D) <sup>not</sup> I would like you to notice, first of all, the nature of these doctrines. They are described as being varied. Varied...meaning .. all kinds of them. And they are described, also, as being "strange." ~~That~~ <sup>which is</sup> ~~would be~~ strange or foreign to the content of the WORD. Different and strange. And there are all kinds of variations of these doctrines.

You know one of Satan primary attacks is in the area of doctrine? The Bible talks about, for example, the doctrine of Demons. And over in 2 Corinthians chapter 11:3, Paul wrote "I fear, ~~but~~ <sup>just</sup> ~~as~~ the serpent <sup>who</sup> deceived Eve by his craftiness, your minds should be led astray from the simplicity and purity of devotion to Christ."

The way to spot a bad doctrine is when it takes you away from the simple truth that is in Jesus Christ. If it has its teaching so foreign to the simplicity of the Gospel message, beware of it. No matter who says it. Doctrine that is strange and different to the point of being strange for strange sake, has no value what so ever.

(2B) This kind of false doctrine is, ~~the~~ also, discribed as being in the matter of foods, or translated "meats" in your King James. And that was a real problem, you see, in that day. The Jews were concerned about their diet. They even felt religious about it. Aand there were many O.T. regulations on what you could or couldnot eat. And so, the Jews developed doctrine around their diet and their food.

And Paul's point is very strong: According to the last phrase of Vs9 "through which those who were thus occupied were not benefited." In other words the people who followed the law in their diets and the foods they eat had no special benefites. They were not helped at all by walking or living by the doctrines relating to foods. That is the meaning of that last phrase.

Stop for a minute and think why this verse is here and why it is connected with the whole Book of Hebrews. Hebrews is about Jesus. Now, it is true that all the books are about Jesus. But, if there was ever one book that said, here it is, Jesus, Jesus, Jesus, Hebrews, constantly, ~~the~~ talks about the person and work of Christ.

Now, a strange doctrine is one that gets you off - of Jesus. And gets you occupited with the mechnics..The foods..This is the great difference between legalism and the grace of our Lord in the area of doctrine.

In the area of doctrine when you become so concerned with things and teachings that are varied and strange and different. So concerned with things like diet, and what you eat or don't, that it gets your eyes off- of Jesus, you are on the wrong track, brother, and I don't care how important or significatio the doctrine ~~is~~. *Seen at TR Time -*

Doctrine that does not led one to the exaltation of Jesus Christ is wrong doctrine. ~~Example of a doctrine that does not lead to the exaltation of Jesus Christ is~~ *Bea Ware*

(3C) Now, the third responsibility ~~is~~ that we have *towards the Lord* is mentioned in Vs 10-14. ~~Do~~ talk, here, about relating to Jesus and His reproach.

Relating to Jesus and his reproach. Lets read it again, Vs 10-14

- (1) Responsibility to rebuke our leaders who are in the Lord
- (2) Responsibility to refuse false doctrine

There are <sup>many</sup> ~~all kinds of~~ views as to the meaning of these verse. One very popular idea is that the altar, here, is talking about communion. I can't see that at all. After studying Hebrews I don't even feel a relationship with that teaching. But many, many people hold that that is referring to communion. And that the "WE" is referring to believers whether Jew or Gentile.

Now, remember this book is written to Hebrews - Jewish believers. Remember, also, that the Temple is still standing in Jersualem. <sup>so Hebrews</sup> ~~It~~ was written before 70 A.D. <sup>Because Paul</sup> ~~So, the writer~~ is talking about a Temple which is still standing and an actual altar where Temple sacrifices were still being performed. And <sup>Paul</sup> ~~he~~ is speaking to <sup>Christians</sup> Jews, saying we..have..an..altar....

He takes that O.T. situation which was still going on and applies it.

With that in mind

Let me share a few things about these verses <sup>Concerning our Responsibility</sup> ~~you~~ <sup>The Repeal of Jews</sup>

(1) First of all, The O.T. ~~example~~ example. Vs 10-11

The example is..of the sin offerings. In the case of the sin offerings, if you would study the O.T., you will discover that they were not able to eat the bodies of animals sacrificed...Now, they would of other offerings, <sup>but</sup> not the sin offering. <sup>This was</sup> For two reasons.

(E) First of all, because of the issue of sin, itself. The animal in a sin offering was treated as bearing the sin. Therefore, you would not eat that animal because you would be partaking of sin, again, by way of illustration.

So, under the O.T. law the sin offering, the animal that was sacrificed could not be eaten. Because that animal represented SIN.

That is the meaning of Vs 10... <sup>They had</sup> That ~~have~~ no right to eat <sup>of the sacrifices</sup> ~~which serve~~ the tabernacle. That is true. The Priest could not eat <sup>that</sup> those offerings.

(2) The reason is presented in \*Vs\* 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!"

Now, if you will read that story in the O.T. you will find that after they shed the blood they took the remaining body, that animal that they had killed, and they took it outside of the camp. Outside the tabernacle area and they burned them.

(2E) Now, not only was this O.T. example teaching something about sin, that is that they were not to eat the animal because it <sup>represented</sup> ~~was~~ SIN, but it also taught them separation. They took the body outside of the camp. Because God's plan for his people <sup>then - Now</sup> was always holiness. To be separated from sin. If you want to glorified God you must understand that God wants you separated from sin. Be ye <sup>Holy</sup> for I am Holy, says the Bible. **God** wants to sanctify us..which means to be set apart from sin.

What is the number one problem we Christians have? <sup>involvement</sup> Involvement in sin. Whether attitudes, words, deeds, or what ever. That is the number one issue in terms of Christians glorifying God. **God** wants us separated from sin.

So, the O.T. person who brought that animal for an offering, clearly saw the principle. Take the body outside the camp and burn it. God clearly taught separation. <sup>How about your Life - is it separated from sin -</sup>

(2D) That was the O.T. example - Vs 10-11. Now, let's look at the experience of Christ. ~~What is the~~ experience of Christ - \*Vs 12.

It says, "Therefore, Jesus also, that He might sanctify the people thought His own blood, suffered outside the gate."

Now, <sup>Paul</sup> ~~the~~ <sup>in Romans</sup> ~~apostle~~, here, really does a tremendous thing.....He brings together what Christ did <sup>with</sup> that O.T. <sup>sacrifice</sup> system in a beautiful fulfillment of prophecy. And you must understand it. There are two things here related to the experience of Christ that <sup>Paul</sup> he is trying to show us.

(1E) One, deals with sanctification. That was the purpose of why Christ died on the cross. That he might sanctify -- which again means, that he might set you apart from sin. <sup>(1F)</sup> in terms of its consequences. If you trust Jesus Christ in what he did for you at the cross, the Bible teaches that there is no judgment for those who are in Christ. <sup>No Condemnation</sup>  
What soever, Roman 8:1

*brother words*

He has set you apart ~~from~~ the consequence of sin. You will not have to spend an eternity in Hell apart from God. You can be with God forever. Because of something you have done...NO...

Because you are so valuable...No..

But because Jesus has already paid the price for your sins.

(2F) Now, he not only santifies you from the consequences of sin, but he, also, santifies you from the power of sin to control you in your daily life as a christian. — *Please God*

You know, when I got awohled of this basic truth, it really changed my whole attitude....I don't get victory in ~~my~~ christian life by the things that I do or I fail to do....*There are a* ~~I think~~ *you who* believe that.

*I get Victory*

~~me~~, when I came to realize that the victory has already been wone, that it was wone at the cross, when I realized that, I experience freedom in Christ,

Satan doe snot have to control you ~~and~~ because Christ already delievered

*you* Our old sin nature, according to Romans 6:6 was crucified with Christ. That the Body of sin might be rendered inorperative, that we would not have to serve sin at all.

As a believer you don't have to be in bondage to sin. The great thing about being a believer in contrast to a nonbeliever is that you can have victory over sin. A non-believer can't. He is going to be controled by sin every time. *But we have a choice*

*from The Consequence of sin*

*out*

And Christ died that we might be santified.....Set apart He also died that we might be set apart from sin forever. When Christ comes again he is going to completely take away sin forever.

Now, according to the Bible, Christ, like the O.T. system, santified us. Now, I ask you, *now* does Christ, in dieing on the cross, represent the sin offering of that O.T. system of santification? Here it is the answer:

That animal bore all the sin. And the Priest was not allowed to eat it! *becom* He would be partaking of the sin, again. ~~When~~

~~Sanctified by... in that... every... so with... in the history~~



When Christ died, every sin that has ever been committed in the history of the world, or could ever be committed in the future, every ~~last~~ sin that has ever been in existence in the history of the world, was put on Jesus Christ, as a sin offering.... Completely...

You know, I got to thinking about that. That is absolutely fantastic. Not only has sin been already paid for, but its ability to control my life has been absolutely wiped out.... Jesus, total, completely, paid for all sin. And like that sin offering of the O.T. every ~~last~~ bit of it was laid on Jesus Christ. Fantastic. ~~████████████████████~~

You see, God knew that you and I would not separate from sin so easily. So, he did it for us. He separated all sin from everybody's life.

That is <sup>why</sup> it is so sad when a person feels he has to bear his own sin. By the way, you will bear your own sin, if you refuse Jesus. A holy God has to do that. For you to refuse the one ~~who~~ who bore all your sin, how can you escape that? IMPOSSIBLE... That is like someone who would not trust in the sin offering of the O.T. What would happen to them? They would be put out of the camp forever. Cut-off from Israel forever.

No, you must accept the sin offering in order to be saved. And Christ bore all of that sin for you. *Have you personally accepted that offering?*

(2~~P~~) Now, it was not only sanctifying us in that sense, but according to Vs 12, he also suffered outside the gate. Now watch this carefully. In the O.T. system they took the animal and literally carried it outside the camp. Here, <sup>Paul</sup> ~~the writer~~ changes the word from "camp" to "gate". And every Jewish Christian would know exactly what <sup>Paul</sup> ~~he~~ meant...

You know why? Because according to the Gospel ~~recorder~~ recorder, when Jesus died that marched him outside the gate of what?... Jerusalem....

Notice Vs 14, "we have here no lasting city... but one to come." The whole problem of Jews of that day was that their hopes were on earth, not in heaven. They were on earth in the Temple sacrificial system in the city of Jerusalem. Jerusalem ~~was~~ will never fall. Jerusalem forever. The eternal city.

*But* The eternal new Jerusalem that God talks about is going to come down from Heaven <sup>over us</sup>. And he says we don't have a city here <sup>on earth</sup>.

Christ went outside the city of Jerusalem and died, ~~in~~ as a fulfillment of prophecy. The point being that outside of the camp of Judaism, and ritual, and sacrifice, outside of that HE SUFFERED. He suffered ...and he fulfilled the meaning of that old sin offering which was taken outside of the camp.

*To the encouragement*

(3D) Now, let's come exhortation -to us - Vs 13 This is the third thing I want to share with you concerning our responsibility <sup>To the Lord</sup> as it relates to Jesus and his reproach.

*One*

Vs 13 say "Hence, let us go out."...He is talking to Jewish believers that are already saved...He is not asking you to believe in the cross right now. He assumes you already have. And he says to Christians, "let us go forth to him outside the <sup>in</sup>....now what word does he use?....<sup>in</sup> 'CAMP'...because he wants to make sure that they didn't miss the point. He didn't say outside of the gate. But outside of the camp. He brings them right back to the tabernacle and <sup>The</sup> whole O.T. system.

You see, the O.T. system was a system build on works. A system build on performance. And the Bible says we are to go outside of regulations unto Jesus who is apart from all of that.

You see, the teaching here about separation is fantastic....There are two things I would say about this exhortation.

(1E) One, our responsibility is to go outside of the camp of legalism.

Friend, you cannot save yourself by works anymore than you can continue to live for Christ by works...You are saved by faith in what Jesus has already done. When he died, he fulfilled the law. He paid for all the righteous demands of the law. There is no way any of us can be saved by works.

The sad thing is that many of us who believed that for salvation, continue to put ourselves back under a legalist way of doing things. We used the law to check problems in our life. Instead of remember our position in Christ

(PFD) He is talking not only about our responsibility to go outside of the camp, <sup>of Legalism</sup> but also his reproach. Notice that little phrase, "bearing his reproach." Now, let me tell you. I think the hardest thing to do as a christian is to bear the reproach of Christ.

What is the writer talking about?..Christ went outside the city gate and he had to bear the disgrace of a common criminal. And this verse is telling us, as christians, to go outside the gate to the world and bear the reproach. **WHAT WAS THE REPROACH???**..Unbelieving people looking at him in disgrace..Cursed is everyone who hangs upon a tree. He bore their curse. They mocked him, they spite upon him, and they wanted nothing to do with him.

And we are told that Christians in their testimony in this world will receive the exact same reproach...I ask you, why is the <sup>Bible</sup> ~~authority~~ admonishing us to do this? ..<sup>Paul</sup> knows what we all know..That the number one danger in terms of witnessing is that we don't want to experience the consequences of our witness.ing...

We don't want to be christ to this world...Jesus left us here to take out the gospel, but we don't want to do that. Because we don't want to bear his reproach. *And we think none of our position with God. Then our position with God.*

You say, I don't feel that way..Oh...Do we ever not witness because of what people might say? or what they might think of us? or what it might mean at School with our friends?....

Jesus said, if the world hated me, you know for sure it is going to hate you...We don't want to bear that so we cop-out and say, "I don't have to <sup>speaks</sup> witness for Jesus, I will let my life do my witnessing."

What is the matter with us? <sup>?</sup> We sit in silence and watch ~~the world~~ our friends and loved ones go to hell. Yet, Christ leaves us here to take the gospel to them..verbally...We need boldness in our witnessing.

*Suffering the reproach of Jesus.*

(40)

to the Lord

(40) Then lastly, our responsibility as it relates to Jesus and his reproach is our expectation - Vs 14. Here, he says that we have no lasting city. What are we wasting our time for? and hoping in earthly things? We seek a city that is coming.

or

There is another reason why we don't bear his reproach. Because we are not really looking forward to going to be with Christ. We are more concerned about what is happening down here..myself, my family and so forth. We are so wrapped up in self...self.. and it causes us to miss our most important task in this world..

~~You want to bear his reproach?~~ Are you willing, no matter what <sup>to bear this reproach?</sup> How we need to get on our knees and ask God to give us a heart for a world that needs Christ...

Let's Close in Prayer

- I John 2

(Merry Meet)

That is why John wrote that Jesus is the propitiation for our sins; and not for ours only, but also for those of the whole world.

What is our sin? - Refusing to believe that Jesus Christ is the only savior of the world.

Friends, you are lost - without Christ - I don't care what your philosophy is - the Bible says that without Christ you are separated from God, and on your way to Hell! Eternal separation from God -

The issue is so important -

Jesus died for your sins - He was the sacrifice - Would you confess your sin and receive Jesus today?

Shall we pray