

**God's Last Word:  
An Exposition Of Hebrews  
– Volume 4 –  
by Derek Prince**

— Study Note Outline —  
GLW4

*Five Tape Series*

- 1119     *Hebrews 11:17 – 11:27*  
1120     *Hebrews 11:28 – 12:2*  
1121     *Hebrews 12:3 – 12:24*  
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1123     *Hebrews 13:7 – 13:25*

**Analysis of Hebrews  
Chapter 11**

(Throughout this chapter: E = Example; P = Principle)

**11:16**     P. 9: God *acknowledges and honors faith's confession* (compare **Ex. 3:15**).

**11:17–19** E. 6: *Abraham prepared to sacrifice Isaac, his only son, although his inheritance could only come through Isaac's line (Gen. 21:12; 22:1–19). He expected God to resurrect him (compare Gen. 22:5—“We will come back”).*

**Gen. 22:1–14** prefigures *Golgotha*:

*Abraham typifies God the Father;*

*Isaac typifies Jesus the Son;*

*the fire typifies the Holy Spirit (compare 9:14);*

*the wood typifies the cross;*

*the young men, left behind, typify carnal strength and understanding (compare 1 Cor. 1:25).*

*God's provision came through the substituted ram, picturing Jesus as the substitute for Abraham's seed.*

**Result:** Blessing on *Abraham*; limitless multiplication and blessing of the son he offered (**Gen. 22:16–18**).

**11:20**     E. 7: *Isaac blessed Jacob and Esau concerning their future (Gen. 27:1–40).*

**Result:** Their future *irrevocably determined (Gen. 27:33, 37)*.

P. 10:     *Faith can make decrees with divine authority (compare Job 22:28; Mark 11:22–23).*

**11:21**     E. 8: *Jacob on his deathbed worshiped, and blessed Joseph's sons (Gen. 47:29–48:22). Worship expressed his confidence in the outworking of God's purposes (compare Ex. 4:31; 2 Chron. 20:18).*

**Result:** Their future *irrevocably determined*.

Reiteration of P. 10.

**11:22** E. 9: *Joseph* on his deathbed looked forward to *Israel's deliverance* from Egypt, and gave orders for them to *take his bones* with them (**Gen. 50:24–26**).

**Result:** He shared in *Israel's deliverance* and *inheritance* (Ex. 13:19; Josh. 24:32).

Reiteration of P. 6 and P. 8.

**11:23** E. 10: The infant *Moses hidden by his parents*—they saw something special in him (**Ex. 2:1–2**).

**Result:** *Israel's deliverer* was preserved.

P.11:*Faith* delivers from *fear of ungodly rulers*.

**11:24–26** E. 11: *Moses renounced* his position as *heir to Pharaoh's throne*: instead he *identified himself* with *God's people* in their *affliction* (**Ex. 2:10–15**). “The reproach of the Christ (Messiah)”: i.e., *identification* with the people through whom *Messiah* was to come. Probably a *similar choice* confronts us *today*.

**Result:** *Moses* passed his *first test* to become *Israel's deliverer*.

Reiteration of P. 5.

**11:27** E. 12: *Moses turned his back* on Egypt.

**Result:** *Moses* passed his *second test*.

Reiteration of P. 11.

P. 12: *Seeing the invisible* is the key to *endurance* (compare **2 Cor. 4:17–18**).

P. 13: God is often *testing us* when *we do not realize it*.

**11:28** E. 13: *Moses* observed the *Passover* (**Ex. 12:21–30**).

**Result:** *Israel spared the judgment* that came on Egypt.

Reiteration of P. 7 and P. 9: the *blood sprinkled* on the *outside* corresponds to our *confession of faith* in the *blood of Jesus*.

**11:29** E. 14: *Israel* (under *Moses*) crossed the *Red Sea*, but the *Egyptians* were drowned.

**Result:** *Final separation* from Egypt—a type of water baptism (compare **1 Cor. 10:1–2**).

P. 14: That which is *begun in faith* must be *completed in faith* (compare **10:38–39**).

**11:30** E. 15: *Israel* (under *Joshua*) caused *Jericho's walls* to fall (**Josh. 6:15–21**).

**Result:** *Total victory* for *Israel* without a single casualty.

Reiteration of P. 7 and P. 9: *Israel's shout* was their *confession*.

**11:31** E. 16: *Rahab*—with her household—was *saved* from Jericho’s destruction (**Josh. 2:1–21; 6:22–25**).

**Result:** The *ultimate of grace* received through *faith* (compare **Eph. 2:8**): a *harlot* in a city *doomed to destruction* became *ancestress of David* and of *Christ* (**Matt. 1:5–6, 16**).

Reiteration of P. 7 and P. 9: *Rahab’s scarlet thread* was her *confession*.

P.15: Our *response to God’s representatives* is reckoned as our *response to God* (compare **Matt. 10:40; Luke 10:16; John 13:20**).

**11:32** Further *examples of faith*: Gideon, Barak, Samson, Jephthah, David, Samuel, the prophets.

**11:33–38** Various achievements of their faith:

1. Conquered kingdoms (Barak, Gideon, Jephthah, David).
2. Administered justice (the Judges, David).
3. Obtained promises (Gideon, David).
4. Shut the mouths of lions (Daniel).
5. Quenched the power of fire (Shadrach, Meshach, Abednego).
6. Escaped the sword (Elijah, Daniel).
7. Dead children restored to life (Elijah, Elisha).
8. Endured torture, mockery, scourging, chains, imprisonment, stoning, being sawn in two, massacre, exile, destitution, ill-treatment, the life of refugees. (Find your own examples.)

P.16: *Faith is manifested* in many different ways, corresponding to the ways that *God allots faith* (compare **Rom. 12:3**).

**11:39–40** All those listed above obtained *God’s commendation* by their *faith*, but **not** the *final consummation*. Perfection could come only through the *death and resurrection* of Jesus.

“Only together with us”—God deliberately makes His *servants* dependent on each other.

Note the emphasis throughout this chapter on *inheritance and perfection*.

## Analysis Of Hebrews Chapter 12

**12:1** Ninth “**Let us**” passage: *run with endurance*.

**12:1–14** Sixth passage of *practical application*: **press on, endure discipline, be strong, pursue peace and holiness**.

**12:1** “Therefore”—in the light of all the examples of *faith* cited in **Ch. 11**.

“A cloud surrounding us”: i.e. *above us* and *all around us*.

“Witnesses”:

1. Those who attest the victories of faith.
2. Spectators at a race.  
(Example of boy cricketer)

Two things to lay aside:

1. Unnecessary burdens (think of examples).
2. Entangling sins (compare **1 Cor. 9:24–27**; **Phil. 3:13–14**).

Our race is a *marathon*, not a dash; the primary requirement is *endurance/perseverance* (compare **Rom. 5:3–4**; **2 Peter 1:6**).

**12:2** We must *look away* (from ourselves) to Jesus (compare **11:27**).

He provides:

1. **Example**: the *cross* is the way to the throne (compare **Eph. 2:4–6**; **2 Tim. 2:11–12**).
2. **Inspiration**: He is as competent to *perfect our faith* as He was to *initiate it* (compare **Rev. 22:13**).

**12:3–4** In the struggle against *sin* we can accept only one outcome: *total victory*—no matter what the cost (compare **Rom. 12:21**).

**12:5–6** Scripture teaches that God *disciplines* all those whom He receives as sons (**Prov. 3:11–12**). This provides *motivation for endurance* in times of pressure (compare **Rom. 15:4**).

Two wrong responses:

1. Regard lightly.
2. Faint/lose heart.

**12:7–8** We must interpret *hardship as God’s discipline*—and respond accordingly. If we refuse discipline, we are asking to be treated as *illegitimate children*.

**12:9–10** If we respected our human fathers, in spite of their limitations, we should much more respect our *heavenly Father*. To submit to Him is the key to life.

The *purpose of God’s discipline*: that we may *share His holiness*. God is a sharer, but Satan is a tyrant (compare **Rom. 5:17**).

**12:11** The right response: to be *trained by hardship*. In this way, temporary suffering produces permanent righteousness.

**12:12–13** Double application:

1. Strengthen hands and knees—expressed in resolute actions and ways.
2. Make straight paths—provide healing for the injured. The path we take affects others besides ourselves.

**12:14** Two objectives that God demands: **Peace** and **Holiness** (compare **Matt. 5:8**). Any brand of “salvation” that stops short of practical holiness is unacceptable.

**12:14–29** Fifth passage of *warning*: **against coming short of the grace of God**.

**12:15** To “come short of God’s grace” is to claim to belong to God’s people without

meeting the conditions (**Deut. 29:18–21**) (compare **2 Tim. 3:5**). Such a “poisonous root” can defile many others (compare **Ecc. 9:18**).

**12:16** Two examples of such a person:

1. The immoral
2. The godless/profane

The Old Testament picture of the godless is *Esau* (**Gen. 25:27–34**): he attached no importance to the inheritance promised to Abraham and Isaac. God *hates* this attitude (compare **Mal. 1:2–3**). Since Jacob had purchased the *birthright*, he was legally entitled to the *blessing* that went with it. By contemporary standards, Esau would be the “good guy” and Jacob the “bad guy.”

**12:17** “Repentance”: literally, “change of mind.” Esau had made a decision which he had no power to reverse. He sought the *blessing*, not the *change of mind*. His tears were no substitute (**Gen. 27:30–40**).

**12:18–24** Seventh *comparison*: **between Mount Sinai and Mount Zion.**

**12:18–21** Mount Sinai represents the *covenant of the Law*, based on carnal sacrifices and regulations (compare **9:9–10**). It had seven *physically perceptible characteristics* (**Ex. 19:16–25**):

1. Tangible
2. Blazing fire
3. Darkness
4. Gloom
5. Whirlwind
6. Trumpet blast
7. Audible words that terrified all who heard (including Moses). The Law did not bring the people near to God, but rather kept them at a distance.

**12:22–24** Mount Zion represents all that is made available through the New Covenant in Christ. It has seven *spiritually discernible features*:

1. God’s city (the heavenly Jerusalem) (compare **Gal. 4:26**).
2. Myriads of angels in festal assembly.
3. Gathering of the firstborn—i.e., the New Testament church enrolled in heaven (compare **James 1:18; Luke 10:20; Rev. 21:27**).
4. God the Judge of all.
5. The spirits of the Old Testament saints (compare **11:40**).
6. Jesus the Mediator of the New Covenant.
7. The sprinkled blood of Jesus (**9:23–26**, compare **Gen. 4:10**).

**12:25** Rejection of the *first covenant*, ordained on earth, was punished by death (**Deut. 17:2–7; Heb. 10:28**). How much more rejection of the *second covenant*, ordained in heaven!

**12:26–27** The giving of the *first covenant* was accompanied by a shaking of the earth (**Ex. 19:18**). God’s prophetic word looks forward to a climax in which both *earth and heaven* will be shaken (**Hag. 2:6**, compare **Ps. 102:26; Is. 51:6; Matt. 24:29; 2 Pet. 3:7, 10–13**). We need to learn that the *visible* and *material* is impermanent; the *invisible* and *spiritual* is permanent (compare **2 Cor. 4:17–18**). The universe is primarily spiritual, only secondarily material (compare **Gen. 1:1; Ps. 33:6; John 4:24**).

**12:28** Tenth “**Let us**” passage: *Show gratitude/have grace.*

**12:28–29** Jesus grants us a place in His kingdom which is unshakable (compare **Luke 22:29–30**). This kingdom is *spiritual*, but *not amorphous*, just as God Himself has a *specific form* (**John 5:37**). This kingdom is based on *righteousness*, accompanied by *peace* and *joy*, supplied by the Holy Spirit (**Rom. 14:17**). True righteousness is found only where God reigns. This is the *central theme* of the Gospel (compare **Mark 1:14–15; Matt. 4:23; 6:10, 33; 24:14**).

Our *appropriate response*: **Be thankful/show gratitude.**

Two requirements of serving in this kingdom: reverence and awe/fear.

The fire of God’s being will consume all hypocrisy and carnality (compare **Is. 33:14; Matt. 3:11–12**).

## Analysis Of Hebrews

### Chapter 13

**13:1–25** Seventh passage of *practical application*: **Love, holiness, submissiveness, prayer.**

**13:1** Primary practical application of all New Testament truth: *Love* of our fellow believers (compare **John 13:34–35, 1 Tim. 1:5**).

**13:2** *Hospitality* is a vital “charismatic” ministry (compare **1 Pet. 4:8–10**). (Personal Testimony.)

Example of Abraham (**Gen. ch. 18**).

**13:3** We must *identify* with those who are *imprisoned* and *persecuted*—esp. our fellow believers (particularly today under Marxist and Moslem governments) (compare **Matt. 25:36, 43; Heb. 10:32–34**). As long as we are “in the body,” we may find ourselves in the same situation.

**13:4** We must uphold the *holiness of marriage*. “Fornication”: immorality that does not involve the violation of the marriage covenant. “Adultery”: immorality that includes the violation of the marriage covenant.

All sexual immorality inevitably incurs God’s judgment.

**13:5–6** Our attitude to *money* must be right—free from covetousness. The promise of God’s abiding presence guarantees the supply of all our needs (**Josh. 1:5; Ps. 118:6**, compare **Ps. 23:1**).

**13:7–8** Our attitude to our God-given *leaders* must be right: *Remember* (includes respect, prayer, financial support); *imitate*, their lives should point us to Jesus.

**13:8–9** The foundation of the whole Christian life is the *unchanging Christ* (compare **1 Cor. 3:11**). Its *requirements* are equally unchanging. Therefore, we must be on our guard against strange “new” teachings (compare **Eph. 4:14–15**)—esp.

those that emphasize such things as dietary laws, rather than *grace received through faith* (compare **John 1:17**; **Eph. 2:8**; **1 Tim. 4:1–3**).

**13:10** The **altar** represents the source of all true *grace*; the **tabernacle** represents the *physical externals*. Under the Levitical law, there was a separation between the Kohathites, who ministered at the altar, and the Gershonites and Merarites, who were responsible for the furnishings and structure of the tabernacle (**Num. ch. 4**).

**13:11** There is a **similar separation** between the *blood* of the sin-offerings, which was taken by the High Priest into the Holy of Holies, and their *bodies*, which were burned outside the camp (**Lev. 16:11–17, 27–28**). We must distinguish between that which belongs to the Holy of Holies and that which belongs outside the camp.

**13:12** The fact that Jesus became our sin-offering was attested by His being led *outside the city* to be crucified. Likewise, the fact that He was made a curse for us was attested by His being *hanged on a tree* (compare **Deut. 21:22–23**; **Gal. 3:13–14**).

On the other hand, His blood, sprinkled in the heavenly sanctuary, gives us *access to God* (compare **9:23–26**; **10:19–22**).

**13:13** Eleventh “**Let us**” passage: *Go out to Him*. As followers of Jesus, we must expect to share the reproach attached to His cross (compare **Luke 9:23**; **Gal. 5:11**).

**13:14** As children of Abraham, we are aliens in this present world, looking for the same city he looked for (compare **11:9–10**).

**13:15** Twelfth “**Let us**” passage: *Offer up a sacrifice of praise*.

**13:15–16** Three sacrifices that please God:

1. **Praise**: We praise God because He is *worthy*, even when we do not feel like it. This is fruit of our lips created by God, when He heals and restores us (**Is. 57:18–19**).
2. **Doing good**—even when we are weary (compare **Gal. 6:9–10**).
3. **Sharing** (compare **Rom. 12:8, 13**).

**13:17** Two further requirements in relating to leaders: **Obedience** (action) and **submission** (attitude) (compare **13:7**).

Taken together, **13:7** and **13:17** reveal **five marks** of the kind of spiritual leaders to whom we should submit:

1. They *speak God’s Word* to us.
2. They *set an example of faith* which is to be imitated.
3. Their lives *point us to* the unchanging *Christ*.
4. They *keep watch* for our souls.
5. They are *accountable to God* for us.

It is in our own best interest to submit to such leaders, but Scripture does *not* require us to submit to religious leaders who lack these qualities.

**13:18–19** Prayer for the servants of the Gospel is both a *duty* and a *privilege* of members of Christ’s Body—particularly in times of special need (compare **Eph. 6:18–19**; **Col. 4:2–4**; **1 Thess. 5:25**).

**13:1–19** Note the main aspects of *Christian living* emphasized:

1. **13:1** Love.
2. **13:2** Hospitality.
3. **13:3** Identifying with prisoners and persecuted.
4. **13:4** Sanctity of marriage, sexual purity.
5. **13:5** Right attitude to money, freedom from covetousness.
6. **13:5–6** Confidence in the Lord’s all-sufficiency.
7. **13:7** Right attitude to God-given leaders: remember, imitate.
8. **13:9** Avoid strange new teachings that nullify God’s grace.
9. **13:10–11** Make the flesh the servant of the spirit, not vice versa.
10. **13:12–13** Expect to share the reproach of the cross.
11. **13:14** Live as aliens in this world, looking for a city not yet manifested.
12. **13:15–16** Offer the three sacrifices of praise, sharing, doing good.
13. **13:17** Right attitude to leaders: Obey, submit.
14. **13:18–19** Pray for the servants of the Gospel.

**13:20–21** Closing **prayer/benediction**:

The God of peace offers us the peace of God (compare **Rom. 15:33**; **16:20**; **Phil. 4:7**). God Himself is the only source of true peace.

By raising Jesus from the dead, God demonstrated:

1. His power and faithfulness.
2. The efficacy of the blood of Jesus.

Christ crucified is the door of the sheepfold; Christ resurrected is the Shepherd of those who have entered by this door (compare **John 10:7, 11**).

God is able to equip us completely, but on four conditions:

1. To do His will.
2. To do what is pleasing to Him.
3. Through Jesus Christ.
4. For His glory.

“For ever and ever”: unto the ages of the ages.

**13:22** New Testament apostles *pleaded* more often than they *commanded*. By their standards, Hebrews was a “brief” letter!

**13:23–24** Personal news and greetings. New Testament letters were never mere *abstract theology*, but always related to the real lives of real people (compare **Rom. 16:1–16, 21–23**).

**13:25** The final salutation sums up the letter’s theme: *Grace*—not mere law or religion.