



HEBREWS Paul's epistle 68AD

"CHRIST'S PERFECT BLOOD"

*"But this man, after he had offered **one sacrifice for sins for ever**, sat down on the right hand of God ... there remaineth **no more sacrifice for sins.**" (Heb 10:12, 26)*

SUMMARY

Paul writes to the many Hebrews who believed that Jesus Christ was their promised Messiah. Instead of putting their trust in his shed blood for their sins, they were **still** participating in the Old Testament practice of animal blood sacrifices.

Paul tells them to stop this, move on and believe on the **perfect shed blood of their Messiah for their sins, believing Jesus as their Saviour.**

SETTING THE SCENE

For three and a half years, Christ the Messiah had healed, fed, demon-delivered and taught the Jews, such that they **believed in** him and were ready to enthrone him as their King of Israel.

Apart from the subterfuge, lies, treachery and violence of the scribes and the Pharisees in putting Christ on the cross, many of the people retained their belief about Christ as their Messiah. Furthermore, Paul's readers, these **Messianics (Jews believing Christ was still their promised Messiah)** had been helping Paul in prison and other persecuted Christians.

Just prior to his beheading in 68AD, Paul writes how the animal blood sacrifices still being performed by his Messianic friends, counted for nothing, having been **replaced by Jesus Christ's once-and-for-all-time perfect blood.**

On the other side, the **Jewish hardliners of scribes and Pharisees**, never believing in Christ, had not moved on from their 1500 year old beliefs in the ways, laws and practices of Moses. These **Mosaics (Jews still believing in Moses)** were being particularly zealous in trying to drag the Messianics back into their fold from which they had 'escaped', by using the practice of animal blood as the common denominator between both groups.

FIVE FACTS

1. Paul's readers were **not** Christians
2. Paul's readers are **not** Jews in the tribulation
3. They believed Christ was their promised Messiah
4. With Christ on earth, blood was still needed for sins

HEBREWS

C1-C2 ANGELS

C1 = Jesus made better than **angels**

C2 = Jesus made lower than **angels**

C3-C4 UNBELIEF

C3 = Harden not hearts

C4 = Enter his rest

C5 AARON

C5 = Christ better than **Aaron**

C6 MESSIAH

C6 = Leave the **doctrine of Christ**

C7 MELCHISEDEC

C7 = Levi tithes to **Melchisedec**

C8-C10 BLOOD

C8 = New covenant Christ's **blood**

C9 = Old covenant animal **blood**

C10 = Christ's perfect **blood**

C11 FAITH

C11 = Based on **belief**

C12 CHASTENING

C12 = Put aside **unbelief**

C13 OBEY

C13 = Remember, obey, salute

5. However, after the cross, they were still performing animal blood sacrifices

PAUL'S READERS WERE SITTING ON THE FENCE!

Should they stay with animal blood or believe on Christ's perfect blood?

UNBELIEF

The **great sin of Israel** had always been **unbelief**. In the desert it was **unbelief**, when Christ was on earth it was **unbelief**, and now, just before Jerusalem is destroyed in 70AD, it's still **unbelief**. It was this **sin of unbelief** that so easily beset them (Heb 12:1) from believing on Christ's perfect blood.

GOD'S UNFOLDING ARGUMENT

The **main topics** covered are **angels, unbelief, Aaron, the doctrine of Christ, perfection, Melchisedec, Jesus the Saviour, blood, elders, belief, faith, chastening** and **obedience**

For the Jew, angels were like God himself and Paul establishes the fact that Jesus, although having a **better name** than the **angels**, was made **a little lower** in the flesh to taste death for every man.

He reminds them of their besetting sin of **unbelief**, that would **harden their hearts**, and thus, prevent them from entering into God's **promised spiritual rest**.

He explains how **Christ** replaces **Aaron** as the **High Priest** as being after the **order of Melchisedec**. Paul then urges his readers to leave the principles of the **doctrine of Christ** and go on to the **perfection** of Jesus.

As **blood** (mentioned 19 times in chapters 9-13) was necessary for dealing with sin, Paul ends with the **perfect blood of Christ**. Paul holds up the history of their **faithful elders** as examples to follow regarding their **obedience** in following God's instructions and **warning** of dire consequences should they disobey.

He goes on to outline the **chastening** they would receive as sons. Lastly, his advice is to **obey** people (like himself Paul), who have presented this word of God to them.

THE EXTREME URGENCY

It's getting 'late in the day', it's 68AD, and the Roman Emperor Titus is about to level Jerusalem to the ground, with a 2,000 year Jewish dispersion to follow.

So before Paul puts his head under the executioner's axe, God says "Paul I want you to write one last book to the Hebrews, particularly the **Messianic** Jews. I want to convince these timid people about Jesus and his perfect blood."

So it's with the gentle caution of a loving, kind and patient father, coupled with hope, that Paul writes this Epistle. But he does have this in his favour - they like him and are attending Christian worship services. **They are willing to listen.**

But God loves the **Mosaics** just as much and hopes they will read this epistle and be convinced as well. That's why Paul writes to **all the descendants of Abraham – the Hebrews.**

If Paul was writing to Christians, he would have simply directed them to his thirteen books for Christians – Romans to Philemon.

So great is God's love for Israel, that he has Matthew and Hebrews chronologically written to bookend the New Testament canon (apart from St John's Revelation), with **Matthew** being written **first** around **37AD** and **Hebrews** written last around **68AD** – about 30 years apart.

CHAPTER SUMMARIES

All Paul's previous books, Romans to Philemon, have been written prior to this Epistle in 68AD.

Therefore his Jewish readers would have access to them and all the scripture verses.

C1 – C2 ANGELS

C1 MADE BETTER THAN ANGELS BY NAME

- a. GOD'S SON PURGED OUR SINS (1:3)
- b. THE SON OF GOD MADE BETTER THAN THE ANGELS (1:4)
- c. THE SON OF GOD BEGOTTEN BY GOD (1:5)
- d. THE SON OF GOD CALLED GOD BY GOD (1:8)
- e. THE EARTH WILL PERISH BUT NOT THE SON OF GOD (1:12)

1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

God, who at sundry times and in divers manners – God at separate times and various ways spoke, and mostly it was written down, to Israel's fathers beginning with Abraham, by the prophets, known and unknown, of which there are at least sixteen listed in the Old Testament – Isaiah to Malachi.

1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom (not through) **also he made the worlds;**

Hath in these last days spoken unto us by his Son, - This is Christ the Son of man and for about thirty five years (the cross was in 33AD and Paul writes around 68AD).

whom he hath appointed heir of all things, - Yes, Jesus Christ created the heaven and the earth and all things therein (Col 1:16-17) and he inherits the whole lot at the end (Rev 19-22). Jesus Christ as heir (singular) will inherit everything in the future and he will be the sole beneficiary. Of course, those who are in Christ, are also to be joint-heirs with him (Rom 8:17).

by whom (not through) **also he made the worlds;** - There is the physical earth and the universe and there are also the worlds with various levels in hell and Abraham's bosom. In addition, there is the world on earth which is the system of man's government, there is the 1st, 2nd and 3rd heavens and then there is heaven itself.

1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:

Who being the brightness of his glory, - Jesus is the brightness of God's glory (Ez1:28; 10:4; Ps 60:19)). Just as the moon reflects the sun's glory so **the Son of man reflects God's glory.** The moon has no light of its own, but only passes on the light of the sun. Similarly, the Son of Man has no brightness of his own but reflects the brightness of God the Father's glory.

and the express image of his person, - With a coffee machine one can get an '**expresso**' whereby a cup of coffee is expressed out of the beans ie 'ex' being out of and 'pressed'. Although a poor analogy, this may help the reader to understand that Christ was 'expressed' out the oneness of the Godhead where "...*the Father, the Word and the Holy Ghost...*" (1John 5:7-8) are one. There is one God that is the Godhead of three persons – the Father, the Word and the Holy Ghost (1 John 5:7-8)

and upholding all things by the word of his power, (not power of his word)
Now there is the **power of his word** – but this is **different** as it is the **word of his power.**
When Jesus created the heaven and the earth, he spoke and out of his words came power. That was creation and that was the **power of his word** (Ecc 8:4; Luke 4:32).
Now, having created all things he upholds things by his power by speaking words. This is called the **word of his power.** (1Thess 1:5)

CREATION	Christ speaks words of power	The power of his word
----------	-------------------------------------	------------------------------

UPHOLDING CREATION	Christ being power speaks words <i>"... the power of an endless life" (7:16)</i> Having created, he upholds all things by his power of having an endless life.	The word of his power
---------------------------	---	------------------------------

when he had by himself purged our sins, - The meaning is given in Ezekiel 20:38 when God says he will 'take out' and 'remove' certain people. A purging is not only a complete removing but a washing of the conscience from guilt and shame and condemnation.

The Old Testament saints sins were only covered. A Christians' sins are taken away completely by the purging of our consciences.

sat down on the right hand of the Majesty on high: - He is not "set" at the right hand of God but gets up and down as he wants. Jesus does not sit down for ever as some versions say, but will be coming back to sit on David's throne. In Hebrews 10:12 we see that *"...after he had offered one sacrifice for sins for ever, sat down on the right hand of God."* The comma comes after the word "ever" not before the word "sins".

In the first verse, Paul gets the **Jews** immediate attention by reminding them of their history with **God**, their ancestral **fathers** and the **prophets**.

Furthermore, throughout the whole of the thirteen chapters of this epistle, Paul continues to remind them of their heritage with over **40 quotes** from the Old Testament.

Now in verses two and three, we have a brilliant and concise outline of the **history and future of the universe** -

1. Christ is the creator
2. Christ is the heir
3. Christ the express image of God
4. Christ sustains everything by his power
5. Christ went to the cross for the sins of mankind (and Mary wasn't needed)
6. Christ returned back to heaven waiting for God to release him for his 2nd coming.

1:4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

Being made so much better than the angels, - Now, why all this focus on angels?

Very simple, Israel's history was soaked in angels as they were as close to God as you could get. They appeared as men, they talked to men, they demolished armies, they appeared in visions, they delivered messages from God, they were to be obeyed and so on. Angels to Jewish life were as common as the weather. If they saw an angel, they fell on their face as if they were in the presence of God.

as he hath by inheritance obtained a more excellent name than they. The Jew is familiar with the phrase "more excellent" (Prov 12:26) being used for a righteous man. In this case, Jesus has a more excellent name than the angels, because he is in God's family as the Son of God and they aren't heirs or sons. He is a non-created son. The angels are created sons and are not family and the **next ten verses** explain why as Paul authenticates Christ's inheritance as more excellent name with quotes from the Old Testament.

1:5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? (Ps 2:7)

Answer? He didn't. Angels are created. Only Jesus is begotten. He is the **only** begotten.

And again, I will be to him a Father, and he shall be to me a Son? (2 Sam 7:14)

Stating a fact. Angels never had God the Father as their father - only Jesus did.

1:6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. (Ps 148:2)

Yes Jesus is begotten not created. The angels worshipped him and still do - *Praise ye him, all his angels: praise ye him, all his hosts.* Ps 104:4

Also he is the **only begotten** of the Father (John 3:16).

1:7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. (Ps 104:4)

And of the angels he saith, WHO MAKETH HIS ANGELS SPIRITS, -
Angels are created spirits made by Jesus (John 1:3).

AND HIS MINISTERS A FLAME OF FIRE. - Fire indicates judgment in the Bible. His ministers (Heb 1:14) both herald good news and bring forth judgment. There are examples of the angels as ministers of fire in the Book of Revelation with their missions.

Now if angels are to be feared, then how much more Jesus, who is to be worshipped by the angels.

1:8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. (Ps 110:1)

But unto the Son he saith, - This is a reference to Psalm 45:6-7 where God is talking to Jesus.

THY THRONE, - A throne is a sign of authority and sitting on it denotes power and authority. This is the throne of David and it is, and will be, an earthly one (1Kings 2:45). Jesus also has a throne in heaven where he now sits (Heb 10:12).

O GOD, - God the Father calls God the Son by the name of God.

IS FOR EVER AND EVER: - David's throne (Jewish) is established for all eternity to come on earth..

A SCEPTRE OF RIGHTEOUSNESS IS THE SCEPTRE OF THY KINGDOM. -A sceptre is a rod or staff used by kings and rulers as a show of their power and authority.

In the book of Esther, we see the king using 'the golden sceptre' (Esth 4:11; 5:2 and 8:4) demonstrating his position of both wrath and power. King Ahasuerus is a type of God the Father, with his sceptre symbolizing Jesus. The sceptre must be kissed to avoid the king's wrath. Truly, kiss the Son lest he be angry (Psalm 2:12).

When Christ finally rules and reigns in the 1000 years after the seven years of Tribulation on earth, the display of his kingdom and rule will indicate to the world that he is the sceptre of righteousness. Numbers 24:17.

1:9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. (Psalm 45:7)

THOU HAST LOVED RIGHTEOUSNESS, - Jehovah God is righteous (Ezra 9:15) and Jesus is Jehovah (Rev 1:17-18, Is 44:6) so therefore it follows that not only is Jesus righteous but he also loves righteousness.

AND HATED INIQUITY; - If God is light and there is no darkness in him (1John1:5) then the same applies to Jesus for he is God. It naturally follows that righteousness will have nothing to do with iniquity and indeed hates it.

THEREFORE GOD, EVEN THY GOD, - Jesus is called God by God himself. Isaiah 44:8 and 46:9 says that there is only one God and so we are left in no doubt that Jesus is God.

HATH ANOINTED THEE WITH THE OIL OF GLADNESS - oil is a symbol of the Holy Spirit. See Aaron in Psalm 133. In Leviticus 8:6 we have the water and Leviticus 8:12 we have the oil representing the Holy Ghost. Jesus has taken over the role of the high priest. (Matt 3:16).

ABOVE THY FELLOWS. - In Zechariah 3:8 we find that the high priests (eg Aaron) were called fellows along with the Levite priests. Here, God states the fact that Jesus is superior to them. (Ps 45:7)

1:10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

And, THOU, LORD, IN THE BEGINNING - Jesus is referred to as Lord. The following is reference to Psalm 102:25-27.

25 Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

27 *But thou art the same, and thy years shall have no end. Ps 102:25-27*

Also in Genesis 1:1 we see that Jesus is in the beginning.

HAST LAID THE FOUNDATION OF THE EARTH; - This is not the world but the physical earth as mentioned in Hebrews 1:2.

THE HEAVENS – The heavens are physical things.

ARE THE WORKS OF THINE HANDS: - Jesus creates the world and all things contained therein (Job 38:4-6 and John 1:3 and Col 1:16).

1:11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

THEY SHALL PERISH; - This quote comes from Psalm 102:25-26. Further testimony to this fact is found in 2 Peter 3:10,12. Yes, burned with fire.

BUT THOU REMAINEST; - Jesus Christ not only remains forever but his government increases for ever. (Is 9:6-7).

AND THEY ALL SHALL WAX OLD AS DOTH A GARMENT; - The 2nd Law of Thermodynamics confirms the fact that clothes, cars, land, the sun and bodies all decay and fall apart. Everything physical eventually disappears. However, opposite to that, the Jews knew well of God's preserving power in the desert (Deut 8:4, 29:5).

1:12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. (Ps 102:25-27)

AND AS A VESTURE SHALT THOU FOLD THEM UP, AND THEY SHALL BE CHANGED: - A vesture is a form of clothing. Jesus will treat his creation in a manner as one would roll up a suit of clothes (2 Pet 3:10). The physical creation will be changed after the Millennial reign. It will be burnt up and replaced. It will be still a 'physical' one but a different physical like Jesus when he walked through the walls. He was flesh but a different flesh. (John 20).

BUT THOU ART THE SAME, – God, who is Jesus Christ, will stay the same forever. This fact is introduced here and reinforced later (Heb 13:8).

The physical will change but God won't. God is Spirit and Jesus is Spirit and spirit does not decay. Now those who are saved have outside bodies which will decay but their soul will live forever, being in Christ's body (1Cor 12:13).

AND THY YEARS SHALL NOT FAIL. Thy fellows' years (the Levite priests) had short lives with numbered days but you Jesus will live forever.

1:13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? (Ps 110:1)

But to which of the angels said he at any time, - A serious but rhetorical question not requiring the obvious answer of "None!"

SIT ON MY RIGHT HAND, This refers to Psalm 110:1. God's favoured hand is the right and is mentioned five times in Hebrews. The phrases "the righteousness of God", "right standing with God" and "get right with God" all have meaning. Blessings were passed down through the right hand (Ex 48:13-17). This is why left handed people were burned at the stake in the Middle Ages supposedly for being cursed of the devil. In Matthew 25:33, the left hand represents the goats.

UNTIL I MAKE THINE ENEMIES THY FOOTSTOOL? - Have his enemies been made his footstool yet? No, but they will when Jesus reigns for 1000 years in the Millennial reign. Death is the last enemy to be destroyed. (1Cor 15:26).

1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Are they not all ministering spirits, sent forth to minister

And here the position of angels is made crystal clear in that they will administer as directed. Angels are sent to minister and carry messages (Revelation 2:1), become guardians (Matthew 18:10), strengthen (Luke 22:43) and simply be present (Acts 27:23)

Do we need angels to minister to us today? No. We are in Christ. Paul's readers weren't. That is why he refers to them as future heirs of salvation

for them who shall be heirs of salvation? – For those that will be saved and heirs of salvation. Do Christians today need angels as ministering spirits? No, being in Christ's body is all the protection that a Christian needs and this takes the place of ministering angels.

C2

BUT CHRIST, IN THE FLESH, WAS MADE LOWER THAN THE ANGELS

- a. THE HEBREWS WARNED TO GIVE EARNEST HEED (2:1)
- b. THE ANGELS RULE THE WORLD TO COME (2:5)
- c. JESUS DESTROYS THE DEVIL'S POWER OF DEATH (2:14)
- d. JESUS TAKES ON HIM THE SEED OF ABRAHAM (2:16)

2:1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

Therefore we ought to give the more earnest heed

"**We**"? Yes, although Paul is a Christian, he has the right to say "we" as a fellow Jew, and so he calls them brethren (3:1, 12), to encourage these timid unsaved Messiah believing Jews to salvation, in letting them know they are not alone, with Paul being there to help them. Paul uses the words "we" in 36 verses and "us" in 26 verses. Similar to a man addressing a crowd "We need need to move forward to a greater future by ..."

"**Earnest**" is a Pauline word mentioned eight times by him and no-one else in the Bible.

When addressing Christians, Paul talks of the "earnest of the Spirit" (1Cor 1:22; 2Cor 5:5) which is the permanent indwelling Holy Ghost. In the Hebrews epistle he is hoping that his readers will do likewise by believing that Jesus is the Saviour and not just Christ as the Messiah.

to the things which we have heard, – These have been heard and spoken to us by the prophets (1:1) and the Son (1:2) and God himself (1:8-10,13).

lest at any time we should let them slip.

The Jew was very familiar with the terms of 'slipping' and 'sliding' which meant no recovery as in the case of heifers when they slide.

For Israel slideth back as a backsliding heifer: now the LORD will feed them as a lamb in a large place. Hosea 4:16

Why then is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return. Jeremiah 8:5

2:2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;

For if the word spoken by angels was stedfast, They knew that disobedience to angels was disobedience to God and this sin would earn them suitable punishment. The word 'stedfast' means immovable.

and every transgression and disobedience – sins

received a just recompence of reward; – 'Recompence' means that it is a something that has been worked for. They earned it. The Jew was very familiar with penalty and reward from the Lord (Num 5:7-8). This is not just the 'consequences' which is watered down word and a neutral word. A recompence is given as reward for evil works and unbelieving minds – people have actively pursued these things and God gives them their 'just desserts'.

2:3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

How shall we escape, - We won't. A rhetorical question needing no answer – there will be no escape. Even if they hadn't been with the Lord when he spoke these things with his accompanying signs and wonders, the disciples and the apostles were, and gave their confirmation as to the truth of what Christ said.

if we neglect so great salvation; – Why wouldn't God have said 'So great a salvation?' In Hebrews 1:14, it says 'who shall be heirs of salvation' and not heirs of a salvation. Therefore if we be 'heirs of salvation', let's not neglect so great salvation. (Heb 10:31). Furthermore, to say "a salvation" would imply there are other salvations.

which at the first began to be spoken by the Lord, – Jesus Christ on earth first spoke to the Jews about the kingdom of heaven (Matt 4:17) and then about of the kingdom of God (Matt 6:33, 19:24).

and was confirmed unto us by them that heard him; - These were the disciples, the thirteen apostles and others. However, Paul's knowledge of Jesus Christ came from direct revelation (Gal 1:11,12; 2 Cor 12:1-7;) not flesh and blood (Gal 1:16).

2:4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

God also bearing them witness, – God also provided evidence to support the words spoken by the Lord and confirmed by others.

both with signs and wonders, – 'Signs' is a Jewish term as evidenced in 1Corinthians 1:22; Luke 2:34 and John 2:18.

with divers miracles, and gifts of the Holy Ghost, – the apostolic sign gifts of 2Corinthians 12:12. These were sign gifts to Israel (1 Cor 14:22).

according to his own will? – This is God's will. The question mark here refers back to the question being asked from the previous verse.

We should always pray Gods' will (Jam 4:15; Acts 18:21; 21:14; 1 John 5:14; Phil 4:6; Rom 8:27; Gal 1:4; Rom 1:10). There is only one will of God. There is no 'permissive' will as this is a made up term. No, there is only long-suffering by the Lord. Christians use the words 'direct' and 'permissive' will as a sinful excuse to do what they want. "I know that I'm not doing his direct will, but he is giving me permission to do this anyhow because I'm in his permissive will." No, God is only being longsuffering to you.

2:5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

When we read the Book of Revelation, the world to come, with over 70 mentions of angels, we can see how the coming world of the seven year tribulation will be made subject to them.

2:6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man (this is human man and not Jesus Christ the Son of Man) that thou visitest him?

But one in a certain place testified, saying, – This the Old Testament reference of Psalm 8:4-6. An angel said at a certain place in the Old Testament scriptures.

WHAT IS MAN, THAT THOU ART MINDFUL OF HIM? – This refers to just ordinary men.

OR THE SON OF MAN THAT THOU VISITEST HIM? – The son of man is just ordinary men not the Son of man which is Jesus. See Job 7:17-18.

2:7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

THOU MADEST HIM – man was created and made. He gave Adam authority over all in the garden of Eden.

A LITTLE LOWER THAN THE ANGELS; – Adam was physical and the angels are spirits and therefore flesh is 'inferior' or lower to spirit.

THOU CROWNEDST HIM WITH GLORY AND HONOUR, – Adam was called the son of God (Luke 3:38)

DIDST SET HIM OVER THE WORKS OF THY HANDS: – Adam had the original commission (Gen 1:28). Adam was placed over creation while the angels have been given the subjection of the world to come (Heb 2:5; Ps 8:6; Ps 92:4; Heb 2:7)

2:8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. (Ps 8:4-6) But now we see not yet all things put under him.

Yes, man is still subject to death and the following ten verses explain how Christ has tasted death for every man but he rose again thereby defeating death.

THOU HAST PUT ALL THINGS IN SUBJECTION UNDER HIS FEET. – God gave Adam the earth to subdue (Genesis 1:28). Psalm 8:4-6

For in that he put all in subjection under him, he left nothing that is not put under him. – the earth, the fish the fowl and every living thing

But now we see not yet all things put under him. – Death is not yet put under man (1Cor 15:26. Eph 1:22). When Adam sinned, this interrupted the original commission given to him. Adam was now subject to the power of death that Satan has over him.

2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death,

But the exception is Jesus, he made himself in the form of a flesh servant.

But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: (Phil 2:7)

2:10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

For it became him, – It was fitting that he should become

for whom are all things, – All things are for Jesus who will eventually rule in the Millennial reign here on earth. All things will be his footstool

and by whom are all things, – All things were made **by** Jesus – not through him (John 1:3,10; Col 1:16)

in bringing many sons unto glory, – Those who are saved will be brought unto glory "*...and whom he justified, them he also glorified.*" (Rom 8:30)

to make the captain of their salvation – Jesus Christ is the captain to those who are saved. A captain is some-one in charge. He's the leader. The Jew is familiar with this terminology as they knew that God was their captain. (2Chron 13:12).

perfect through sufferings. – Christ was born sinless and never sinned but became perfect through obedience in spite of the suffering (Heb 5:8). In carrying out the Father's will perfectly, (Hebrews 10:7,9) he proved his perfection. He was perfect when born, perfect when ten years old, perfect when a young man and so on. There was never a time when he wasn't perfect.

And being made perfect, Christ is the author of eternal salvation to those that would obey him (Heb 5:9) Yes, Jesus is the captain, not Joshua, of their entering into rest (Heb 4:8; 12:2; 13:8)

2:11 For both he that sanctifieth (Christ) and they who are sanctified (those who are saved) are all of one: for which cause he is not ashamed to call them brethren,

Correct. Those who are saved are Christ – ians (**Christ – I Am Nothing**). We are in Christ and he in us the hope of glory (Col 1:27). Yes, we are brothers and sons of Christ. Paul supports this with the following Old Testament scriptures.

For both he that sanctifieth - Jesus Christ was the one who was able to sanctify which means to set apart (1 Cor 1:2)

and they who are sanctified are all of one: - The Jews were sanctified under Moses (Ex 19:14)

for which cause – because of the above

he is not ashamed to call them brethren, – Jesus was by birth a Jew like his fellow Jewish brothers and so he could call them brothers because of their being of the same race. He is our sanctification (1 Cor 6:11; 1 Cor 1:30).

2:12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. (Ps 22:22; Is 8:17-18)

This is David speaking about the congregation in the desert (Ps 22:22). In Acts 7:38 the word 'church' is also used for Israel in the desert. Hence, the word church is not exclusively a Christian term.

*And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the **church**, let him be unto thee as a heathen man and a publican.* Matt 18:17

2:13 And again, I will put my trust in him. (2 Sam 22:3) **And again, Behold I and the children which God hath given me.** (Is 8:18).

WILL PUT MY TRUST IN HIM. – trust in God the father (2 Sam 22:3)

And again, BEHOLD I – Jesus

AND THE CHILDREN WHICH GOD HATH GIVEN ME. – The children that God gave Jesus were Israel (Is 8:18). Isaiah was also to guide them for God's glory as well.

2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

Forasmuch – 'for as much as has been said' or 'in as much'

then as the children – Israel and the Gentiles

are partakers of flesh and blood, – are human flesh and blood.

he also himself likewise took part of the same; – Jesus also took on the human form of flesh and blood

that through death – Jesus died

he might destroy him – Satan

that had the power of death, that is, the devil; - "How can the devil have the power of death?" you ask. The devil's power **of** death is not the ability to kill anyone anytime he wants to. No, but God can as he has the power **over** death.

Because Adam and Eve sinned they eventually physically died. As we are born sinners, thanks to them, we will **eventually** succumb to death be it in 2 minutes time, 2 years or seventy years. However, by defeating the devil at the cross, Christ ensured that we live forever. The power of death is simply the power to get people to sin and as a result will eventually die.

2:15 And deliver them who through fear of death were all their lifetime subject to bondage.

And deliver them – Jew and Gentile alike

who through fear of death were all their lifetime subject to bondage. – Before Jesus came, the Jew was in bondage and were afraid of dying. They didn't know whether God would accept them or not eg David was scared of losing the Holy Spirit (Psalm 51:11). They never had security of salvation. Saul lost the Holy Spirit and Samson had it come and go and come again. This is called the bondage of the fear of death. Today many fear death as they are not saved. Many funerals are just a dreadful and mournful affairs with

the relatives and friends crossing their fingers and hoping their dearly beloved will somehow make it to heaven.

2:16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

For verily = truly and without a lie

he took not on him the nature of angels; – Jesus became flesh. The nature of angels is spirit (Heb 1:7).

he took on him the seed of Abraham. – *This seed is a flesh seed Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. (Gal 3:16).*

Angels were created, but Christ, although not being created, went one level lower than the angels and became flesh.

2:17 Wherefore in all things it behoved him to be made like unto his brethren, (Yes, Christ became a Jew and therefore a brother to them, being in the same race) **that he might be a merciful and faithful high priest in things pertaining to God,** (Christ replaced Aaron as the high priest) **to make reconciliation for the sins of the people.** (Christ's blood makes for reconciliation)

Wherefore in all things = in every aspect of being a man

it behoved him – The meaning of this word is clearly gained from Luke 24: 44-46 and it means "it was fitting and necessary" according to his character and person

to be made like unto his brethren, – Jesus was born a Jew and called the Jews his brothers

that he might be a merciful and faithful high priest in things pertaining to God, – the high priest was responsible for showing the blood of the slain animal to God. Jesus' priesthood replaces that of Aaron (Matt 3 :16).

to make reconciliation for the sins of the people. – Just as Aaron showed the blood to God for atonement and reconciliation, Jesus showed the blood but in his case, it was his own. See Hebrews 1:3 where he "purged our sins by himself" and there is only one mediator (1 Tim 2:5; Gal 3:19).

2:18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

For in that he himself hath suffered being tempted, – Jesus was tempted for forty days and nights in the desert and tested right up to the cross.

he is able to succour them – Jesus is able to care for them (2 Sam 18:3)

that are tempted. – God through Paul is saying that Jesus can care for and provide for them.

C3 – C4 UNBELIEF

Ch 3 HARDEN NOT HEARTS

- a. CHRIST JESUS, HAVING BUILT THE HOUSE THAT MOSES LIVED IN, IS WORTHY OF MORE HONOUR THAN HIM (3:3)
- b. THE HEBREWS CAN ALSO BE OF CHRIST'S HOUSE IF THEY HOLDFAST THEIR CONFIDENCE TO THE END (3:14)
- c. BUT UNBELIEF WILL STOP THEM ENTERING INTO THE REST OF JESUS AS THE SAVIOUR (3:12, 18, 19)

3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

The Jews were called holy (Ex 19:6) and Paul calls them holy in that they are a set apart people. He is not calling them saved or saints though. He also calls them brethren as both he and they are Jews. They are brothers in the flesh

They were partakers but **not saved**. Since Abraham their father, they had taken part in the things of God for over 1900 years. They were 'part – takers' not 'full – takers'.

Christ had taken over the high priest role being immersed in water and the 'dove' oil of the Holy Ghost (Matt 3:16). Aaron only had water and oil poured on him (Lev 8:6, 12).

Wherefore, holy brethren – Holy means consecrated

The Jews were called holy (Ex 19:6) and Paul calls them holy in that they are a set apart people. He also calls them brethren as both he and they are Jews. They are brothers in the flesh

partakers of the heavenly calling, – They have been partakers of God's calling from heaven since God said to Abraham "...*Get thee out of thy country...*" (Gen 12:3). They are God's chosen people and called to be part of his plan.

consider the Apostle – The signs of an apostle were signs, and wonders, and mighty deeds (2 Cor 12:12). Now Jesus is the 'chief' apostle, the Apostle, as he was a man approved of God with miracles, signs and wonders (Acts 2:22).

and High Priest – Aaron and his sons were a **high priests** (small letters), anointed with oil and washed with water to signify their office (Lev 8:6,12). But Jesus replaced Aaron as high priest, and became the **High Priest** (capitals which showed deity) when he also was anointed with oil and washed with water, with the descending dove representing the former (Matt 3:16).

of our profession, Christ Jesus; – The Jews were finding it hard to believe that they should have the same profession as Paul about Jesus Christ.

On the surface, Paul seems to making a statement about his profession of faith which was not necessarily the same as the one held by the Jews to whom he was writing. But if they will stop and think, they should be and are the same. For Jesus said "*For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?*" (John 5:46-47). With these words he challenges them about their belief in Moses and his writings, being the first five books of the Old Testament (Genesis to Deuteronomy).

In these books are revealed that Jesus Christ would be the Messiah. Furthermore, it is prophesied that they would reject him and he would be the Saviour to the world (Gen 18:18; 22:18; 26:4)

He uses the royal "we" = as a brother to the Jews, he can call himself "we". He calls Jesus Christ and the Jews as one in a previous verse in 2:11.

*For both he that sanctifieth and they who are sanctified are all of one: for which cause **he is not ashamed to call them brethren**,* therefore Paul can call them brethren as well in using "we".

3:2 Who was faithful to him that appointed him, as also Moses was faithful in all his house.

Who was faithful to him - Jesus fulfilled his Father's will at all times (Matt 26:39) and is called the faithful and true witness (Rev 1:5; 3:14; 10:11)

that appointed him, – God appointed Jesus (Luke 22:29).

as also Moses – as well as Moses (2 Chron 33:8; Acts 7:44)

was faithful in all his house. – When Miriam and Aaron spoke against Moses, she received the leprosy from God who says that Moses "*...is faithful in all mine house.*" (Num 12:7). In coming against Moses, she received a rebuke from the Lord as he shows his favour toward Moses (Num 12:8). For those wanting to be faithful to God, it is necessary to be meek (Num 12:3).

3:3 For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

For this man – Jesus Christ

was counted worthy of more glory than Moses, - Counting is an exact art eg the number two is not three and four is not nine. Now if man is careful in numbers, so much the more is God. So when God says that he counted Jesus worthy of more glory, then the Jews had better believe it.

inasmuch he who hath builded the house hath more honour than the house. - A house which is builded is a phrase which the Jew would be familiar with - *"...as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name."* (1 Kings 8:43). Today this may be the case with a particular builder or architect of a famous landmark or building. Long after he is dead and long forgotten, the glory of the building is looked at and admired.

Similarly, God says that Jesus Christ is the builder of Israel but has been forgotten. This echoes the passage in Romans 1:25 *"Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator,.."*. The Creator is more worthy than the creation. So, the builder of the house, Jesus, is more worthy of more honour and glory than the house.

3:4 For every house is builded by some man; but he that built all things is God.

For every house is builded by some man; - A building or house just doesn't suddenly appear of its own accord. It reminds us of the story of two men who are shipwrecked on a desert island and seemed doomed. They find a ticking watch in the sand and one of them, a creationist, yells "Praise God! A watch! There are other people on this island. The other, an evolutionist, says unimpressed "Let's not jump to conclusions, the watch might have just evolved itself in the sand." Everything in creation was made by the Creator and his name is Jesus (Gen 1:1; John 1:3,10; Col 1:16).

In this case, the house is the house of Israel (Ex 40:38).

but he that built all things is God. - Jesus built them as he is the Creator (John 1:3,10). Paul is proving that Jesus is God.

3:5 And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

And Moses verily was faithful in all his house, as a servant, - A servant carries out his master's wishes and commands (Ex 14:31; Josh 11:15).

for a testimony of those things which were to be spoken after; -

What were these things that would be spoken about later? They were the Rock, the Manna, the cloud, the pillar of fire, the red heifer, the Passover lamb, the shewbread, the ark, the budded rod, the tables of stone, circumcision and the list goes on. These were types, patterns and foreshadows of the real man Jesus Christ. Moses was faithful in carrying out the commands of the Lord with respect to ritual and ceremony.

3:6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

But Christ as a son over his own house; Although Christ is the son of his house, it is still his house. *"...That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;"* (Gal 4:1). He is the son and he is the house.

whose house are we, if we hold fast- The Jew will be part of Christ house if they hold fast, which means not to let go. They thought that they were part of his house when he was alive and they were! But now they are not.

Hold fast is not a work! It is to hold fast to the confidence and believe. (Eph 2:8-9)

As Job said *My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.* Job 27:6 6

the confidence - This word is mentioned in several places (Heb 3:6; 3:14; 10:35). A good understanding of what Paul is referring to is to be found in the following scriptures. The Lord God is the confidence of Israel.

By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea: (Psalm 65:5)

Israel had shifted its confidence to Egypt but it (Egypt) *"...shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord GOD."* (Ezekiel 29:16)

and the rejoicing of the hope firm unto the end. – The end here is “the end” that finishes as Jesus the Saviour.

What is the ‘hope’ that the Jews have that would justify ‘rejoicing’? Jeremiah says the hope of Israel is the Saviour (Jer 14:8). Joel states that the LORD will be the hope of his people (Joel 3:16). Paul says in Acts *“And now I stand and am judged for the hope of the promise made of God unto our fathers:”* (Acts 26:6) and *“Christ in you the hope of glory;”* (Col 1:27)

Therefore if Israel will have a confidence and rejoice of the hope in the Lord God, and hold fast to this and take it to its conclusion, they will too find themselves in the house not only of Christ’s house as the Messiah (2Cor 3:13-16 and 1Pet1:9) but the house of Jesus the Saviour.

‘The end’ being the end resulting in their salvation.

3:7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,

This is a reference to Psalm 95:7-11 where Israel were reminded of their rebellion and provoking the Lord God to anger (Judges 2:12).

The reference to “To day” is familiar phrase for the Jew with God always saying to them that today is the day to believe that not only is Christ the Messiah but also their Saviour.

3:8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

HARDEN NOT YOUR HEARTS, – Israel hardened their hearts against God. Israel are familiar with God addressing their hard hearts (Deut 15:7; 1Sam 6:6; Ps 95:8)

*And he **hardened Pharaoh’s heart**, that he hearkened not unto them; as the LORD had said.*

And the LORD said unto Moses, Pharaoh’s heart is hardened, he refuseth to let the people go. Ex 7:13-14
They were familiar with hearts being hardened as with Pharaoh above.

AS IN THE PROVOCATION, – They provoked God in the desert Psalm 95:8. Everyone at one time or another has either wittingly or unwittingly provoked another person to anger and this is what the Jew did toward God in the wilderness. Their five major sins of lust, idolatry, fornication, tempting Christ and murmuring are outlined (1Cor 10:6-10).

IN THE DAY OF TEMPTATION IN THE WILDERNESS: – The Jews tempted Christ in their wanderings in the desert for forty years after they left Egypt (1 Cor 10:9). To phrase to ‘tempt Christ’ is explained as follows *“...because they tempted the LORD, saying, Is the LORD among us, or not?”* (Ex 17:7). Israel were guilty of doubting and questioning whether the Lord was with them or not.

3:9 When your fathers tempted me, proved me, and saw my works forty years.

WHEN YOUR FATHERS – These were the elders of the tribes of Israel

TEMPTED ME, – Paul says that they tempted Christ. God says they tempted him. Who’s right? They both are – God is Christ and Christ is God (1 Cor 10:9; Deut 1:26).

To phrase to ‘tempt Christ’ is explained as follows *“...because they tempted the LORD, saying, Is the LORD among us, or not?”* (Ex 17:7).

PROVED ME, – God passed their tests and proved himself to them by providing for them.

SAW MY WORKS FORTY YEARS. – God’s works were Manna, quail, water from the Rock, the pillar of fire, the cloud, clothes not wearing out and so on. This generation in the desert saw more miracles than any other nation at any other time. They were trying God and rebelling against him. God worked for them for forty years and produced his works for them. It may not have been what they wanted, but God knew best and gave them just recompence for their actions.

Paul is reminding the Hebrews of their past behaviour in the desert because they are guilty of repeating it with their unbelief at the time of his writing this epistle.

3:10 Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways.

WHEREFORE I WAS GRIEVED WITH THAT GENERATION, – God experienced deep acute sorrow and distress and that’s why he wouldn’t let those over 20 years of age cross over Jordan (Num 14:29).

AND SAID, THEY DO ALWAY ERR IN THEIR HEART; – They didn’t have the right heart attitude to God then, as well as now. “Alway” means ‘all the time’ while “always” has the meaning of ‘all the ways’

AND THEY – Israel in the desert

HAVE NOT KNOWN MY WAYS. – ‘To know’ means to take it to heart and not just perform lip service. The scriptures give further meaning to knowing a person physically (1Kings 1:4).

God was very specific in letting them know about his way and ways but they chose not to follow him or them. They knew of his ways in their heads but not in their hearts. *"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."* (Matt 7:23).

3:11 So I swear in my wrath, They shall not enter into my rest.) (Ps 95:7-11).

SO I SWARE IN MY WRATH, – This comes from Psalm 95:11 where God promised and made a **vow** in his wrath. This does not mean it is a swear word like today. There is a time of God’s wrath coming upon the earth called Jacob’s Tribulation and it will be God’s wrath being poured out on the earth. It’s a dreadful thing for God to swear in his wrath because when he does then people will suffer.

THEY – Israel

SHALL NOT ENTER INTO MY REST.) – God is not talking of spiritual rest here but the physical rest to be had in Canaan. However the same situation applies to the spiritual rest. Because of unbelief they will not enter into his spiritual rest.

3:12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

lest there be in any of you an evil heart of unbelief, in departing from the living God.

Unlike a Christian today with eternal security, who may leave God, he can never depart from God. As Paul’s readers, the Messianic Jew was not saved, if he departed from God, that was it! They would go to hell.

Take heed, brethren, – It means ‘be diligent, watchful, alert and don’t forget’. Paul being a Hebrew calls them brethren due to the fact that they are literal Hebrews (not brethren in Christ).

That’s why he can address them as “we” throughout Hebrews.

lest there be in any of you an evil heart of unbelief, – like that displayed by your fathers and ancestors in the desert. These are strong words indeed – unbelief comes from an evil heart.

in departing from the living God. – Once again the Jew knows about departing from God because of their unbelief. But here, God stresses the point that he is not just God but ‘the living God’ to emphasize that he is alive and well and had taken the form of Jesus Christ who is also God and therefore still living as well.

3:13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

This a quote from the Old Testament where God reminded them of their unbelief in the desert.

⁷ *For he is our God; and we are the people of his pasture, and the sheep of his hand. **To day if ye will hear his voice,** ⁸ **Harden not your heart,** as in the **provocation,** and as in the day of temptation in the **wilderness:** ⁹ *When your fathers tempted me, proved me, and saw my work.* ¹⁰ **Forty years long was I grieved** with this generation, and said, *It is a people that do **err in their heart,** and they have not known my ways:* ¹¹ *Unto whom I swear in my wrath that they should **not enter into my rest.** Psalm 95:7-11**

3:14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

Paul says “Don’t be like those, but be like us Christians. You can have Christ as Saviour if you will be confident and resolute to the end.”

For we – fellow Hebrews

are made partakers of Christ, – this is the baptism into the one body of Jesus Christ that we have now – this being saved by grace through faith alone in the church age. Paul says that they can move on from being part time partakers to full time permanent possessors.

Now they thought they were partakers of Christ by being Messianics but here Paul changes the meaning of the word to say "There's more" ie "You were but not now!" Yes, they were part – takers or takers in part.

if we - fellow Hebrews

hold the beginning of our confidence – God is their confidence (See the comments of Hebrews 3:6) Paul says to hold onto the beginning of their confidence in the God of their salvation. They are the illuminated in Christ by believing him to be the Messiah but they need to follow this to the end and have him as Jesus the Saviour.

stedfast unto the end; - They will have to hold out this belief to the end. Now is belief a work? NO!. Romans 4:5 says so! "*But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.*" Belief is not a work.

This end is in Jesus Christ himself and not the end of the tribulation.

3:15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

While it is said, TO DAY – A reference to Psalm 95:7,8 and mentioned in Hebrews 3:7,13,15; 4:7 (twice) and refers to the Old Testament times as well as to the time that Paul writes to the Hebrews.

IF – There is always this condition

YE - You Hebrews

WILL – This is the key word here. Like today anyone can be saved if they will believe on the shed blood (the blood that was shed by Jesus on the cross and not the pretend 'blood' of the Roman Catholic mass) that they have Lord Jesus Christ and nothing else. It has to with the will.

HEAR HIS VOICE – hear the voice of God who is Jesus Christ

HARDEN NOT YOUR HEARTS – Don't be hard hearted, stiff necked or lukewarm.

AS IN THE PROVOCATION. – *As you Hebrews did for forty years in the desert when you provoked God.*

1 Kings 15:30 = Jeroboam provoked the Lord with his provocation.

"Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger."

3:16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses (Correct! All those over twenty years old were slain).

For some, – Some of the Jews in the desert

when they had heard, did provoke: – They provoked God to anger and he slays them in the desert. Another example occurs when Israel provokes the Lord to anger and he slays the house of Jeroboam (1Kings 15:30).

howbeit – however it may be

not all that came out of Egypt by Moses. – As mentioned "some ... did provoke" but those under twenty years of age were not held accountable (Num 14:29). Some made it to the rest of the promised land.

3:17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?

But with whom was he grieved forty years? – God is about to tell us.

was it not with them that had sinned, – These were those who provoked from the previous verse (Num 14:29). Their sin was lust, idolatry, fornication, murmuring and tempting Christ (2 Cor 10:6-10)

whose carcasses – This is the flesh body. **Cases** that **carry** the flesh ie **car-ry cases**.

fell in the wilderness? – They fell down in the desert and died and got burned up like briars and thorns (Heb 6:8).

3:18 And to whom swore he that they should not enter into his rest, but to them that believed not?

And to whom – Those who provoked

swore he that – God made a vow, an oath – not a swear word like today. As in a court of law “Do you swear on the Bible” and so on.

they should not enter into his rest, - This was the physical rest of arriving in the land of Canaan.

but to them that believed not? – Those who murmured with unbelief. Murmuring happens when you don't think that God knows what is best for you. It comes from an evil heart of unbelief (Heb 3:12).

3:19 So we see that they could not enter in because of unbelief.

(Yes, unbelievers didn't get into the promised land of Canaan)

So we see – Paul includes them in his argument as being obvious to all

that they could not enter in – Those who provoked could not enter Canaan

because of – This is the one reason

unbelief. – they didn't believe in God and his promises that he would get them safely to the Promised Land.

The above five verses are an explanation of the Old Testament quote given prior in 3:13. (Ps 95:7-11)

Ch 4

UNBELIEVERS WILL NOT ENTER HIS REST

Physically they didn't get into the land then, and now, spiritually, unbelievers won't either

- a. THE HEBREW IS URGED TO ENTER CHRIST'S REST 'TODAY' BY BELIEVING ON HIM AS SAVIOUR (4:1,3)
- b. TO CEASE FROM WORKS IS TO ENTER HIS REST (4:10-11)
- c. JESUS, IN THE HEAVENS, IS NOW THE HIGH PRIEST (4:14)
- d. THE HEBREW IS ENCOURAGED TO COME BOLDLY (4:16)

4:1 Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

As mentioned previously, the “we” (2:10) and here, the “us”, is Paul identifying with his fellow Jew, as he calls them ‘brethren’ (3:1, 12) in letting them know they are not alone, as he is there to help them.

As explained in Chapter Three above.

Liken it to a base-baller on 3rd who is illuminated. Paul is urging them to run to home base and be saved. Only home runs count.

4:2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

What gospel was preached unto them? Theirs was **the gospel of a physical rest**, from their enemies, and awaiting them in the promised physical land of Canaan (Deut 12:10 25:19)? They didn't believe and constantly murmured (Num 14) such that many were destroyed and didn't enter Canaan. There was no profit for these unbelievers – they went to hell.

What gospel is Paul preaching to them? Not a physical rest like Israel entering into Canaan, but the gospel of a spiritual rest in the kingdom of God (Rom 14:17). Believe in Jesus as the Saviour and have eternal life in heaven.

4:3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: (Ps 95:11) although the works were finished from the foundation of the world.

Ever since Adam, referred to as the foundation of the world, man could have had rest and salvation in God through believing him by obeying. This would involve no works on the part of man. God completed all the works necessary for creation in all aspects and wanted man simply to obey God with belief and love. In this case, God rests on the seventh day as a pattern for man to follow so that he may be at rest also ie a rest for which he doesn't have to work for.

For we which have believed do enter into rest,

This is the rest of Paul's gospel and doctrine and the kingdom of God.

as he said, As I have sworn in my wrath, if they shall enter into my rest: (Ps 95:11)

Yes, God made an oath that they will not enter into Canaan.

although the works were finished from the foundation of the world.

To enter heaven, all man has had to do is to believe that God has made it possible through animal blood but now it has to be Jesus' blood.

4:4 For he spake in a certain place (in the Old Testament scriptures) of the seventh day on this wise, And God did rest the seventh day from all his works. (Gen 2:2)

God is held up as the example to follow of resting from works on the 7th day.

4:5 And in this place again (here in Heb 4:4) , If they shall enter into my rest. (Ps 95:11)

They will not enter into my rest ie the murmurers and unbelievers and so on.

4:6 Seeing therefore it remaineth that some must enter therein,

The non-murmurers and believers entered Canaan.

and they to whom it was first preached entered not in because of unbelief:

Yes, all the murmurers complainers and unbelievers of twenty years and above did not enter (Num 14:29)

4:7 Again, he limiteth a certain day, saying in David, To day,

This was the particular day when David said "...To day ..." (Ps 95:7)

after so long a time;

David said that over a thousand years ago (Paul writes in the late 60's AD)

as it is said, To day

Paul repeats it again

if ye will hear his voice,

He hopes they will hear unlike those mentioned in the gospel of Matthew (Matt 13:13-15)

harden not your hearts. (Ps 95:7, 8)

A call for a voluntary non-hardening of hearts. The Jew was well acquainted with the consequences of hardened hearts beginning with Pharaoh and their own desert experience.

4:8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

Prior to this verse, it is Jehovah God that is responsible for both the entering of the physical rest of Canaan and the spiritual rest of the kingdom of God (3:11, 18; 4:1, 3, 4, 5).

It is here that Jesus was responsible for their rest, thereby showing that he, Jesus Christ, is one and the same as Jehovah God. Now Paul's readers would have known that as Christ calls himself the "I AM" being Jehovah (John 8:58).

Because of their continual unbelief in God and disobedience, there remained another day of salvation in Jesus Christ. This was not a physical one as in Canaan but a spiritual one, being their **approaching day of salvation** in Christ (Heb 10:25).

*For it became him, for whom are all things, and by whom are all things, in **bringing many sons unto glory**, to make **the captain of their salvation perfect through sufferings**. Heb 2:10*

Like Joshua, who was also their captain in leading them into a physical Canaan, Christ is their captain who speaks of another day – their approaching day of salvation in him.

4:9 There remaineth therefore a rest to the people of God.

This is the rest in the kingdom of God.

4:10 For he that is entered into his rest,

Like me, Paul

he also hath ceased from his own works,

As it is stated elsewhere, *by grace are ye saved through faith not of works* (Eph 2:7-8)

as God did from his.

God rested on the seventh day.

4:11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

This 'labour' concerns all those who may have grappled with God's word before being saved, think on it, reason about it and wrestle with it before being saved. This is the labour that may occur **before** believing.

As Paul aptly puts it "... *we must through much tribulation enter into the kingdom of God.*" Acts 14:22

The act of believing is not a work as confirmed in the New Testament "*But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.*" Rom 4:5. Before you believe, it just might be a struggle to get there.

4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.

Don't fool with God and pretend. He can see into your hearts and minds and all things are revealed before him. He is the ultimate spiritual surgeon with the ultimate spiritual scalpel.

4:13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

There is nothing that can be hidden from the Lord. Yes, with whom we have to do – with whom we must deal with. There is no escaping.

4:14 Seeing then that we have a great high priest,

Aaron has been replaced by Christ as the High Priest.

that is passed into the heavens,

Christ's body was in heaven as he had gone to the Father (Matt 27:63; 28: 12-13; John 20:17). He rose bodily.

Jesus the Son of God,

To call Jesus the Son of God made him equal with God. (Jn 5:18) and Jesus meaning the Saviour (Matt 1:21) as opposed to Christ the Messiah (Jn 1:41).

let us hold fast our profession.

Take your profession as Christ the Messiah onto Jesus the Saviour. Move it on.

4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

This high priest, Jesus Christ, now in heaven, has been a man and therefore is well acquainted with the our temptations.

4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

This is not come boldly 'into' but 'unto' the place where the Lord will save you.

This verse has nothing to do whatsoever with taking the Lord's supper. It is about salvation.

This verse is dreadfully misunderstood by Pastors administering the Lord's supper in giving the impression that no more reverence need to be given than to a shoemaker's dog. No, when asking the Lord to save you, be very humble with cap in hand, come in quietly as a sinner needing salvation.

Yes, come boldly to the point of salvation, don't hesitate, don't be backward in coming forward **but don't barge into the throne room of grace!**

C5 AARON

Ch 5 = Christ better than Aaron

- a. AARON THE HIGH PRIEST WAS APPOINTED BY GOD (5:4)
- b. JESUS IS APPOINTED BY GOD (5:5)
- c. JESUS IS PERFECT (5:9)
- d. JESUS IS AN HIGH PRIEST AFTER ORDER OF MELCHISEDEC (5:10)
- e. THE HEBREW IS DULL OF HEARING (5:11)

5:1 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

This refers to Aaron who can offer sacrifices on the behalf of Israel

5:2 Who can have compassion on the ignorant, (the lay people) and on them that are out of the way; for that he himself also is compassed with infirmity.

He knows what it is like to be surrounded by the flesh and be subject to the infirmity of sins

5:3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

Unlike Christ who had no sins, Aaron offered sacrifices for his own sins.

5:4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

Aaron was appointed by God and didn't appoint himself.

5:5 So also Christ glorified not himself to be made an high priest; but he (God the Father) that said unto him (Christ), Thou art my Son, to day have I begotten thee. (Ps 2:7).

Similarly, Christ was also appointed by God.

5:6 As he saith also in another place (in the scriptures), **Thou art a priest for ever after the order of Melchisedec.** (Ps 10:4)

Aaron was appointed by God to be the high priest (1Chron 6:49) and similarly Christ was appointed

5:7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

This refers to the garden of Gethsemane. Did he fear death? No! Did he fear God? Yes! And that's why he was heard. Christ was heard of God because he feared God. Now if we don't fear God he won't hear us either. We are to be reminded that God answers our prayers according to the number of idols in our lives (Ezek 20:3)

5:8 Though he were a Son, yet learned he obedience by the things which he suffered;

Because Christ was God himself, he was made a son in the flesh as well. He was always obedient to the God the Father.

5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

Was Christ ever not perfect? No. Every day that went by he was perfect at that point in time. When he had fulfilled the law he was perfect. As Christ obeyed the Father, we are to obey Jesus Christ as to what he says we must do.

5:10 Called of God an high priest after the order of Melchisedec.

Melchisedec was not of the tribe of Levi therefore he was not of the order of Aaron. He is separate.

5:11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

However I bring it up again in chapter seven. Dull of hearing? Yes (Matt 13:13).

5:12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

"Look dear Reader" Paul says "you Jews should have been the first to receive Jesus as Saviour and not the Gentiles. With your 1500 year history of God and all the prophecies, you are still babies."

What are the oracles of God?

*What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed **the oracles of God.** Rom 3:1-2*

Given to the Jew from Abraham onwards -

1. The first principles of the oracles of God ('enlightened' under Moses)

2. The principles are the doctrine of Christ ('illuminated' with the doctrine of Christ the Messiah)

3. The "rest" is of Jesus the Saviour (Christians)

Need of milk? Yes, go back to the milk of Moses but if you believed him you would believe in Jesus as Saviour. *For had ye believed Moses, ye would have believed me: for he wrote of me. John 5:46*

5:13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

If you continue to believe on Christ the Messiah and continue in the animal blood sacrifices you are babies and you are unrighteous.

5:14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

"You haven't grown up" Paul continues "because you are still drinking milk. You are still believing on Christ as the Messiah. You are still having animal blood temple sacrifices. You are stunted in your growth. As a

result, you are not able to work out between the good and the bad. I am your friend and my advice is good and perfect. The scribes and Pharisees are bad.”

C6 MESSIAH

Ch 6 = Leave the principles of the doctrine of Christ as the Messiah and let's go on to the doctrine of Jesus the Saviour

- a. THE HEBREW IS URGED TO LEAVE HIS BELIEF OF THE DOCTRINE OF CHRIST THE MESSIAH AND GO ON UNTO PERFECTION (6:1)
- b. BEING ONCE ENLIGHTENED (UNDER MOSES) HAS LONG GONE (6:6)
- c. A BETTER SALVATION AWAITS (6:9) – JESUS THE SAVIOUR
- d. BE NOT SLOTHFUL BUT HAVE JESUS AS THE ANCHOR FOR THE SOUL (6:19)

HERE IS THE KEY TO THE WHOLE BOOK OF HEBREWS:

There are **three groups** mentioned in the first four verses of chapter 6.

Paul's readers were previously **once enlightened** (6:4) under Moses (past) - Mosaics
They now have the **doctrine of Christ** (6:1) the Messiah (present) – Messianics
They need to go on unto **perfection** (6:1) Jesus the Saviour (future) - Christians

6:1 Therefore leaving the principles of the **doctrine of Christ**, let us go on unto **perfection**; not laying again the foundation of repentance from dead works, and of faith toward God,

6:2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

6:3 And this will we do, if God permit.

6:4 For it is impossible for those who were **once enlightened**, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

6:1 Therefore leaving the principles of THE DOCTRINE OF CHRIST , let us go on unto PERFECTION not laying again the foundation of repentance from dead works, and of faith toward God,

They are presently under the doctrine of Christ which is the doctrine of the Messiah.

As the woman at the well exclaims

*The woman saith unto him, I know that **Messias** cometh, which is **called Christ**: ... John 4:25*

When Andrew tells his brother he has found Christ

*... We have found the **Messias**, which is, being interpreted, **the Christ**. John 1:41*

let us go on unto PERFECTION

This Jesus the Saviour. This is the doctrine of Jesus the Saviour, the doctrine of Paul's gospel, the doctrine of the Christian – it is the doctrine of perfection.

not laying again the foundation –

This is the foundation of the doctrine of Christ. It has been vital and is the foundation of the house but now these Jews must move on to the doctrine of perfection.

of repentance from dead works, –

There are six basic beliefs with the doctrine of Christ. 1. Repentance from dead works 2. Faith toward God 3. Baptisms 4. Laying on of hands 5. Resurrection of the dead 6. Eternal judgment

Works can't purge the conscience to get right standing with God, this is why they're called dead works (Heb 9:14,23). Only the blood of Christ can purge the conscience.

What are these dead works? The Sermon on the Mount is full of works – impossible works. Paul's readers need to understand that only the perfect works of Christ are live works. Any other works people rely on to get into heaven are dead works.

Put it this way, entry into heaven had always been by works hasn't it.

"What!?" you say. Yes think about it.

If Adam hadn't sinned he would have lived forever. So atonement with God was with blood. Under the Old Testament the law of works was given not to Israel to save them but to condemn them and show they were sinners. Again atonement was with blood.

So to get into heaven we have to be perfect ie with perfect works. Anything else is dead works. As Paul says *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. Eph 2:8-9*

As Paul says let us go on unto perfection – the perfect works of Christ + the perfect blood of Jesus.

and of faith toward God, – The Jew was very familiar in having faith toward God (Mark 11:22). God says: "If you don't know about faith toward God at this stage we won't go over that here." See Acts 22:16.

6:2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Of the doctrine of baptisms, – These included spiritual and water. There is the baptism of Jesus (John 3:22), the baptism of fire (Matt 3:11), the baptism of the Holy Ghost (Matthew 3:11), the baptism of John (Mark 1:4) and the various other washings and water rituals of the Jews.

and of laying on of hands, – The Jew was very familiar with the ritual of laying on of hands. Those involved in a burnt offering laid his hands on the bullock (Lev 1:4). There was the laying on of hands for healing (Mark 6:5). There was the laying on of hands to give sight (Mark 8:23). There was the deliverance from devils (Luke 4:41).

and of resurrection of the dead, – Jesus speaks of this (Matt 22:30) and Peter (Acts 4:2)

and of eternal judgment. – Jesus clearly speaks of everlasting punishment (Matt 25:46). This is mentioned in Hebrews 2:3 and Hebrews 9:39.

There are **three groups of people** mentioned in 6:1 and 6:4 with **three different doctrines**:

<p style="text-align: center;">THE DOCTRINE OF MOSES</p> <p style="text-align: center;">"ONCE ENLIGHTENED" (6:4)</p>	<p>Under Aaron the Jews were enlightened. Aaron was the lighter of the lamps (Ex 30:8) The Jew brought light to a dark world.</p> <p>They had light, were enlightened, on the following:</p> <ol style="list-style-type: none"> 1. Have tasted of the heavenly gift (1Sam 11:6) 2. Made partakers of the Holy Ghost (Saul, David, Samson) 3. Have tasted the good word of God (Jer 29:10) 4. And the powers of the world to come (Matt 12:32, Mark 10:30, Luke 18:30)
<p style="text-align: center;">THE DOCTRINE OF CHRIST THE MESSIAH (6:1)</p> <p style="text-align: center;">"NOW ILLUMINATED" (10:32)</p> <p style="text-align: center;">THIS IS WHERE PAUL'S READERS ARE PRESENTLY STUCK!</p> <p>They were enlightened under Moses but are now illuminated with the doctrine of Christ the Messiah (10:32)</p>	<p style="text-align: center;">This is the doctrine of the Messiah, – Christ on earth</p> <ol style="list-style-type: none"> 1. Repentance from dead works (Matt 3:2) 2. Faith toward God (Mark 11:22) 3. Doctrine of baptisms – water and Holy Ghost There is the baptism of Jesus (John 3:22), the baptism of fire (Matthew 3:11), the baptism of the Holy Ghost (Matthew 3:11), the baptism of John (Mark 1:4) and the various other washings and water rituals 4. Laying on of hands There was the laying on of hands for healing (Mark 6:5; Luke 4:4)). There was the laying on of hands to give sight (Mark

<p>Jesus told them to <i>"Let your light so shine before men ..."</i> Just like incandescent bulbs (Matt 5:16)</p>	<p>8:23). 5. Resurrection from the dead Jesus speaks of this (Matt 22:30) 6. Eternal judgment Jesus clearly speaks of everlasting punishment (Matt 25:46). <i>He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. John 1:41</i></p>
<p>THE DOCTRINE OF JESUS THE SAVIOUR (= the doctrine of Paul) "...let us go on unto PERFECTION..." (6:1)</p>	<p>This is the Doctrine of Perfection of having Jesus the Saviour in heaven Let's go on unto Jesus who is perfect, his death is perfect as he is the perfect one. (Heb 7:11). <i>And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Matt 1:21</i></p>

6:3 And this will we do, if God permit.

If we have time we can go over all these things again.

6:4 For it is impossible for those who were ONCE ENLIGHTENED (the doctrine of Moses), and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

Paul's readers were under Moses once and certainly have tasted the heavenly blessings given by God. Yes, they were 'part – takers', takers in part, only. In the Old Testament, the Holy Ghost came and went – eg with David the Holy Ghost came and never left him, with Saul it came and left and with Samson it came and left and came back again. Saul and Samson were part – takers of the Holy Ghost. Christians are full-takers.

For it is impossible – this means no possibility at all. Zero, 0%, zilch

for those who were once enlightened, – To be 'enlightened' is to be under Aaron and the law. Numbers 8:2-3. Aaron was the enlightened and his name means enlightened.

and have tasted of the heavenly gift, – *"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"* Matt 7:11

All the way through the OT they had tasted heavenly gifts.

were made partakers of the Holy Ghost, – *To day if you will hear his voice* (Heb 3:7; 9:8; 10:15); Mary had Jesus by the Holy Ghost (Matt 1:18); blasphemy against the HG (Matt 12:31); David said things by the Holy Ghost (Mark 12:36); the disciples spoke by the Holy Ghost (Mark 13:11; Luke 1:15); at Pentecost (Acts 2:38; Acts 28:25; Peter (2 Pet 1:21)

These were limited and temporary in-dwellings of the Holy Ghost – they were partakers but not permanent possessors.

6:5 and have tasted the good word of God, and the powers of the world to come,

The good word of God are the scriptures that they had access to. They knew all about Abraham's bosom, hell, angels, devils, kingdom of heaven and the kingdom of God.

And have tasted the good word of God, – When would the Jew have tasted of the good word of God? Jeremiah 29:10 states that God will visit them in Babylon after seventy years "...and perform my good word toward you." Put it this way, ever since Abraham, the Jew, the Hebrew and the Israelite would have the written word of God and also holy men of God spake as they were moved by the Holy Ghost (1Pet 1:21)

And the powers of the world to come, – How would the Jew know of the world to come and the powers of it? The phrase 'the world to come' is clearly mentioned (Matt 12:32, Mark 10:30, Luke 18:30, Heb 2:5).

6:6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

If they shall fall away, – Paul's readers were illuminated (Heb 10:32) with the doctrine of Christ. If they fell away they would return to the doctrine of Moses of being enlightened.

to renew them again unto repentance; - Anytime that a man seeks to get right with God other than by believing in the shed blood of Jesus, he treats with disdain what Christ has already done on the cross. Paul writes to the Messiah believing 'illuminated' Jew (Heb 10:32) who have progressed one step further than the 'Moses-believing-'enlightened'-Jew'. He warns that should they retreat even further then it is impossible to renew them to repentance.

seeing they crucify to themselves the Son of God afresh, - To 'fall away' meant to **continue** to have animal blood for sins. This would ignore the blood of Jesus. As Paul says "*there remaineth no more sacrifice for sins*" (10:26) after Jesus on the cross. Not to go on to the blood of Christ would equate his blood with the blood of animals ie no difference.

put him to an open shame. – Jesus was to be shamed once and once only. Jesus won't be put to open shame again. To ignore Jesus on the cross puts continuous shame on him by saying that his sacrifice was not needed.

An example from the Old Testament was Moses striking the Rock (Jesus) a second time and this puts Jesus to an open shame (Num 20:11). The end result was that Moses didn't enter into the Promised Land of Canaan. Paul's message is "Don't be like Moses."

6:7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

The following is a summary of the two verses Hebrews 6:7-8.

Just as the earth drinks in the rain to be produce good crops, then the illuminated Jew ought to drink in this message of trusting the shed blood of Jesus for salvation and also bring forth good fruit. This will receive the blessing from God. If they refuse to hear, then God shall treat them as thorns and briers fit for burning.

For the earth which drinketh in the rain that cometh oft upon it, – When it rains, the good ground readily soaks up the water. God knows that he has sent the rain often upon them and truly they are to 'give the more earnest heed' (Heb 2:1).

bringeth forth herbs meet for them by whom it is dressed, – The ground produces grains and plants to eat for the people that farm and tend the land

receiveth blessing from God. – The ground that has rain sent from God is blessed

6:8 But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

You are not saved and therefore **if you go back to being enlightened under Aaron you will end up in the fires of hell.** The blood sacrifices of Aaron make a mockery of Christ's blood. God's blessing of salvation to be found in the perfection of the Saviour Jesus, such that, you can be like the living plants and trees in receiving the rain that waters. To refuse this offer you will end up like the useless bushes with prickles and thorns that are only fit to be burned.

But that which beareth thorns and briers is rejected, and is nigh unto cursing; – A farmer gathers the weeds, thorny bushes and lantana and those plants that are hated by the farmer.

whose end is to be burned. – These plants are gathered and burned. (Matt 3:9-11). Don't be like the hard ground that won't receive the rain because the next step is being burned (Heb 12:18).

Be the type of ground that will bring forth good fruit by receiving the rain from God. Don't be hard hearted/provoking/rejecting/stiff necked and not bring forth good fruit otherwise you will enter perdition.

6:9 But, beloved, we are persuaded better things of you,

Using kindly and encouraging words

and things that accompany salvation,

The perfection of Jesus and his perfect blood

though we thus speak.

Even if we do speak about the worst outcome of an everlasting burning in hell.

6:10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

This was their labour of love and kindness toward Paul in prison and indeed toward other Christians.

6:11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

Paul says "Come on don't be idle or negligent, but be industrious by taking that same assurance you had in Christ the Messiah on earth and transfer this hope to Jesus the Saviour who now lives in heaven."

6:12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

Sloths move very slowly. Paul says don't be like them. As Paul says *Be ye followers of me, even as I also am of Christ. 1 Cor 11:1*. There are many promises in the Lord.

6:13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

The promise was Abraham would be the father of countless millions (Gen 12:2; 15:5). To swear here is taking an oath, and not cursing as is the popular meaning. God made an oath.

6:14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

God promised Abraham *That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; Gen 22:17*

6:15 And so, after he had patiently endured, he obtained the promise.

Now Abraham was 75 years old when given this promise but it was not until he was 100 years old did Sarah give birth to Isaac. Was he patient? In spite of the fact he couldn't wait for God to fulfil his promise and he had Ishmael when 83 years old, he was patient up to that point, and indeed, after it.

6:16 For men verily swear (take an oath) by the greater:

In a court of law, they produce a Bible upon which people take an oath to tell the truth, as there is no greater than God himself.

and an oath for confirmation is to them an end of all strife.

Once a person has made an oath, that's the end of it and there's no going back.

6:17 Wherein God, willing more abundantly to shew unto the heirs of promise (the Jew) the immutability (not to be changed) of his counsel (on what he had decided), confirmed it by an oath:

God not only **promised** but he double promised with an **oath**.

6:18 That by two immutable things,

God's promise + God's oath = Two rock solid-never-to-be-changed things

in which it was impossible for God to lie,

God doesn't lie, never has and never will.

we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

Like me, Paul. Now Christ the **Messiah** was the **consolation** (Luke 2:25) that Israel was waiting for. But Paul says here "You need Jesus the **Saviour** as your **strong consolation.**"

6:19 Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

Our soul can never be lost as we have eternal salvation. Jesus Christ is the High Priest that has entered into the Holy of Holies.

6:20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

Jesus the Saviour is the high priest, like Aaron did, has entered not into an earthly tabernacle and holy of holies, but into heaven itself. The high priest entered through the curtains into inner sanctuary of the 'Holiest of all' (Heb 9:3) to show the animal blood to God. Jesus has entered into heaven and shows his blood to God the Father himself.

C7 MELCHISEDEC

Ch 7 = Levi (Abraham) tithes to Melchisedec

- a. MELCHISEDEC HAS AUTHORITY OVER ABRAHAM AND LEVI THROUGH TITHING (7:1,4)
- b. JESUS IS AFTER THE ORDER OF MELCHISEDEC AND THEREFORE HAS AUTHORITY OVER ABRAHAM, LEVI AND THE JEW.
- c. THE CHANGE OF PRIESTHOOD MEANS A CHANGE OF LAW (7:12)
- d. JESUS IS A BETTER TESTAMENT 7:22)

Melchisedec has authority over Abraham and Levi through tithing; Jesus is after the order of Melchisedec and therefore has authority over Abraham, Levi and the Jew as well.

7:1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

For this Melchisedec, king of Salem, – Jerusalem was formerly called Salem. (Gen 14:18; Ps 76:2). He was a priest with no human ancestors. He just appeared. Just like angels from heaven became men in the Old Testament, Melchisedec appeared also. God was able to do this.

priest of the most high God, – he was God's high priest here on earth before there was a high priest under Mosaic law.

who met Abraham returning from the slaughter of the kings, - You can read the account in Genesis 14:1-17.

and blessed him; – Melchisedec blessed Abraham by giving him bread and wine (Gen 14:18-20) in response to Abraham giving him tithes. He was a type and foreshadow of Jesus Christ to come, who gave himself as the bread (his broken body) and wine (his shed blood) for the whole world (John 3:16).

7:2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

Melchisedec is a type of Lord Jesus Christ who is the King of righteousness and the King of peace (Is 9:6)

7:3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

No human ancestry whatsoever. Angels also appeared out of heaven as men, so this is no big deal for God to make this happen.

7:4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

Yes, Abraham was the father of all the Jews (Jn 8:39) who made himself subject to Melchisedec. Now Abraham is the father of the Jews but a greater one than him is Melchisedec.

7:5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

Abraham's descendants were the tribe of Levi who took tithes. But Levi being in the loins of Abraham are deemed to offer tithes to Melchisedec.

7:6 But he whose descent is not counted from them

Melchisedec was not a Jew

received tithes of Abraham, and blessed him that had the promises.

Melchisedec blessed Abraham. Abraham had God's promises of being a great nation.

7:7 And without all contradiction the less is blessed of the better.

Abraham is the less and he is blessed by the better Melchisedec.

7:8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

And here men that die receive tithes; – These are the human Jewish Levite priests that died

but there he receiveth them, - Melchisedec took tithes

of whom it is witnessed that he liveth. – this Melchisedec didn't die (Heb 7:3)

7:9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

Levi being in Abraham paid tithes to Melchisedec.

7:10 For he was yet in the loins of his father, when Melchisedec met him.

Although Levi was not born, he is in Abraham, so when Abraham paid his tithes to Melchisedec, Levi is said to have paid his tithes at the same time.

7:11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

If therefore perfection were by the Levitical priesthood, – which it wasn't

(for under it the people received the law,) – Moses received the law from God and it was given to Aaron and the Levites to administer.

what further need was there that another priest should rise – Answer? None. If they had perfection another priest wouldn't have to be given this office.

after the order of Melchisedec, and not be called after the order of Aaron? – If they had perfection, they wouldn't have needed anyone after the order of any one by any other name.

If Levi and the Levitical priesthood had established perfection for the people, how could anything be better?

Instead, God says "Don't stay barren with Aaron, Connect with Melchisedec"

7:12 For the priesthood being changed, there is made of necessity a change also of the law.

For the priesthood being changed, – now the priesthood has changed from the order of Levi to the order of Melchisedec (which will be changing to Judah as Jesus being of the tribe of Judah was also after the order of Melchisedec.)

there is made of necessity – It is necessary

a change also of the law. - The law must change also

7:13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

For he of whom these things are spoken pertaineth to another tribe, – The person to whom this refers belongs to another tribe. Jesus came from the tribe of Judah.

of which no man gave attendance at the altar. – Jesus never attended an altar as Levi gave attendance at the altar to sacrifice the blood of bulls and goats. Melchisedec never attended an altar before God and so Jesus doesn't either because he is after the order of Melchisedec.

7:14 For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

Levi was the 3rd tribe. Judah was the 4th tribe out of which Jesus comes.

7:15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

It is crystal clear. Jesus Christ is similar to Melchisedec and he (Jesus) arises as another priest.

7:16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

not after the law of a carnal commandment, – Jesus was called of God an high priest not as a result of a man made law and commandment as the Levites were.

but after the power of an endless life. – Because Jesus is in the Father and was begotten of the Father, he is with no beginning and no end. Also an endless life would be one of power. An ordinary man's life lasts only a few decades and then the 'power' runs out. Furthermore, Jesus upholds all things by the word of his power. Being all powerful, when he speaks words, this is called the word coming out of his power.

7:17 For he (God the Father) testifieth, Thou art a priest for ever after the order of Melchisedec. (Ps 110:4)

7:18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

For there is verily – Truly there is

a disannulling – It is cancelled.

of the commandment going before – The Jewish law of the continuity of human Levite priests is annulled. The Jewish priesthood is now replaced by Jesus being of the order of Melchisedec

for the weakness and unprofitableness thereof. – The law as given by Moses on Mt Sinai and put into the hands of the Aaron and the Levite priests, was weak and unprofitable. Why? Those under the works of the law were under the curse of it (Gal 3:10) and perfection can't come from a law.

7:19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

For the law made nothing perfect, – the law couldn't make any body perfect because the standards are too high. It only made you aware that you couldn't keep it. When Jesus kept the law, he was perfect even to the point of death (Heb 5:9)

but the bringing in of a better hope did; - The better hope was Jesus and he obtained perfection through absolute obedience to God in fulfilling the law. The better hope being the God of Israel who became flesh (Joel 3:16).

by the which – Jesus Christ

we draw nigh unto God. – The law was designed to be a schoolmaster to bring us to Jesus Christ (Galatians 3:24). Ephesians 2:13 says "*But now in Christ Jesus ye who sometimes were far off are **made nigh by the blood of Christ.***" So the blood makes us nigh through the death of Jesus Christ.

7:20 And inasmuch as not without an oath he was made priest:

And inasmuch – Because or since or seeing that

not without an oath – means with an oath (Heb 6:17) the permanence of God's counsel was confirmed by an oath and thereby is unchangeable for all time. Jesus Christ had an oath from God to make him priest after the order of Melchisedec and not after the Levites.

Levites didn't have any oath to confirm them as priests but Jesus Christ did.

he was made priest: – Jesus became priest.

7:21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)

For those priests were made without an oath; – The priests of the Old Testament were made without an oath as they were ordained by heredity.

but this – Jesus Christ

with an oath by him, – With an oath by God the Father

that said unto him, – God said to Jesus

THE LORD SWARE AND WILL NOT REPENT, – This is a reference to Psalm 110:4. God has made an oath and will not retract it, rescind it or turn his back on it

THOU – Jesus

ART A PRIEST - have a priesthood

FOR EVER – for eternity

AFTER THE ORDER OF MELCHISEDEC:) – according to the pattern of Melchisedec

7:22 By so much was Jesus made a surety of a better testament.

By so much – As a result of this shift and change

was Jesus made a surety – A one hundred percent certainty

of a better testament. – Trusting in his shed blood alone by faith alone. This testament is referred to elsewhere (Matt 26:28, Mk 14:24, Lk 22:20, 1Cor 11:25, 2 Cor 3:6, Heb 9:15).

7:23 And they truly were many priests, because they were not suffered to continue by reason of death:

And they – the Levites

truly – certainly, in fact and honestly

were many priests, – a lot of them

because they were not suffered – they were not allowed, permitted or tolerated or couldn't continue

to continue – to carry on in their office

by reason of death: – because they were human and died. This is the reason that there were many of them as they had to replace the one who had died before.

7:24 But this man, because he continueth ever, hath an unchangeable priesthood.

But this man, - Jesus

because he continueth ever, – He lives and has eternal life. We are informed that his years shall not fail (Heb 1:12).

hath an unchangeable priesthood. – Jesus has a continuing and never changing role as the high priest because he lives forever. There are no more priests to come after Jesus.

But this man, - Jesus

because he continueth ever hath an unchangeable priesthood. - no more priests after Jesus. It will never be changed.

7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Wherefore he is able also to save them - Jesus can also save them.

to the uttermost – that's into heaven.

that come unto God – the Father in heaven

by him, – There is only one mediator (and it isn't Mary or a church or the Pope)

seeing he ever liveth – Jesus lives now and forevermore in heaven.

to make intercession for them. – He intercedes to God on their behalf. A high priest on earth isn't needed anymore to make intercession for the Jews here on earth.

7:26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

For such an high priest – Jesus

became us, – became a man like us (1Tim 3:16; Phil 2:8)

who is holy, – who is pure and sinless

harmless, – didn't commit sin and harm against the laws of God

undefiled, – sinless

separate from sinners, – wholly man yet wholly God and not counted as a sinner

made higher than the heavens; – Jesus made the heavens so he is above them.

7:27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

Who needeth not daily, – He doesn't have to offer sacrifices everyday

as those high priests, – like the mortal/earthly Jewish high priests

to offer up sacrifice, – who offered sacrifices

first for his own sins, – the earthly high priest (eg Aaron) was sinful and had to get right with God first before he performed on behalf of the people (Lev 9:7). Christ was sinless and there was no need for him to offer up sacrifices for himself.

and then for the people's: – the people had sins that stopped them being right with God. So the high priest acted on their behalf (Lev 9:15)

for this he did once, – Jesus died once for others' sins

when he offered up himself. – when he went to the cross, Jesus doesn't need to offer any more sacrifices for sins as he was the one time sinless sacrifice himself

7:28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

For the law – the Mosaic law

maketh men high priests which have infirmity; - by the law of heredity, sinful human Levite priests take office.

but the word of the oath, – the oath of God Ps 110:4

which was since the law, – which became evident after the law

maketh the Son, – Jesus became the high priest by the oath of his Father.

who is consecrated – declared sacred and set apart for a divine purpose

for evermore. – for ever (and more after that).

C8 BLOOD

Ch 8

The new covenant has Christ's blood

a. AARON SERVED AS A SHADOW OF HEAVENLY THINGS (8:5)

b. JESUS IS THE MEDIATOR OF THE NEW COVENANT WITH THE HOUSE OF ISRAEL IN THE TRIBULATION (8:8)

8:1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

Now of the things which we have spoken this is the sum: – Here is an up to date summary so far

We have such an high priest, – Jesus (Matt 3:16)

who is set on the right hand of the throne of the Majesty in the heavens; – Jesus has risen from the dead and now sits at the right hand of the Father. You Jews now have a high priest in heaven.

8:2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

A minister of the sanctuary, - The word 'sanctified' means set apart. The word 'sanctuary' is a sacred place where things are set apart.

and of the true tabernacle, – Jesus Christ is the true sanctuary and he ministers in his own sanctuary. The true sanctuary and tabernacle is now in heaven.

which the Lord pitched, – He made and erected this tabernacle which is himself which is his body

and not man. – It was made by God's hands and not man's.

8:3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

For every high priest – The Jewish high priest on earth

is ordained – is allowed and instituted and commanded and given permission

to offer gifts and sacrifices: - offer material gifts and sacrifices

wherefore it is of necessity – Therefore it is of imperative and essential

that this man – Jesus

have somewhat also to offer. - Also has something to offer.

8:4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

For if he were on earth, - And Jesus isn't. When on the earth he was prophet, he's in heaven as priest and is coming back as king.

he should not be a priest, – if Jesus were on earth he wouldn't have the office of priest

seeing that there are priests that offer gifts according to the law: – The Jewish priests offer gifts (Num 18:29; Lev 23:38) in accordance with the law given by God with the accompanying rules, rituals and ceremonies. Furthermore, earthly priests offer sacrifices for themselves as sinners. Jesus was sinless therefore he couldn't be an earthly priest.

8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

Who serve unto the example and shadow – These earthly Jewish priests perform earthly blood sacrifices which are a pattern and example of Jesus Christ to come

of heavenly things, – Jesus Christ came from heaven and has returned there. The offering of gifts and sacrifices were earthly examples of the heavenly.

as Moses was admonished of God – God instructed Moses

when he was about to make the tabernacle: – the earthly physical tabernacle

for, SEE, SAITH HE, – God said. This is reference to Psalm 25:40

THAT THOU MAKE ALL THINGS – make sure when you build the tabernacle

ACCORDING TO THE PATTERN - following the blueprint

SHEWED TO THEE – shown to you

IN THE MOUNT. – In the mount? Why not on the mount? Moses had to take shelter **IN** the rock while God presented himself with all his glory (Ex 25:40).

8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

But now – when Christ died

hath he – Jesus

obtained a more excellent ministry - Jesus was sinless and had perfect works and perfect blood.

by how much also– by this ministry also

he is the mediator - Jesus is the mediator (1Tim 2:5) and he is male and his name is not Mary.

of a better covenant, – This is better one than the old covenant that were under with Moses and the Levitical priesthood. This better covenant is the new covenant, however it is **not** the new testament. Israel has the covenants (Rom 9:4).

which was established upon – which was built upon

better promises. – These promises, although having been prophesied, will come to fruition when he opens their eyes (Zech 13:3) and they won't need any more prophets to convince them. There will be a finish to transgressions and an end of sins, and he will forgive their sins (Dan 9:24-27). This is called the new covenant.

Note: This new covenant applies **only** to the Jews in the Tribulation and not to the Christian in this present age. Christians are under the new testament and never, ever the new covenant despite what is being preached. The new covenant with the house of Israel is explained further (Heb 8:8). The new testament and the new covenant are like chalk and cheese. Christians are never under any covenant.

8:7 For if that first covenant had been faultless, then should no place have been sought for the second.

For if that first covenant had been faultless, - If the first covenant / first testament / old covenant / old testament was without fault and error, then the new covenant would not be necessary. The old covenant as established on earth with substitute animal blood and laws was designed to show Israel they were sinful and couldn't keep the laws. This is why it was faulty. **The law made nothing perfect** but could only point out faults. In not being able to keep the law, the Jew was imperfect and that's why offerings were constantly made to get right with God. The whole system was just not right and was faulty.

then should no place have been sought for the second. – However if this system had been without fault then there wouldn't be the requirement for another covenant / second covenant / new covenant. Should the Jews not get saved under the new testament of faith alone in Christ's shed blood alone, then they will have the new covenant in the Tribulation.

8:8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: (Jer 31:31-34)

For finding fault with them, – finding fault with the gifts and sacrifices of Heb 8:3

he saith, – God said

BEHOLD, THE DAYS COME, – the days are coming

saith the Lord, – says Jesus Christ.
 LORD = Jehovah in the Old Testament.
 Lord = Jesus Christ in the New Testament

WHEN I WILL MAKE A NEW COVENANT WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH:

– This is **not** with the church today. This is a new covenant with Israel and the house of Judah in the Tribulation.

<p>JEWES under the Old Testament (Jesus hasn't come & died yet)</p>	<p>CHRISTIANS under the New Testament (Jesus has died but Christians haven't been 'raptured')</p>	<p>JEWES in the 7 year Tribulation (Christians have been taken but Jesus yet to return to earth)</p>
---	---	--

<p>The Jews are under:</p> <p>the first covenant or the old covenant or the first testament or the old testament</p>	<p>Christians are under:</p> <p>the new testament or a better testament or a more excellent ministry</p>	<p>The Jews are under:</p> <p>the new covenant or a better covenant</p>
---	---	--

8:9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

Not according to the covenant that I made with their fathers in the day when I took them by the hand – This will not be like the old covenant that God had with Israel at Mt Sinai.

to lead them out of the land of Egypt; – God made a covenant with the Jews when they came out of Egypt to Mt Sinai (this was about two years after they left Egypt)

because they continued not in my covenant, -They broke my covenant. Covenants have mutual agreements on both sides and Israel broke theirs.

Are Christians under the new covenant? Of course not! We never made bargain to start with. If we sin, we are still going to heaven. Why? We are redeemed and have all sins (past and future) forgiven and washed away.

and I regarded them not, - so I disregarded them

saith the Lord. – says Jehovah who is Jesus Christ.

8:10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

FOR THIS IS THE COVENANT – the new covenant in the 7 year tribulation. A covenant that they can't break.

THAT I WILL MAKE WITH THE HOUSE OF ISRAEL - This will be with all the twelve tribes of Israel

AFTER THOSE DAYS, – the days in which the old covenant was made

saith the Lord; - says Jesus

I WILL PUT MY LAWS INTO THEIR MIND, – Whether they like it or not

WRITE THEM IN THEIR HEARTS: – However this will not only be the 'lip service' of the mind but also they will have it in their hearts

I WILL BE TO THEM A GOD, – I will be their God

THEY SHALL BE TO ME A PEOPLE: – 'shall' - whether they like it or not. I am God and I have decided (Dan 9:24-27 and Zech 13:3 and Zech12:10).

8:11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

AND THEY SHALL NOT TEACH EVERY MAN HIS NEIGHBOUR, – The Jew will not teach, instruct or prophesy any more to your neighbour (Jer 31:34).

AND EVERY MAN HIS BROTHER, – Neither to your family or fellow Jew

SAYING, KNOW THE LORD: – You will not say "I urge you to know the Lord". It will be automatic.

FOR ALL SHALL KNOW ME, – Because every Jew will divinely know me because I will write it in their hearts that I am your God.

FROM THE LEAST TO THE GREATEST. – This will be to **all** Jews.

Any teacher, witnesser or prophet will be put to death. Why? They won't be needed as it will be obvious to all. Anyone who prophesies will be put to death as they will be false prophets.

8:12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

For I will be merciful – God won't give the Jew what they deserve.

to their unrighteousness, – *"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."* (Rom 10:3). The Jews have gone about establishing from their own minds on how to get right with God and have been disobedient to God and what he wanted.

and their sins and their iniquities will I remember no more. – God will have no memory of their sins (Jer 31:34).

*Seventy weeks are determined upon thy people and upon thy holy city, to **finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.*** Dan 9:24 24

8:13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

In that he saith, – God

A new covenant, he hath made the first old. – The new covenant will replace the old covenant. As the latter was made with Israel, God will replace it and give Israel a new one.

Now that which decayeth and waxeth old is ready to vanish away. – Anything that is old, rots and decays and is ready to disappear having served its usefulness and role

Note: This may seem confusing. Individually Jews will be saved in the church age but as a nation they won't as God deals with Israel as one unit, as one man (Num 24:5; Is 40:27).

The old covenant was given at the Exodus and Mt Sinai and the new covenant will be given to Israel during the Tribulation. The new covenant begins when God opens their eyes (Zech 12:10).

C9 BLOOD

Ch 9 = The old covenant had animal's blood

- a. CHRIST WITH HIS OWN BLOOD ENTERED THE HOLIEST OF HOLIES AND OBTAINS ETERNAL REDEMPTION (9:12)
- b. CHRIST IS THE MEDIATOR OF THE NEW TESTAMENT (9:15)

9:1 Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

Then verily – Then truly

the first covenant had also ordinances of divine service, – The law given to Moses had the rituals/ceremonies/festivals and order of services. Ordinances have feasts associated with them (Ex 12:14).

and a worldly sanctuary. – It was a sanctuary of and from this world - a literal, physical, earthly tabernacle. It wasn't one from heaven.

9:2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

For there was a tabernacle made; – a literal but temporary shelter/ temple/tent

the first, – the first part in this tent

wherein was the candlestick, – There was a literal seven headed candlestick representing Jesus being the true light (John 1:9)

and the table, – literal table

and the shewbread; – 12 loaves of bread representing the 12 tribes

which is called the sanctuary. – This first room in this tabernacle was called 'the sanctuary'.

'a worldly sanctuary' (9:1) 'a tabernacle' (9:2)	
1st part	'the sanctuary' (9:2) the first tabernacle (9:6)
2nd part	The Holiest of all (9:3) the tabernacle (9:7)

9:3 And after the second veil, the tabernacle which is called the Holiest of all;

And after the second veil, - The first sanctuary was entered through the first veil. Going further there was second veil after that (Mark 15:38).

the tabernacle which is called the Holiest of all; - after going through the second veil, the high priest would enter the 'Holiest of all' and this was the inner most part

9:4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

Which had the golden censer, – literal golden censer. Incense was put into the censer which contained live coals, to give off a pleasant smell and a thick cloud of incense. It is symbolic of prayers that were offered up to God (Rev 8:3).

and the ark of the covenant overlaid round about with gold, – the ark covered in gold signifying Deity.

wherein was the golden pot that had manna, – golden pot with manna that God had miraculously preserved. This symbolized Jesus who is called Manna which signified his deity (Ex 16:31) and the true bread from heaven. (Jn 6:32)

and Aaron's rod that budded, – Reference to the budding (Num 17:8) was type of Jesus (Is 53:2). A budded rod comes out of the rod of Moses. Out of the law, would come Christ who would fulfil the law.

and the tables of the covenant; – God's laws written down on stone. Also Christ is the Rock (Matt 21:44)

9:5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

And over it – Ever watching and attending

the cherubims of glory shadowing the mercyseat; - two replica angels (cherubims) were cast in gold and displayed at either end of the lid (the mercyseat) of the ark and reaching over the ark. This was the seat of 'not giving them what they deserved' and so it was called a mercy seat. Beneath it was Christ the true bread that fulfilled the law and therefore signifying mercy.

of which we cannot now speak particularly. – Not at the moment.

9:6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

Now when these things were thus ordained, – Officially sanctioned, ordered and brought about by God

the priests went always into the first tabernacle, – The general priests went into the first room only

accomplishing the service of God. – This involved doing the rituals in the outer sanctuary and completing them to God's satisfaction.

9:7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

But into the second went the high priest alone – He went by himself

once every year, – This was the Day of Atonement when only the high priest went into the 'Holiest of all' (Lev 23:27, 25:9).

not without blood, – He went with animals blood

which he offered for himself, – First, he had to get right with God for his own sins and turn God's wrath away from himself (Lev 9:7).

and for the errors of the people: – The word 'error' is an all encompassing term which includes transgressions (known sins) as well as trespasses (unknown sins) (Lev 9:15).

9:8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

The Holy Ghost this signifying, – The meaning is given by the Holy Ghost. The Spirit of God leads us into all truth and provides the revelation from God (John 16:13).

that the way into the holiest of all – into the second sanctuary or the second room of the Tabernacle.

was not yet made manifest, – It hadn't been manifested in a man yet. This is the mystery of godliness that God would become man and be manifested in the flesh (1 Tim 3:16).

while as the first tabernacle was yet standing: – With the first room all the 'props' were needed. The first tabernacle was a lead into the second and as such formed a barrier to those who would walk right in. While it stood, Jesus was not yet revealed, but then when revealed, there would be no need for the candlestick, table and shewbread.

9:9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

Which was a figure (shadow) **for the time then present, in which were offered both gifts and sacrifices,** – At that time, the sacrifices and gifts that were offered were only a shadow of things to come

that could not make him – Aaron and the high priests

that did the service perfect, – Why? It was according to the law. The priest was a sinner as well. Jesus was sinless. Animal blood was imperfect as well.

as pertaining to the conscience; – The obedience to ritual, ceremonies of animals blood and so on, couldn't bring about the permanent sinless condition required by God. There was no assurance of a completed and permanent salvation. Their conscience would be continually disturbed as to their temporary righteous condition before God. As sins were committed, more animal blood would have to be spilt to appease their conscience. Only divine blood could purge the conscience.

9:10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

Which stood only in meats and drinks, – Things that were physical and could be eaten and drunk

and divers washings – The furniture and holy vessels used for many washings/ceremonies needed to be washed and purified.

and carnal ordinances, – These were the worldly religious rites. These were the 'physical order of services'.

imposed on them – They were imposed by God. Their sins were made to be exceedingly sinful i.e. the law would highlight how sinful they were. Not requested by the Jews but required of them.

until the time of reformation. – All these holy things were all '**re-formed**' or **re-fashioned** into that holy thing called Jesus (Luke 1:35). There was a reforming that took place when God became flesh. This refers to the first coming of Jesus Christ and not the 2nd advent which is the restitution of all things (Acts 3:19,21). A re-formation is a re-forming and is a second forming.

9:11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

But Christ being come an high priest – Jesus became the high priest. (Matt 3:16)

of good things to come – Some of these good things are mentioned (Rom 8:28-32). Salvation by the shed blood of Jesus and a purged conscience. This is truly a 'washing away of sins', a cleansing, a purging from the guilt and stains of sin.

by a greater and more perfect tabernacle, – Jesus is better than a temporary set-up. Jesus is the greater tabernacle with all its furniture. Jesus is the censer, the ark, the Aarons' rod, the table, the shewbread, the candlestick and the perfect lamb with the sinless shed blood

not made with hands, – Jesus as the tabernacle wasn't made by men

that is to say, – let me explain

not of this building; – We are not talking of the 1st and 2nd earthly tabernacles. Jesus is the 1st and 2nd.

9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

Neither by the blood of goats and calves, – Earthly animal blood

but by his own blood – His own shed blood

he entered in – he was able to enter in

once – Not every year as the earthly priests (Heb 9:7)

into the holy place, – This signifies the heavenly 'Holiest of all', the inner room, as he showed his blood to God in heaven.

having obtained eternal redemption for us. – Jesus alone did this. It was not Jesus + our church attendance, our good works, our own righteousness but he alone accomplished this.

9:13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

For if the blood of bulls and of goats, – signified the burnt offering for disobedience

and the ashes of an heifer sprinkling the unclean, - for those touching a dead body they were deemed unclean and needed their flesh cleansed (Num 19:2-22, Deut 21:3)

sanctifieth to the purifying of the flesh: – The ashes of the red heifer actually purified and cleansed the skin and flesh

9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

If the physical blood of a heifer can purify the flesh, then Christ's blood can do much more by purifying the conscience.

How much more – much more

shall the blood of Christ, - the shed blood of Jesus

who through the eternal Spirit – God's eternal Spirit that is holy and lives forever (Matt 3:16).

offered himself without spot to God, – Just as the Passover lamb was observed for imperfections, spots and blemishes for four days before sacrifice (Ex 12:3,6), then Jesus, the Passover Lamb (1Cor 5:7) was similarly observed for four days after entering Jerusalem.

purge your conscience – not just your physical body but your conscience. The blood of heifers was for the physical skin and the flesh but the blood of Jesus is for the conscience

from dead works – These are the works that are performed but can't get you right standing with God (Heb 6:1; Matt 24:17). As Paul says "*not of works ...*" (Eph 2:8-9)

to serve the living God? – To serve God the Father

This was the difference between animal's blood and Christ's blood – the former couldn't purge the conscience.

9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

And for this cause he is the mediator – Jesus is the reconciler and the intermediary not Mary (Heb 8:6;12:24)

of the new testament, – faith alone in his shed blood (1Cor 11:25). This is not the new covenant.

that by means of death, – Jesus death

for the redemption of the transgressions – past, present and future sins. Remission was for past sins only (Rom 3:25)

that were under the first testament, – This is was the old covenant/the old testament under Mosaic law

they which are called – Those who are saved and in Christ are **then** called. It's **not** the other way around with the calling first and then salvation (Rom 8:28-30).

might receive the promise of eternal inheritance. – the promise is the permanent indwelling of the Holy Ghost with eternal security (Luke 24:49)

9:16 For where a testament is, there must also of necessity be the death of the testator.

For where a testament is, – A last will and testament can't be read out till someone dies. Under the first testament the bulls and goats died first then their blood was used as atonement for sin (Lev 17:11).

there must also of necessity – an absolute requirement

be the death of the testator. – You can't have a last will and testament if the person is still alive. The reason it was called the old testament, was because animals were the testators.

In the case of Jesus, he dies first before the thief, otherwise the thief couldn't be in heaven where Jesus said he would be (Jn 19:32-34).

9:17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

For a testament is of force after men are dead: – The last will and testament comes into play when a man dies.

otherwise it is of no strength at all while the testator liveth. – The testament has no power while the man is still living.

9:17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. – There must be a death of a man for a last will and testament.

9:18 Whereupon neither the first testament was dedicated without blood.

The blood of bulls and goats were used for the first testament. When they died and their blood was shed, the first testament could take place.

9:19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

For when Moses had spoken every precept to all the people according to the law, – Moses told them about the law and the sacrifices that were needed

he took the blood of calves and of goats, – The animal's blood

with water, – This signifies John the Baptist baptism (John 3:5), also the word of God. Also signifies the cleansing of the church by the washing of the word. (Eph 5:26)

and scarlet wool, – Scarlet wool represents the lamb that was slain and has blood on its wool.

and hyssop, – A small aromatic plant with blue flowers. Used to apply the blood on the lintels (Ex 12:22) and is the instrument that is used to apply the blood. The hyssop is a type of faith. Jesus is a type of hyssop who applies his blood by his faith to our account and washes us clean. (Gal 2:20)

and sprinkled both the book, – book of the law

and all the people, – those present

9:20 Saying, This is the blood of the testament which God hath enjoined unto you.

Saying, This is the blood of the testament – The old covenant was the old testament was the 1st testament and the blood of the animals was constantly needed for various sin sacrifices (Ex 24:8).

which God hath enjoined unto you. – the covenant and you are together. Now we are **in** Christ and not merely en-joined together as under the old testament.

9:21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

Moreover he sprinkled with blood – This was not a washing away (Heb 9:13). Hence the term "Are you washed in the blood?" not "Are you sprinkled in the blood?"

both the tabernacle, and all the vessels of the ministry. – The blood was scattered in both tabernacles and over all the instruments eg the table, censer, ark, candlestick. They were all physical and needed constant sprinkling. This had to be done daily to keep sin at bay. Today our sins are **not** in remission as we are redeemed and our sins are washed away. Remission is for past sins only (Rom 3:25).

9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

And almost all things – This didn't include the conscience. (Lev 17:11)

are by the law purged with blood; – The blood purged but not the conscience.

and without shedding of blood is no remission. – This was God's way that went right back to Adam and Eve and Cain and Abel. Animal blood could only give remission for sins that are past (Rom 3:25)

9:23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

It was therefore necessary – It is crucial

that the patterns of things in the heavens – The realities of heaven which are reflected by the shadows down here.

A woman gets a dress pattern to make a dress. She could actually make a dress from the paper pattern but it would only be a paper dress and not the real thing – but it would have the shape and be the size. Now, it was the same with the patterns of the Old Testament – they were not the real thing but a representation of what was in the heavens.

should be purified with these; – animals' blood

but the heavenly things themselves – spiritual things require Jesus blood

with better sacrifices than these. – Jesus blood better than animals

9:24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

For Christ is not entered into the holy places made with hands, – This refers to the holy places in the heaven and not the earthly tabernacle where the earthly priests went.

which are the figures of the true; – The figures of things here on earth are the shadow or the form of the real things in heaven.

but into heaven itself, – Not the heavens (Gen 1:1). Heaven exists outside of the 1st, 2nd and 3rd heaven.

now to appear in the presence of God for us: – God lives in heaven not the heavens.

9:25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

Nor yet that he should offer himself often, – Jesus doesn't offer himself often – only once

as the high priest entereth into the holy place every year - the high priest went into the 'Holiest of all' every year for the day of Atonement

with blood of others; – animals. Christ uses his own blood.

9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

For then must he often have suffered since the foundation of the world: - Jesus doesn't offer himself more than once, for if he had, he would have had to suffer from the foundation of the world when Adam and Eve required blood.

but now once – once and only one time.

in the end of the world – the world that then was and that finished in 33AD at the cross.

hath he appeared – He came as a man

to put away sin by the sacrifice of himself. – he went to the cross and shed his blood for the sin of the whole world.

9:27 And as it is appointed unto men once to die, but after this the judgment:

And as it is appointed – It has been appointed ahead of time

unto men – for all men. Not animals, as when animals die go back to dust. They have no soul.

once to die, – die once

but after this the judgment: – There is no reincarnation, purgatory or 'six-feet under'. There is God's judgment which is hell. Christians are in Christ before they die and therefore not judged when they die.

9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

So Christ was once offered to bear the sins of many; – This is for all men (Rom 5:15).

and unto them that look for him – a pre 2nd Advent rapture just before Armageddon

shall he appear the second time without sin – the 1st time he came was without sin but he became sin (2Cor 5:21; 1Peter 2:24) and carried these sins off literally to hell (1Pet 3:19; Jn 1:29) and the sinner ends up 'sinless'. When he appears the 2nd time he will be without sin. Your sins were deposited in hell when he went through it. He no longer has them in his body. He comes back sinless.

unto salvation. – The salvation of physical bodies. For the Christian, this is called the blessed hope (Titus 3:10). The appearing of our blessed Saviour and great God – not two people but just one. They are both one and the same.

C10 Christ's blood

Ch 10 = Christ's perfect blood

This is the chapter of the Bible that Rome hates the most.

- a. THERE IS NO MORE SACRIFICE FOR SIN AND SINS (10:10, 12, 14, 18, 26)
- b. THE ENLIGHTENED JEW (believing Moses) REMINDED THAT HE HAS BECOME ILLUMINATED (believing Christ is the Messiah) (10:32)
- c. URGED TO GO FORWARD TO A BETTER AND AN ENDURING SUBSTANCE TO THE SAVING OF THE SOUL AND NOT DRAW BACK UNTO PERDITION (10:34, 39)

10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

For the law having a shadow – A shadow has no real substance and is a temporary form only. Shadow boxing is not real boxing and a dress pattern is not the dress.

of good things to come, – a purged conscience and eternal security in heaven,

and not the very image of the things, – This is a shadow that is unclear and indistinguishable. The animal blood was shadow.

can never with those sacrifices which they offered year by year – These were the burnt, the meal, the peace, the sin and the trespass offerings.

continually – repeated over and over.

make the comers – Those that 'came' every day, week, month, year were called the 'comers'

thereunto perfect. – The 1st testament was never sufficient to make the partakers perfect.

10:2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

For then would they not have ceased to be offered? – A question that asks that if the sacrifices had made men perfect, then they would have stop doing them

because that the worshippers once purged should have had no more conscience of sins. – because those that came to the altar would have no more guilt associated with their sins.

10:3 But in those sacrifices there is a remembrance again made of sins every year.

But in those sacrifices - under Moses under the law

there is a remembrance again made of sins every year. – They remembered their sins every year. They just felt guilty. They couldn't get rid of it. They had a conscience.

10:4 For it is not possible that the blood of bulls and of goats should take away sins.

For it is not possible – This is a stronger way of saying "It's impossible."

that the blood of bulls and of goats should take away sins. – The animal blood couldn't do it. Their sins were forgiven but not washed away (Rev 1:5).

Like a white sheet placed over a dead carcass of an animal. After a day, the stain would start to show. The next day another sheet is placed over the first sheet and so on for every day after that. The animal is covered but the stain keeps showing through.

10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me:

Wherefore when he cometh into the world, – when Jesus came into the world

he saith, Sacrifice and offering thou wouldst not, – God would have an end to all these blood sacrifices and offerings.

but a body hast thou prepared me: – Jesus took on the form of physical man. Jesus was a person in heaven before he came earth and the body was just 'a thing' (Luke 1:35).

10:6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

God had no pleasure in all these physical sacrifices (Is 1:11-15).

10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. (Ps 40:6-8)

Lo, I come – I have come as man to earth

(in the volume of the book it is written of me,) – In the Pentateuch, the first five books of the Bible, it is prophesied about me. *For had ye believed Moses ye would have believed me* (John 5:46).

to do thy will, O God. – To do the will of God the Father and that was to become the final Passover lamb (1Cor 5:7). To be the final blood sacrifice once and for all time such that there remains no more sacrifice for sins.

10:8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law;

Above when he said, – This is a reference to the above verse in Hebrews 10:6.

Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; – According to the old covenant God the Father said that he had no delight in any of the sacrifices.

Contrary to the popular belief for the Jew, instead of revelling in the Law and thinking how wonderful that the law had been given to them, they should be mourning. The law was given to make their sin exceeding

sinful. The law is good and perfect and holy and is the representation of God himself – it is the expression of his character which was the complete opposite to them. The law was to give the Jews the sense of failure in that they were not good enough.

With the law came the blood sacrifices which were to atone for not being able to keep the law. These at various times were offered with appropriate reverence but increasingly they just became a repetition of a formula. This would be very similar to how many people treat the Lord today. They go out and sin on Saturday night and then go to church on Sunday and get 'fixed up' with God – mechanical, mindless and just a formula to con God and get back into his 'good books'. However God is not fooled. God makes it quite clear to the Jew that they can no longer carry on this way. He's sick of it all and their meaningless sacrifices.

10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

Then said he, Lo, I come to do thy will, O God. – Jesus said I am come to do the Father's will. This is mentioned for the second time (the first in 10:7) hereby stressing how important the purpose for Jesus' coming – to die on the cross.

He taketh away the first, – first testament

that he may establish the second. – second testament

10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

By the which will – This is the will of Jesus to do his Father's will

we are sanctified – set apart

through the offering of the body of Jesus Christ – he offered his body

once – This happened once and one time only and mentioned several times (Heb 9:26; 10:10,12,14,18,26).

for all. – This includes every man, woman and child.

10:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

And every priest standeth daily ministering – Where would this be happening today? Answer – the Roman Catholic mass.

and offering oftentimes – many times

the same sacrifices, - day after day, year after year

which can never take away sins:

– Roman Catholicism is condemned as no priest can take away sins. For the Jewish priests then as well as today, no man can take away sins.

10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

But this man – the man Christ Jesus

after he had offered – He presented it to his Father for acceptance or rejection as he put his blood forward for consideration

one sacrifice for sins for ever, - Here it is in print. After he had gone to the cross and shed his blood once, one time, only once, never to be repeated. No more sacrifice needed. Jesus Christ's shed blood was the only thing that God would accept as total payment for sins forever.

The following will never save: Believing in God, Being a good person, Giving money to the church, Keeping the Ten Commandments, Having, Christian parents, Living for God, Doing your best, Being a church

member, Obeying the church, Getting baptised as a baby, Praying to God, Dying for God and country, Loving your neighbour, Going to the confessional, Helping the poor, Taking Holy Communion, Doing good works, Having the last rites at death, Going to church regularly, Praying to Mary, Doing many penances. When you stand before God, all he'll ask is "What did you do with Jesus?"

sat down on the right hand of God; -

– Jesus Christ can't be put to death any more. Why? He's at God's right hand at this very moment. The text doesn't read: "...after he had offered one sacrifice **for sins, for ever sat down** on the right hand..." but "...one sacrifice **for sins for ever, sat down** ...". **See where the comma is?** If you put in the wrong place it means a totally different thing. Many corrupt Bible versions have Jesus offering a sacrifice for sins but not for ever. See Col 2:14 and Acts 7:56. Jesus has not sat down forever. Why? He's coming back!!

10:13 From henceforth expecting till his enemies be made his footstool.

From henceforth – From this time on

expecting till his enemies be made his footstool. – Jesus Christ's enemies are defeated now and are his footstool, however this will be made plain to everyone when he returns to rule and reign. Satan is the god of this world. When Christ comes back he will be the God of this world and the God of the earth.

10:14 For by one offering he hath perfected for ever them that are sanctified.

For by one offering – only one needed

he hath perfected - Jesus is the perfect one (Heb 5:9)

for ever – that's for ever

them that are sanctified. – Those that have been saved and set apart (Heb 2:11; 10:10, 14, 29). See that? No loss of salvation here! Eternal security! Forever sanctified!

10:15 Whereof the Holy Ghost also is a witness to us: for after that he had said before,

Whereof the Holy Ghost also is a witness to us: – The Holy Ghost operated in the Old Testament under the dispensation of Moses although not as permanently indwelling a person

for after that he had said before, – The Holy Ghost said before in the Old Testament

10:16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

This is the covenant – This will be the new covenant in the seven year tribulation (Jer 31:33-34)

that I will – Jesus

make with them after those days, – After some days into the tribulation (Is 61:2)

saith the Lord – Jesus

I will put my laws into their hearts, – whether they like it or not

and in their minds will I write them; – no learning or remembering required

10:17 And their sins and iniquities will I remember no more.

This is a reference to Daniel 9:24-27.

10:18 Now where remission of these is, there is no more offering for sin.

Now where remission – Remission for sins is for past sins (Rom 3:25). Jesus at the last supper (Matt 26:28) was saying to his disciples that his future shed blood would be to cover past sins. However, Jesus' blood was also for the redemption for sins covering the future. (Col 1:14)

there is no more offering for sin. – Jesus will never be on the cross again. The Roman Catholic mass is a blasphemy. For past, present and future sins there remains no more offering.

10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

Having therefore, brethren, – Paul, being a Jew, addresses his Jewish brothers of the flesh

boldness to enter into the holiest – This was their inner tabernacle that only the high priest could enter. The real 'holiest' is in heaven and is not the 'holiest' on earth. Paul is saying "Look brothers, you can come into the holiest now and not just the high priest."

by the blood of Jesus, – shed blood

10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

By a new and living way, - The new way has been done by Jesus and it's a living and not a dead way

which he hath consecrated for us, - consecrated means to come into the treasury of the Lord (Heb 7:28; Josh 6:19). Consecrated means to become separated (1Ki 13:33).

through the veil, that is to say, his flesh; – the veils in the tabernacles were representations of Jesus flesh and blood. His broken body was the 1st veil and the blood was the 2nd veil. On the cross the veil was rent in twain. (Matt 27:51)

10:21 And having an high priest over the house of God;

And having an high priest – Jesus

over the house of God; – This is the equivalent of the Jews' tabernacle however this is no longer a physical building and no longer is needed the sons of Aaron presiding over God's house or the tabernacle. Christians are now the 'tabernacle' or temple of God (1Cor 6:19).

10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Let us draw near – Paul uses 'us' to bring them along in the argument.

with a true heart in full assurance of faith, – An evil heart (Heb 3:12) has unbelief but a true heart is one of belief and this will then take you onto the full assurance of faith.

At the moment you have an assurance believing that Christ is the Messiah, but believing that he is the Saviour as well will be the full and total assurance you need. We can know for certain we are saved and have eternal life (1John 5:13).

having our hearts sprinkled from an evil conscience – This reference to the blood of Jesus and not to water. This is not about water baptism although Methodists use Isaiah 52:15 to prove this is water sprinkling rather than full water immersion. In Hebrews 9:13 the ashes of a heifer were used to purify the flesh. God says that the analogy exists for Jesus' shed blood to purify the heart from an evil conscience.

and our bodies washed with pure water. – This is a reference to the fact that water baptism can only wash the body and not the conscience which is the job of the blood of Jesus.

10:23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

Let us hold fast the profession of our faith – Mentioned previous as 'consider Christ Jesus' (Heb 3:1). Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus. You have professed your faith in Christ the Messiah, now move onto having Jesus the Saviour.

without wavering; – no doubts. Stay strong.

(for he is faithful that promised;) – Jesus can't be unfaithful as he has promised

10:24 And let us consider one another to provoke unto love and to good works:

And let us consider one another – let's think about the other

to provoke – This is a strong word used by God. The Jew knows about provoking God to anger and are familiar with this term. But this time it is to provoke to something good.

unto love and to good works: – softened and tempered with love and good works - terms that the Jew was familiar (John 10:32).

10:25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

Not forsaking – not leaving or turning your back on

the assembling of ourselves together, – 'assembling' is a familiar word for Jews used 49 times in the Old Testament. Ourselves, meaning Paul and the Messianics, with the latter who had been attending Christians' services of worship.

Unfortunately, this is mistakenly used by Christians stressing the point that you must go to church – they misread 'ourselves' for 'yourselves'

as the manner of some is; – Some were already forsaking the gathering together with Christians. Remember that Paul writes this epistle while imprisoned for the second time around 67-68AD. During the interim since his first imprisonment, the Roman emperor Nero, had terribly persecuted the Christians. He then went after Paul, the ring leader, re-arrested him and has thrown him in prison to await execution.

The illuminated Jews, to which Paul writes in this epistle, have seen all this and this is too much for them to bear, knowing that should they enter into 'the rest' of Jesus the Saviour, they can expect the same fate. Already though, as a result of leaving the enlightened ones (Moses), they have undergone much pain and suffering from their former faith, as Paul points out in Hebrews 10:32-34. As a result, some of the 'illuminated' may have returned to being just 'enlightened' or drifting off by themselves.

but exhorting one another: – urging on but not commanding

and so much the more, – increasingly

as ye see the day approaching. – the day of their salvation. Thus is the 'To Day' of the previous chapters.

10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

This verse is one of the most misunderstood verses as people use it to try and prove that a Christian can lose their salvation.

For a start, the target audience as stated all along, is **not** the Christian.

Secondly, the true and exact **opposite** meaning of this popular interpretation is contained in this verse.

Why is there no more sacrifice for sins? Simple, Christ's blood was the last one.

For if we – Paul uses this 'we' to bring them along in the argument. If you have a son who has been caught throwing rocks etc, a wise and gentle parent when correcting may use the following words in seeking to persuade by gentle argument than direct command eg "Now, Johnny, you're growing up to be a man, and **we** men don't throw things at others do **we**?"

sin wilfully – This is to sin with the will and can be classed as knowing sin – a sin that has been committed with intent.

after that we have received the knowledge of the truth, – Not only have they received the truth regarding the blood of Jesus, but they have received the knowledge of it. The difference is this - Anyone can hear the truth but the knowledge of the truth goes a little deeper into the heart. There is head knowledge and then there is heart knowledge.

there remaineth no more sacrifice for sins, – Having got to know the truth about the blood of Jesus as the only way to enter the rest, God informs these illuminated Jew that no other sacrifice will now do. (Num 15:30)

10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

But a certain – There will be no doubt, it is 100% sure

fearful looking for – You will be fearfully looking forward into the future

of judgment and fiery indignation, – the fire of God's wrath and judgment and hell.

which shall devour the adversaries. – adversaries of the salvation plan that God outlines here concerning the all sufficiency of the shed blood of Jesus.

10:28 He that despised Moses' law died without mercy under two or three witnesses:

It was sufficient for two or three people who were witnesses or saw a man breaking the Old Testament law, to have him put to death with no reprieve or mercy (Deut 17:6; 19:15; Matt 18:16; 2Cor 13:1; 1Tim 5:19). Here there are three witnesses – God the Father, God the Son Jesus Christ and God the Holy Ghost. Furthermore they are witnessed by angels.

10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

Of how much sorer punishment, suppose ye, shall he be thought worthy, – You will have worse punishment

who hath trodden under foot the Son of God, – This is an absolute disdain in rejecting Jesus Christ. The Jew was familiar with the stories of feet on the necks of kings (Josh 10:24) which symbolized total rejection. (Jezebel (2Kings 19:33); the salt of the earth (Matt 5:13) and the pastors (Jer 12:10).

and hath counted the blood of the covenant, – This blood is the blood of old covenant and the Jew was sanctified with that at that time. But if he rejects the blood of Jesus, he then relies on the 'shadow of the blood to come'. This elevates the "old blood" to a position where it shouldn't be elevated and in so doing treats it as unholy, because it is being used for a purpose for which it wasn't designed. It was once holy, but is now no longer holy as it is being treated as an unholy thing. Treating a once holy thing, with knowledge or ignorance, makes it unholy.

wherewith he was sanctified, – This old blood did sanctify the Jew and set him apart

an unholy thing, – the once holy Old Testament blood of animals now becomes unholy

and hath done despite unto the Spirit of grace? – 'Despite' means harm, malice and violence to God's Spirit that is being gracious to you. It has done harm and been spiteful to the God's Holy Spirit.

Would you reject the current #1 football star and force a 100 year old former legend, back out onto the field to play? Of course not, what a derision and mockery! But some were putting the 'glorious' (2Cor 3:11) and once sanctifying, holy, enlightened (Mosaic), covenant blood (now rendered powerless with a 'Use By' date), to the unholy use of washing away sin which it can't do now.

This wilful sin of despising the Son of God and his blood (10:29) draws them back unto perdition (10:27,39), as no more sacrifice for sins were needed after the perfect blood.

10:30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

For we – Paul uses the word 'we' in the argument to side with the Jews and take them along in his argument

know him that hath said, – Jesus said (the LORD is Jehovah and the Lord is Jesus)

Vengeance belongeth unto me, - This is a reference to Deuteronomy 32:35.

I will recompense, saith the Lord. - A recompense is a due or fitting reward for work done. I will rightfully repay you for your work and this will take the form of vengeance. You will have earned it (Deut 32:4,43; Ps 94:1; 99:8).

And again, The Lord shall judge his people. - This is reference to Deuteronomy 32:36. Jesus will judge his people. It's 'LORD' in the Old Testament representing Jehovah and 'Lord' in the New Testament for Christ. The LORD and the Lord are one and the same.

10:31 It is a fearful thing to fall into the hands of the living God.

It is a fearful thing - dreadful and horrific

to fall into the hands - hands of God not Satan

of the living God. - God is living and his name is the Lord Jesus Christ. (Mark 12:26-27)
See 2Cor 5:11. He is the God of the living (Matt 22:32)

10:32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

But call to remembrance the former days, in which, - Remember when in earlier times

after ye were illuminated, - 'Illumination' (believing in Christ as the Messiah) is one step in advance of being 'enlightened' (being under Aaron, Moses and the law) but one step short of entering the rest (having Jesus as the Saviour).

ye endured a great fight of afflictions; - The authorities persecuted these illuminated Jews for helping, hiding and feeding the Christians.

'Illuminated' can't mean 'enlightened' as the Jews under Aaron hated the Christians and didn't help them.

10:33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

Partly, whilst ye were made a gazingstock both by reproaches and afflictions; - You were objects of contempt from the enlightened ones - the orthodox Jew, for having left their fold.

and partly, whilst ye became companions of them that were so used. - You became friends of Christians who were persecuted

10:34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

For ye had - This is past tense and refers to Paul's first time in prison.

compassion of me in my bonds - Were kind and caring toward me when I was bound up in prison. AD 64 1st time in prison.

and took joyfully the spoiling of your goods, - It was joy for you to have your possessions confiscated, ruined and sold for helping Christians

knowing in yourselves that ye have in heaven a better and an enduring substance. - Although you were not saved, you knew about the doctrine of Christ (Heb 6:1-2). You also know about the new covenant that is coming in the Tribulation (Zech 12:10).

10:35 Cast not away therefore your confidence, which hath great recompence of reward.

Cast not away therefore your confidence, - don't throw away your hope. You have confidence in believing that Christ is the Messiah so go on from there and have confidence in the fact that Christ Jesus is the Saviour. If you can there is great reward in this.

which hath great recompence of reward. – entering the rest and coming to the end of your struggle. The Jew had knowledge of such a phrase (Ruth 2:12 and 2 Sam 19:36).

10:36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

For ye have need of patience, – you will need to be patient.

that, after ye have done the will of God, - What is the will of God? To believe on the shed blood of Jesus

ye might receive the promise. – The promise of the permanent and indwelling Holy Ghost that will never leave you (Acts 1:4; 2:33).

10:37 For yet a little while, and he that shall come will come, and will not tarry.

For yet a little while, – There will be a little time to pass (Hab 2:3-4).

and he – when Jesus

that shall come will come, and will not tarry. – This is the second coming (Rev 19)

10:38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

NOW THE JUST SHALL LIVE BY FAITH: – The Jew was saved by grace through **his** faith and being **obedient to what God would have him to do** (Hab 2:4).

BUT IF ANY MAN DRAW BACK, - So similarly, don't draw away. Even to stand still will be considered as drawing back. Not to go forward is to go backward.

MY SOUL SHALL HAVE NO PLEASURE IN HIM. – This refers to Leviticus 26:30.

10:39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

But we – Paul is a Jew and is talking to Jewish brothers in the flesh

are not of them – Nice inclusive language giving them the benefit of the doubt with good persuasive talking and reasoning. Also stating a fact that Paul and the Christians are not of them who draw back or have drawn back to hell.

who draw back unto perdition; – This is hell and the lake of fire. Men will be tormented in destruction and perdition (1 Tim 6:9). Satan and Judas have association with perdition (Jn 17:12; 2 Thess 2:3). There remains a day of judgment and perdition for ungodly men (2Peter 3:7).

but of them that believe to the saving of the soul. – If you will have your souls saved, you will avoid perdition. 'Save' is also mentioned elsewhere (Heb 5:7; 7:25; 11:7).

C11 FAITH

In this chapter, the word 'faith' is used 23 times in referring to the Old Testament saints. But in the whole of the 39 books of the Old Testament, it is only used twice! The reason? The besetting sin of the Jew was unbelief. Sure, the Old Testament saints did everything by faith, but **this was based on their believing God.** No believing God? No faith? They believed God and were obedient to what he would have them do.

Paul is emphasizing believing God. If they believe on Jesus and his shed blood and leave their animal sacrifices, they will be copying their Old Testament elders.

Ch 11**Based on belief. The list of elders.**

A LIST OF ELDERS, ALTHOUGH THEY WALKED BY FAITH AND OBTAINED A GOOD REPORT, THEY WERE NOT MADE PERFECT (11:2, 3, 39, 40)

Here is the key in verse 8 for Paul's readers:

"By **FAITH (believing what God said)** Abraham, when he was **CALLED** to go out into a place which he should after **RECEIVE** for an inheritance (Canaan), **OBEYED**; and he **WENT OUT**, not knowing whither he went." (Heb 11:8)

Paul says to these illuminated Jews, "Do what your father Abraham did"

1. God is **calling** you
2. **Believe** what God tells you to do
3. **Obey and do it**
4. You will **receive** your **inheritance** in heaven.

11:1 Now faith is the substance of things hoped for, the evidence of things not seen.

Now faith (believing what God said) **is the substance of things hoped for, the evidence of things not seen.** –

A poor analogy might be: A title deed to a property is proof of ownership of that property even though the owner may not have seen it.

Similarly, the Bible is proof of the believer's ownership in heaven, even though he hasn't seen it yet. *'So then faith cometh by hearing, and hearing by the word of God.'* (Rom 10:17)

What would be **the evidence of your faith**? Prayer, having correct doctrine, witnessing and so on.

11:2 For by it the elders obtained a good report.

The Jew was familiar with good reports (Heb 11:39 and 1 Sam 2:24 and Prov 15:30). Just like an obedient child at school get a good report card through learning his lessons, then these elders get a good report card from the Lord because of their faith. God writes in this epistle, that the illuminated Jew can also get a good report card from believing that Christ Jesus shed blood can save their soul.

11:3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Through faith (believing what God said) **we understand that** – This is the faith from God about what he says and through this faith we get understanding

the worlds were framed by the word of God, – Just as a builder puts up a frame for a building, God spoke his word and did the same for his creation.

so that things which are seen were not made of things which do appear. – This is a creation out of nothing. Magicians use illusion to look as though they make something out of nothing. God does it for real.

11:4 By faith (believing what God said) **Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.**

By faith Abel offered unto God a more excellent sacrifice than Cain,

Abel had faith that his blood offering was what God wanted. He had seen his parents do the same thing.

by which he obtained witness that he was righteous, – Because Abel offered blood and Cain offered his works, the former was said to be righteous.

God testifying of his gifts: – God gave his approval.

and by it he being dead yet speaketh. – *"The voice of thy brother's blood crieth unto me from the ground."* (Gen 4:10). Long after Abel was dead, his blood cried from the ground. Now long after Jesus has died his blood also cries out spiritually and speaks to God. For those who have their soul saved, it is a propitiation which turns away God's wrath.

It was a literal thing that Abel's blood went into the ground. Being in the ground, God could see it and it reminded God of what had happened when Cain killed Abel. Abel's blood spoke to God on a continuous

11:5 By faith (believing what God said) **Enoch was translated** (taken from earth without dying) **that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.**

What is a translation? You can have a phrase that is translated into two languages – they are the same words but in different forms. So Enoch was the same man but in a different form. He had gone from physical man to spiritual man.

11:6 But without faith (believing what God said) **it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.**

But without faith it is impossible to please him: – Walking by sight cannot please God, in fact, it has zero percent success rate. Even though you can't see the outcome, you believe what God tells you to do.

for he that cometh to God must believe that he is, - He must believe that God is the great "I AM" (Ex 3:14).

and that he is a rewarder of them that diligently seek him. – Those that will labour and seek the truth at any cost will be rewarded both before and after the salvation of their souls. Diligent is a word used in Hebrews 12:6. Diligent souls get fat (Prov 13:4). 'Diligence' is a business term especially used with the word 'due'. 'Due diligence' involves careful scrutiny of the books/cash flow/assets and so on.

11:7 By faith (believing what God said) **Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.**

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; – Noah just believed what God said and moved with awe? No! Wonderment? No! Reverence? No! **Fear? Yes!** Fear of what? Fear of God's wrath. Paul says "Noah saved his house, therefore you Jews save your souls (house) as well."

by the which he condemned the world, - By the which (the things not yet seen) which was the flood and other events

and became heir of the righteousness which is by faith. – This the righteousness that comes not of works but of faith. Christians today are heirs of righteousness because of faith alone in the shed blood of Jesus alone. God sometimes shuts up his saints like he did with Noah and the believer must abandon themselves to the faith that only God can give.

Noah started a journey and arrived without knowing when, where or how, but you Jew can see where the end point is. Do likewise.

11:8 By faith (believing what God said) **Abraham, when he was called to go out into a place which he should after receive for an inheritance (Canaan), obeyed; and he went out, not knowing whither he went.**

Abraham went from Haran under God's instructions and not knowing where he would end up. Abraham started on a journey like you Jews have been on and arrived by faith. If you love Abraham then follow his example.

11:9 By faith (believing what God said) **he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:**

By faith he sojourned in the land of promise, as in a strange country, – He resided temporarily in 'strange' Canaan which was the eventual land that his descendants would occupy

dwelling in tabernacles – tents (Num 24:5)

with Isaac and Jacob, – They were not yet born but were in him.

the heirs with him of the same promise: – They were heirs of God's promise to Abraham. Are you heirs? Then do likewise and go forward in faith and believe.

11:10 For he looked for a city which hath foundations, whose builder and maker is God.

As well as staying in a strange land (earthly Canaan) Noah wanted to be dwelling in God's house by believing God.

11:11 Through faith (believing what God said) **also Sara herself received strength to conceive seed, and was delivered of a child when she was past age** (99 years old), **because she judged him faithful who had promised.**

11:12 Therefore sprang there even of one (Abraham) , **and him as good as dead** (100 years old), **so many** (his descendants) **as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.**

11:13 These all died in faith (believing what God said), **not having received the promises** (given to Abraham), **but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.**

Yes, they knew their eventual home was heaven.

11:14 For they that say such things declare plainly that they seek a country.

They could see that the earth was only a temporary place to dwell. They would confess that they sought a new heavenly country. They were obedient and believed.

11:15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

And truly, if they had been mindful of that country from whence they came out, – There was a famine in Canaan (Gen 12:10) and Abram and Sarai his wife, went to Egypt for food when they shouldn't have. If Abraham had been mindful of the promise that God had given him, they could have remained in the land of Canaan.

they might have had opportunity to have returned. – They would have entered into the Promised Land (Canaan) themselves

11:16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

But now they desire a better country, that is, an heavenly: – This is heaven

wherefore God is not ashamed to be called their God: – In walking by faith and desiring a better country, God is not ashamed of them.

for he hath prepared for them a city. – This will be the New Jerusalem to come.

11:17 By faith (believing what God said) **Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,**

By faith Abraham, when he was tried, - He was tested

offered up Isaac: – Isaac was the type of Jesus (Gen 22:8).

and he that had received the promises – Abraham Gen 13:14-18

offered up his only begotten son, – This reminds us of John 3:16. He was ready to kill his son even though God said that through him would be countless descendants. Abraham is a type of God with an only begotten son. (Jn 3:16)

11:18 Of whom it was said, That in Isaac shall thy seed be called:

Of whom it was said, - Abraham

That in Isaac shall thy seed be called: –Through Isaac would be his descendants (Gen 21:12; Rom 9:7). In Jesus will be a huge number of descendants just like Abraham had and will have.

11:19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

Accounting – A financial term meaning the same as 'reckoning'.

that God was able to raise him up, even from the dead; – Abraham knew that God could and would raise Isaac from the dead

from whence also he received him in a figure. – Isaac is a type of Christ. Abraham is a type of God. This type was then replaced by God himself with the lamb which is Christ. Abraham and Isaac were figures or a shadows of God the Father and Christ to come.

11:20 By faith (believing what God said) **Isaac blessed Jacob and Esau concerning things to come.**

By faith Isaac blessed Jacob and Esau concerning things to come. This is found in Genesis 27:27-38.

11:21 By faith (believing what God said) **Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.** (Gen 48:14)

11:22 By faith Joseph (believing what God said), **when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.**

By faith Joseph, when he died, made mention of the departing of the children of Israel; - Joseph says the Lord will deliver them out of Egypt into the promised land albeit earthly, but still representative of the spiritual in heaven to come (Gen 50:24).

and gave commandment concerning his bones. – Joseph wanted his bones taken out of Egypt and placed in the promised land (Gen 50:25). Bones are also representative of a spiritual body. Jesus when he appears to his disciples after his resurrection, has flesh and bones and this is what a spiritual body consists of (Luke 24:39). His, albeit, physical bones were to be buried in a physical promised land and this symbolized the spiritual bones in a better, spiritual promised land to come in the new heaven to come.

11:23 By faith (believing what God said) **Moses** (believing what God said), **when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.**

By faith Moses, when he was born, was hid three months of his parents, – His parents hid him for three months in the bulrushes. (Ex 2:1-3)

because they saw he was a proper child; – This is a child with a purpose. Every man has his proper gift (1Cor 7:7) and tools also have their proper use eg shovels for digging, hammers for hitting etc, so this child Moses was fitted for a proper use and purpose before God. There are proper uses of people and things for God. (1Chron 29:3)

and they were not afraid of the king's commandment. – There was a commandment to kill the boy babies (Ex 1:22) but Moses parents weren't afraid of Pharaoh's edict. Their faith was stronger than any persecution that would come. Paul is helping to see that the trials and persecutions of Hebrews chapter ten were also experienced by people of faith that they respected and loved.

11:24 By faith (believing what God said) **Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;**

By faith Moses, when he was come to years, – When he was old enough

refused to be called the son of Pharaoh's daughter; – Moses refused high office (although he was next in line to be Pharaoh) and walked out of his Egyptian family into God's family. Paul urges the illuminated Jew to do likewise and leave the Jewish family and enter into God's family.

11:25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

Choosing rather to suffer affliction with the people of God, – He led God's people to the promised land through the trials of the desert. Paul says to his readers "Become a Christian and suffer with us as the people of God."

than to enjoy the pleasures of sin for a season; – Moses could have stayed in a foreign land and had all the privileges, wealth and honour in Egypt.

11:26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

Esteeming the reproach of Christ greater riches than the treasures in Egypt: – Moses held more dearly the sufferings of Christ than the treasures and pleasures of Egypt.

Now Moses wasn't a Christian, but Paul is letting the Jews know he is writing to, that Jehovah God of the Old Testament is Jesus Christ of the New Testament. The Name 'Christ' means 'the deliverer', 'the Messiah'. (2Sam 22:2; Ps 18:2)

Paul exhorts them to do similarly. See Heb 13:8 '*Jesus Christ the same yesterday, today, forever*'

for he had respect unto the recompence of the reward. –

Moses could see ahead and the rewards that would come from obeying God. The reward of doing God's will outweighs the reward of disobedience. Recompence is the earned reward of some action and is used several places (Hebrews 2:2, 10:30, 10:35, 11:26). Paul says to do likewise to the illuminated Jews.

11:27 By faith (believing what God said) **he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.**

By faith he forsook Egypt, – Moses fled Egypt (Exodus 2:15).

not fearing the wrath of the king: – Moses didn't fear Pharaoh and Paul urges the Jew not to fear any opposition that will come because they enter 'the rest' by becoming Christians

for he endured, as seeing him who is invisible. – He saw the invisible God Jehovah who is Christ. This enabled him to endure the hardships that came and the persecutions.

11:28 Through faith (believing what God said) **he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.**

Through faith he kept the passover, – Moses keeps the passover by faith and Paul urges the Jew to also see Jesus Christ as the Passover (1 Cor 5:7)

And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. Exodus 12:13

and the sprinkling of blood, – This blood was upon the lintels (Exodus 12:13) and saved from God's wrath. Paul wants the Jew to also have the sprinkling of blood, not the physical blood to the purifying of the flesh, but the spiritual blood of Jesus to the purging of the conscience.

lest he that destroyed the firstborn should touch them. – The firstborn of Egypt were destroyed because Pharaoh wouldn't have the blood of the physical passover lamb for protection. Similarly, Paul says that the Jew is in danger of destroying themselves, as the future and possible firstborn into heaven, should they reject the blood of Jesus. Jesus was the firstborn into heaven, and the believer being in Jesus, is also said to be firstborn (Col 1:15). The believer belongs and is the church of the firstborn (Heb 12:23).

11:29 By faith (believing what God said) **they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.**

By faith they passed through the Red sea as by dry land: – not soggy. This is the baptism which is a dry one and not a wet one (Rom 6:3-4; Eph 4:5). The escaping Jew through the Red Sea to get to the other side and rest, had a dry baptism. Similarly the Jew coming into the rest will also experience the baptism of the Holy Ghost into the death of Christ to get into the rest.

which the Egyptians assaying to do were drowned. – This is attempting with effort, purpose and plan. An assay by a geologist is a sample here and a sample there with strategy. The Egyptians had a plan and strategy to follow the Jew through the Red Sea.

Paul urges them to similarly not to fear the pursuing hordes of afflictions and persecutions, but flee through a dry baptism into the rest of their souls. He says the opposition will do themselves harm, but they will be safe in the arms of Jesus.

11:30 By faith (believing what God said) **the walls of Jericho fell down, after they were compassed about seven days.**

By faith the walls of Jericho fell down, after they were compassed about seven days. – Paul says that the people entered the city of Jericho by faith and not by works lest any man should boast (Joshua 6:1-27). They believed God when he told them to circle Jericho several times and so on. Similarly, Paul urges them to do likewise and enter God's city by faith.

11:31 By faith (believing what God said) **the harlot Rahab perished not with them that believed not, when she had received the spies with peace.**

By faith the harlot Rahab perished not – Paul says "Fancy this! A gentile and a woman prostitute was saved by believing the spies sent from Joshua." (Joshua 6:25).

with them that believed not , – Jericho inhabitants

when she had received the spies with peace. – her house in the wall didn't fall down and all those inside were protected by the scarlet (Joshua 6:18, 22). Paul urges his reader, the illuminated Jew, to receive himself, Paul, also as a spy as it were, with peace and not be destroyed with others.

11:32 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

And what shall I more say? – What more can I say? How much more do you need to convince you?

for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: Gideon (Judges 6); Barak (Judges 4:6); Samson (Judges 14) Jephthae (Judges 11)

11:33 Who through faith (believing what God said) **subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.**

Who through faith subdued kingdoms, - You illuminated Jews can also subdue a kingdom by faith if you will – the kingdom of God

wrought righteousness, - By faith you also may obtain righteousness – God's righteousness through the blood of Jesus.

obtained promises, - You also may obtain the promise of the indwelling Holy Ghost by believing

stopped the mouths of lions. – You also can stop the mouth of the lion called Nero the emperor who you have just recently seen kill the Christians.

11:34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

Quenched the violence of fire, - Save your soul, and you will not face the fire of hell

escaped the edge of the sword, - There is only one sword you'll want to escape and that's the sword of the Lord (Revelation 19:15)

out of weakness were made strong, - When you enter the rest, your weakness will be made strong in him (2 Corinthians 12:9)

waxed valiant in fight, - As you flee into the rest, you will also grow more and more valiant.

turned to flight the armies of the aliens. - Your strength will be in the Lord, who shall you fear? (Hebrews 13:6)

11:35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

Women received their dead raised to life again: - The widow of Zarephath experienced this (1Kings 17:17). Paul says that they too are to be considered dead and to be raised to life again by believing and faith.

and others were tortured, not accepting deliverance; that they might obtain a better resurrection: - Paul urges them to this if necessary. You Jews have spoiled your goods and suffered afflictions and been a gazing-stock in helping me, but not in comparison to these Old Testament saints. Do not accept a false deliverance but the real deliverance by the blood of Jesus. The better resurrection will be into heaven. You do not want to be resurrected into hell.

11:36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:

Paul outlines the Old Testament examples while also being a present witness for them in this regard.

11:37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

They were stoned, - Avoid at all costs, the stone (Jesus) that will grind you to powder (Matthew 21:44)

they were sawn asunder, were tempted, were slain with the sword: - Avoid at all costs the sword of the Lord (Revelation 19:15).

they wandered about in sheepskins and goatskins; - Like Adam and Eve who had skins also, after having had the blood of a lamb to get right with God (Genesis 3:21).

being destitute, afflicted, tormented; - Paul says that he has been through all this himself as well (2 Corinthians 11:22-30). The Jew to which he writes has also experienced some of this as well.

11:38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

Jesus wasn't worthy of the world either (Philippians 3).

11:39 And these all, having obtained a good report through faith (believing what God said), received not the promise:

This was the promise of the indwelling Holy Ghost (Acts 1:4 and 2:33).

11:40 God having provided some better thing for us, that they without us should not be made perfect.

God having provided some better thing for us, - The shed blood of Jesus Christ and the indwelling Holy Ghost

that they without us should not be made perfect. - Being 'enlightened' then they weren't made perfect then and being an 'illuminated' Jew can't make you perfect either.

C12

CHASTENING

**This chapter is soaked in Old Testament references with which Paul's readers would be thoroughly familiar.
An exceedingly clever way to encourage, explain and convince**

Ch 12 = Put aside unbelief

- a. THE ILLUMINATED HEBREW URGED TO FINISH THE RACE (12:1)
- b. ALTHOUGH HAVING CHRIST THE AUTHOR, YOU ALSO NEED JESUS THE FINISHER (12:1-2)
- c. URGED TO LIFT THE HANDS AND FEEBLE KNEES (12:12)
- d. COME UNTO JESUS AND REFUSE HIM NOT (12:24, 25)

12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

Wherefore seeing we – The Jew, having seen miracle after miracle, Paul uses the words of 'seeing' (1 Cor 1:22) and 'cloud' (Ex 13:12) as the visual language that all Jews would have been familiar with

also are compassed about – Surrounded by

with so great a cloud of witnesses,- These are everyone mentioned in this epistle - angels, spirits, Jesus, God the Father, the Holy Ghost, elders, fathers, prophets and Christians and all those mentioned in chapter 11

let us lay aside every weight, - Runners don't have weights or pockets or wallets to put in their pockets.

and the sin – The sin for the Jew is **unbelief**

which doth so easily beset us, - It's always been **unbelief** that easily comes upon the **Jew**.

and let us run with patience – The Jew would be familiar with this phrase and they know that patience brings forth fruit (Luke 8:15). Just like Abraham waited 13 years to get Isaac, but only after he had believed

the race that is set before us, - The race set before the illuminated Jew is equivalent to being on third base in a baseball game. All they have to do is run home and get to the end. At home base they can then rest. (Heb 3:6,14; 6:11). This is Paul's language (1Cor 9:24; 2Tim 2:5; 2Tim 4:7; Gal 2:2; Phil 2:16)

12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Looking – Visual Language is used 29 times in this epistle.

(look 9:28) (looking 10:27 12:2, 15) (looked 11:10)

(appear 9:24,28; 11:3) (appeared 9:26)

(see 2;8,9; 3:19, 8:5, 10:25;12:14,25 11:5; 13:23)

(seeing 4:6,14; 5:11; 6:6; 7:25; 8:4; 11:27; 12:1)

(seen 11:1,3,7,13) (saw 3:9, 11:23) (watch 13:7)

unto Jesus the author – This word is also mentioned (Heb 5:9). Jesus is the author and he has the 'author'- ity. He writes the story and only he will determine the plot and the outcome.

and finisher of our faith; - Now, the author of a book starts and finishes the book. Jesus is the author and finisher – the alpha and omega (Rev 1:8,11; 21:6; 22:13). "As a Messiah believing illuminated Jew you have him as the author but you need him as the rest, the finisher and the Saviour."

who for the joy that was set before him – This joy was after the cross (Phil 2:9)

endured – A familiar word to the Jew regarding Abraham (Heb 6:15); their former days in (Heb 10:32); Moses (Heb 11:27)

the cross, despising the shame, - Scornfully disdained with the shame of being made a curse, being spat upon, whipped, rejected, hardly clothed, bearing the sin of man and so on

and is set down at the right hand of the throne of God. – God set him down at his right hand, the special hand, which is where the blessing is to be found. Paul urges his readers to become 'right – eous' as well.

12:3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

For consider him – Ponder and think about it, if you will

that endured – It certainly was an endurance

such contradiction – This made up of two words 'contra' and 'diction' meaning 'against' and 'speaking' – it was the speaking against. You have faced a certain amount of contradiction to a certain extent by being illuminated and believing the Christ is the Messiah, however not 'such' contradiction that Jesus faced going to the cross.

of sinners against himself, – This would be unbelievable contradiction to have sinners come against the only sinless man who ever lived.

lest ye be wearied – This is a familiar word for the Jew (Ezek 24:12) and occurs fifty-six times in the Old Testament.

and faint – Contradiction can make you weary and faint. This word occurs 41 times in the Old Testament.

in your minds. – This is where it starts. Discouragement starts in the brain.

12:4 Ye have not yet resisted unto blood, striving against sin.

Paul's readers hadn't been persecuted yet to the point of spilling any of their blood yet. They had faced strong opposition from the enlightened ones though.

12:5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

And ye have forgotten the exhortation – This is from the Old Testament (Prov 3:11-12)

which speaketh unto you as unto children, - Paul uses this to address them as children saying that they haven't yet become of full age yet.

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

The Jew is familiar with the chastening hand of the Lord –

Psalm 38:1 – good prayer to pray.

Ps 6:1 – not when your angry Lord.

Deut 8:5 – man chastens a son

Deut 21:18-21 – rebellious son

2 Sam 7:14 – chastened but mercy will not depart.

Ps 94:12 – blessed is the man

Prov 13:24 love your son

Prov 19:18 while there is hope

Rev 3:19 I rebuke and chasten

Job 33:19 Chasten with pain

Ps 69:10 Chasten my soul

Dan 10:12 chasten thyself before the Lord.

12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

The Jew knows this (Deut 8:5; Prov 13:24).

The Lord corrects everyone whether they backslide or not. Why? To keep us **humble** (2Cor12:4-8); to **empathize** with others (2Cor 1:1-3); to keep our **affections** on things above (Col 3:1-3); to prove God's **promises** are real (Phil 4:13,19); to show that the **grace** of God is sufficient for the severest trials (2Cor 12:9).

To conform us to the image of his Son (Rom 8:28) can simply mean that God must test us. Just being a child of God means you must be dependent on him. He must get the glory. We must be made nothing and have no confidence in the flesh (2Cor 10:2; Phil 3:3-4).

12:7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

If ye endure chastening, - You know about this already from your history (Deut 8:4-5). It was tough but you did eventually arrive at Canaan (Heb 4:8; Job 5:17). Chastening is not punishment.

God dealeth with you as with sons; - If you don't obey your father in the natural, you will get some correction. Now some earthly fathers may not correct you, but God being a good father will not forget to chasten.

for what son is he whom the father chasteneth not?

The Jew to whom Paul writes are hesitant about taking a further step into Christ the Saviour as they have endured already. They were seeing what the Christians were going through and having second thoughts.

12:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

But if ye be without chastisement, - No correction means no father.

whereof all are partakers, - Rebellious sons were stoned (Deut 21:20).

then are ye bastards, and not sons. - Bastards are born out of wedlock. Bastards know who their mother is but very often not their father. Why? Their mothers have co-habited with different men and may not know who the father is. Mothers find it very difficult to raise teenage sons on their own. All boys need the rod of correction that only fathers can bring while mothers fulfil the mothering role.

12:9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

Furthermore we have had fathers of our flesh which corrected us, - All boys respect their fathers who will correct them. Boys and men know they need someone looking over them and after them. Males do not have a problem with this.

and we gave them reverence: - The Jew was very familiar with reverence (Lev 19:30; 2Sam 9:6; 1Kings 1:31).

shall we not much rather - If we would do this for our earthly fathers, we should all the more do this for our heavenly Father.

be in subjection - This is stronger than reverence

unto the Father of spirits, - Another reference to angels and spirits (Heb 1:7) to which they gave homage. This is the spiritual Father in heaven who is father of these spirits. "If you respect and worship angels then how much more should you give the Father of these spirits?"

and live? - Being in subjection unto the heavenly Father will bring everlasting life not perdition. If you don't you will die and burn in hell.

12:10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

For they verily for a few days - As you grew, all this correction from your earthly fathers may have seemed like a long time but it wasn't

chastened us after their own pleasure; - They thought it was for our good as well as theirs. In either case, it wasn't for eternal purposes.

but he for our profit, - You will have your soul saved and in addition you will inherit rewards in heaven (1 Cor 6:9-10; 15:50; Gal 5:21). How much more will he do it for our profit? The desert was for your benefit to show you your hearts the lust, idolatry, fornication, tempting Christ and murmuring (1 Cor 10:10). This time was also to try your hearts (2 Chron 32:31; Ps 26:2; 139:23).

that we might be partakers of his holiness. - Your profit was to be partakers of his holiness. The word 'partakers' is used (Heb 2:14; 3:1; 3:14; 6:4; 12:8; 12:10) meaning to take part ie a part - taker. Paul urges them to 'whole - takers' with Jesus.

12:11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Now no chastening for the present seemeth to be joyous, but grievous: At the time we have no understanding and even if we do, we don't enjoy it.

nevertheless - anyhow

afterward it yieldeth the peaceable fruit of righteousness - The end justifies the means. We can look back and see it was for our own good. Righteousness yields fruit and it is peaceable.

There is a self-righteousness that comes from our own strength and independence but this doesn't produce the right fruit and is not what God wants (Amos 6:12).

God chastens us to get right with him. After the 'whack' we get in love, all is forgiven when we come into our rightful place. Just like with Mum and Dad. There is a peace just getting right with each other.

unto them which are exercised thereby. - Now this is a race and you will be exercised just like a foot race. But after it all, there is rest and a peace after the exercise.

12:12 Wherefore lift up the hands which hang down, and the feeble knees;

There were **five** main offerings - Burnt, Meal, **Peace** (consisting of **wave** and **heave** offerings), Sin, Trespass

Wave and heave offerings were part of the peace offerings to the Lord. Jesus also was heaved up on the cross and also became a curse on behalf of all men to make peace with God the Father on our behalf. Paul is saying that if the sacrifice of praise is all that's needed then raising the hands is symbolic of making peace with the Lord. Christ is our peace offering (Rom 5:1 and Col 1:20).

Wherefore lift up the hands which hang down, - A heave offering and lifting up your hands (Lev 7:13-14, 32) is a peace offering.

and the feeble knees; - 'Feeble knees' and being 'feeble' were familiar under the Old Testament

*"Thy words have upholden him that was falling, and thou hast strengthened the **feeble knees**."* Job 4:4

3 Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you.

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

6 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

10 And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. Is 35:3-6,10.

12:13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

And make straight paths for your feet, - Stop making it difficult for yourselves. Symbolic of the straight paths to the cities of refuge which were a type of Christ. The gospel of peace, which brings peace, is also associated with the feet.

lest that which is lame – Even the priests couldn't be lame (Lev 21:17-20). Jesus Christ was observed for four days for 'lameness' and defect (Ex 12:2-6).

be turned out of the way; - Now Jesus Christ is the way (John 14:6) and he appeared to Paul in the way (Acts 9:17).

but let it rather be healed. – Your lameness can be healed. Your lameness is the result of the sin of unbelief. Be healed so that you can run into Jesus (the city of refuge) who is the rest and the end of the race.

12:14 Follow peace with all men, and holiness, without which no man shall see the Lord:

Follow peace with all men, - First of all get peace with the Lord Jesus Christ.

How can you have peace with all men without being saved? You can't. It's not real peace if you do. When the Prince of Peace comes back there is real peace (Is 6:9). God made peace with man (Luke 2:14).

and holiness, without which no man shall see the Lord: Absolutely. You will not see the Lord without being saved. This is holiness that comes from being saved.

12:15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

Looking diligently – Wanting the truth at all cost. Pursue the truth. Just like the woman having ten pieces of silver and losing one and searching diligently to find it (Luke 15:8). They are familiar with the words 'diligent' and 'diligently' as it occurs 38 times in the Old Testament.

lest any man fail of the grace of God; - God's grace saves you (Eph 2:8-9) so don't fail or fall short of it.

lest any root of bitterness – Don't let even a root spring up. Plants come from roots. You can't see a plant when it's a root but it's there and with nurturing and watering it'll grow. The waters of Marah were bitter (Ex 15:23) and bitter water causes a curse (Num 5:18-19-23-24). What sort of bitterness could happen? Could it be that the Gentile can now call God 'Abba Father'? (Rom 9:24; Gal 4:6).

The only cure at Marah was to have a tree that was thrown in and it sweetened it (Ex 15:25). Jesus is that tree and the only antidote. Bitter herbs were used to remind them of the days of bondage in Egypt (Ex 12:8). To stay bitter is to stay in bondage. God would urge them to come out of the bondage of Egypt and come into a better land.

springing up trouble you, - This is how bitterness works. It seems to come from nowhere.

and thereby many be defiled; - This is the equivalent of a file being taken out of the filing cabinet and not being put back again – it is de-filed. To be defiled is to have your condition altered forever as was Dinah's case (Gen 34:2). Paul urges the illuminated Jew not to have bitterness keep them away from the better things that God has for them.

12:16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

Lest there be any fornicator, - A fornicator like Esau denied his inheritance, the Lord's inheritance which was for him. God urges the reader not to be like Esau and deny their rightful inheritance by not coming into the rest.

or profane person, - A profane person is like a harlot who has married another (Lev 21:9). Don't profane yourselves by being unfaithful to the doctrine that Jesus Christ is only the Messiah.

as Esau, who for one morsel of meat sold his birthright. – Esau paid a terrible price for neglecting his birthright and he sold it extremely cheaply.

God urges the illuminated Jew to not sell their birthright by neglecting Christ as Saviour and by selling up your everlasting life for a one morsel of gain or 'food' that seems to satisfy but doesn't in the long run.

If your morsel is believing that Christ is the Messiah, you will 'starve' in the long run and go to hell. Your birthright is to be in Jesus as the Saviour.

12:17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

For ye know how that afterward, - 'Before-ward' Esau had the blessing being the eldest. Afterward he didn't.

when he would have inherited the blessing, - It was Esau's blessing to be had simply by inheritance. No works were involved. Just it is for you to inherit the blessing from Jesus the Saviour – you can't earn it, buy it or work for it.

he was rejected: It's too late when the gate is shut. God rejected Esau.

for he found no place of repentance, - No place means no place. There is no repentance when it's too late (Gen 27:38).

though he sought it carefully with tears. There'll be much weeping and wailing after the offer of Jesus the Saviour is taken away (Gen 27:38).

Although Esau received no repentance and no birthright, he received a blessing. However this blessing involved work (Gen 27:39-40) and was not God's inheritance.

God warns that the illuminated Jew who are so close to entering the rest, that should they reject their birthright, then they can look forward to a similar fate as Esau.

12:18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

For ye are not come unto the mount that might be touched, - This mount is not like the physical one that you could touch – Mt Sinai. You are come to a spiritual mount.

and that burned – God burned this physical mount with fire at Mt Sinai (Deut 4:11).

with fire, - Fire speaks of the judgment at Mt Sinai (Ex 20:18). At this mount, God gave the law which brought with it a curse (Gal 3:10, 13).

nor unto blackness, - (Ex 20:21)

and darkness, - (Ex 20:21)

and tempest, - (Ex 19:16)

12:19 And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:

And the sound of a trumpet, and the voice of words; which voice they that heard - (Ex 19:18-19)

intreated that the word should not be spoken to them any more:

The people cried out that God would stop speaking to them (Ex 20:19). The people wanted another god, Moses their god, to speak to them. God was too harsh. The Jew is being accused of settling for second best in having Moses speak to them. They wanted the physical man and not the spiritual God. They are in danger of committing the same sin of having Christ the physical Messiah and not Jesus the spiritual who now speaks to them from heaven. Paul says don't make this same mistake as they did at Mt Sinai. Let God speak to you and don't refuse to hear him (Heb 12:25).

12:20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

(For they could not endure that which was commanded, - God spoke from heaven and it was unbearable (Ex 20:19). Paul's readers find themselves in a similar position – they are refusing to listen to God who is commanding them to enter the rest.

And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: - Although the mountain was physical, it was spiritual in that God would not be touched (Ex 19:12-13; Ex 20:19) and this was similar to Uzzah (2 Sam 6:7). The physical, the animals, couldn't touch the spiritual and live either.

The analogy here is that if you touch the physical ie continue to have Christ as your Messiah, you will die.

12:21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

And so terrible was the sight, - The word 'terrible' comes from the word 'terror'. The presence of the Lord is a terrible thing (Deut 7:21). Their experience of the presence of God was a dreadful thing in the true sense of the word.

that Moses said, I exceedingly fear and quake:) – Even Moses who was chosen by the Lord was in fear and trembling. This is not written in scripture but had been noted. Like Jeremy (Matt 2:17; 27:9) he spoke words but it wasn't recorded.

12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, - Mt Sinai is where you were and had come to and this is where you had a dreadful physical time. Don't repeat this again. You are come to the spiritual mount this time and it is the mountain of the living God who sits at the right hand of God the Father, and his name is Jesus Christ the Saviour. You are come to him who speaks from heaven (spiritual) and not the one who speaks from earth (physical).

and to an innumerable company of angels, - Paul's readers have a history of dealing with angels who they respect and admire.

12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

To the general assembly – Ye are come 'unto' not yet 'into' (from verse 22) to this assembly. The Jew is familiar with this term (Ex 12:6). This general assembly are those taken from Abraham's bosom into heaven and the church of the firstborn are Christians. Indeed, the Jews were called a church in the desert.

and church of the firstborn, - The Jew in the desert is called a church as well as a congregation (Heb 2:12; Ps 22:22).

which are written in heaven, - This is a spiritual place where Jesus speaks from.

and to God the Judge of all, - all men, Jew, Greek, Barbarian etc

and to the spirits – not physical

of just men made perfect, - Men who will be justified are made perfect by the shed blood of Jesus. Just men (Ecc 8:14) are made perfect and become so by being obedient. If the Jew will obey the Father's will, he will also join those in heaven.

12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

And to Jesus the mediator of the new covenant, - Ye are come (from verse 22) to Jesus now. There is also a new covenant that will come in the Tribulation for the Jew when they will look on him who they have pierced (Zech 12:10).

and to the blood of sprinkling, - This is the blood of (Heb 9:14) which is spiritual and purges the conscience and not the heifer blood which is physical (Heb 9:13)

that speaketh better things than that of Abel. – This shed blood of Jesus does three things that the blood of Abel could never do - 1. Results in vengeance 2. Accomplishes and fulfils the atonement 3. Purges the conscience. Abel's blood was eventually avenged (Gen 4:10-11) and justice was done at that time, but it didn't bring about atonement or the purging of the conscience.

Now if Abel's blood cried out to God from the ground and God heard it (Gen 4:7), how much more will Jesus blood get God's attention?

The blood of Jesus - 1. Brought the avenging and the curse on Jesus himself 2. Accomplished the atonement between God and man Atonement and 3. Purged man's conscience. A much better blood than Abel.

12:25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

See that ye refuse not him that speaketh. – This is Jesus that speaks from heaven.

For if they escaped not – This is anyone on earth when Jesus Christ was the Son of man and includes the enlightened Jew. For refusing him then, they went to hell.

who refused him that spake on earth, - Jesus the Messiah on earth

much more shall not we escape, - you will be just like them and end up in hell

if we turn away from him that speaketh from heaven: - Jesus now sits in heaven on the right hand of God the Father as the risen Saviour. You've taken him as Messiah, but now, that is not enough. Don't refuse him who tells you to have him as the Saviour.

Paul uses the brotherly "we" as a flesh brother of the Jew.

12:26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

Whose voice then shook the earth: - This was at the Mount mentioned previously and this was the voice of Jesus (Ex 19, 20).

but now he hath promised, - A promise is sufficient as Jesus never breaks a promise like man does.

saying, Yet once more I shake not the earth only, but also heaven. – This is a reference to Haggai 2:6-7. There is coming a time in the Tribulation when the earth shall shake just like at Mt Sinai (Is 24:20;13:13). In addition the heaven shall shake as well (Rev 21-22)

12:27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

The things that are created shall be shaken but those things which are spiritual shall not be moved and shall remain. Paul urges the illuminated Jew not to place their faith in the physical Christ that came as the Messiah but have him as the Saviour who now sits in heaven.

And this word, Yet once more, signifieth – This words again draw your attention to the fact and are significant

the removing of those things that are shaken, as of things that are made, - The earth and the physical shall pass away and be no more.

that those things which cannot be shaken may remain. – Those in Christ the Saviour and the spiritual heaven will stay behind

12:28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

Wherefore we receiving a kingdom which cannot be moved, - This is the kingdom of God which is a spiritual one and exists forever.

let us have grace, - Paul urges the reader to receive the grace of the Lord (Eph 2:8-9).

whereby we may serve God acceptably – This is acceptable to God.

with reverence – This is his name (Ps 111:9).

and godly fear: - Sorrow is godly but now exercise some 'godly fear' knowing full well the wrath of God and what he can do (2 Cor 11:7).

12:29 For our God is a consuming fire.

For our God is a consuming fire.

– ‘Our God’ is a Jewish term (Deut 4:24; 9:3) and also used by Christians. If you refuse Jesus who speaks from heaven, your future is sealed in perdition and fire. Paul finishes with this just in case his readers have misunderstood where their future lies should they refuse Jesus the Saviour by continuing with their animal blood sacrifices.

C13 OBEY

This chapter is a thoroughly drenched with Jewish terminology
with seventeen plus Jewish references

Ch 13 = Remember, obey, salute

- a. DO NOT BE DEFILED BY MIXING THE MARRIAGE OF MESSIAH AND SAVIOUR (13:4)
- b. JESUS CHRIST IS JEHOVAH, MESSIAH AND SAVIOUR (13:8)
- c. THE HEBREW IS EXHORTED TO REMEMBER, OBEY AND SALUTE THOSE WITH THE RULE OVER THEM WHO HAVE SPOKEN THE WORD OF GOD TO THEM (13:7, 17, 24)

13:1 Let brotherly love continue.

Let brotherly love continue. – This has been mentioned previously when praising them for helping the Christians (Heb 10:24). As mentioned he also calls them brothers as being a Jew also in the flesh with them. As he has reminded them not to forsake the assembly of ourselves.

13:2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

Be not forgetful to entertain strangers: Just they were strangers in the land of Egypt and were oppressed (Ex 22:21)

for thereby some have entertained angels unawares. – Many examples are given (Gen 18:2). The Jew was familiar with angels (Heb 1 & 2). Similarly, Paul says, Jesus the Saviour who now sits in heaven, and may be strange to you, however don't shut him out either.

13:3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

Remember them that are in bonds, as bound with them; - As you have done with me (Paul) (Heb 10:34) and currently are doing during my second time in prison.

and them which suffer adversity, - Some Christians were in prison and some were also suffering adversity.

as being – You aren't yet but act as though you were

yourselves also in the body. – Although you're not in the body of Christ yet.

13:4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

Marriage is honourable in all, - There were the sects that were saying that marriage was a dishonour to God. The Essenes and the Gnostics took this view and were influencing some of the Jews to follow suit.

and the bed undefiled: - The marriage bed is and remains undefiled because marriage is honourable.

but whoremongers and adulterers God will judge. – Like Esau (Heb 12:16). To be a friend with the world is to be an adulterer (Jam 4:4).

Paul urges them not to be a spiritual adulterer with the wrong 'Jesus'. He urges them not to continue to be married to Christ as the Messiah either, as this would be dishonourable. God would have them receive Christ as Jesus the Saviour. This is similar to a person starting a relationship with someone by getting engaged

and then moving on to marriage. "You are engaged to Christ, you know him, but now you must have him as your husband."

13:5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

Let your conversation – This is their behaviour as well as their speech (Gal 1:13).

be without covetousness; - From the abundance of the heart the mouth speaks (Matt 12:24). Fornication is held in the same regard as covetousness (Eph 5:3) and it is idolatry (Col 3:5).

and be content with such things as ye have: - This is a great thing to have - contentment with food and raiment (1Tim 6:8).

for he hath said, I will never leave thee, nor forsake thee. – This is a reference with which the Jew was familiar (Josh 1:5; Deut 31:6,8; 1Chron 28:20).

13:6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

So that we may boldly say, - We can say this if we are in the throne room of grace (Heb 4:16).

The Lord is my helper, - This Jesus the Lord speaking. The Jew knew this about Jehovah the LORD (Ps 54:4, 30:10; 118:6). They had experienced afflictions and reproaches throughout all their history. Paul has pointed out to them already that Jesus is Jehovah and Jehovah is Jesus.

and I will not fear what man shall do unto me. – In time past, the Jew had no fear of what men would do to them, even against incredible odds (Ps 56:4, 118:6).

13:7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

Remember them which have the rule over you, - This would be the spiritual rule (1Tim 5:17) as Paul writes about the word of God and faith. Like a dressmaker who produces a finished product, someone who has a rule does the measuring and cutting and trimming. They had been meeting with the Christians and were participating with the believers, though not as believers. Paul has the authority to run the rule over them and indeed to rule them.

who have spoken unto you the word of God: - Elders have double honour who labour in the word and doctrine (1Tim 5:17). The Jew was familiar with the elders in the book of Nehemiah "*So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.*" (Neh 8:8). Paul says "You have had elders that rule over you, but now I am your elder."

whose faith follow, - The Jew above all, has a history of following men of faith. Paul urges them to follow the faith of himself and other Christian elders and get saved.

considering the end of their conversation. – Don't only listen to what they say but watch and consider their behaviour. Entering into 'the rest' is the end for the illuminated Jew and will be the end of their race.

13:8 Jesus Christ the same yesterday, and to day, and for ever.

Jesus Christ the same yesterday, and to day, and for ever. - Paul has pointed out that Jehovah God is Jesus in the flesh and Jesus Christ is Jehovah.

1. The past is Jesus Christ as the Manna in the desert (Exodus 16:31) and as the Rock in the desert (1 Cor 10:4).

2. The immediate past is Jesus Christ who is God and became manifested in the flesh (1 Tim 3:16).

3. The present and the future is Jesus Christ who now sits in heaven on the right hand of God the Father (Heb 10:12).

Jesus the Saviour who speaks from heaven is Christ the Messiah.

13:9 Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

Be not carried about with divers – Different - as in the seeds and garments (Deut 22:9,11)

and strange doctrines. – As mentioned, there were various sects that were vainly puffed up in their own minds (Col 2:16-23)

For it is a good thing – The Jew knows that good things come from the Lord (Deut 26:11; Josh 21:45; Ps 34:10). When God uses Paul, who “profited in the Jews’ religion above many my equals” (Gal 1:14) and combines his knowledge with carefully chosen words and phrases, persuasive reasoning is formulated. God writes through Paul, a Jew, and uses those phrases and reasons that will turn his readers’ hearts if at all possible.

that the heart – Not the mind. Get a person’s heart then their mind will be sure to follow. All thy heart is a familiar phrase for the Jew (Matt 22:37; Mk 12:30; Lk 10:27). Philip leads the Ethiopian eunuch to believe with all his heart (Acts 8:37).

be established – At this stage Paul’s readers, the illuminated Jews, haven’t been established in Jesus the Saviour and so God uses this word ‘established’. If they shall then be established, then God will then stablish them in the faith as in Colossians 2:7 *“Rooted and built up in him, and stablished in the faith, as ye have been taught,...”*

with grace; - God always has moved and operated with grace. Always with grace – God’s grace which gives us the things we truly don’t deserve. The believer is established and stablished by grace.

not with meats, - Not physical things such as the ‘touch not’, ‘handle not’ and ‘taste not’ things of the world. The Mosaics, the ‘enlightened’ ones, sought to bring the ‘illuminated’ Jew back under bondage with the rudiments of the world (Col 2:21).

They needed scriptural meat not the ‘touch not, handle not meats’ doctrines. ie we are strengthened by grace in the inner man. Even James the Jewish leader in Jerusalem found it hard to let go the ‘meat thing’ (Acts 15:20, 29).

which have not profited them –

Why? These things have to do with the flesh and are physical and not spiritual. *“Which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.”* (Col 2:22-23).

that have been occupied therein. – These things occupy the flesh and they push aside those things that are spiritual.

13:10 We have an altar, whereof they have no right to eat which serve the tabernacle.

We have – Those that are us who are saved

an altar, - This word signifies for the Jew a sacrifice of death and blood. However, their earthly animals remained dead. In fact, Jesus is the High Priest and the altar as well. When he died he cried “It is finished” (John 19:30) – I have fulfilled all the law.

God through Paul urges them not to go back to the doctrine and the altar of the ‘Do’s and Don’ts’.

whereof they have no right to eat which serve the tabernacle. – This refers to the Levitical priesthood. This is not said in a hurtful tone but is merely stating a fact that they have no right to eat, and in fact can’t, at this spiritual altar.

13:11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

This is reference to their sin offerings (Ex 29:10-14; Lev 4:11-12; Lev 13:46). From the moment that Jesus spilt his own blood within the city from the scourging and thorns, to when he was taken outside the city for crucifixion, this was the fulfilment of Old Testament patterns and types of animals. Where was Jesus burned? Outside the city. Jesus was burning up with heat for lack of water (John 19:28).

13:12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

Wherefore Jesus also, - Jesus in like manner

that he might sanctify the people with his own blood, - Similar to the animals blood which sanctified the people

suffered – death is a suffering (Heb 2:9)

without the gate. – Outside of the city gate. This phrase is mentioned twenty times in the Old Testament. The Jew was familiar with the phrase.

13:13 Let us go forth therefore unto him without the camp, bearing his reproach.

Let us go forth therefore – As a result of all this

unto him without the camp, - Outside of the camp to Calvary (Lk 23:33)

bearing his reproach. – Not our own (Heb 10:32-33)

13:14 For here have we no continuing city, but we seek one to come.

For here – down on earth here

have we no continuing city, - Only a physical city as in Jerusalem or indeed any city. Earthly cities are guaranteed to fail (2 Pet 3:10).

but we seek one to come. – This is the new Jerusalem (Heb 12:22) , indeed the one in heaven.

13:15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

By him – Not through him

therefore let us offer the sacrifice of praise to God continually, - The sacrifice that God is interested in now is a spiritual one and not a physical one. Not the sacrifice of animals anymore (Ps 107:22). The sacrifice of praise is not a physical one as was the animals under the old covenant. This praise is a spiritual one. *"God is a Spirit: and they that worship him must worship him in spirit and in truth."* (John 4:24).

that is, the fruit of our lips giving thanks to his name. – This is the explanation of what the sacrifice of praise means - it's the fruit of the lips. It is spiritual and not physical and it comes from the heart (Matt 12:34). Give thanks that Jesus shed blood washes away our sins (Rev 1:5)

13:16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

This is the fulfillment of the law that ye love one another (Rom 13:8, 10; Gal 5:14; Jam 2:8)

But to do good – The Jew is exhorted to do good and depart from evil (Ps 34:14). In this epistle, they are likewise exhorted to do good by departing from the evil heart of unbelief (Heb 3:12) and doing good comes from discerning between good and evil (Heb 5:14) which they will have when they obey God and have Jesus as Saviour.

and to communicate forget not: - This word 'communicate' is nowhere else mentioned in the Bible by any other writer and is exclusively a Pauline term meaning money and goods (Gal 6:6; Phil 4:14; 1Tim 6:18). The word 'communication' represents that which comes out of the mouth.

for with such sacrifices God is well pleased. – God is pleased. Believing and then having the faith that comes from God to walk by it with helping the saints. These are the sacrifices that please God.

13:17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

Obey them that have the rule over you, and submit yourselves: - This is the second time Paul mentions this. Although the Jews are stiff necked and rebellious they can be very obedient people to those in spiritual authority.

for they watch for your souls, as they that must give account, - This is the lot of a Pastor and many take it too lightly.

that they may do it with joy, and not with grief: - Let them have the joy of the salvation of your souls.

for that is unprofitable for you. - If those that watch for your souls do this with grief because you will not believe in Jesus as the Saviour, you'll wind up in hell because you won't obey them and follow their faith.

13:18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

Pray for us: - Paul is in prison and would like to join them as soon as he can (Heb 13:9)

for we trust we have a good conscience in all things - Used 20 times between Romans and Titus. A good conscience has been purged of sin and comes by the blood of Christ (1Pet 3:21; Heb 9:9,14; 10:2) and is not an evil one (Heb 10:22).

willing to live honestly. - A purged conscience makes us want to live honestly and be willing to please the Lord.

13:19 But I beseech you the rather to do this, that I may be restored to you the sooner.

But I beseech you the rather to do this, that I may be restored to you the sooner. Paul says that praying for his soon return is worthwhile and God will answer the prayers. Paul is still in prison

13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

Now the God of peace, - God reached down and made peace with man (Luke 2:14).

that brought again from the dead our Lord Jesus, - God raised the Lord and Saviour from the dead (Gal 1:1). Notice he doesn't use the word 'Christ' here.

that great shepherd of the sheep, - The shepherd leads the sheep. Paul urges them to follow Christ the Messiah and receive him as Jesus the Saviour. The LORD is my shepherd. The LORD is the Lord.

through the blood of the everlasting covenant, -

In The Tribulation – it's the blood of Jesus Christ that enables all to have another chance and for God not to wipe out the total population again

And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Rev 7:14

and
And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Rev 12:11

13:21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Make you perfect in every good work to do his will, - In obeying his will, good works will be the result and all this will make you perfect.

working in you that which is wellpleasing in his sight, - Similar to Colossians 1:10.

through Jesus Christ; to whom be glory for ever and ever. Amen. - All this will be possible through what the Jesus Christ has done – the Saviour Messiah. Note: The word Saviour comes before Messiah and is now more important.

13:22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

And I beseech you, brethren, suffer the word of exhortation: - Suffering and obeying this epistle is part of the labour and diligence you must show to enter the rest.

for I have written a letter unto you in few words. - Paul has written with his own hands and it hasn't been a long letter.

13:23 Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

Know ye that our brother Timothy is set at liberty; - Timothy's mother was a Jewess and his father a Greek. He'd been let out of jail.

with whom, if he come shortly, I will see you. - This will be in Paul's answer to pray that he will too be released (Heb 13:19).

13:24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

Salute all them that have the rule over you, - To salute is to honour and obey. These were the Christian elders with whom they were fellowshipping

and all the saints. - They are assembling with the saints although they haven't been saved yet themselves.

They of Italy salute you. - Paul writes from Italy from prison. Salute was a familiar phrase for the Jew (Matt 5:47).

13:25 Grace be with you all. Amen.

Grace be with you all. - Paul finishes this epistle with a farewell of God's grace. However, when he writes to the churches this is his beginning. Hopefully when these illuminated Jews take Jesus as their Saviour, they will read his epistles to the Christian churches as they will then be Christians.

By Harley Hitchcock.

For more information contact:

AUSTRALIAN BIBLE MINISTRIES PO Box 5058 MT Gravatt East 4122 Qld, Australia

www.AustralianBibleMinistries.com