

Sabbath Brothers

Time to Read Scripture

(76 Hours 13 Minutes)

Old Testament 57.65 Hours*

New Testament 18.57 Hours**

Estimated Time to Read	
The Law/Pentateuch/Torah	13.5 Hours
1. Genesis	3.5 Hours
2. Exodus	3 Hours
3. Leviticus	2 Hours
4. Numbers	3 Hours
5. Deuteronomy	2.5 Hours

Estimated Time to Read	
The Books of History	18.67 Hours
6. Joshua	1.75 Hours
7. Judges	1.75 Hours
8. Ruth	15 Minutes
9. 1 Samuel	2.25 Hours
10. 2 Samuel	1.75 Hours
11. 1 Kings	2 Hours
12. 2 Kings	2.25 Hours
13. 1 Chronicles	2 Hours
14. 2 Chronicles	2.5 Hours
15. Ezra	40 Minutes
16. Nehemiah	1 Hour
17. Esther	30 Minutes

Estimated Time to Read	
The Books of Poetry	9.33 Hours
18. Job	1.75 Hours
19. Psalms	5 Hours
20. Proverbs	1.75 Hours
21. Ecclesiastes	30 Minutes
22. Song of Solomon	20 Minutes

Estimated Time to Read	
The Major Prophets	13.08 Hours
23. Isaiah	3.75 Hours
24. Jeremiah	4 Hours
25. Lamentations	20 Minutes
26. Ezekiel	3.75 Hours
27. Daniel	1.25 Hours

Estimated Time to Read	
The Minor Prophets	3.07 Hours
28. Hosea	30 Minutes
29. Joel	12 Minutes
30. Amos	25 Minutes
31. Obadiah	4 Minutes
32. Jonah	8 Minutes
33. Micah	20 Minutes
34. Nahum	8 Minutes
35. Habakkuk	9 Minutes
36. Zephaniah	10 Minutes
37. Haggai	7 Minutes
38. Zechariah	40 Minutes
39. Malachi	11 Minutes

Estimated Time to Read	
The Gospels	8.5 Hours
40. Matthew	2.5 Hours
41. Mark	1.5 Hours
42. Luke	2.5 Hours
43. John	2 Hours

Estimated Time to Read	
Establishment of the Church	2.25 Hours
44. Acts	2.25 Hours

Estimated Time to Read	
Paul's Public Epistles	4.1 Hours
45. Romans	1 Hour
46. 1 Corinthians	1 Hour
47. 2 Corinthians	40 Minutes
48. Galatians	20 Minutes
49. Ephesians	20 Minutes
50. Philippians	14 Minutes
51. Colossians	13 Minutes
52. 1 Thessalonians	12 Minutes
53. 2 Thessalonians	7 Minutes

Estimated Time to Read	
Paul's Private/Pastoral Epistles	34 Minutes
54. 1 Timothy	16 Minutes
55. 2 Timothy	11 Minutes
56. Titus	7 Minutes

Estimated Time to Read	
General Epistles	1.9 Hours
57. Philemon	3 Minutes
58. Hebrews	45 Minutes
59. James	16 Minutes
60. 1 Peter	16 Minutes
61. 2 Peter	10 Minutes
62. 1 John	16 Minutes
63. 2 John	2 Minutes
64. 3 John	2 Minutes
65. Jude	4 Minutes

Estimated Time to Read	
End Times Prophecy	1.25 Hours
66. Revelation	1.25 Hours

*Old Testament 57 Hours 39 Minutes

**New Testament 18 Hours 34 Minutes

From An “Unknown” Writer

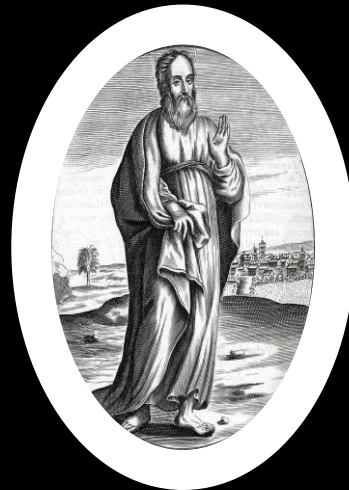
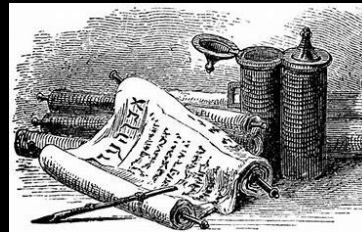
The identity of the explicit Audience and Author is unknown.

At that time, believing Jews were worshipping with unbelieving Jews which may have been the basis of the book.

The book of Hebrews was written to the believing Jews. Clearly, the recipients of this letter had endured hardship for their Christian beliefs (Hebrews 10:32-43).

The first historical record/occasion that the Book of Hebrews is cited by a secular source is by a church father – Saint Clement of Rome (circa 96AD).

By the end of the first century, the Book of Hebrews is well recognized as a part of the New Testament.



The recipients of the Book of Hebrews know the writer who has been with them prior (Hebrews 13:19, 22-23).

The letters/Epistles would have been written on scrolls and rolled up for conveyance. The actual letter was on the front/inside of the scroll (the “Recto” side) while the recipients were written on the back/outside (the “Verso” side).

Recto (in Latin is rectum) meaning “right” or “correct” while Verso (in Latin as versus) means “turned” or “changed.”

The verbiage on the “Recto” side has been tediously and intricately preserved throughout the ages while the names/addresses on the Verso side have been lost.

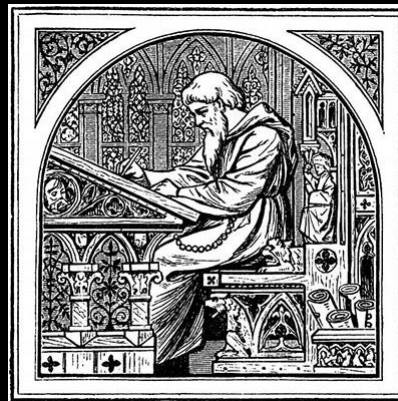
Characteristics of the Writer

The author may have been Paul (2 Peter 3:15-16) or possibly a more eloquent Apollos (Martin Luther's belief). Tertullian believed Barnabas (the Levite – Acts 4:36) wrote the book.

One of the closing recaps of the book is that this is a *“Book of Exhortation”* (Hebrews 13:22) which is a phrase that is also used in Acts 13:15 (by the Synagogue officials of Pisidia Antioch).

The author is not Timothy (who is referenced in third person); however, the writer is a traveling companion of Timothy who defers to Timothy's agenda. (Hebrews 13:23).

“Those from Italy greet you.”
(Hebrews 13:24)



The writer of Hebrews clearly relies on others who had heard the gospel from Jesus in first-person; *“After it was at first spoken through the Lord, it was confirmed to us by those who heard...”*
(Hebrews 2:3)

The recipients of the Book of Hebrews know the writer who has been with them (Hebrews 13:19, 22-23).

Every time that Paul references Timothy as a “brother,” Paul writes “Timothy, our/the brother” – *Timotheos ho adelphos* – *Τιμόθεος ὁ ἀδελφός*); however, in the Hebrews reference (Hebrews 13:23), the writer states “our brother Timothy / the brother of us Timothy” (*ton adelphon hēmōn Timotheon* - *τὸν ἀδελφὸν ἡμῶν Τιμόθεον*)

The writer of the book of Hebrews is a traveling companion of Timothy who defers to Timothy's agenda. (Hebrews 13:23)

The writer of the book of Hebrews quotes from the Septuagint whereas Paul usually quoted from Hebrew Scriptures

Paul as The Possible Writer

The early church father, Clement of Alexandria (150AD - 215AD) believed that Paul initially wrote the book in Hebrew, then Luke translated the book into Greek.

Although the book does not begin in the traditional Pauline manner (without the traditional greeting), the conclusion of the book is Pauline (Hebrews 13).

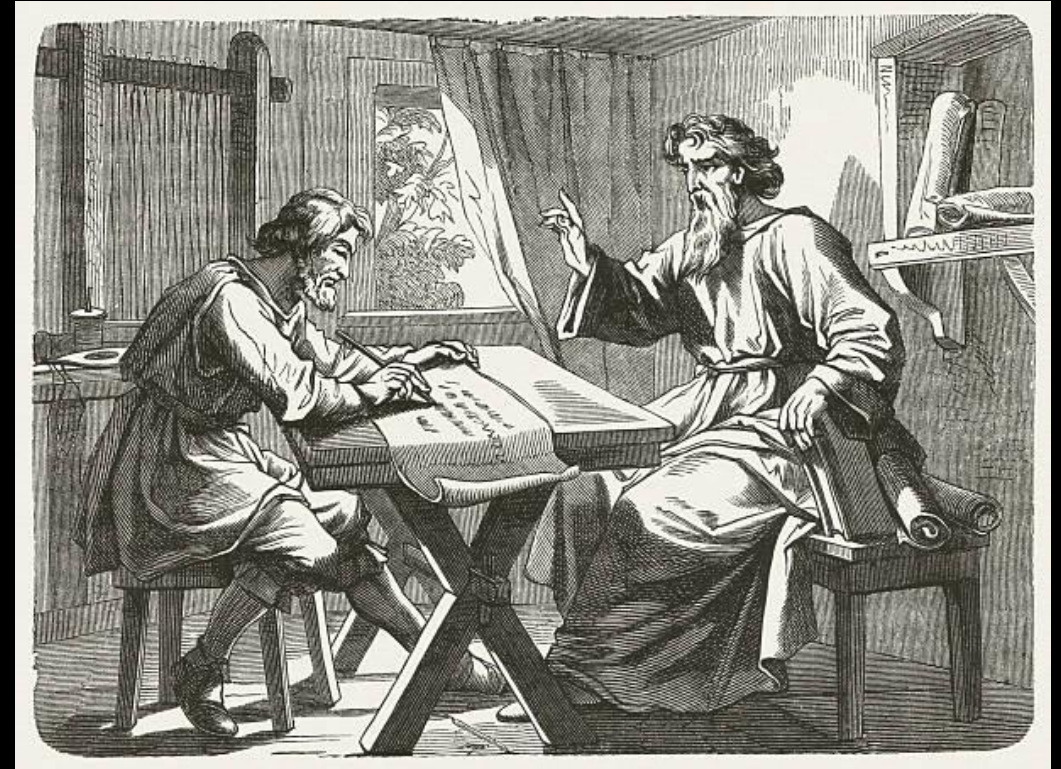
This author desires to revisit these believers just as Paul often did. (Hebrews 13:19)

This author uses the “God of Peace” (theos tēn eirēnēs – θεός τὴν εἰρήνης) as a title (Hebrews 13:20) which was only repeated in the Pauline Epistles. (Romans 15:33, 16:20; 1 Corinthians 14:33, 2 Corinthians 3:11; Philippians 4:9; 1 Thessalonians 5:23)

The closing verses of Hebrews 13:22-24, are similar to the way that Paul concludes other letters penned by a scribe; Paul might himself add a small personal note and blessing.

Circa 200AD, Paul’s books/epistles were consolidated into the “Corpus Paulinum” where Hebrews was included.

The Writer is writing from Rome (Hebrews 13:24)



The Book of Hebrews

The Book of Hebrews (similar to the Book of James) seems to be a “sectarian” document towards Jews (whereas the Books of Peter are targeted towards Gentiles).

While it is assumed that the Book of Hebrews was written to believing Jews (Hebrews 3:1; Galatians 6:16; James 1:1), this Epistle does not explicitly state that is the case.

Many Christian scholars find the text transitioning between a believing and unbelieving audience.

The book of Hebrews is similar to the books of James, Peter and John in that each book emphasizes the responsibility to live a changed life after salvation. While salvation is by faith, there is a confirmation by works of a new Spirit filled life.



The Lord Jesus Christ is Superior...

Hebrews 1:1-3	Over the Prophets
Hebrews 1:4 - 2:18	Over the Angels & the Torah
Hebrews 3:1 – 5:10	Over the Moses & the Promised Land
Hebrews 5:11 – 6:12	Over the Aaronic Priesthood
Hebrews 6:13 - 7:28	Of Believing Jews Over Unbelieving Jews
Hebrews 8:10 – 10:18	Over the Sacrifices & Mosaic Covenant
Hebrews 10:19 – 13:25	Worthy of Faith From Patriarchs & Us

Messianic Jews are not called out of the Jewish culture; they can still enjoy the Jewish culture and understand that Jesus Christ is the Messiah. (1 Corinthians 7:18-20) Israel was told to keep the Sabbath forever – even beyond the Messiah (Exodus 31:16-17); the Hebrew culture extends beyond the Messiah.

While the Greco-Roman philosophy (adopted by the West) treasures individualism (personalization), the Hebrew culture is an integrated, cohesive society (nationalization).

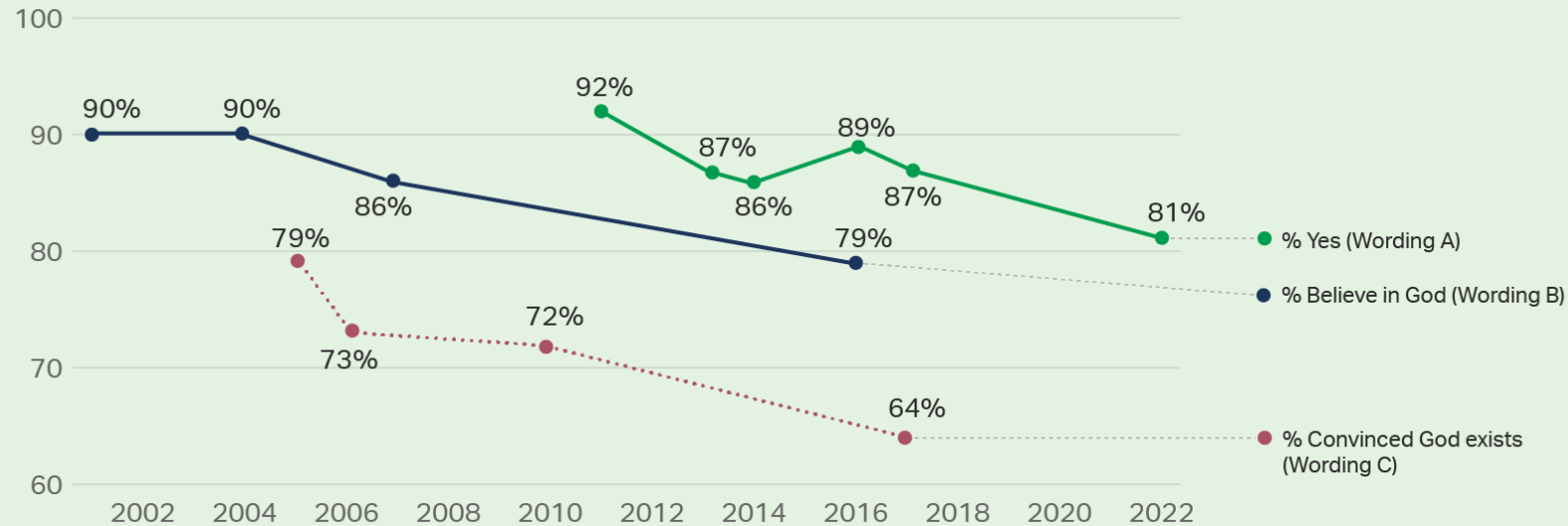
The Jerusalem counsel (Acts 15) confirmed that Gentiles would not need to become Jewish to enjoy salvation through the Messiah; however, they did not direct the Jews to terminate their Jewish customs.

Other Examples of Jews Maintaining Jewish Culture & Customs

Acts 10:34-48	Peter understood the vision as ministry to Gentiles instead of eating non-kosher foods
Acts 21:15-26	Paul agreed to a Nazarite vow to show support for Jewish customs
Acts 16:3; Galatians 2:3	Timothy (part-Jewish) was circumcised while Titus (Gentile) was not circumcised.

America Denies God's Existence

What Percentage of Americans Believe in God?



Question wordings:

A: Do you believe in God?

B: For each of the items I'm going to read you, please tell me whether it is something you believe in, something you're not sure about, or something you don't believe in. What about God?

C: Which comes closest to describing you: you are convinced that God exists; you think God probably exists, but you have a little doubt; you think God probably exists, but you have a lot of doubt; you think God probably does not exist, but you are not sure; or, you are convinced that God does not exist?

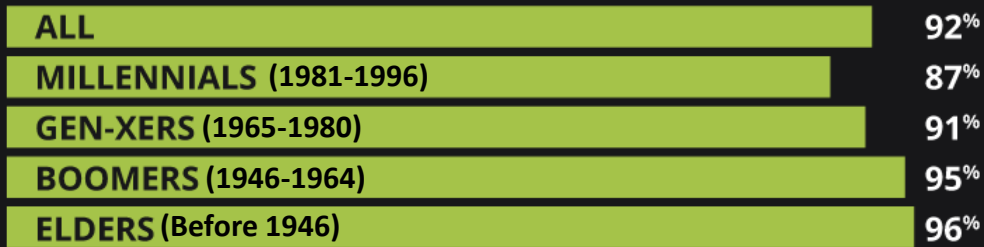
GALLUP

As Liberal Education & Biased Media has taken root, the percent of America's population that believes in God has declined by 10%-15%

America Denies the Existence & Divinity of Jesus



**BELIEVE JESUS CHRIST WAS
A REAL PERSON WHO ACTUALLY LIVED:**



Barna Group

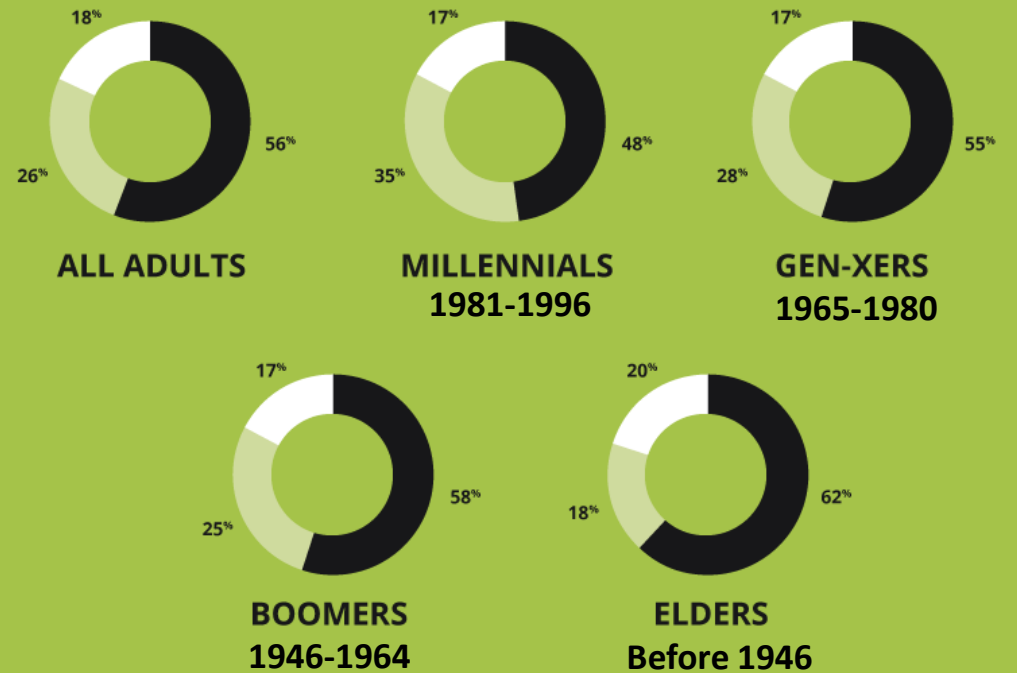
online, n=1,036, Sep 2 - 10, 2014 | phone, n=1,001, Aug 25 - Sep 10, 2014 | www.barna.org

**Only 48%-62% of
Americans believe in
the divinity of Jesus**



I BELIEVE JESUS WAS...

■ GOD ■ ONLY A RELIGIOUS OR SPIRITUAL LEADER ■ NOT SURE



Barna Group

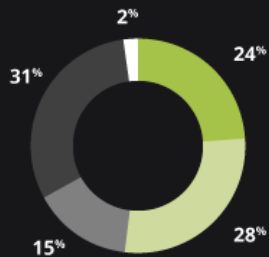
online, n=1,036, Sep 2 - 10, 2014 | phone, n=1,001, Aug 25 - Sep 10, 2014 | www.barna.org

America Denies That Jesus Was Sinless

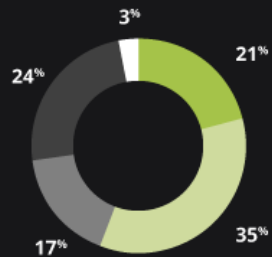


WHEN HE LIVED ON EARTH, JESUS CHRIST WAS HUMAN AND COMMITTED SINS, LIKE OTHER PEOPLE

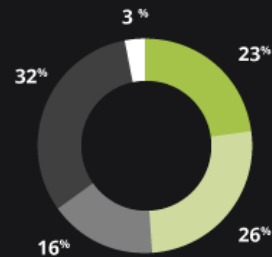
■ AGREE STRONGLY
 ■ AGREE SOMEWHAT
 ■ DISAGREE SOMEWHAT
 ■ DISAGREE STRONGLY
 ■ DON'T KNOW



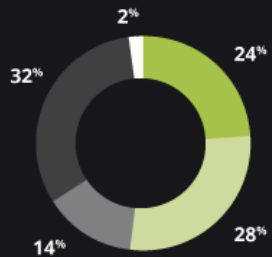
ALL ADULTS



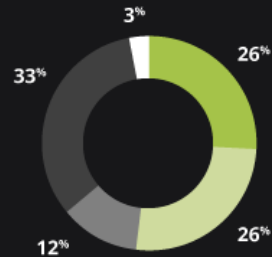
**MILLENNIALS
1981-1996**



**GEN-XERS
1965-1980**



**BOOMERS
1946-1964**



**ELDERS
Before 1946**

**Only 31%-33%
of Americans
believe that Jesus
was Sinless**



HAVE MADE A PERSONAL COMMITMENT TO JESUS CHRIST THAT IS STILL IMPORTANT IN MY LIFE TODAY:

ALL ADULTS 62%

SEX

MALE 56%

FEMALE 68%

GENERATION

MILLENNIALS 46%

GEN-XERS 59%

BOOMERS 65%

ELDERS 71%

ETHNICITY

WHITE AMERICANS 60%

BLACK AMERICANS 80%

HISPANIC AMERICANS 61%

ALL NON-WHITE AMERICANS 65%

ANNUAL INCOME

LESS THAN \$50K 65%

\$50K-\$100K 63%

GREATER THAN \$100K 53%

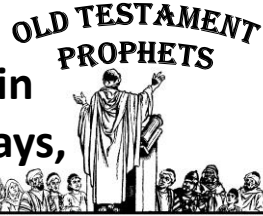
Jesus is Exalted

The Greek phrase “*much superior/better*”
(tosoutō kreittōn - τοσοῦτω κρείττων)
is the theme of Hebrews
and is repeated 13 times in the book.

(Hebrews 1:4, 6:9; 7:7, 19, 22, 8:6, 9:23,
10:34, 11:16, 35-36, 40, 12:24)

The Lord Jesus Created, Saved & Sustains All of Creation

1 God, after He spoke long ago to the fathers in the prophets in many portions and in many ways,



2 in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.



3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power.



When He had made purification of sins, He sat down at the right hand of the Majesty on high,



4 having become as much better than the angels, as He has inherited a more excellent name than they.



Finished Work of Christ

“Son-ship” (being a son) as superior to “servant-ship” (being a servant).

God “The Son” (Hebrews 1:1-4)

Jesus is superior to all of the ways that God revealed himself to the Old Testament Israel.

Hebrews is only 1 of 2 Epistles that do not have an opening greeting (with the other being 1 John). Hebrews is recorded like a sermon or theological paper; however, it does close like a letter.

Verses 1-4 are a single sentence that reveal that Jesus was superior to the Old Testament Prophets in the quality of the revelation and the completeness of the message. Instead of prophets, God spoke through His family member (His son).

The term “heir” means to obtain something or possess, so Jesus has authority over all (physical & spiritual) things (Matthew 21:33-46; 28:18; Psalm 2:8). The Lord Jesus is the rightful owner of all of Creation which encompasses everything in existence outside of the Trinity itself.

The days after the giving of the Spirit (Acts 2:16-22) are called the “last days” (ep’ eschatou tōn hēmerōn - ἐπ’ ἐσχάτου τῶν ἡμερῶν). (1 Peter 1:20; Jude 1:18).

All of creation was made through Jesus, and He continues to uphold all things (John 8:57-58; Philippians 2:6-7; Colossians 1:17). Jesus is the Word of God (John 1:1-18; 8) who spoke all things into existence (Genesis 1).

The Greek term for “radiance” (ἀπαύγασμα ἀπαύγασμα) does not mean reflection, it means the illumination and the light exuded as glory. This is recorded in Scripture as the Shekinah glory. (Exodus 13:21; Matthew 17:2; 1 Kings 8:10-11; Revelation 21:23; Luke 2:9)

Description of the Lord Jesus Christ (Hebrews 1:2-3)		
1.	Heir of All Things	Sovereign God
2.	Manner of Creation for the World	Creator God
3.	The Radiance of God’s Glory	God’s Glory
4.	Exact Representation of God’s Nature	God’s Image
5.	Upholds All Things by His Word	Sustainer of Creation
6.	Made Purification of Sins	Divine Reconciler
7.	Sat Down at Right Hand of God the Father	Power of God

The Greek term for “perfect representation” (character χαρακτήρ) means the “exact expression.” This term was used to describe the perfect imprint of a signet ring on hot wax. (John 14:9-10)

At the center of every atom are multiple protons (positive forces) that should repel each other, but instead, they hold together by the “nuclear binding force.” Science has no answer as to the origin or methodology of the nuclear binding force.

Angels Worship Jesus

Martyred Saint Agnes
of Rome (291-305AD)

*"I belong to Him whom
the angels serve."*

*"...having become as much better
than the angels, as He has inherited
a more excellent name than they."*

(Hebrews 1:4)

**Jesus is so much greater than the angels
that they worship Him (Hebrews 1:6;
Matthew 4:10; John 5:23)**

**Jewish Rabbis taught that angels
were the intermediaries to man
(angels brought the law to man).**

**Hebrews 1:4 was used to dispel
Gnosticism in the early church
because Jesus was God incarnate with
a message directly towards mankind.**



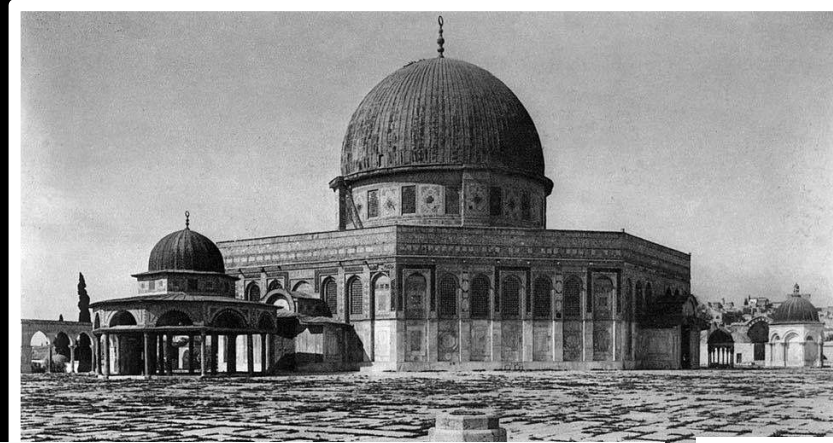
**While the angels delivered the Mosaic
Law on Mount Sinai (Deuteronomy
33:2; Acts 7:18, 53; Galatians 3:19),
Jesus has brought a greater divine
message (the good news).**

Islam Denies the “Son of God”

Islam adamantly teaches
that God has no Son.

Muslims have inscribed
on the Dome of the Rock

*“He is God, the One! God,
the eternally besought of
all! He begetteth not nor
was begotten.”*



Angels worship the Divine Jesus
& minister to Christians

Exalted Above Angels (Hebrews 1:5-14)

⁵ For to which of the angels did He ever say, “YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU”?

Psalm 2:7

And again, “I WILL BE A FATHER TO HIM AND HE SHALL BE A SON TO ME”?

2 Samuel 7:14

1 Chronicles 17:13

⁶ And when He again brings the firstborn into the world.

He says, “AND LET ALL THE ANGELS OF GOD WORSHIP HIM.”

Deuteronomy 32:43

⁷ And of the angels He says, “WHO MAKES HIS ANGELS WINDS, AND HIS MINISTERS A FLAME OF FIRE.”

Psalm 104:4

⁸ **But of the Son He says, “YOUR THRONE, O GOD, IS FOREVER AND EVER, AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM.**

⁹ “YOU HAVE LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS; THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU WITH THE OIL OF GLADNESS ABOVE YOUR COMPANIONS.”

Psalm 45:6-7

¹⁰ And, “YOU, LORD, IN THE BEGINNING LAID THE FOUNDATION OF THE EARTH, AND THE HEAVENS ARE THE WORKS OF YOUR HANDS;

¹¹ THEY WILL PERISH, BUT YOU REMAIN;

Psalm 102:25-27

AND THEY ALL WILL BECOME OLD LIKE A GARMENT,

¹² AND LIKE A MANTLE YOU WILL ROLL THEM UP; LIKE A GARMENT THEY WILL ALSO BE CHANGED. BUT YOU ARE

THE SAME, AND YOUR YEARS WILL NOT COME TO AN END.”

¹³ But to which of the angels has

He ever said, “SIT AT MY RIGHT HAND, UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET”?

Psalm 110:1

¹⁴ Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?

The Greek term for “today” (sēmeron σήμερον) references the resurrection (Acts 13:33). Although Jesus has always been God, there was a time when His incarnation was fulfilled in the concept of “son-ship.”

Hebrews 1:5 is quoted from 2 Samuel 7:14 in reference to King David having a son (Solomon) to build the Temple in the midst of the Messianic promise of the everlasting kingdom of God.

Jewish Rabbi’s have always used the term “firstborn” in the concept of being foremost or preeminent. (Romans 8:29; Colossians 1:15,18; Revelation 1:5)

Hebrews 1:7 is quoted from Psalm 104:4 with an emphasis on the changeability of angels, but the constancy of Jesus (Hebrews 1:7,8,11,12).

Hebrews 1:8 is quoted from Psalm 45:6-7 as Jesus is called deity. Jesus is referenced as the scepter of righteousness; in ancient days, an individual could only approach the king if the scepter was extended to them. (Esther 4:11)

Hebrews 1:9 speaks of the perfect life of Jesus as God the Father anointed Him with the Spirit of comfort & joy (Isaiah 53:11) above the disciples and other believers. (Matthew 3:16; Mark 1:10; Luke 3:22; John 1:32)

Hebrews 1:10 is quoted from Psalm 102:25-27 as God the Son is the agent from which all of creation came into existence.

This aged earth will pass away (Isaiah 51:6; 2 Peter 3:10-12; Psalm 75:3; 102:25-26), and there will be a new heaven and earth. (Isaiah 65:17; 2 Peter 3:13; Revelation 21:1). Corrupted creation will be changed like a soiled garment (Zechariah 3:1-5; Isaiah 64:6 → 61:10; Genesis 3:7 → 3:21); however, the perfect Lord Jesus Christ will not change.

Hebrews 1:13 is quoted from Psalm 110:1 which is the most frequently referenced Old Testament verse in the New Testament. (Matthew 22:44; 26:64; Mark 12:36; 14:62; 16:19; Luke 20:42-43; 69; Acts 2:34-35; 1 Corinthians 15:25; Ephesians 1:20, 22; Colossians 3:1; Hebrews 1:3, 13; 8:1; 10:12-13; 12:2)

The angels minister to those who have been predestined for salvation (Matthew 18:10; Psalm 91:11-12 – Matthew 4:11; Luke 22:43); this image was depicted in the mercy seat on the ark of the covenant

While mankind was given authority over this world He has corrupted the world with sin, but the perfect Lord has final authority

Jesus is the ideal man (Daniel 7:13)

Exalted Above Mankind (Hebrews 2:1-8)

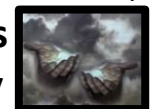
¹ For this reason we must pay much closer attention to what we have heard, so that we do not drift away from it.

² For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just penalty,



³ how will we escape if we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed to us by those who heard,

⁴ God also testifying with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will.



⁵ For He did not subject to angels the world to come, concerning which we are speaking.

⁶ But one has testified somewhere, saying, "WHAT IS MAN, THAT YOU REMEMBER HIM? OR THE SON OF MAN, THAT YOU ARE CONCERNED ABOUT HIM?"



Psalm 8:4-6

⁷ "YOU HAVE MADE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS; YOU HAVE CROWNED HIM WITH GLORY AND HONOR, AND HAVE APPOINTED HIM OVER THE WORKS OF YOUR HANDS;

⁸ YOU HAVE PUT ALL THINGS IN SUBJECTION UNDER HIS FEET." For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him.



This is the first of many warnings in Hebrews. "We must..." (dei δεῖ) means "it behooves us," "it is necessary" and "it is in our best interest."

In the Old Testament, the nation of Israel was held accountable to receive the law from the angels; the Church is held even more accountable to receive the gospel from the Son of God.

Rabbis taught that angels delivered the Mosaic Law on Mount Sinai (Deuteronomy 33:2; Acts 7:18, 53; Galatians 3:19), The law is "unalterable" (bebaios βέβαιος) meaning that it required fulfillment. (Matthew 5:17-18)

Jesus has brought a greater divine message (the good news) for those who accept; those who deny His message and reject His crucifixion/resurrection will be judged appropriately.

The angels are not privy to information of the future new heaven and new earth (Hebrews 2:5), but Jesus carries the gospel message to His chosen.

The term "one has somewhere testified..." is likened to the figure of speech "as the saying goes..."

The author quotes Psalms 8:4-6. Psalms reads "lower than God" ('ēlōhîm אֱלֹהִים) instead of the Septuagint (LXX) which uses the term "angels" (angelous ἀγγέλους) which means "messengers."

"Elohim" is the plural form of El and one of the oldest designations for divinity. The Hebrew word "Elohim" is in the first verse of the Bible. While "El" is used more than 200 times in the Hebrew Bible, "Elohim" is used more than 2,500 times.

The term "Elohim" is a category title that refers to the "heavenly" or "spiritual" realm.

"Elohim" is a title (not a name) similar to the titles of Dad, Friend or Neighbor

While "Yahweh" is a name, "Elohim" is a title

God gave sinful mankind authority over this world (Genesis 1:26-28); after this verse, Scripture focuses on the "ultimate human being" (the ideal "Son of Man") – Jesus.

Hebrews exalted Yahweh above all other spiritual entities (the "Elohim of Elohim") Among all of the spiritual beings (Elohim), there is only one God (monotheism).

Mankind is Special to God (Hebrews 2:9-13)

Jesus identifies with fallen, sinful believers and loves them.

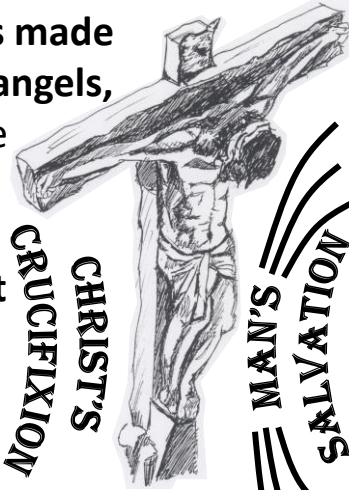
⁹ But we do see Him who was made a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone.

¹⁰ For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings.

¹¹ For both He who sanctifies and those who are sanctified are all from one *Father*; for which reason He is not ashamed to call them brethren,

¹² saying, "I WILL PROCLAIM YOUR NAME TO MY BRETHREN, IN THE MIDST OF THE CONGREGATION I WILL SING YOUR PRAISE."

¹³ And again, "I WILL PUT MY TRUST IN HIM." And again, "BEHOLD, I AND THE CHILDREN WHOM GOD HAS GIVEN ME."



Psalm 22:22

Isaiah 8:17-18



Jesus experienced death on the cross for the sinful world (1 John 2:2), and afterwards God crowned Him with glory and honor (2 Peter 1:17-18)

All of creation was made through Jesus, and He continues to uphold all things (Hebrews 1:2; John 8:57-58; Philippians 2:6-7; Colossians 1:17).

The Greek term for "originator" (archēgon ἀρχηγὸν) can be translated as "pathfinder," "captain" and "archetype." Jesus goes before mankind clearing the way as the example of what man should be. Jesus has made available perfect fellowship between God and man.

While remaining fully divine (He can never be anything less than God), Jesus took on humanity and became fully human to understand man - to represent man knowingly through sufferings. (Hebrews 4:15)

God is the Father of those that he is sanctifying to be like Christ. (John 17:6)

Trust the Father as Jesus did.

The Greek term "sanctify" (hagiasai ἀγιάσαι) consists of an initial act followed by a lifestyle process of separating from the world to become more like Christ.

The Lord Jesus Christ paid the penalty of sin for every man (1 John 2:2) that accepts Him through faith. (Romans 10:11, 13; John 3:18)

Being made "perfect" is the thought of being "finished/completed" (Hebrews 5:9; John 19:30; Luke 13:32)

Hebrews 2:12 is quoted from Psalms 22:22 which is a chapter of Scripture directly related to Christ's crucifixion. Just as the Romans positioned the cross on a hill leading into Jerusalem as a testimony, the life of Christ was a testimony to who He is and who believers ought to be.

Hebrews 2:13 (Isaiah 8:18) reveals that believers are a part of the family of God through the suffering and death of Jesus Christ. Believers are called to lives of selfless suffering resulting in Christians becoming increasingly Christlike. (John 15:18)

Jesus is a priestly "intercessor" (1 John 2:1), but beyond being the Priest, Jesus is also the offering.

Fully Man/Fully God (Hebrews 2:14-18)

¹⁴ Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, ¹⁵ and might free those who through fear of death were subject to slavery all their lives. ¹⁶ For assuredly He does not give help to angels, but He gives help to the descendant of Abraham. ¹⁷ Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. ¹⁸ For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted.



It was through death that Jesus destroyed the Devil who held "the power" of death – that is to say, the one who introduces sin which brings about death (1 Cor 15:55-56)

Rabbis used the phrase "*flesh and blood*" to describe fallen human nature; however, Jesus became fully human without the sinful nature, so the actual Greek translation is flipped to "*blood and flesh*" (haimatos kai sarkos - αἵματος καὶ σαρκός).

The Greek term for "*destroy*" (katargēsē καταργήσῃ) means to annul or make inoperative (as in pulling the electrical plug on an electrical appliance). (Romans 6:6; 1 Corinthians 15:24, 26).

Jesus destroyed sin and death; although believers continue to sin and will die a physical death, sin and death have no power over a believer. (1 Corinthians 15:55)

Satan has the power to bring the fear of death and judgment while confidence in salvation and life are offered by Jesus Christ which eliminates the fear of condemnation. (Romans 8:1, 15; Psalm 23:4; John 5:24; 1 John 4:18)

The salvation offered by Jesus is not for fallen angels, but for mankind who He has predestined – both Jew and Gentile (John 8:31-59; Galatians 3:7, 9, 29; Romans 2:28,29)

Duties of Priesthood	
Makes atonement for sin	Hebrews 2:17; 7:27; 9:14
Intercedes on believers' behalf	Hebrews 7:25; 9:24
Gives confidence to approach a holy God	Hebrews 10:19-21

Unlike innately sinful man, Jesus had no evil desires to grow, so the temptations were fruitless.

Hebrews 2:17 gives a reason that Jesus became human. The Priesthood represented man to God; the Old Testament establishes that the Messiah will take a priestly position. (Psalm 110:4; Zechariah 3-4).

Having experienced and overcome Satan's tactics, Jesus paid the price to offer salvation and the Holy Spirit for victorious living. (1 Corinthians 10:13)

The Greek phrase "to make propitiation" (hilaskesthai ἱλάσκεσθαι) means to make amends, reparation or atonement for someone while appeasing an angered deity.

Jesus is the very foundation (Ephesians 2:19-20) that the "family of God" is based upon (Galatians 6:10)

Exalted Above Moses (Hebrews 3:1-11)

1 Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession;



2 He was faithful to Him who appointed Him, as Moses also was in all His house.

3 For He has been counted worthy of more glory than Moses, by just so much as the builder of the house has more honor than the house.



4 For every house is built by someone, but the builder of all things is God.



5 Now Moses was faithful in all His house as a servant, for a testimony of those things which were to be spoken later;

Numbers 12:7

6 but Christ *was faithful* as a Son over His house— whose house we are, if we hold fast our confidence and the boast of our hope firm until the end.



Jesus serves as THE messenger of the gospel ("apostle" – messenger, delegate, appointed one, one who is sent) while also being man's intercessor to the Father God (high priest).

Jesus fulfills two-way intercession:

- As an "Apostle" from God to mankind
- As a "High Priest" from mankind to God.

The book of Hebrews is the only book that refers to Jesus as the High Priest.

While Judaism and all other groupings of people are earthly categorizations (callings/titles), as a follower of Christ, Christians have a heavenly calling

The term "confession" (homologies ὁμολογίας) speaks of "consent" as to the beliefs that Christians "subscribe to"; in a more specific way, "confession" refers to man's sinful state and Jesus as Savior and Lord. This term is used three times in Hebrews (Heb. 3:1; 4:14, 10:23)

The Jewish belief was that Moses was singularly faithful and obedient (Exodus 40:16). Jesus should be esteemed as being even more faithful and true.

While Moses was deeply respected by Jews (Acts 21:21), Jesus is even more important (John 5:46). Hebrews (1:2) asserted that God is the builder of the universe through Jesus.

Moses established the Tent of Meeting (Exodus 33:7) and then gave the instructions for the requirements of the Tabernacle. (Exodus 35-40) The death and resurrection of Jesus would result in every Christian being a "temple of God." (1 Corinthians 3:16-17; 6:19-20)

Although Moses was an honorable servant, Jesus was an honorable son. (Hebrews 1:2; 5:8; 7:28)

Believers are considered the "House of God." (Galatians 6:10; 1 Timothy 3:15; 1 Peter 2:5; 4:17)

The Hebrews Comparison of Moses & Jesus	
Moses	Jesus
Moses was a part of the house.	Jesus built the house.
Moses was a servant.	Jesus was a Son.
Moses failed in bringing followers into God's rest	Jesus has succeeded in bringing Christians into God's rest.

A believer's "hope" is that Jesus has redeemed God's children to live in glory with Him (Romans 8:23-24)

Believers should be willing to respond to God's call instantly without worldly rationalization

Be Changeable (Hebrews 3:7-11)

7 Therefore, just as the Holy Spirit says, "TODAY IF YOU HEAR HIS VOICE,

Psalm 95:7-11




8 DO NOT HARDEN YOUR HEARTS AS WHEN THEY PROVOKED ME, AS IN THE DAY OF TRIAL IN THE WILDERNESS,

9 WHERE YOUR FATHERS TRIED *Me* BY TESTING *Me*, AND SAW MY WORKS FOR FORTY YEARS.



10 "THEREFORE I WAS ANGRY WITH THIS GENERATION, AND SAID, 'THEY ALWAYS GO ASTRAY IN THEIR HEART, AND THEY DID NOT KNOW MY WAYS';



11 AS I SWORE IN MY WRATH, THEY SHALL NOT ENTER MY REST.'" 

While Psalms 95:7-11 is quoted, the credit of authorship is said to be the Holy Spirit; the Biblical writers conveyed the words of the Spirit (Acts 4:25).

The command "do not harden your hearts" (John 12:40, Mt 13:13) is repeated three times in the New Testament (Heb 3:15, 4:7); like salvation, hardening of the heart comes from man (1 Sam 6:6) who is impacted by God to behave a certain way (Exodus 14:17; Joshua 11:20).

Jewish patriarchs and ancestry had
1. Tested God 2. Tried God 3. Saw God
 and witnessed His works (Exodus 7:2, 7:7) as He led His people through the pilgrimage of life (Acts 14:22).

This wilderness discussion is timely in that the book of Hebrews was written approximately 40 years after Jesus' death, and it was time for these Jewish believers to move beyond their "spiritual" wilderness.

At Massah and Meribah, the Jews recognized their need for water, but instead of asking God, they complained to Moses (Exodus 17:1-7). The Jewish people should understand their need for the living water. (John 4:14; Jeremiah 17:13).

The way of man leads to wilderness wanderings, but God's direct way is Jesus (John 14:6)

Various Uses of the Term "Rest" (καταραυσιν κατάπαυσιν)		
Deuteronomy 12:3	The Promised Land	Hebrews 3:1, 18; 4:8
Genesis 2:2	The Sabbath Rest	Hebrews 4:3, 4, 10
Matthew 11:28	The Kingdom of God	Hebrews 4:1, 9-11

Throughout the book of Hebrews, Scripture is attributed to God as the author (Hebrews 1:5,13; 2:6,11; 4:3,4; 10:9; 13:5)

Man continues to be held accountable for his rebellion (Romans 9:18-21).

In ancient days, the source of the emotions was the belly/intestines while the center of the person was the heart.

While miraculous acts often bolster faith in the moment, they rarely result in ongoing belief. God's people are called to be faithful even during challenging times and trials.

There is a difference between knowing about God contrasted to knowing Him personally (Genesis 4:1).

Although the Israelites had faith to follow God in the Exodus out of slavery, they did not have the faith to follow God into the Promised Land. (Numbers 14:30)

Peace follows grace, but God will not give peace to those not following Him (Numbers 32:9-11). God is so steadfast in unbelievers not entering His rest that He vowed that they would not. (Deuteronomy 12:9)

**Belief Enables Sight;
Faithfulness Enables Growth**

12 Take care, brethren, that there not be in any one of you an evil, unbelieving heart that falls away from the living God.

13 But encourage one another day after day, as long as it is *still* called "Today," so that none of you will be hardened by the deceitfulness of sin.

14 For we have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end,

15 while it is said, "TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS, AS WHEN THEY PROVOKED ME."

16 For who provoked *Him* when they had heard? Indeed, did not all those who came out of Egypt *led* by Moses?

17 And with whom was He angry for forty years? Was it not with those who sinned, whose bodies fell in the wilderness?

18 And to whom did He swear that they would not enter His rest, but to those who were disobedient?

19 So we see that they were not able to enter because of unbelief.



Psalm 95:7-8



Numbers 14:29-32



Enduring Faith (Hebrews 3:12-19)

Perseverance is a sign of a valid commitment. The greatest American Puritan, Jonathan Edwards (1703-1758) said, "*The sure pure proof of election is that one perseveres to the end.*" (Galatians 6:7; 1 John 2:19)

"Apostasy" originates from the Greek term "apostasia" meaning a defection, a revolt, or to forsake.

Believers should daily fellowship and encourage each other (1 Thessalonians 5:11) because each day has a special purpose with unique opportunities (Luke 4:21; Numbers 14:39-45).

Make the most of every day with God. Read His Word each day as God has unique truths to reveal. Reading ahead is a premeditated plan that an individual will not take time to spend with God.

Believers should esteem at least one brother every day through encouragement and comfort (parakaleite παρακαλεῖτε).

The deception of sin may cause followers of Christ to backslide incrementally (Romans 7:11). Over time, believers who reject God's call begin to grow callous and insensitive.

Scripture documents literal historical facts while giving insight into the future and spiritual realm. (Romans 15:4)

The sin of God's people angered God resulting in their deaths in the wilderness. Frequently in Scripture, the number 40 represents a time of testing and trials.

God told the unfaithful that they would not enter the Promised Land. God forgave His people at the behest of Moses, and He did not kill them; however, He also did not allow them to enter the Promised Land (Numbers 14:19-24)

It was the unbelief of God's people that kept them from entering the Promised Land. They were intimidated by the battles after assessing the worldly challenges instead of relying on God. (Numbers 13:25-33)

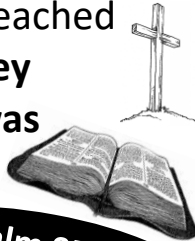
God allows some to enter His rest while leaving others in their disbelief

Faith or Fear (Hebrews 4:1-7)

¹ Therefore, let us fear if, while a promise remains of entering His rest, any one of you may seem to have come short of it.



² For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard.



³ For we who have believed enter that rest, just as He has said, "AS I SWORE IN MY WRATH, THEY SHALL NOT ENTER MY REST," although His works were

Psalm 95:11

Genesis 2:2

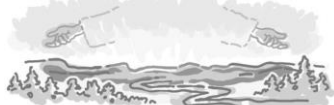
finished from the foundation of the world.

⁴ For He has said somewhere concerning the seventh day: "AND GOD RESTED ON



THE SEVENTH DAY FROM ALL HIS WORKS"; Sabbath Rest

⁵ and again in this passage, "THEY SHALL NOT ENTER MY REST."



⁶ Therefore, since it remains for some to enter it, and those who formerly had good news preached to them failed to enter because of disobedience,

⁷ He again fixes a certain day, "Today," saying through David after so long a time just as has been said before, "TODAY IF YOU HEAR

Psalm 95:7-8

Procrastination



HIS VOICE, DO NOT HARDEN YOUR HEARTS."

NOW IS THE TIME

Jesus offers His followers a peace (Mt 11:28-29; Hebrews 7:2) which is foreign to the world (Isaiah 48:22), but this peace comes after a fear of God instead of being fearful of the world (Mt 10:28).

The Israelite ancestors had every chance to believe God and enter into the Promised Land, but they did not have faith that He would complete what He said. (Numbers 13-14).

Joshua and Caleb believed in the Promise of God and entered into the Promised Land; however, those who did not believe God's promise died in the wilderness. (Ephesians 4:3)

God references being "wearied" by man's sins (Isaiah 43:24); how much more should believers take a Sabbatical from serving ourselves (Luke 10:38-42; Isaiah 56:2, 4, 6, 58:13)

The term "He has said somewhere..." is likened to the adage "as the saying goes..." (Hebrews 2:6)

Hebrews 4:3 shows that an angered God would not allow the unbelievers to enter His "rest" (the Promised Land).

Jewish Rabbis taught that God's seventh day rest (Genesis 2:2) never ended. Every other day of creation, Scripture stated, "And there was evening and there was morning, one day." (Genesis 1:5, 8, 13, 19, 23, 31) This statement is not made of the final, seventh day.

The Greek term "disobedience" (apeitheian ἀπειθειαν) can also mean "unbelief." Israel would continue in their "disobedience/unbelief" until God poured out His mercy on them. (Romans 11:32)

Today (sēmeron σήμερον), God has a calling for you - the choice of surrender for today's calling will not come again (Numbers 14:39-45)

The Greek phrase "come short of it" (hysterēkenai ὑστερηκέναι) can either mean "to not go far enough" (Romans 3:23) or "to come too late."

The gospel message is referenced as the "good news" (euaggelion εὐαγγέλιον) because it is initiated by the love and grace of God.

The Greek term for "faith/belief" (pistei πίστει) goes beyond intellectual or emotional consent to a commitment to God and a shifting of faith from self to God.

The problem in modern culture is that
 "men worship their work, work at their play,
 and play at their worship."

⁸ For if Joshua had given them rest, He would not have spoken of another day after that.



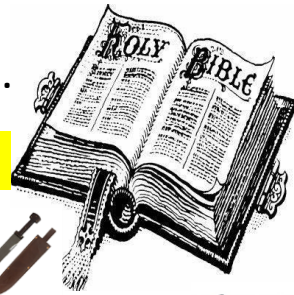
⁹ So there remains a Sabbath rest for the people of God.



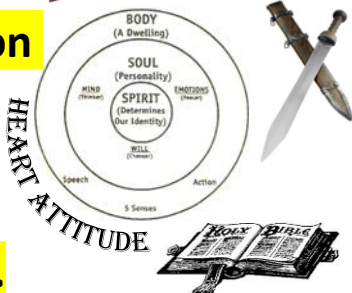
¹⁰ For the one who has entered His rest has himself also rested from his works, as God did from His.



¹¹ Therefore let us be diligent to enter that rest, so that no one will fall, through following the same example of disobedience.



¹² For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.



Sabbath Rest (Hebrews 4:8-12)

The rest of Joshua (another man held in high esteem by the Jews) was situational (Joshua 21:44, 22:4; Judges 3:11) while the rest of Jesus (Isaiah 11:10) is spiritual because He has redeemed the world.

Joshua could not lead the people into the Promised Land; however, Jesus will lead His faithful people into the Promised Land as He is superior to Joshua.

Hebrews 4:9 is the only time in Scripture where the term "Sabbath rest" is used; however, rest on the Sabbath is an ongoing theme throughout the Bible. (Deuteronomy 5:14; Luke 23:56)

God's people lay aside our own self-effort and personal works of righteousness (Ephesians 2:8-9; Romans 3:20, 28; Galatians 2:16)

Rest for the Land of Israel	
Rest for the Land	Leviticus 25:2-7
Babylonian Captivity	Jeremiah 25:11
Reason for 70 years	2 Chronicles 36:21

The story of Israel's lack of faith resulting in wilderness wanderings is an example of disobedience/unbelief.

The Greek term for "strive" (Spoudasōmen Σπουδάσωμεν) means to be earnest, diligent and make haste in eager pursuit. (2 Thessalonians 2:17; 2 Timothy 4:9)

Men should strive to understand God – who He is and what He has done – so that disobedience will not remove the peace of God from them; this understanding occurs through His Word.

The Romans used a short two-edged sword (2' long by 2 ½" wide) called a "Spanish Gladius" used for thrusting enemies.

Most enemies slashed with curved swords, so the Romans would block with their shield (faith) and thrust directly into the heart under the raised arm.

As with the use of God's Word, the Roman method wasn't reckless usage; instead, it was practiced skill. (Isaiah 49:2)

Man doesn't "have a soul," man "is a soul" with a bodily expression.

Christianity is based on the "heart attitude" of love for God and others. God's judgment will be on "thoughts" (enthymēseōn ἐνθυμήσεων) and "intentions" (ennoioñ ἐννοιῶν) instead of solely on the acts of sin that are the end result.

Jesus was superior to Moses (as a Messenger) and Aaron (as a Priest).

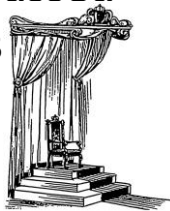
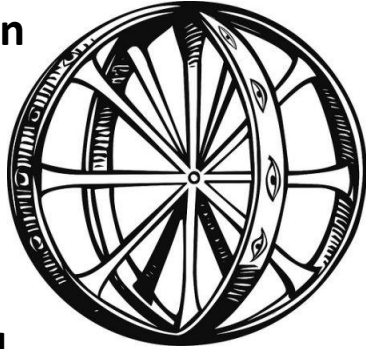
The Great High Priest (Hebrews 4:13-16)

13 And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.

14 Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.

15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.

16 Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.



Throughout the Bible, when someone was naked, their true self (e.g., sins, fears, etc.) is easily seen. Man must answer for what he has done in this life; the Greek term for "answer" (logos λόγος) means a statement of reckoning.

Jesus Christ is introduced as our great high priest representing people to God (1 Samuel 2:35; Romans 8:34)

While the position of "high priest" rests on an individual that is "fully man," in the Old Testament, the title "Son of God" represented a spiritual nature. Jesus was fully man and fully God. (1 John 4:1-6)

Jesus is only called the High Priest in the book of Hebrews (1:3, 2:17-18, 3:1).

The term "heavens" (ouranous οὐρανοῦς) is plural (Mark 1:10) as Jews believed the sky was the 1st heaven, space was the 2nd heaven, and the spiritual place of God was the 3rd heaven (2 Corinthians 12:2).

Believers must "hold fast" (kratōmen κρατῶμεν) and persist in ongoing faithfulness in the walk with God. (Matthew 7:13-27; 13:18-23; 28:19-20; Ephesians 1:4; 2:10). A Christian's life matures from decision to discipleship

The Greek term "profession/confession" (homologies ὁμολογίας) means to "agree with."



The Greek term "sympathize" (sympathēsai συμπαθεῖσαι) also carries the meaning of "suffering with." (Hebrews 2:10, 17).

Although Jesus was fully human, He doesn't share the fallen nature of mankind. (Luke 23:41; John 8:46; 14:30; 2 Corinthians 5:21; Philippians 2:7-8; Hebrews 2:17-18; 7:26; 1 Peter 1:19; 2:22; 3:18; 1 John 3:5)

The Greek term "boldness" (parrēσίας παρρησίας) conveys the meaning of "freedom to speak." This term "parrēσίας" is only used in this verse and Acts (2:29, 4:29, 31, 28:31)

Hebrews emphasizes that the Messiah will be both priestly and royal which is unlike sinful human priests

Service as High Priest (Hebrews 5:1-6)

1 For every high priest taken from among men is appointed on behalf of men in things pertaining to God, in order to offer both gifts and sacrifices for sins; **HONOR**

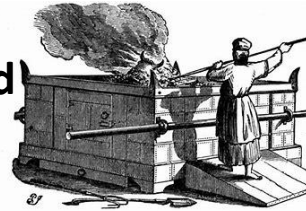
2 he can deal gently with the ignorant and misguided, since he himself also is beset with weakness;

3 and because of it he is obligated to offer *sacrifices* for sins, as for the people, so also for himself.

4 And no one takes the honor to himself, but *receives it* when he is called by God, even as Aaron was. **GLORY**

5 So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, "YOU ARE MY SON, **Psalm 2:7** TODAY I HAVE BEGOTTEN YOU";

6 just as He says also in another passage, "YOU ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK." *Forever*



Jesus Fulfilled the Role of the High Priest (Hebrews 5:1)	
Taken from Among Men	Jesus was fully human
Appointed on behalf of people in things pertaining to God	Jesus represents believers to God the Father
Offers both gifts and sacrifices for sins	Jesus gives spiritual gifts to mankind while being the sacrifice for man's sin.

Sacrifices would include blood while "gifts" were other offerings of fellowship & thanksgiving (Matthew 5:23, 8:4, 23:19)

Although the Levitical sacrifices covered unintentional sins (Leviticus 4:2,22,27; 5:15-18; 22:14; Numbers 15:22-31), there were no sacrifices for premeditated sins (Deuteronomy 1:43; 17:12,13; 18:20; Psalm 51).

God treats willful sin different from unintentional sin (Luke 23:34); premeditated sin was called the "sin of the high hand."

Whereas the human high priest was flawed and sinful, Jesus is pure and sinless (Luke 23:41; John 8:46; 14:30; 2 Corinthians 5:21; Philippians 2:7-8; Hebrews 2:17-18; 7:26; 1 Peter 1:19; 2:22; 3:18; 1 John 3:5)

Jesus fulfilled Aaron's Priesthood (Levitical) during the crucifixion and resurrection (in not tearing His clothes in preparing the night before to enter the holy of holies (Leviticus 21:10 - Matthew 26:65 - John 19:23-34), etc.) and He fulfilled Melchizedek's Priesthood (Spiritual) at the resurrection

Jesus was anointed at baptism for priesthood (Acts 10:38) which was His ordination into priesthood at the age of 30 (Matthew 3:13-17; Leviticus 8)

The Jewish Essene society had actually anticipated two Messiahs - one royal from the tribe of Judah and one priestly from the tribe of Levi.



Melchizedek ("my King is Righteousness") was possibly the greatest person mentioned in the Old Testament as the King and Priest of Salem (Genesis 14:17-24; Psalm 110:1-4; Zechariah 6:12-13) and we will be like him as priest (Revelation 20:6) and king (1 Corinthians 4:8) both (1 Pet 2:9; Ezekiel 21:26; Revelation 5:10)

There is a process of maturing in the Christian faith that believers must pursue.

Mature In Christ (Hebrews 5:7-14)

⁷ In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety.



⁸ Although He was a Son, He learned obedience from the things which He suffered.

OBEDIENCE

⁹ And having been made perfect, He became to all those who obey Him the source of eternal salvation, ¹⁰ being designated by God as a high priest according to the order of Melchizedek.



¹¹ Concerning him we have much to say, and *it is hard to explain, since you have become dull of hearing.*

¹² For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food.

¹³ For everyone who partakes *only* of milk is not accustomed to the word of righteousness, for he is an infant.



¹⁴ But solid food is for the mature, who because of practice have their senses trained to discern good and evil.

Jesus was heard by God the Father because of His “reverence” (eulabeias εὐλαβείας) which means “godly fear.” (Luke 22:42)

As Jesus followed the Father’s will, He learned about difficulties, heartaches, and blessings firsthand. (Hebrews 2:10)

After the work of Jesus was completed, and He was “perfected” through resurrection (2 Corinthians 12:9; Hebrews 2:10, 4:15) to become Lord/King over all who are obedient while providing His subjects “eternal life” (a salvation that cannot be lost).

The Greek term of “perfect” in this context does not mean without flaw; instead, “perfect” means fully equipped for an assigned task.

Jesus was born into the Tribe of Judah (the Line of Kings) while Priests came from the Tribe of Levi. However, Jesus was the “Son” (Hebrews 5:8) of God who appointed Him to be the “Priest King” similar to Melchizedek. (Genesis 14:17-18)

As the writer of Hebrews moves beyond the comparison of Jesus to Melchizedek, he emphasizes that the spiritual immaturity of the recipients has become an obstacle to their understanding.

The Greek term for “dull” (νόθροισιν νοθροῖ) means “lazy” or “sluggish.” The term is used for an animal whose legs have grown smaller and weaker because of lack of use.

Many believers are content with salvation alone, and are unable to digest, teach, and discern God’s Word (Matthew 8:18-20). The message from God’s word is lost if it is not understood (Matthew 13:19)

For immature believers, it was necessary to re-teach the basics truths

The use of “milk” was a common metaphor for baby food. (1 Corinthians 3:2, 9:7; 1 Peter 2:2) Every new believer must learn the basics, and there is nothing wrong for an individual to “drink milk” at the appropriate time; however, believers must mature beyond that point.

Believers should become connoisseurs of life with discerning senses (Ephesians 4:14-15)



Hebrews 6 urges believers to go beyond the basic foundations of salvation; once a believer is saved it is necessary to learn how to walk in the Spirit under the Lordship of Christ

Salvation includes three different constructs:

- 1. Personal Relationship**
- 2. Doctrinal Truth**
- 3. Christlike Lifestyle**



Hebrews 6



Throughout the passage, personal pronouns reveal the difference between:

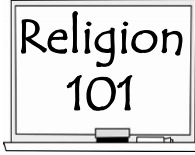
- **Believing Jews (“us/we”)**
 - Hebrews 5:11-14, 6:1-3, 9-12, 10:19-26, 30, 39
- **Unbelieving Jews (“they/them”)**
 - Hebrews 6:4-8; 10:28, 38

Elementary Fundamentals of the Message of Christ (Hebrews 6:1-2)			
1	Foundation of Repentance	Jesus	1 Cor 3:11
2	Dead Works	Self-effort	Eph 2:1; Col 2:13
3	Faith in God	Faith	Rom 5:1; Gal 3:22 & 26
4	Ritual Washings	Baptism	Jn 3:14; Mt 23:25
5	Laying on of Hands	Selection of Leaders	Acts 8:18-19; 1 Tim 4:14, 5:22; 2 Tim 1:6
6	Resurrection of the Dead	Afterlife	1 Cor 15:16
7	Eternal Judgment	Heaven/Hell	2 Tim 4:1; Mt 18:8, 25:41; Jude 1:7

In the end-time judgment all works will be tested by fire (1 Corinthians 3:15, 9:24)

Beyond Salvation (Hebrews 6:1-8)

1 Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance



from dead works and of faith toward God, 2 of instruction about washings and laying on of hands, and the resurrection of the dead and eternal judgment.



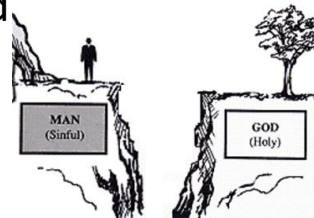
3 And this we will do, if God permits.

4 For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit,



5 and have tasted the good word of God and the powers of the age to come,

6 and then have fallen away, it is impossible to renew them again to



repentance, since they again crucify to themselves the Son of God and put Him to open shame.



7 For ground that drinks the rain which often falls on it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God;

8 but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned



Believing and unbelieving Jews would have shared the belief that a Messiah (Christ Χριστοῦ) was coming; however, they would have differed on whether Jesus was the expected Messiah.

Salvation consists of two qualifications: turning away from sin/self (repentance) and turning to God (faith). (Mark 1:15; Acts 20:21)

Hebrews 6:2 encourages advancement beyond Jewish traditions and common Jewish understanding.

While basic doctrine includes baptism and laying on of hands, this verse seems to be referencing Jewish customs of ceremonial washings because the term “washings” (baptismōn βαπτισμῶν) is plural (Hebrews 9:10; Mark 7:4) – Christian baptism is always singular (baptismō βαπτισμῶ).

Beyond the salvation experience, Christians should be discussing “meatier” (more mature) insights including submission to His Lordship and the indwelling of the Spirit.

Believers who backslide cannot experience “salvation” again; however, they can be restored in the Lord. Salvation is a one-time experience whereas restoration comes throughout a Christian walk.

Just as the cross was positioned on the hill of Golgotha as a testimony for those entering Jerusalem, the “open shame” (paradeigmatizontas παραδειγματίζοντας) is also a testimony to others. (Matthew 1:19)

Five Disregarded Blessings (Hebrews 6:4-5)		
Enlightened	Phōtisthentas φωτισθέντας	Instructed (Hebrews 10:42)
The Gift from Heaven (Romans 5:17; Hebrews 3:1)	Dōreas tēn epouraniou δωρεᾶς τὴν ἐπουρανίου	Eucharist/Lord’s Supper (Ephesians 4:7)
Companion by the Holy Spirit	Metochous pneumatou hagiou Μετόχους πνεύματος ἁγίου	Conviction of the Spirit
Tasted God’s Good Word	Geusamenous theou rhēma Γευσάμενους θεοῦ ῥῆμα	Heard the Word of God
The Powers of the Future	Dynameis te mellontos aiōnos Δυνάμεις τε μέλλοντος αἰῶνος	Dark spiritual power

Believers are called to Faithfulness
As with God's perfect Faithfulness
1 Corinthians 10:13

Steadfast Faithfulness (Hebrews 6:9-20)

⁹ But, beloved, we are convinced of better things concerning you, and things that accompany salvation, though we are speaking in this way.

¹⁰ For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints.

¹¹ And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end,

¹² so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.

¹³ For when God made the promise to Abraham, since He could swear by no one greater, He swore by Himself,

¹⁴ saying, "I WILL SURELY BLESS YOU AND I WILL SURELY MULTIPLY YOU."

¹⁵ And so, having patiently waited, he obtained the promise.

¹⁶ For men swear by one greater than themselves, and with them an oath given as confirmation is an end of every dispute.

¹⁷ In the same way God, desiring even more to show to the heirs of the promise the unchangeableness of His purpose, interposed with an oath,

¹⁸ so that by two unchangeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to take hold of the hope set before us.

¹⁹ This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil,

²⁰ where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.



Genesis 22:17



ETERNAL
ROYAL PRIEST



The better things connected with salvation points to the fruits (Galatians 5:22-23). Salvation is not the consequence of good works, but good works are the consequence of salvation. Right living demonstrates the validity of a genuine salvation. (Ephesians 2:8-10)

As believers esteem each other, they prove a love towards God. The manner that believers love each other confirms their love for the Lord. (Matthew 25:34-46)

The life of a believer is one of perseverance and ongoing faithfulness.

The concept of "hope" (elpidos ἐλπίδος) typically refers to the return of the Lord. (Revelation 3:11)

The promise is of eternal life through the indwelling of the Holy Spirit by receiving Christ as Savior (by faith) and as Lord (by perseverance).

The spiritual life cycle of a Christian begins with faith (pisteōs πίστεως) which continues in endurance (makrothymias μακροθυμίας) and concludes with God's promised (epangelias ἐπαγγελίας) rewards. (Romans 2:7; Galatians 6:9).

The promises of God are unbreakable and unchangeable just as His character is unchanging (Psalm 102:27; Malachi 3:6).

Abraham is the father of all believers (Romans 4:11); the promises of God to Abraham are throughout Genesis (12,15,17,18,22). Abraham would pay tithe to Melchizedek (Genesis 14). God swore an oath that there would be a priest forever similar to Melchizedek (Psalm 110:4).

One of the more difficult tasks that God calls His people to do is to wait patiently for Him (Isaiah 30:18; Romans 4:3; Genesis 22:16). Abraham waited for children until all hope was gone when he was 99 and Sarah was 89 years old. (Genesis 17-18; 21:4-7)

God's salvation is so certain and unchangeable that He swore a promise and an oath by Himself which elevates the certainty.

God cannot lie (2 Timothy 2:13; Titus 1:2; James 1:13).

A sure firm anchor for the soul ties in the symbolism of the Sea being like the chaotic world system while the believer's faith is the boat that is afloat and tossed about.

Jesus is the forerunner of believers as priest and king. (1 Peter 2:9)

The Old Testament is fulfilled in & symbolizes the truths of the New Testament

Symbolism of Melchizedek (Hebrews 7:1-10)

¹ For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham as he was returning from the slaughter of the kings and blessed him, ² to whom also Abraham apportioned a tenth part of all *the spoils*, was first of all, by the translation of *his name*, king of righteousness, and then also king of Salem, which is king of peace.

Genesis 14:17-24



³ Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually.

⁴ Now observe how great this man was to whom Abraham, the patriarch, gave a tenth of the choicest spoils.

TITHE



⁵ And those indeed of the sons of Levi who receive the priest's office have commandment in the Law to collect a tenth from the people, that is, from their brethren, although these are descended from Abraham.

⁶ But the one whose genealogy is not traced from them collected a tenth from Abraham and blessed the one who had the promises.



⁷ **But without any dispute the lesser is blessed by the greater.**



⁸ In this case mortal men receive tithes, but in that case one *receives them*, of whom it is witnessed that he lives on.



⁹ And, so to speak, through Abraham even Levi, who received tithes, paid tithes, ¹⁰ for he was still in the loins of his father when Melchizedek met him.

This theme of Jesus as the Great High Priest covers four chapters of Hebrews (7-10). The unique characteristic of Melchizedek was that he was king and priest

The name of Melchizedek first means "king of righteousness" (Jeremiah 23:5-6) and then (as King of Salem) he is "king of peace". Righteousness always precedes peace (Is 32:17; Col 1:20; Rom 3:22-26, 5:1, 14:17)

There is no genealogical record for Melchizedek (Jeremiah 33:16)

The "lesser" would give an offering to the "greater," so there were implications to Abraham's respect for Melchizedek.

The lineage of Levi (the Tribe of Levi) was great (Numbers 3:12, 41) and also deserved an offering from the other Israelites Tribes. (Deuteronomy 14:22, 27-29; numbers 18:26).

Melchizedek was a Gentile Priestly King who was a Canaanite over the city of Salem (Jerusalem) which would later be referenced as Zion.



Abraham had the promise of Jesus (Galatians 3:14-18).

- Judah – Lineage of Kings
- Levi – Lineage of Priests

Although the Levitical priestly line is esteemed via tithes, they are only mortal and must ultimately experience death. However, no death is recorded of Melchizedek which symbolizes an eternal priesthood (Psalm 110:4).

Believers are called to bless others; those who bless others are greater. (Matthew 20:16, 25-28; Acts 20:35)

Abraham lived circa 2000BC while Aaron lived circa 1500BC. Aaron, the ancestor of the priests, was in the loins of Abraham (as Levi) when Abraham paid tithe to Melchizedek, so the one receiving the tithe was greater than the line of Levite priests.

In essence, the Levitical line paid tribute to Melchizedek through their ancestor, Abraham.

Melchizedek

An Acceptable Priesthood to the Lord

Zadok (“Zedek” means “righteous”), and Melchizedek’s name (Malki-Tzedek (מַלְכִי־צֶדֶק)) is translated “king of righteousness” (Genesis 14:17-19; Hebrews 7:10)



Zadok was continually faithful to the rightful King

- King David against the insurrection of Absalom (2 Samuel 15:24-36; 2 Samuel 17:15, 2 Samuel 17:17-21).
 - After Absalom died, Zadok was also an intermediary preparing Judah for the rightful King’s return (2 Sam 19:11).
- Solomon versus Adonijah (1 Kings 1:8, 1 Kings 1:26, 1 Kings 1:32-45).



Zadok’s lineage descended from Aaron through Phinehas (Ezra 7:2-5) who received an eternal covenant of peace from God because of his zeal for the Lord (Numbers 25:10-13).

*“And the Lord spoke to Moses, saying, ‘Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. Wherefore say, Behold, I give unto him my covenant of peace: And he shall have it, and his seed after him, even **the covenant of an everlasting priesthood**; because he was zealous for his God, and made an atonement for the children of Israel.’ “*

Priests in the Lineage of Zadok will be accepted as the Priests throughout the Millennium
(Ezekiel 40:46, 44:15, 48:11)

Melchizedek was not a Christophany (Christ appearing) in the Old Testament, but Melchizedek was a precursor to Christ as the Superior "Priest King."

Judah's Kingly Priest (Hebrews 7:11-22)

¹¹ Now if perfection was through the Levitical priesthood (for on the basis of it the people received the Law), what further need *was there* for another priest to arise according to the order of Melchizedek, and not be designated according to the order of Aaron?



¹² For when the priesthood is changed, of necessity there takes place a change of law also.



¹³ For the one concerning whom these things are spoken belongs to another tribe, from which no one has officiated at the altar.

¹⁴ For it is evident that our Lord was descended from Judah, a tribe with reference to which Moses spoke nothing concerning priests.

LEVI



¹⁵ And this is clearer still, if another priest arises according to the likeness of Melchizedek,

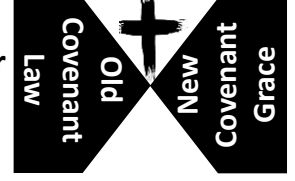
¹⁶ who has become *such* not on the basis of a law of physical requirement, but according to the power of an indestructible life.

¹⁷ For it is attested of Him, "YOU ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK."

Psalm 110:4

¹⁸ For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness

¹⁹ (for the Law made nothing perfect), and on the other hand there is a bringing in of a better hope, through which we draw near to God.



²⁰ And inasmuch as *it was* not without an oath

²¹ (for they indeed became priests without an oath, but He with an oath through the One who said to Him, "THE LORD HAS SWORN AND WILL NOT CHANGE HIS MIND, 'YOU ARE A PRIEST FOREVER'");

²² so much the more also Jesus has become the guarantee of a better covenant.

Psalm 110:4

The Levitical priesthood was not sufficient to purify God's people on "the basis of the Law," resulting in the need for a greater Priest to be provided in the Messiah.

The purpose of the Law was never to perfect man, but instead to reveal man's imperfection (Galatians 3:24-25). The law can only reflect; it cannot perfect. The law shows our imperfections, but is not the living water to cleanse.

The Greek term for "a change" (metathesis μετάθεσις) is associated with the term "metamorphosis."

The law of Christ (1 Corinthians 9:21; Galatians 6:2; James 2:12) brings salvation as it is superior to the Mosaic law that brings judgment (Romans 3:19-20; 5:20)

The Greek term for "another" (heteron ἕτερον) means another of a different kind. God appointed a new priest of a different kind.

In the Old Testament, it was a sin for a King (in the Line of Judah) to enter the Temple as a Priest as is evidenced by the leprosy of King Uzziah. (2 Chronicles 26:16-21).



The Priesthood of Jesus transcended the worldly physical aspect of Levites to an eternal position.

While the law does not (in itself) purify and perfect an individual, it does reveal the need and hope for a Savior as the way to draw near to God. The ultimate function of a priest is to bring men to God.

The Levitical priesthood was without an oath, but Jesus came with God's oath.

Believers have a new covenant with God (Matthew 26:28); the covenant of Jesus instead of the covenant of Moses.

The Greek term "guarantee" (engyos ἔγγυος) means "in the hand;" something that is sure, certain and present. Jesus is the certainty and assurance of a new, better covenant that is internal instead of an external covenant (Jeremiah 31:31-34).

Jesus was perfectly pure without need of a sacrifice for Himself. He sacrificed Himself once and for all while the sacrifices of human priests are continual & temporal.

²³ The *former* priests, on the one hand, existed in greater numbers because they were prevented by death from continuing, ²⁴ but Jesus, on the other hand, because He continues forever, holds His priesthood permanently. ²⁵ Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them.



²⁶ For it was fitting for us to have **such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens;**

²⁷ who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the *sins* of the people, because this He did once for all when He offered up Himself.



²⁸ For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, *appoints* a Son, made perfect forever.

The Eternal Priest (Hebrews 7:23-29)

The Old Covenant had numerous priests that replaced each other when the individual in the priestly position died.

Jesus does not have successors to His office of High Priest because He is eternal.

Jesus continues to intercede for believers (Hebrews 9:24; Isaiah 53:12; Romans 8:34; 1 John 2:1).

A relationship with God the Father is predicated on the intercession of God the Son. This is a universal offer to Jews and Gentiles that anyone can have a relationship with God through Christ.

Jesus & the Law		
Jesus to the Law Matthew 5:17-18	Two Covenants (Sarah/Hagar) Galatians 4:21-31	Messiah through the Law John 19:6-7

Jesus as the high priest has five characteristics: 1. holy 2. innocent 3. undefiled 4. separated from sinners 5. exalted above the heavens

Possibly a poem because of its rhythmic nature

“*Holy*” means devout loyalty of One who is set apart for God; “*innocent*” means without evil and blameless; “*undefiled*” means no pollutants.

Characteristics of Jesus as the High Priest		
Holy	Hosios ὁσιος	Merciful; Set Apart
Innocent	Akakos ἄκακος	Harmless; Sinless
Undefiled	Amiantos ἀμίαντος	Unstained; Unblemished
Separated from the Sinners	Kechōrismenos apo tōn hamartōlōn Κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν	Although Jesus understands man’s temptations, He has no sinful nature
Exalted above the Heavens (Hebrews 4:14)	Hypsēloteros tōn ouranōn ὑψηλότερος τῶν οὐρανῶν	Glorified in the highest places.

The perfection of Jesus speaks of His complete obedience and the fulfillment of God the Father’s will.

Just as David came after Moses, the oath of God (Psalm 110:4) came after the Mosaic Law.

God appointed a family member (a son – His Son) to be the perfect priest. (Hebrews 1:2, 3:6, 5:8; Psalm 2:7, 110:1, 4).

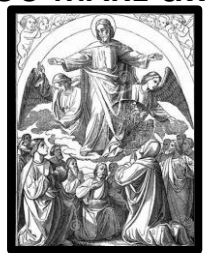
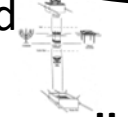
While the Mosaic Law could not make anyone perfect (Hebrews 7:19), Jesus remained perfect. The perfection of Jesus speaks of His complete obedience and the fulfillment of God the Father’s will.

Jesus is "mediator" (mesitēs μεσίτης) between man and God.
 Jesus is a better Priest, in a better sanctuary while providing better promises.

1 Now the main point in what has been said *is this*: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens, **2** a minister in the sanctuary and in the true tabernacle, which the Lord pitched, not man. **3** For every high priest is appointed to offer both gifts and sacrifices; so it is necessary that this *high priest* also have something to offer. **4** Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law: **5** **who serve a copy and shadow of the heavenly things**, just as Moses was warned by God when he was about to erect the tabernacle; for, "SEE," He says, "THAT YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN." **6** But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises.



Exodus 25:40



Temple Pattern (Hebrews 8:1-6)

Levitical priests stood while performing their duties, but the work of Jesus had been completed (Zechariah 6:13; Hebrews 10:12)

"Taking a seat" symbolizes a finished work.



The "right hand" of God represents His strength, preeminence and authority. (Hebrews 1:3,13; 8:1; 10:12-13; 12:2; Acts 2:33-35)



Jesus Christ is a better ministry than Levitical priest as He is the true tabernacle (Revelation 21:22). The world is simply a representation of genuine realities in the spiritual realm. The Athenian philosopher Plato (427BC – 347BC) proposed that things on earth were a mere copy of things in heaven.

High Priests are appointed (by God) to give. Every High Priest gives gifts and sacrifices including the perfect High Priest Jesus. (Ephesians 4:7-8) Jesus gave Himself as a sacrifice for all men. (Hebrews 9:12)

God provided Moses a detailed structure of the Tabernacle (Exodus 25-27) which was a pattern shown on Mt. Sinai (Exodus 25:9, 40; 1 Chronicles 28:19; Acts 7:44)

The Greek phrase "the main point" (Kephalaion Κεφάλαιον) literally means "at the head." This phrase could mean "first of all..." or "in summation..."

In modern mathematics, figures are listed from top to bottom with a line and a sum underneath; however, in ancient times, the sum was on top with a line and the figures below (that added up – the phrase "add up").

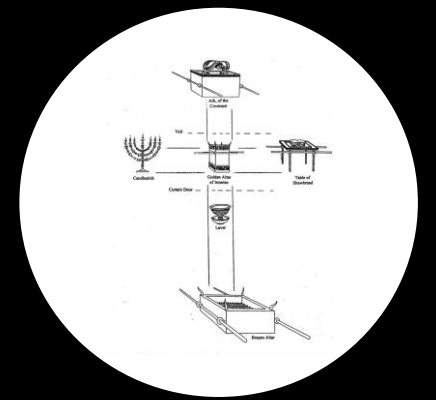
Greek	2	+	1	Modern
	2		1	

The material world is simply a reflection of the spiritual world. The Greek term "copy" (hypodeigmati ὑποδείγματι) means an "example," a "tracing" or "outline." A shadow is an outline when a light has been cast upon an object. (John 8:12) Scripture holds deeper truths as signs and symbols of spiritual truths (Colossians 2:17)



Anthropomorphism & Symbolism

Understandable, Spiritual Truths



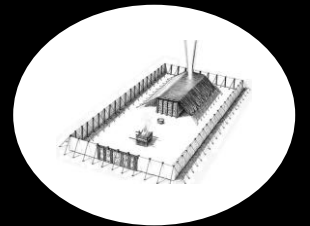
Anthropomorphism is a compound word that describes God with human attributes and characteristics.

The term “anthropomorphism” comes from two Greek words Anthrṓpos/Man (ἄνθρωπος) and Morphé/Form (μορφή).

Scripture utilizes Patterns & Symbolisms to represent Spiritual & Heavenly realities

Example:

“God’s Right Hand”



Example:

“The Temple of God”

“...who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, ‘See,’ He says, ‘that you make all things according to the pattern which was shown you on the mountain.’” (Hebrews 8:5)

The old covenant reveals sins while the new covenant eradicates sin

A Better Covenant (Hebrews 8:7-13)

⁷ For if that first *covenant* had been faultless, there would have been no occasion sought for a second.

2nd Law

⁸ For finding fault with them, He says,

Jeremiah 31:31-34

1st Law

“BEHOLD, DAYS ARE COMING, SAYS THE LORD, WHEN I WILL EFFECT A NEW COVENANT **WATCH & SEE** WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH;



⁹ NOT LIKE THE COVENANT WHICH I MADE WITH THEIR FATHERS ON THE DAY WHEN I TOOK THEM BY THE HAND TO LEAD THEM OUT OF THE LAND OF EGYPT; FOR THEY DID NOT CONTINUE IN MY COVENANT, AND I DID NOT CARE FOR THEM, SAYS THE LORD.

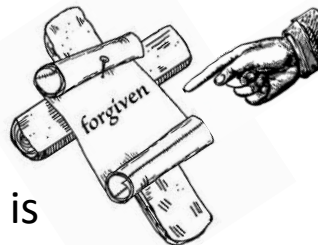
¹⁰ “FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS INTO THEIR MINDS, AND I WILL WRITE THEM ON THEIR HEARTS. AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE.



¹¹ “AND THEY SHALL NOT TEACH EVERYONE HIS FELLOW CITIZEN, AND EVERYONE HIS BROTHER, SAYING, ‘KNOW THE LORD,’ FOR ALL WILL KNOW ME, FROM THE LEAST TO THE GREATEST OF THEM.



¹² “FOR I WILL BE MERCIFUL TO THEIR INIQUITIES, AND I WILL REMEMBER THEIR SINS NO MORE.”



¹³ When He said, “A new *covenant*,” He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.

If the first covenant had been adequate and perfect, there would be no need for a second covenant.

The fault was not with the covenant, but with mankind. The issue (problem) with the first covenant was not the first covenant, it was the inability of man to keep the first covenant.

God led Israel by the hand as a loving Father with a child during the Exodus from slavery. (Hosea 11:1-4; Isaiah 42:6)



God’s Word was true and right in the first covenant; however, man’s sinfulness caused the issue, (Romans 7:12, 16)

It is possible to get consumed with the rituals and icons without walking in a loving, submissive relationship with the Lord.

God wrote the old covenant on the hearts of Israel (Deuteronomy 6:6; 11:18; 30:6, 14) to be an inner relationship with God conforming to an outer stipulation; however, the focus became the outer conditions instead of the relationship with God.

The new covenant brings an internalization of the law – a loving relationship with God (Jeremiah 17:1, 31:31; Ezekiel 36:26-27; 1 John 2:27).

The Law is written on the hearts of believers; all of life flows through the heart (Leviticus 17:11), and the Lord should impact all of life.

The Greek term for “know” (Gnōthi Γνῶθι) is focused primarily on an ongoing, intimate relationship instead of a list of facts. (Isaiah 11:9; 54:13; Habakkuk 2:14; John 6:45; 1 John 2:20, 27).

With the new covenant, each person knows the Lord through the indwelling of His Spirit instead of relying on the testimony of others

The new covenant also brought a forgiveness of sin (Psalm 103:12; Isaiah 44:22); while the old covenant gives insight into lifestyle choices that please God, only the new covenant brings salvation.

Jerusalem was sacked in 70AD and destroyed in 135AD

The earthly Tabernacle was symbolic of greater spiritual truths as its articles were laid out in the design of the cross

A Heavenly Tabernacle (Hebrews 9:1-10)

¹ Now even the first *covenant* had regulations of divine worship and the earthly sanctuary.

² For there was a tabernacle prepared, the outer one, in which *were* the lampstand and the table and the sacred bread; this is called the holy place.

³ Behind the second veil there was a tabernacle which is called the Holy of Holies,

⁴ having a golden altar of incense and the ark of the covenant covered

on all sides with gold, in which was a golden jar holding the manna, and Aaron's rod which budded, and the tables of the covenant;

⁵ and above it *were* the cherubim of glory overshadowing the mercy seat; but of these things we cannot now speak in detail.

⁶ Now when these things have been so prepared,

the priests are continually entering the outer tabernacle performing the divine worship,

⁷ but into the second, only the high priest *enters* once a year, not without *taking* blood,

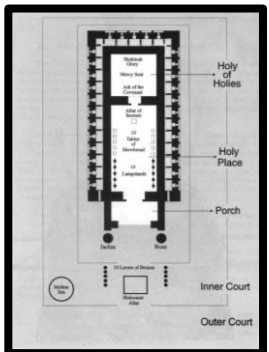
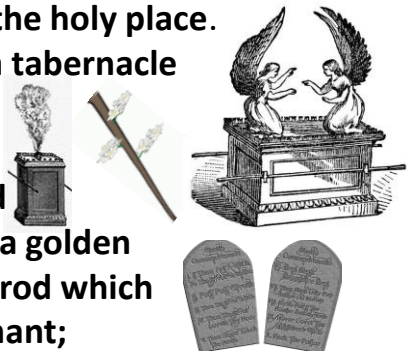
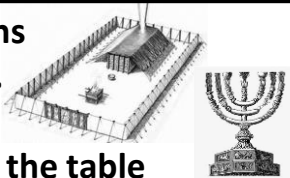
which he offers for himself and for the sins of the people committed in ignorance.

⁸ The Holy Spirit *is* signifying this, that the way into the holy place has not yet been

disclosed while the outer tabernacle is still standing,

⁹ which *is* a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot

¹⁰ make the worshiper perfect in conscience, since they *relate* only to food and drink and various washings, regulations for the body imposed until a time of reformation.



In the Old Testament, God established acceptable worship from His people and an earthly sanctuary where His presence would be experienced. (Exodus 40:34-38)

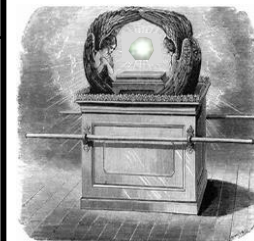
The author documents the symbolic elements of the Tabernacle. 2/3 of the Tabernacle are called the "Holy Place" which included 1. the lampstand, 2. the table, and 3. the presentation loaves.

In the "holy of holies" were 1.the incense 2.ark of the covenant 3.the mercy seat. In this description, the incense altar seems to be relocated from the "holy place" into the "holy of holies." (Exodus 40:5, 26-27) Instead of the actual "altar of incense," this might refer to a censer ("fire pan") which is the way the Septuagint translates this term (Leviticus 16:12; 2 Chronicles 26:19; Ezekiel 8:11)

While the Holy Place measured 20 x 10 cubits (Exodus 25-27), the Holy of Holies was a perfect square of 10 cubits.

Various Traditions of the Final Location of the Ark of the Covenant

- Egypt: Pharaoh Necco II may have taken it when Josiah was killed
- Babylon: Nebuchadnezzar II may have captured it in 605BC
- Rabbinical Tradition: Jeremiah hid it on Mt. Nebo & Elijah will bring it back
- Baruch II (in the apocrypha): An angel hid it
- Ethiopia: Menelik I (son of Solomon & Queen of Sheba) took it leaving a replica



The Priestly duties occurred daily in the Holy Place; however, the High Priest only entered the "Holy of Holies" once each year during the "Day of Atonement" (Yom Kippur – Leviticus 16).

Priestly duties in the Holy Place included:

- Filling the menorah with oil (Exodus 27:20-21)
- Replacing the showbread each week (Leviticus 24:8-9)
- Placing incense on the altar of incense with coals from the altar of sacrifice (Exodus 30:7-8)

When Christ Jesus died on the cross, the veil was torn separating the Holy Place from the Holy of Holies. (Matthew 27:50-51; Ephesians 2:18)

The Levitical Sacrifices dealt with the regulatory Mosaic Law while the death of Christ covers the internal sins of the heart.

The "time of reformation" (kairou diorthōseōs - καιροῦ διορθώσεως) is also called the "time of setting things right." The Rabbis used this phrase to describe the ultimate "Year of Jubilee" (Leviticus 25) when the Messiah returns.

Sin brings death, and life is in the blood (Leviticus 17:11); when there is sin, there is death (Romans 6:23), but blood brings life.

New Covenant Blood (Hebrews 9:11-22)

¹¹ But when Christ appeared *as* a high priest of the good things to come, *He entered* through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; ¹² and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.



¹³ For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, ¹⁴ how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?



¹⁵ For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were *committed* under the first covenant, those who have been called may receive the promise of the eternal inheritance

¹⁶ For where a covenant is, there must of necessity be the death of the one who made it.



¹⁷ For a covenant is valid *only* when men are dead, for it is never in force while the one who made it lives.

¹⁸ Therefore even the first *covenant* was not inaugurated without blood.

¹⁹ For when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,



Exodus 24:8

²⁰ saying, "THIS IS THE BLOOD OF THE COVENANT WHICH GOD COMMANDED YOU."

²¹ And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the blood.



²² And according to the Law, *one may* almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness.

The Messiah's coming as high priest (Deuteronomy 19; Leviticus 16:14, 15) is a precursor of blessings to come. The earthly Tabernacle was modeled after a heavenly structure (Exodus 25:9, 40; Hebrews 8:5; Revelation 15:5).

Jesus is the "Kinsman Redeemer" (Go'el). The term "redemption" means that a close relative (Go'el) paid a ransom for someone's release and freedom. (Ruth 4; Isaiah 43:1; 44:22,23; 48:20; 63:9; Hosea 13:14).

The ashes of a scarlet red heifer were the only way to purify and dedicate the location of the Tabernacle (Numbers 19)

God has saved believers without effort on their part to serve Him with good works (Ephesians 2:8-10). Salvation costs an individual nothing, yet it costs everything.

"Dead works" (nekrōn ergon - νεκρῶν ἔργων) includes anything not done for God and to His glory such as loving others while rejecting sin. (James 1:27)

The term "mediator" (mesitēs μεσίτης) acts under the New Covenant (Hebrews 8:6, 9:15). Jesus Christ is the only mediator for mankind. (Galatians 3:20; 1 Timothy 2:5).

The death of Christ Jesus covered the violations/transgressions (parabaseōn παραβάσεων) against the first covenant (the law).

In order for a "last will/testament" to take effect, the one who establishes the will/testament" must die. (Galatians 3:15)

Water represented the cleansing; scarlet wool as the pure white lamb turned red from the blood sacrifice; and the "humble" hyssop as the porous implement of His blood sacrifice (used 12 times in the Bible – Psalm 51:7; Leviticus 14:5)

Any vessel that was to be used for God's service must be sprinkled with sacrificial blood. (Exodus 24:8-9)

God's people are vessels (Romans 9:21) of the Temple (Revelation 21:22)

"He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed."
(1 Peter 2:24)

Sufficiency of Christ's Death (Hebrews 9:23-28)

23 Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these.

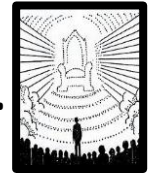


24 For Christ did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us;

25 nor was it that He would offer Himself often, as the high priest enters the holy place year by year with blood that is not his own.



26 Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself.



27 And inasmuch as it is appointed for men to die once and after this comes judgment

28 so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him.



These rituals and traditions of Israel pointed to even greater truths (Hebrews 9:8, 10:1). This world is a reflection of greater spiritual truths as can be seen by the book of Daniel. (Ephesians 6:12)

Just as the presence of God was found in the Tabernacle's Holy of Holies (2 Chronicles 7:4), Jesus comes before God the Father on the behalf of His people in Heaven as well.

Unlike the human priests who offer continuous sacrifices, Jesus Christ offers a single, one-time sacrifice that deals with sin forever.

Jesus is not limited to the elements of this world; He did not need to die when the world was established, but instead, He came at the perfect time to die for all sin throughout history.

The Messiah will come again (two visits (2 symbolizes "witness") to bring salvation.

An individual can either fear the judgment of sin which is coming, or they can eagerly await the coming of Jesus.

Yom Kippur (the Day of Atonement) is the most holy day in the Jewish calendar when the High Priest entered the Holy of Holies to sacrifice (droplets of blood on the mercy seat) for himself and then for the entire nation of Israel.

The term "atonement" (kippur כִּפּוּר) means "covering." The purpose of the sacrifice was to mend the broken relationship between sinful mankind and a holy God by covering the sins of the people.

On Yom Kippur, the high priest would remove the finery of his priestly garments, and (after bathing) put on a simple white linen robe to symbolize humble purity. The Lord also gave up his glory & radiance to live a pure life & humbly die.

This "one time" death of mankind must be referring to the spiritual death because those resurrected (like Lazarus) died again, and those taken in the rapture (1 Cor 15:51) will not die physically

The culmination of salvation is called "glorification" where believers see Jesus as He is. (1 John 3:2)

Jesus Christ submitted to the will of God the Father to become a sinless sacrifice once-and-for-all.

Christ's Sacrifice (Hebrews 10:1-10)

¹ For the Law, since it has *only* a shadow of the good things to come *and* not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near.

² Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins?

³ But in those *sacrifices* there is a reminder of sins year by year.

⁴ For it is impossible for the blood of bulls and goats to take away sins.

⁵ Therefore, when He comes into the world, He says, "SACRIFICE AND OFFERING YOU HAVE NOT DESIRED, BUT A BODY YOU HAVE PREPARED FOR ME;

⁶ IN WHOLE BURNT OFFERINGS AND *sacrifices* FOR SIN YOU HAVE TAKEN NO PLEASURE.

⁷ "THEN I SAID, 'BEHOLD, I HAVE COME ¹

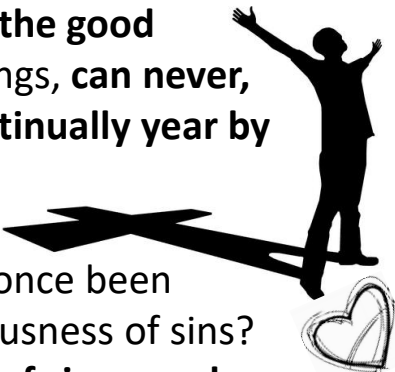
(IN THE SCROLL OF THE BOOK IT IS WRITTEN OF ME) TO DO YOUR WILL, O GOD."

⁸ After saying above, "SACRIFICES AND OFFERINGS AND WHOLE BURNT OFFERINGS AND *sacrifices* FOR SIN YOU HAVE NOT DESIRED, NOR HAVE YOU TAKEN PLEASURE *in them*" (which are offered according to the Law),

⁹ then He said, "BEHOLD, I HAVE COME TO DO YOUR WILL." ²

He takes away the first in order to establish the second.

¹⁰ By this will we have been sanctified through the offering of the body of Jesus Christ once for all.

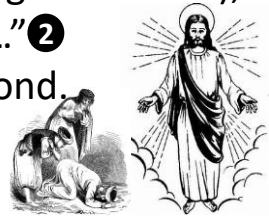


ANNUAL VERSUS ETERNAL

Psalm 40:6-8



OBEDIENCE
IS DOING WHAT GOD TELLS YOU TO DO
WHEN GOD TELLS YOU TO DO IT
WITH THE RIGHT ATTITUDE



The Mosaic Law only points to spiritual realities. The sacrifices throughout the Old Testament do not atone for sin; however, they point to the sacrifice of Christ Jesus.

The phrase "*consciousness of sins*" (syneidēsin hamartiōn – συνείδησις ἁμαρτιῶν) reflects the law as a schoolmaster to reveal sin (Galatians 3:24; Romans 3:20, 5:20)

In the offerings of Leviticus (chapters 1 – 7), the only aromas that please God are the burnt, thanksgiving and fellowship offerings; there is no mention that God is pleased in the sacrifices of sin and trespass.

The "Impossibilities" of Hebrews	
Hebrews 6:4	It is impossible to experience salvation twice
Hebrews 6:18	It is impossible for God to lie
Hebrews 10:4	It is impossible for animal sacrifices to remove sin
Hebrews 11:6	It is impossible to please God without Faith

A body without the sinful nature was made for Jesus to become the acceptable sacrifice. (Psalm 51:16-17)

Jesus chose to submit to God the Father's will as the Hebrew bondsman would commit himself to the Master of the household (Exodus 21:1-6; Deuteronomy 15:12-18). The bondsman was pierced to wood for his love of the master (Matthew 22:37). The gift of the bride was given from the master to the bondsman (John 17:6)

Even when Jesus desired something different, He submitted to the will of the Father. (Luke 22:42)

Israel grew to depend on ritual and liturgy of sacrifices instead of genuinely repenting and seeking a personal relationship with God. (Psalms 51:16-17; Hosea 6:6; Isaiah 1:10-20; Micah 6:6-8)

Jesus said, "Do not presume that I came to abolish (katalysai καταλύσαι) the Law or the Prophets; I did not come to abolish, but to fulfill." (Matthew 5:17)

"Does the Lord have as much delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than a sacrifice, and to pay attention is better than the fat of rams." (1 Samuel 15:22)

Christ has dealt with sin; mankind is not separated from God because of sin, but because of unbelief & lack of faith in Christ's finished work

Christ's Finished Work (Hebrews 10:11-18)

11 Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins;



12 but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD,



Psalm 110:1

13 waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET.



14 For by one offering He has perfected for all time those who are sanctified.

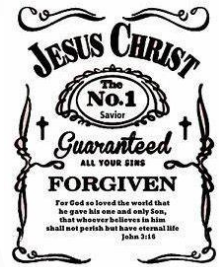
15 And the Holy Spirit also testifies to us; for after saying,

Jeremiah 31:31-34

16 "THIS IS THE COVENANT THAT I WILL MAKE WITH THEM AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS UPON THEIR HEART, AND ON THEIR MIND I WILL WRITE THEM," He then says,



17 "AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE."



18 Now where there is forgiveness of these things, there is no longer any offering for sin.



The Priest must "stand" (symbolically) because their work is never done; they continue offering daily sacrifices.

"Sitting down" (ekathisen ἐκάθισεν) represents the completion of a task while the "right hand" (dexia δεξιὰ) represents power and preeminence.

Jesus is sitting at the right hand of God (Mark 16:19; Luke 22:69; Acts 7:55; Ephesians 1:20; Colossians 3:1; Hebrews 12:2), but "stands" to welcome His faithful servant (Romans 8:34; 1 Peter 3:22).

The writer continues to reference Psalm 110:1 repeatedly; however, the "enemies" are mentioned only twice (Hebrews 1:13, 10:13).


The Greek term "perfected" (teteleiōken τετελείωκεν) means to be complete, full or adequate. The purpose of redemption through the sinless life of Christ is accomplished.

Man can never be good enough for heaven without the sacrifice of Jesus (1 Peter 1:15; Matthew 5:48)

The Holy Spirit is credited with the words from Jeremiah; the Holy Spirit is the one who testifies about the new covenant (Gal 3:2; Rom 7:6, 8:2; 2 Cor 3:5-6)

When Jeremiah 31:33-34 was quoted in Hebrews 8, it was used to emphasize that the old is passing away, but in this passage, the emphasis is on the new that has come.

God chooses not to remember His people's sins; an animal sacrifice is no longer required because sins are removed by Christ's death.

 "As far as the east is from the west, so far has He removed our transgressions from us." (Psalm 103:12)

"God chooses not to remember His people's sins; an animal sacrifice is no longer required because sins are removed by Christ's death." (Micah 7:19)

"I have wiped out your transgressions like a thick cloud and your sins like a heavy mist. Return to Me, for I have redeemed you." (Isaiah 44:22)

Salvation leads to a pure heart attitude of faith and loving deeds

Active/Living Faith (Hebrews 10:19-25)

¹⁹ Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus,



²⁰ by a new and living way which He inaugurated for us through the veil, that is, His flesh,



²¹ and since *we have* a great priest over the house of God,

²² let us ¹ draw near with a sincere heart in full assurance of faith, having our hearts sprinkled *clean* from an evil conscience and our bodies washed with pure water.

²³ Let us ² hold fast the confession of our hope without wavering, for He who promised is faithful;



²⁴ and let us ³ consider how to stimulate one another to love and good deeds, ²⁵ not forsaking our own assembling together, as is the habit of some, but encouraging *one another*; and all the more as you see the day drawing near.



Under the Old Covenant, the High Priest alone could enter the Holy of Holies once a year (Yom Kippur). Under the New Covenant, believers (1 Peter 2:5) can enter into God's throne room with confidence at any time (Hebrews 4:16).

The tearing of the curtain (Ex 26:31-33) separating the "holy of holies" is likened to the tearing of Christ's body on the cross (Mark 15:38; Luke 23:24)

Jesus is the "living way" (hodon zōsan - ὁδὸν ζῶσαν). The first church was initially called "the way." (Acts 9:2; 19:9, 23; 22:4; 24:14, 22) Jesus is the "way" and the "life." (John 14:6)

The Greek term "*confidence*" (parrēsia παρρησίαν) is a recurring theme, and its original use was "*freedom to speak.*" (Hebrews 3:6, 10:35) A related word is used in Hebrews 4:16 as "*boldness*" (parrēsia παρρησίας).

The Greek term "*new*" (prospaton πρόσφατον) is only used this one time in the New Testament, and its etymological origin was in reference to a freshly slain animal.

The Greek term for "*great*" (megan μέγαν) is used three times in Hebrews for "Great" High Priest (Hebrews 4:14), "Great" Priest (Hebrews 10:21), and "Great" Shepherd (Hebrews 13:20).

Let us... (Hebrews 10:22-24)		
Hebrews 10:22	Draw near	In faith (salvation) and cleansing (lordship)
Hebrews 10:23	Hold on	To the confession of our hope
Hebrews 10:24	Consider ways	To promote love and good works

Scripture repeatedly discusses the washing away of sin (Acts 22:16; 1 Corinthians 6:11; Ephesians 5:26; Titus 3:5; 1 Peter 3:21)

While the Priestly sacrifice was once a year (Yom Kippur – Leviticus 23:27-32), the laver was placed at the entrance of the Tabernacle (Exodus 30:17-21) to wash before serving the Lord. (Ephesians 5:25-27; Psalm 119:11)



The phrase "hold fast" (katechōmen κατέχωμεν) speaks of the perseverance of the saints. (Isaiah 40:31; Galatians 6:9; 2 Thessalonians 3:13; Hebrews 12:3; Revelation 2:3)

Believing Jews may have stopped going to the synagogue & given up meeting altogether.

Believers should "inspire" each other for good and positive actions. Believers are not saved by works, but believers are saved for good works (Ephesians 2:10)

A selfish, prideful pursuit instead of submission to the living God will result in judgment

A Terrifying Judgment (Hebrews 10:26-31)

²⁶ For if **we** go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins,
²⁷ but a terrifying expectation of judgment and THE FURY OF A FIRE WHICH WILL CONSUME THE ADVERSARIES.



²⁸ Anyone who has set aside the Law of Moses dies without mercy on *the testimony of two or three witnesses.*



²⁹ How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?



Deuteronomy 32:35-36

³⁰ For **we** know Him who said, "VENGEANCE IS MINE, I WILL REPAY." And again, "THE LORD WILL JUDGE HIS PEOPLE."

³¹ It is a terrifying thing to fall into the hands of the living God.



The sin of unbelief is disastrous because Jesus is the only way of salvation; after that salvation experience for believers, there will be a judgment of believers at Christ's (Bema) judgment seat (1 Corinthians 3:11-15).

In the Mosaic Law, the animal sacrifices offered no relief for known and willful sin. There was allowance for unintentional sin (Leviticus 4:1-3, 15:22-29), but not for intentional sin (Leviticus 15:30-31).

An individual can either eagerly hope for the return of the Lord with blessings for His servants or the judgment of the Lord with woeful punishment.

Satan cannot be the only witness against believers (Zechariah 3:1-2), but there needs to be 2-3 witnesses (Deuteronomy 9:15, 30:9 & 31:26, Jeremiah 29:23, John 8:16-17)

The Active Work of the Holy Spirit (John 14-16)
Convicts of Sin
Attracts to Christ
Understanding of Good News
Baptizes into Body of Christ
Indwells as Christ in Believer
Teaches & Forms to be Christlike

Hebrews 6:1-6

There are gradations of punishment. While individuals will be judged for their sin, they will be judged more harshly (and penalized more severely) by the way that they treated the truth of Jesus.

There was a death penalty for offending the lesser covenant, so the rejection of the greater covenant would result in even more severe penalties.

The concept of God's "vengeance" (ekdikēsis ἐκδίκησις) means "full of justice" (Romans 12:19). Wise men do not want justice (dikaiosunē δικαιοσύνη), but instead, desire mercy (eleos ἔλεος).

The writer attributes Deuteronomy 32:35-36 (from the Song of Moses in the Targum - an ancient Aramaic paraphrase of the Tanakh) to a just and righteous God.

"For it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil." (Romans 13:4)

The Great Awakening

“It is a terrifying thing to fall into the hands of the living God.” (Hebrews 10:31)



Hebrews 10:31 is the inspiration of a famous sermon & the first “Great Awakening” (1740’s): “Sinners in the Hands of an Angry God”
Jonathan Edwards, July 8, 1741 in Enfield, Connecticut



Large Scale U.S. Revival Periods

1740’s	The First Great Awakening	George Whitefield, Jonathan Edwards, Theodore Frelinghuysen, David Brainard, Samuel Davies, Gilbert Tennent
1795-1835	The Second Great Awakening	James McGready, John McGee, Barton W. Stone, Timothy Dwight, Lyman Beecher, Nathaniel W. Taylor, Asahel Nettleton, Charles Grandison Finney
1880-1910	The Third Great Awakening	Dwight L. Moody, Ira D. Sankey, William & Catherine Booth, Charles Spurgeon, James Caughey.
1969-1979	The Fourth Great Awakening	Billy Graham, Oral Roberts, Jerry Falwell



The *“living God”* is an emphasis on the covenantal name of Yahweh. (Exodus 3:14)



Loss of worldly items is tolerable; however, one must defend their faith while protecting their soul

Rewarded Perseverance (Hebrews 10:32-39)

³² But remember the former days, when, after being enlightened, you endured a great conflict of sufferings,



³³ partly by being made a public spectacle through reproaches and tribulations, and partly by becoming sharers with those who were so treated.

³⁴ For you showed sympathy to the prisoners and accepted joyfully the seizure of your property, knowing that you have for yourselves a better possession and a lasting one.



³⁵ Therefore, do not throw away your confidence, which has a great reward.

³⁶ For you have need of endurance, so that when you have done the will of God, you may receive what was promised.



³⁷ FOR YET IN A VERY LITTLE WHILE, HE WHO IS COMING WILL COME, AND WILL NOT DELAY.

Habakkuk 2:3-4

³⁸ BUT MY RIGHTEOUS ONE SHALL LIVE BY FAITH; AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM.

³⁹ But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul.



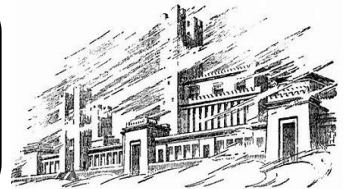
The recipients of this letter had been persecuted. As believing Jews, their persecution might have come from traditional Jews.

These "sufferings" were primarily verbal onslaughts. Those who befriended and supported the persecuted aligned themselves as targets of the persecution as well.

The Greek term for "partners" (koinōnoi κοιωνοί) means to "share in."

The phrase "being made a spectacle" (theatrizomenoi θεατριζόμενοι) is etymologically related to the word for theatre.

The persecuted believers supported the incarcerated Christians which resulted in the seizure and loss of their property. (Luke 6:22-23)



This loss was assuaged by the knowledge of an eternal reward that awaited the persecuted believers.

The loss of worldly things is bearable; however, believers must not lose their confidence (faith) in Christ.

Christians should seek to do God's will (Romans 12:2; Ephesians 6:6; 1 Thessalonians 5:18)

The writer quotes Habakkuk 2:3-4 from the Septuagint. The final two lines of Habakkuk 2:4 are reversed for emphasis.

Believers should live by faith without answers and physical (earthly) security (Rom 14:23; Heb 11:6); His children should draw near (Heb 11:6) to Him instead of drawing away (Heb 10:22)

Persecution is not equivalent to destruction (1 Peter 4:13-14); worldly loss is temporary while spiritual loss is the true destruction.

A person is not a "body with a soul" ...instead, an individual is a "soul with a body." An individual does not HAVE a soul; an individual IS a soul.

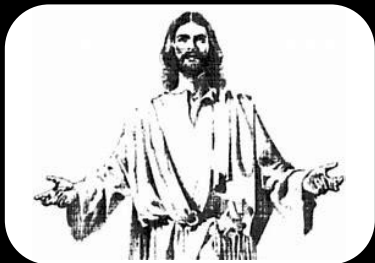


Hebrews “Hall of Faith”

(Chapter 11)

These faithful characters of the Old Testament are made complete in the same manner that modern believers are completed...

Faith in God’s promise of salvation through the Lord Jesus Christ.



Hall of Faith <i>(Hebrews 11)</i>			
<i>Foreshadowing of the Messiah</i>			
1	Heb 11:4	Abel	Approved Sacrifice
2	Heb 11:5	Enoch	Raptured from Death
3	Heb 11:7	Noah	Built the Ark
4	Heb 11:8	Abraham	Followed Calling
5	Heb 11:11	Sarah	Miraculous Birth
6	Heb 11:17	Abraham	Sacrifice of Only Son
7	Heb 11:20-21	Isaac & Jacob	Gave Future Blessings
8	Heb 11:22	Joseph	Believed Future Exodus
9	Heb 11:23	Moses’ Parents	Did not fear Worldly King
10	Heb 11:24	Moses	Chose suffering versus earthly pleasures
11	Heb 11:27	Moses	Did not fear earthly punishment
12	Heb 11:28	Moses	Followed God’s Passover commands & sacrificed the lamb
13	Heb 11:29	Israel	Crossed the Red Sea
14	Heb 11:30	Israel	Obedied God and collapsing earthly barricades
15	Heb 11:31	Rahab	Believed God’s power & cared for His witnesses



Chapter 11 identifies several Old Testament examples of those who lived separated lives – many left the support and provision of the world to walk alone with God

The individuals of Hebrews 11 faithfully looked forward to God's promises although they may have died Without seeing the promises brought to fruition.

Faith of Abel, Enoch & Noah (Hebrews 11:1-7)

1 Now faith is the assurance of things hoped for, the conviction of things not seen.

2 For by it the men of old gained approval.

3 By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.

4 By faith Abel offered to God a better sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks.

5 By faith Enoch was taken up so that he would not see death; AND HE WAS NOT FOUND BECAUSE

GOD TOOK HIM UP; for he obtained the witness that before his being taken up he was pleasing to God.

6 And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him.

7 By faith Noah, being warned by God about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith.



Lift up your Hearts



Israel's patriarchs under the Old Covenant believed God's Word even though they did not live to see the salvation of the Messiah.

The term "faith" (pistis πίστις) means to be firm, certain and sure; "pistis" is repeated 36 times in the New Testament. The value of the faith is not determined by the amount of faith, but instead the value is determined by the object of the faith.

A primary theme of the Old Testament is the faithfulness of God. Faith should not focus on man, but instead it should focus on God's trustworthiness. God (who is faithful) wants to make man faithful like Himself.

The power of the "spoken word" (rhēmati ῥήματι) is reflected in creation. God is able to perform the seemingly impossible; even all of creation can arise from something unseen. (Psalm 33:6, 9)

The differentiating factor of the sacrifices of the two brothers was the faith of Abel. Abel's faith did not cause his righteousness; his faith attested (testified) to existing righteousness. God judges the heart attitude; the actions are a result (or symptom) of the heart.

Enoch's actions testified to his pleasing God faithfully for 365 years (Genesis 5:23) with a focus on the second coming of Jesus (Jude 1:14-15), so God removed him from this world.

God's relationship with man is based on man's faith response to God's grace. God initiates, and man must respond. Beyond believing "in God" (James 2:19), believers must "believe God" and the fulfilment of His Word. The Greek term for "faith" (pisteōs πίστεως) also means "believe" and "trust."

Chapter 11 identifies several Old Testament examples of those who lived separated lives – many left the support and provision of the world to walk alone with God

Faith grows as it is acted upon

Noah was the first man in Scripture called "righteous" (Genesis 6:9, 7:1; 2 Peter 2:5). Noah believed God, and God credits faith as righteousness. (Genesis 15:6)

Pilgrims of faith should not focus on the things of this world, so that they will not be encumbered (Matthew 6:33; Luke 8:14)

Faith of Future Fulfillment (Hebrews 11:8-16)

⁸ By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going.

⁹ By faith he lived as an alien in the land of promise, as in a foreign *land*, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise;

¹⁰ for he was looking for the city which has foundations, whose architect and builder is God.

¹¹ By faith even Sarah herself received ability to conceive, even beyond the proper time of life, since she considered Him faithful who had promised.

¹² Therefore there was born even of one man, and him as good as dead at that, *as many descendants* AS THE STARS OF HEAVEN IN NUMBER, AND INNUMERABLE AS THE SAND WHICH IS BY THE SEASHORE.

¹³ All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth.

¹⁴ For those who say such things make it clear that they are seeking a country of their own.

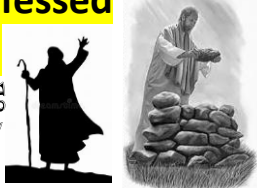
¹⁵ And indeed if they had been thinking of that *country* from which they went out, they would have had opportunity to return

¹⁶ But as it is, they desire a better *country*, that is, a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them.



PROMISES

Genesis 15:5; 22:17



God judged the Babylonians who attempted to make a tower in order to make a name for themselves (Genesis 11:4); however, immediately afterward, God called Abram out of Babylon to another land in order to make his name great. (Genesis 12:2)

Fellow Heirs	
Romans 8:17	Believers are "fellow heirs" with Christ
Ephesians 3:6	Gentiles are "fellow heirs" with Jews
Hebrews 11:9	Isaac & Jacob are "fellow heirs" with Abraham

As a "stranger/sojourner," Abraham lived in tents without building a house, but he built many altars. (Genesis 12:7-8) Abraham believed God's promise although he never saw it come to pass.

Initially, both Abraham (Genesis 17:17) and Sarah (Genesis 18:12) laughed at God's promise. The name "Isaac" means laughter; however, Sarah considered God faithful and trustworthy to His Word.

God made a promise that did not appear possible or feasible; however, God was faithful to His promise. (Genesis 15:5; 22:17; 32:12) The "stars" (astra ἄστρα) are often considered Abraham's spiritual offspring (Daniel 12:3) while the "grains of sand" (ammos ἄμμος) are considered the physical/biological offspring. (Revelation 20:8)

God is not ashamed of those (Matthew 22:32; Acts 7:32) who walk with Him according to His Word. (2 Timothy 1:8; Romans 1:16-17) God the Son will be ashamed of those who are ashamed of Him (Mark 8:38).

The term "the city" (πολις πόλις) is repeatedly used in Scripture to describe God's future place for man. (Hebrews 11:16; 12:22; 13:14; John 14:2; Galatians 4:26; Revelation 3:12; 21:2)

These people of faith believed God as trustworthy to fulfill His promises although they did not see the fulfillment of God's promises.

Believers are pilgrims whose home is in heaven (Hebrews 13:14) as they are not of this world (John 17:14-16)

A "Testimony" begins with a "Test"

Faith of the Patriarchs (Hebrews 11:17-22)

¹⁷ By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was offering up his only begotten son;



Genesis 21:12

¹⁸ *it was he* to whom it was said, "IN ISAAC YOUR DESCENDANTS SHALL BE CALLED."

¹⁹ He considered that God is able to raise *people* even from the dead, from which he also received him back as a type.



²⁰ By faith Isaac blessed Jacob and Esau, even regarding things to come.

²¹ By faith Jacob, as he was dying, blessed each of the sons of Joseph, and worshiped, *leaning* on the top of his staff.



²² By faith Joseph, when he was dying, made mention of the exodus of the sons of Israel, and gave orders concerning his bones.



God tests the hearts of His people for testimony and approval (Deuteronomy 8:2; 13:3; Psalm 7:9; 17:3; 26:2, 78:18, 139:23; Jeremiah 11:20, 17:10, 20:12; 1 Chronicles 29:17)

Hebrews 11:18 is a quote from Genesis 21:12 which preceded the test in the next chapter (Genesis 22:1-8). Immediately after the promise of God that Abraham's lineage would grow through this single person (Isaac), God tested Abraham to see if He believed in God's trustworthiness.

The Old Testament is a foreshadowing of God's greater plan. Just as Abraham offered his "son of promise," God would offer His Son to die before His Son conquered death to live forevermore.

Abraham believed that Isaac would return with him alive (Genesis 22:5).

Faith is revealed through works, and faith increases as it is applied.

Near the end of Isaac's life, he believed that God would fulfill His promises through his sons: Jacob (Genesis 27:27-29) and Esau (27:38-41).

Jacob believed God's promises, but he was tempted by Rebekah to use deceit to attain the blessing/promise of God (Genesis 27:10-19)

As Jacob blessed Joseph's boys, Jacob also had faith that God would fulfill the promise (Genesis 15:13-16; Acts 7:6-7) to bring Israel back into Palestine (Canaan/the Promised Land). (Genesis 48:21)

At the end of Jacob's life, he believed that God would continue to fulfill his promise through Joseph's sons, Ephraim and Manasseh (Genesis 48:8-22).

At the end of Joseph's life, he was so certain that God would faithfully return Israel to Palestine (Canaan/the Promised Land) that Joseph made his brothers (the sons of Jacob/Israel) swear to take his bones when they returned (Genesis 50:24-25; Exodus 13:19; Joshua 24:32). Joseph was ultimately buried in Shechem. (Joshua 24:32-33)

Septuagint (LXX) & Masoretic (MS)



“By faith Jacob, as he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff.” (Hebrews 11:21)

The reference of ***“leaning on the top of his staff”*** is a quote from the Septuagint’s Genesis 47:31.

The Masoretic Hebrew Text has slightly different wording as ***“bowed at the head of the bed.”***

The Hebrew words for "bed" and "staff" have the same Hebrew consonants (mth - מטה) with only the vowels being different.

- ***miṭṭāh*** means “bed” (Masoretic)
- ***maṭṭeh*** means “staff” (Septuagint)

The Septuagint was a translation of the Jewish Tanakh from the Hebrew text into the Greek language. The term “Septuagint” originates from the Latin word “seventy.” 70 (or 72) Jewish scholars worked in Alexandria, Egypt to translate Hebrew into Greek in the second century B.C.

The Masoretic Text was an insertion of vowels (consisting of dots & strokes) by the Masoretes (Jewish Rabbinical Scholars) between 700AD-900AD. The Hebrew term “masorá” (מסורה) means “tradition.”

The 40 years of wandering in the wilderness was not included because of Israel's lack of faith

The Faith of Moses (Hebrews 11:23-29)

²³ By faith Moses, when he was born, was hidden for three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king's edict.



²⁴ By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter, ²⁵ choosing rather to endure ill-treatment



with the people of God than to enjoy the passing pleasures of sin, ²⁶ considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward.



²⁷ By faith he left Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is unseen.



²⁸ By faith he kept the Passover and the sprinkling of the blood, so that he who destroyed the firstborn would not touch them.



²⁹ By faith they passed through the Red Sea as though *they were passing through dry land*; and the Egyptians, when they attempted it, were drowned.



Amram married his aunt, Jochebed, to become the parents of Moses (Exodus 6:20). Both were from the tribe of Levi in the line of Kohath (Exodus 6:18) who would ultimately be responsible to carry the holy items within the Tabernacle.

The Septuagint translated the verse as "parents," while the Hebrew Masoretic Text mentions only the "mother."



Jochebed did not fear Pharaoh's murderous edict (diatagma διάταγμα), but trusted God.

Moses was a uniquely attractive infant. (Acts 7:20; Hebrews 11:23; Exodus 2:2)

Moses chose to live a persecuted life instead of the temporary royal pleasures of royalty. (2 Corinthians 4:18; Hebrews 11:25)

The name of "Christ" often represents the suffering servant who died for His people. In the same way, Moses may have suffered to lead his people from slavery.

The "reproach of Christ" is the ancient persecution of Christians (Psalm 89:50-51) who follow Christ's model of suffering and submission.

Moses persevered through ten plagues and did not fear the Pharaoh as he requested Israel's exodus (Exodus 5-13). All of Israel was fearful of the Egyptian pursuit (Exodus 14:10), but Moses was not frightened as he had faith in God. (Exodus 14:13)

Moses walked with God as if seeing Him prior to meeting Him on Mt Sinai (Exodus 19:18-20), interacting with Him in the Tent of Meeting (Exodus 33:7-11) and seeing the afterglow of His glory (Exodus 33:18-23).

Moses believed God's promise of the approaching first Passover; Moses witnessed to Pharaoh/Egypt and encouraged God's people to prepare accordingly. (Exodus 11:1-13:16)

When the Red Sea separated, Israel walked in faith between walls of water as they trusted that God would keep them safe. The Egyptians doubted that God would be able to keep His people safe from their attack, so they drowned in the Red Sea.

Myriad different ways to live by faith in good times as well as difficult trials

Numerous Displays of Faith (Hebrews 11:30-36)

³⁰ By faith the walls of Jericho fell down after they had been encircled for seven days.

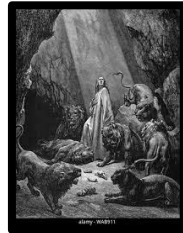


³¹ By faith Rahab the harlot did not perish along with those who were disobedient, after she had welcomed the spies in peace.



³² And what more shall I say? For time will fail me if I tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets,

³³ who by faith conquered kingdoms, performed acts of righteousness, obtained



promises, shut the mouths of lions, ³⁴ quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, put foreign armies to flight.

Victory

³⁵ Women received *back* their dead by resurrection; and others were

Suffering

tortured, not accepting their release, so that they might obtain a better resurrection;



³⁶ and others experienced mockings and scourgings, yes, also chains and imprisonment.

Instead of attacking, the Israelites quietly obeyed as they silently marched around Jericho for six days and seven times on the seventh day (Joshua 6:1-5)

Rahab hid Israel's spies because she understood that power and promises of God to His people; Rahab was loyal to the spies with the promise of life for her and her family (Joshua 2:11-14)

Faith is even strong enough to save a Gentile prostitute (James 2:25).

The writer does not have enough time of individuals recorded in the Old Testament who had faith in the Lord before they witnessed God be true to His word.

Faith of Judges, King David & Prophets

(Hebrews 11:32)

Key Attributes		
1	Gideon	Led Few Men to Win Battle
2	Barak	Blessed Israel instead of Cursing
3	Samson	Attained Strength from the Lord
4	Jephthah	Understood Victory as from the Lord
5	David	Fought in the Lord's strength then Sought the Lord's forgiveness
6	Samuel	Called by the Lord and foretold Israel's future
7	The Prophets	Foretold Unpopular Future

Faith enables strength in trials and battles; however, regardless of the situation, whether victory or defeat, believers lived by faith.

Individuals came back to life in the ministries of Elijah and Elisha (1 Kings 17:17-23; 2 Kings 4:31-37)

Some of the persecution were social wrongdoings including mocking, flogging, chains and imprisonment.

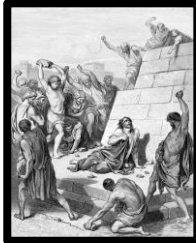
Although some with Faith had victories, others suffered a great deal for an unseen eternal reward.

The reference to a "better resurrection" (Hebrews 11:35) clearly shows that there are levels of reward in the afterlife

Those being tortured would not have lost their salvation; however, they continued to store up treasures in heaven (Matthew 6:20) through endurance (Romans 5:3-5)

Believers should never view God through the difficulties of the current situation; believers should view the current situation through a Biblical view of God.

³⁷ They were **stoned**, they were **sawn in two**, they were **tempted**, they were **put to death with the sword**; they went about in sheepskins, in goatskins, being **destitute, afflicted, ill-treated**



³⁸ (*men of whom the world was not worthy*), wandering in deserts and mountains and caves and holes in the ground.



³⁹ And all these, having gained approval through their faith, did not receive what was promised,



⁴⁰ because God had provided something better for us, so that apart from us they would not be **made perfect**.

GLORY

A Future Reward (Hebrews 11:37-40)

Others with faith suffered horrific tortures. Some were stoned (2 Chronicles 24:20-21; Luke 11:51); King Manasseh ordered Isaiah to be placed in a hollow log and sawed in two.

Rebels who were impatient to act on their hatred of God's truth used the sword to silence God's people. (1 Kings 19:10,14; Jeremiah 2:30; 26:23)

The world has no concept of "truth." (John 18:38) "Inclusivity" is defined as a tolerance and promotion of all perversions and religions outside of Christianity. (John 15:18)



The "Kingdom of God" is spiritual and salvation is spiritual (John 4:24). Israel was not delivered from Rome, and God may not deliver his people from unjust oppression; however, death is a "deliverance from a wicked world" into spiritual eternity with a Holy God.

The recipients of this letter (Hebrews) needed to embrace the New Covenant by faith for the spiritual blessings that remained unseen (regardless of circumstances).

The concept of being "*made perfect*" (teleiōthōsin τελειωθῶσιν) is akin to being "*made whole*" including rewards and promises kept. Martyrs do not receive their full reward until the afterlife; however, one realized "reward" are individuals who are positively impacted towards God because of their sacrifice.

The Greek phrase "they were sawn in two" (epristhēsan) is similar to the phrase "they were tempted" (epeirasthēan).

Martyrs may have been tempted to reject Christ.

Believers throughout the ages maintained their faith in spite of unjust persecution. Although the world degraded God's people, they were so valuable and honorable that "*the world was not worthy*" of them.

Those who lived in faith did not experience the fulfillment of their faith while on earth; Jesus had not yet come to be crucified and believers continue to await His return as judge.

God's promises have not been fully realized under the Old Covenant Law; however, the faithful of the Old Testament continued in their faithfulness regardless of the situation.

These faithful characters of the Old Testament are made "complete/perfect" in the same manner that modern believers are completed – through the Lord Jesus Christ.

God brings His children to maturity through sufferings
(Matthew 5:10-12; Acts 8:1, 4; 14:22;
2 Thessalonians 1:4-10)

A Great Cloud of Witnesses (Hebrews 12:1-6)

1 Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us,



2 fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.



3 For consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary and lose heart.



4 You have not yet resisted to the point of shedding blood in your striving against sin;

5 and you have forgotten the exhortation which is addressed to you as sons, "MY SON, DO NOT REGARD LIGHTLY THE DISCIPLINE OF THE LORD, NOR FAINT WHEN YOU ARE REPROVED BY HIM;

6 FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES, AND HE SCOURGES EVERY SON WHOM HE RECEIVES."

Proverbs 3:11-12

Modern believers reflect the same faith as those in the Old Testament, and join with them as the "Great Cloud of Witnesses" laying aside the worldly for the supernatural

Just as God's faithful people of the Old Testament walked devotedly with Him while trusting in His divine promises, Christ Jesus was the ultimate example for believers.

The Greek term for "rid" (toigaroun τοιγαροῦν) was used to describe the action of undressing or taking off clothing to prepare for an ancient athletic event. Greek athletes would compete while nearly naked.

In Hebrews 12:1, "the sin" (hamartian ἁμαρτίαν) hampers the Christian walk. (John 8:34; Romans 7:14) The Greek term for "entangles" (euperistaton ἐυπερίστατον) means "clings to" or "grab" which also infers "distraction."



The Greek term for "obstacle/impediment" (onkon ὄγκον) is literally "weight." (The term is used in ancient Greek literature as "pride")

The focus of believers should be on Christ Jesus (purposeful living) as He not only saved His people, but also sanctifies them with His indwelling Spirit.

Believers should remember the suffering of Christ Jesus and fellow brothers who were persecuted for His message of love; this focus should encourage believers to persevere in faithfulness to the end.



Believers should expect punishment for wrongful deeds, thoughts and statements (Revelation 3:19) while understanding that spiritual discipline is beneficial (Psalm 141:5).



Although these Jewish believers had suffered, they had not been physically accosted as yet (Hebrews 10:32).

In sanctification, the Lord disciplines the believer as they grow increasingly like Him (1 Corinthians 11:32).

Discipline & Sanctification (Hebrews 12:7-17)

⁷ It is for discipline that you endure; God deals with you as with sons; for what son is there whom *his* father does not discipline?



⁸ But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons.

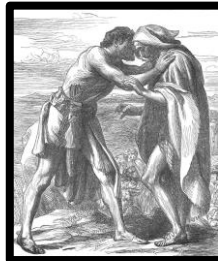
⁹ Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live?



¹⁰ For they disciplined us for a short time as seemed best to them, but He *disciplines us* for *our good*, so that we may share His holiness.

¹¹ All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.

¹² Therefore, strengthen the hands that are weak and the knees that are feeble, ¹³ and make straight paths for your feet, so that *the limb* which is lame may not be put out of joint, but rather be healed.



¹⁴ Pursue peace with all men, and the sanctification without which no one will see the Lord.

¹⁵ See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled;



¹⁶ that *there be* no immoral or godless person like Esau, who sold his own birthright for a *single* meal.

¹⁷ For you know that even afterwards, when he desired to inherit the blessing, he was rejected, for he found no place for repentance, though he sought for it with tears.

This concept of a loving parent is a disciplining parent goes back to the Torah, and God is the Heavenly Father of His children. (Deuteronomy 8:5; Hosea 11:1-4).

Difficult times often reveal the difference between those who are genuinely redeemed from those who are not. (1 John 2:19)

Children respect their earthly fathers who discipline them, and believers should respect the Father of their spirit (Number 16:22, 27:16) even more. (Matthew 7:9-11, 23:9)

While earthly fathers discipline subjectively "*according to what seems best to them*" (kata ta dokoun autē - κατὰ τὰ δοκοῦν αὐτῇ), God objectively disciplines for the individual's good to increase His holiness in the believer.

Believers are being recreated in the image of God the Son (Genesis 1:26; Galatians 4:19; 1 John 3:2; Romans 8:29; 2 Corinthians 3:18; Ephesians 4:24)

The Greek term for "train" (gegymnasmenois γεγυμνασμένοις) is etymologically related to "gymnasium" and "gymnastics."

The Greek term for "naked" (gymnos γυμνός) was the root term for "gym," and Greek athletes desired to "throw off every encumbrance" (Hebrews 12:1) to "train naked" (gymnazo γυμνάζω).

The ancient use of the phrase "*limbs being dislocated*" (Hebrews 12:12) typically meant "hesitating between two decisions." (Psalm 18:45; 1 Kings 18:21) This hesitancy made the "limb" (symbolic for individual) useless for God's work; paralysis by analysis.

To be an effective witness, believers should live in peace (Romans 12:18) with a separated walk from this world.

The modern world mistakenly confuses "being offended" with morality. Proudful individuals spend their entire lives acting offended as if they have been disrespected while they create conflict. Believers should strive for peace as they serve each other in love.

Esau belittled his own birthright by trading it for a single meal. (Gen 25:34) Believers should value their holiness.

Once the promise is forfeited it cannot be corrected afterward. There is limited time to prioritize and live for the Lord. (Psalm 90:12; 1 Corinthians 7:29; James 4:14)

**"You caused judgment to be heard from heaven;
The earth feared and was still"
(Psalm 76:8)**

Jesus the Mediator (Hebrews 12:18-24)

18 For you have not come to a mountain that can be touched and to a blazing fire, and to darkness and gloom and whirlwind, 19 and to the blast of a trumpet and the sound of words which sound was such that those who heard begged that no further word be spoken to them.



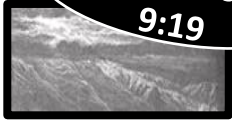
Exodus 19:12-13

20 For they could not bear the command, "IF EVEN A BEAST TOUCHES THE MOUNTAIN, IT WILL BE STONED."

21 And so terrible was the sight, that Moses said, "I AM FULL OF FEAR and trembling."

Deuteronomy 9:19

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



23 to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect,

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



Hebrews 12:18 references Israel at Mt. Sinai (Exodus 19:16-25; Deuteronomy 4:11-14) where they were unable to receive the law much less keep the law itself; at the end of times, judgment will be much like the giving of the law (Isaiah 29:6)

God's voice was as jarring as a blast of a trumpet (Exodus 19:16,19; 20:18); Israel was fearful of God's voice, so they begged not to hear Him (Exodus 20:19; Deuteronomy 5:22-27; 18:16)

The writer quotes Deuteronomy 9:19; even Moses (who stood fearless before Pharaoh) was intimidated by the presence of the Lord.

Zion was a mountain of Jerusalem, but it evolved into meaning the entire Temple area of Jerusalem. The term Zion was also used for the New Jerusalem and eternal dwelling of believers.

God has prepared a "city" (πολις πόλιν) for His people (Hebrews 11:10); Scripture describes this city as the future place for believers. (Hebrews 11:16; 12:22; 13:14; John 14:2; Galatians 4:26; Revelation 3:12; 21:2)

In a real sense, believers do not "go to heaven," but instead, "heaven comes to believers" in the manner of the New Jerusalem. (Revelation 21)

The description in Hebrews 12:23 seems to be the messianic banquet. (Revelation 19:7-10)

The phrase "who are enrolled" (ἀπογεγραμμένων) describes God's people who are listed in the Lamb's Book of Life. (Exodus 32:32-33; Psalm 69:28; Daniel 12:1; Luke 10:20; Philippians 4:3; Revelation 3:5; 17:8)

God directs the function of Judgment (Genesis 18:25; Psalm 50:6; 96:13; 98:9; Isaiah 2:4; 51:5; Jeremiah 11:20; Lamentations 3:59; Ezekiel 7:3,27), and the awaited Messiah was also depicted as Judge (Isaiah 11:3-4; 16:5). God the Father has assigned all judgment to God the Son (John 5:22-23,27; 9:39; Acts 10:42; 17:31; 2 Timothy 4:1; 1 Peter 4:5).

Jesus represents believers according to the New Covenant of grace and mercy. The sacrificial blood of Christ Jesus is so much superior in clarity and message to the cry of Abel's blood to God. (Genesis 4:10).

**"But by His word the present heavens and earth are being reserved for fire, kept for the day of judgment and destruction of ungodly men."
(2 Peter 3:7)**

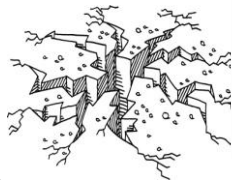
Gratitude & Reverence (Hebrews 12:25-29)

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



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

Haggai 2:6



27 This *expression*, "Yet once more," denotes the removing of those things which can be shaken, as of created things, so that those things which cannot be shaken may remain.



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



Deuteronomy 9:3

29 for our God is a consuming fire.

The writer repeats the warning of Hebrews 3:12 where he attributes this message of caution and encouragement for perseverance to God. **"See to it that you do not refuse Him who is speaking."**

The power and presence of God often results in earthquakes (Zechariah 14:5; Matthew 27:54, 28:2). God's presence at the giving of the law on Mt. Sinai brought an earthquake (Exodus 19:18-19; Judges 5:5) and the heavens will shake as well (Haggai 2:6-9; 2 Samuel 22:8).

The Greek phrase **"Yet once more"** (eti hapax - ἔτι ἅπαξ) means that a new reality will be established (2 Peter 3:10). Just as the (superior) new covenant replaced an old covenant, the new heaven/earth will replace the existing heaven/earth without the curse and sin nature (Genesis 3:14,17; Zechariah 14:11; Revelation 22:3).

The current **"kingdom"** inside the hearts of believers will one day be consummated over all of the earth.

A **"Kingdom"** (basileian βασιλείαν) requires a **"King"** to whom His subjects submit; God is the King of believers to submit and follow His laws while pleasing and praising Him.

God is a consuming fire (Exodus 24:17; Deuteronomy 4:24 & 9:3) – (Exodus 19:18; Psalm 50:3; Zechariah 2:5; 2 Thessalonians 1:7)

Just as the New Covenant and New World are superior to the Old Covenant and Old World – the penalty for rejection, rebellion and disobedience is greater now than the judgment in the Old Testament.

Christian duties & obligations are centered on Love
(Matthew 22:37-39)

Christian Responsibilities (Hebrews 13:1-6)

1 Let love of the brethren continue.

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



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



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



5 Make sure that your character is free from the love of money, being content with what you have; for He Himself has said, "I WILL NEVER DESERT YOU, NOR WILL I EVER FORSAKE YOU,"



6 so that we confidently say, "THE LORD IS MY HELPER, I WILL NOT BE AFRAID.

WHAT WILL MAN DO TO ME?"

**IN GOD
WE TRUST**

**Deuteronomy
31:6-8**

Psalms 118:6

Qualities of the Christian Life		
1.	Hebrews 13:1	Brotherly Love
2.	Hebrews 13:2	Hospitality
3.	Hebrews 13:3	Help the Needy
4.	Hebrews 13:4	Honor Marriage
5.	Hebrews 13:5	Avoid Greed
6.	Hebrews 13:5	Be Content
7.	Hebrews 13:7	Keep the Faith

In ancient times, inns were very expensive and notorious for prostitution. It was incumbent on believers to assist traveling believers (especially when evangelists visited to teach/preach). (Matthew 25:35; Romans 12:13; 1 Timothy 3:2; Titus 1:8; 1 Peter 4:9; 2 John)

Marriage should be respected and honored by believers. The importance of a pure commitment to each other should not be undermined.

Two categories of sexual sin are listed as being judged by God:

- "Sexually Immoral" (pornous πόρνους) is the root word for pornography. This would include fornication and other sexual sins for an unmarried individual.
- Adulterers (moichous μοιχοῦς) were sexual sins committed by anyone who was married.

The literal Greek translation of Hebrews 13:1 is "Brotherly love let abide." (hē philadelphia menetō - ἡ φιλαδελφία μενέτω) (Psalm 131:1)

In ancient times, inns were very expensive and notorious for prostitution. It was incumbent on believers to assist traveling believers (especially when evangelists visited to teach/preach). (Matthew 25:35; Romans 12:13; 1 Timothy 3:2; Titus 1:8; 1 Peter 4:9; 2 John)

There were believers who were being persecuted and incarcerated at the time. (Hebrews 10:32)

The apostle Paul did not receive adequate support while incarcerated in Rome the second (and final) time. (2 Timothy 4:16-18)



Believers should relate to those who are suffering for Christ; empathize as if personally suffering (prison & torture) with fellow believers.

Believers have a greater possession in Christ than anything worldly. Regardless of the situation, believers should focus on God and His blessings (Philippians 4:11-13).

The Didache (Hebrews 13:2)

The Two-Part Structure of the Didache

Christian Living	Christian Practices
Love God & Love Your Neighbor	False Teachers
Give to the Poor	Food Offered to Idols
Major Sins	Baptism
Additional Sins	Fasting and Prayer
Christian Commands	Lord's Supper
Worldly Characteristics	Teachers, Apostles & Prophets
	Fellowship
	Support of Ministers
	Sunday Assembly
	Bishops & Deacons
	The Second Coming

- **Most of the Didache is composed from the Sermon on the Mount and was probably utilized for individuals who were considering becoming Christians.**
- **The Didache itself was never considered inspired**

The Didache Guidelines

- The itinerant teachers became an issue for the church over time.
- An anonymous author wrote around the 2nd century
- Utilized by the early church as a book of practical instruction.
- It only takes 20 minutes to read the entire Didache
- The Didache is steeped in Judaism and does not reference the gospel.
 - For instance, the Lord's prayer is encouraged to be prayed three times throughout a day.
- The Didache offers ways to identify a false prophet:
 - If the itinerant teacher stayed longer at a house than two days...
 - If a teacher asks the congregation for money...
 - If the teacher tells you to make him a meal...
- The Didache encourages fasting on Wednesday and Friday since the hypocrites (Pharisee, Rabbi's) fasted on Thursday and Monday.
- Baptism by immersion is recommended in a lake or fast running river; however, sprinkling was permitted in the absence of a body of water by pouring water on the head three times.
 - The person being baptized was instructed to fast 1-2 days prior to Baptism as was the Baptizer. (This is counter to the same day baptisms of Acts 2:41; 16:32-33; 19:4-5; 22:16)
 - The person being baptized was immersed three times (once for each of the Trinity). This is also counter to Matthew 28:19 because the term "name" (onoma ὄνομα) is singular and not plural.

The Old & New Testaments are centered on Jesus

Focused on Christ (Hebrews 13:7-14)

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



⁸ **Jesus Christ is the same yesterday and today and forever.**



⁹ Do not be carried away by varied and strange teachings; for it is good for the heart to be strengthened by grace, not by foods, through which those who were so occupied were not benefited.



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



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

¹² Therefore Jesus also, that He might sanctify the people through His own blood, suffered outside the gate.

"OUTSIDE" HERE
"INSIDE" TO COME



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

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

NEW JERUSALEM
REVELATION 21:10-27

Observe the blessings of God on the obedient, faithful Christian and imitate their faith. Believers are encouraged to remember those who shared the gospel with them and led them to Christ – their spiritual leaders.

Leaders are temporal, but Jesus Christ is a constant. While spiritual mentors may sin, die or move away, Jesus Christ remains faithful. (Matthew 28:20)

The recipients of this letter are encouraged to follow the example of:

- The faithful men in the Old Testament (Hebrews 11)
- The faithful men who led them to Christ and have died (Hebrews 13:7)
- The faithful men who are the current spiritual leaders (Hebrews 13:17, 24)

Food will not bring individuals to God nor keep anyone from God. Christianity is about the attitude of the heart and a relationship with the Lord. God is the provider of spiritual strength.

The recipients of the letter had been influenced by false teachers of the time. Gnostics were teaching false beliefs; asceticism was on the rise for individuals to hurt themselves.

"No right to eat" is a Rabbinical term and reference to Levitical laws. In this context, the writer transitions from food to Christ's sacrifice. (Mark 14:22; Luke 22:19; John 6:53-58; 1 Corinthians 10:16, 11:24) The altar would be equivalent to the sacrifice on the cross. Unbelievers have no right to eat of the sacrifice of Christ. (Leviticus 6:23, 7:23-27; 11:3-4, 8, 11, 13, 41-42, 47; 17:14; 19:23, 26; 22:6, 8).

Just as Christ was taken outside of the camp to be crucified (John 19:16-20); God calls His people to remove themselves from sinful groups and assemblies. Believers should separate and sanctify themselves apart from societal sin.

Jews believed that those who hung on a tree were cursed by God (Deuteronomy 21:22-23), and indeed, Jesus took the curse for believers by dying in their place. (Galatians 3:13), Believers are to reject the world and fully identify with Christ Jesus publicly.

Jewish Dietary Traditions

“Do not be carried away by varied and strange teachings; for it is good for the heart to be strengthened by grace, not by foods, through which those who were so occupied were not benefited.” (Hebrews 13:9)

Any Type of Food Can be Kosher: American, Chinese, Indian, Mexican, etc.

- The term “kosher” is utilized to describe food preparation that complies with strict Jewish dietary standards.
- The “Kashrut” (כַּשְׁרוּת) is the Jewish law detailing what foods can/cannot be prepared or eaten. The Kashrut (Jewish dietary law) prohibits mixing milk dishes with meat.

Kosher Food is Divided into Three Categories

Meat

Pareve

Dairy

Pareve (פרווה) means to be prepared without milk or meat, so “pareve” foods are considered neutral and can be eaten with either milk or meat dishes.

The Kashrut laws extend beyond what to cover the way an animal should be killed, the way it should be checked for defects, which parts are kosher.

A “kosher symbol” verifies that this is a kosher certified company.



Kosher symbols are a seal of authenticity that help consumers buy legitimate kosher products.

Love God; Love Others
(Matthew 22:37-40)

Concluding Instructions (Hebrews 13:15-19)

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



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



17 Obey your leaders and submit *to them*, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.



18 Pray for us, for we are sure that we have a good conscience, desiring to conduct ourselves honorably in all things.



19 And I urge *you* all the more to do this, so that I may be restored to you the sooner.



A believer's sacrifice is acceptable through Christ – the only way to God.

The "sacrifice of praise" is mentioned repeatedly in Scripture. (Leviticus 7:2,3,5; 2 Chronicles 29:31; 33:16; Psalm 50:14,23; 107:22).

Worldly sailors also gave a vocal sacrifice to God on a ship (Jonah 1:16); believers can sacrifice anywhere and anytime.

The Jewish Temple was destroyed in 586 B.C. by Babylon and again in 70 A.D. by Rome, so Israel substituted verbal praise for animal sacrifices

A believer's mouth bears fruit in praise of God's holy name (Isaiah 57:19; Hosea 14:3)

Beyond praise (Hebrews 13:15), another way for believers to sacrifice to God is by acts of goodness and testifying to Him which are pleasing sacrifices to God

Spiritual leaders will be held responsible to give an account for those under their influence and ministry.

The Greek phrase to "watch over" (*ἀγρυπνοῦσιν*) literally means to lose sleep in order to guard as in an overnight shepherd with his flock.

Believers will not be judged for the forgiven sin through Christ's blood; however, Christians will be held accountable for their availability to God as well as the use of spiritual gifts.

A "good conscience" speaks of the heart attitude and pure motive of an individual.

There is a risk of not pleasing the Lord while having a clear conscience:

- A conscience can grow numb through repeated sin
- A conscience can be polluted, perverted and warped based on accepted social and cultural opinions. (i.e., Media, Education, Politics, etc.)

Prayer for the spiritual leaders is a recurring theme (Ephesus 6:18-19; Philemon 4:6; 1 Thessalonians 5:25; 1 Timothy 2:1-2,8).

The writer desires to meet these believing Jews again just as Paul revisited the churches that he established.

Believers must be careful that their conscience aligns to the Spirit of God through His recorded Word (Scripture).

God blesses His people by working in & through them (Philippians 2:12-13); God's power through the faithful, submissive receptivity of His people.

Benediction of Hebrews (Hebrews 13:20-25)

²⁰ Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, *even* Jesus our Lord,



²¹ equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom *be* the glory forever and ever. Amen.



²² But I urge you, brethren, bear with this word of exhortation, for I have written to you briefly.



²³ Take notice that our brother Timothy has been released, with whom, if he comes soon, I will see you.

²⁴ Greet all of your leaders and all the saints. Those from Italy greet you.



²⁵ Grace be with you all. **GRACE: GOD'S UNMERITED FAVOR**

A "benediction" is a blessing to the worshippers while a "doxology" is an act of praise to God.

The Greek term for "peace" (eirēnēn εἰρήνην) means to "bring back together that which was broken." The Jewish greeting "Shalom" means "the presence of blessings and the absence of problems."

The statement "who brought up from the dead" is the only reference to the resurrection of Christ Jesus in the entire book of Hebrews.

While the Old Covenant is not eternal (Hebrews 8:13) due to man's shortcomings (Hebrews 8:8-9). The Lord Jesus offers the new (eternal) covenant which is much superior. (Hebrews 8:7-13)

The concept of "perfectly fit/equipped" (katartisai καταρτίσαι) is to be "mature" and "complete." God will equip His people for the tasks in which He has called them. A primary goal of the church is to equip its members (Ephesians 4:12)

The word "Amen" is meant to be firm or certain; it means "so be it", "I affirm" or "I agree." The Greek term "Amen" is the transliterated word from Hebrew "Amen" (Hebrew: אָמֵן; Greek: ἀμήν).

The Greek term "urge/exhort" (parakalō παρακαλῶ) is used repeatedly throughout Hebrews to implore/plead the believer to take the content seriously. (Hebrews 3:13; 10:25; 12:15; 13:15,22)

The phrase that "Timothy has been released" may mean that he is free from incarceration (2 Tim. 4:11, 21 - Matthew 27:15; John 19:10; Acts 3:13; 4:21,23; 5:40) or that he has been released from past duties for a new ministry (Acts 3:3).

The writer is very supportive of the leaders of the church and has written this book to bolster their leadership in Christ.

This was the characteristic closing for Paul's Epistles. Paul's focus was on grace and not merit; God's trustworthiness and goodness is the beginning and conclusion of Christian faith.