

A
STUDY IN
THE BOOK
OF
HEBREWS

Preface

This is another in the ongoing book by book studies conducted at Freedom Baptist Church. These studies are presented in simple fashion as the material is kept down on the lower shelves so the youngest to the oldest Christian can gain something from these words. The study is verse by verse, line upon line it is exegetical as it should be and of course there is only one Bible one needs to have and that is the King James Version 1611.

Each chapter has plenty of references in them using scripture to prove scripture and to base all doctrinal and practical teaching on. The only thing missing from this book are the live questions and answers from the Wednesday nights when it was taught and those are available on both tape and compact discs.

It is the desire of all of the families of Freedom Baptist that something in these pages will either help you see your need of Christ if you are not saved or help you grow in your walk with Jesus if you are saved.

If any good come of these words and pages they truly belong to Jesus and He alone without Him life would be empty. To Him be all glory and praise. Amen

HEBREWS

Christ Superior to All!

Introduction

The author of this great book has been debated by the liberal theologians of this century time and again and with not knowing for sure who wrote it except that the man was a Jew. Those suspected of writing were Barnabus, Apollos, James, Luke, and Paul.

The translators of the Textus Receptus into the King James Translation could see that the writing style and quotes along with the arguments presented clearly show Paul as the writer. There is internal evidence such as the writer had been in bonds in 10:34. He wrote from Italy as recorded in 13:23. And even Peter identifies Paul as the writer in 2 Peter 3:15, 16. Personally I will leave my trust in them and not modern scholars!

The time of the writing is definitely before 70 A. D. as there is no mention of the destruction of Jerusalem or the temple. The probable date of writing is about ad. 64.

There is the theme of the book and that is that Hebrews reveals the superiority of Christ and the Christian faith. It is expressed in the word "**better**" as it occurs 13 times in the book.

Here are several quotes on the importance of this book. The first is from G. Campbell Morgan "The letter to the Hebrews has an especial value today because there is abroad a very widespread conception of Christ which is lower than that of the New Testament".

Next is Dr. William Pettingill "From Adam to Moses through 2500 years and from Moses to Malachi through 1100 years the prophets were speaking for God to man. But at the end of the 3600 years their revelation of God was only partial. Then after a silence of 400 years when the fullness of the time was come, God sent forth His Son, and in that Son the revelation of God is perfect.

The third is from E. Schuyler English "The Epistle to the Hebrews, one of the most important books of the New Testament in that it contains some of the chief doctrines of the Christian faith, is, as well, a book of infinite logic and great beauty. To read it is to breathe the atmosphere of heaven itself. To study it is to partake of strong spiritual meat.

For many years the western church would not accept Hebrews. The reason is made clear by Sir Robert Anderson "That the

professing Church on earth is "the true vine" you see this is the daring and impious lie of the apostasy. That the church is "the olive tree" is a delusion shared by the mass of Christians in the churches of the Reformation. But the teaching of scripture is explicit, Christ Himself is the vine, and Israel the Olive.

Chapter One

Introduction

This book is in typical Pauline style in that it is in two sections the first 10 chapters are doctrinal and the second section containing the last 3 chapters are practical.

We must remember that the book was written to Jewish believers who were at a cross roads of dispensations. It is also very much a book for every believer to study to be encouraged in their faith in Christ.

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

Notice there is no greetings to a church or an individual this gives it the common label as a general epistle or letter. Paul starts by letting the readers know that God had spoken to them in the past giving each of the prophets a portion of the revelation giving it in various ways such as visions, dreams, and at times even audibly, and then certain events. This is one of the marvelous things about the Bible in that men wrote what God gave them over an 1,100 year time period developing a near complete revelation of Jesus.

2: Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Now that Jesus has come in the flesh to complete the revelation of God's plan for the ages. The Father has chosen to complete the work of the one to whom he has given everything. Not only was He given everything to Jesus, as He was the one who made it to begin with.

3: Who being the brightness of his glory, and the express image of his person, and upholding all things by the

**word of his power, when he had by
himself purged our sins, sat down on
the right hand of the Majesty on high;**

"**Brightness of His glory**" is a shining radiance of the divine glory through the Son. Kent said "as the rays of light are related to the sun, and neither exists without the other, so Christ is the effulgence of the divine glory. They are essentially one: that is, both are God". He is also the "**express image**"- image means to imprint like a die perfectly represents the original. These two symbols balance and enhance each other. The radiance is the oneness of Father and Son and the imprint is the distinctness of the two personalities.

The Son is described as carrying all things not like the Greek God Atlas who supposedly carried the world on his shoulders; but one sustaining and bringing it to its goal.

Paul moves now to Christ superiority over angels!

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

Christ in His incarnation is far superior to the messengers. The word "**angel**" means messenger and they are not to worshipped or exalted or prayed to or given powers or ascribed characteristics of deity when they are below the Lord. Angels worship the Lord Jesus as they are created beings. In the Old Testament Jesus in His theophany or pre-incarnate image is called the "**the angel of the Lord**" but now He is a man, but not just any man HE is the **THE** SON OF MAN.

Starting in verse 5 Paul will make a series of quotations six of them will be from the Psalm as it is the H I M book, there will be seven in all.

**5: For unto which of the angels said he
at any time, Thou art my Son, this day
have I begotten thee? And again, I will
be to him a Father, and he shall be to
me a Son?**

The first quote is from Psalm 2:7 Paul also uses this to start his sermon at Antioch of Pisidia in Acts 13. Paul says here that this verse is about the resurrection. Christ is the only one who could die for the sins of the world. No angel

could save us; Christ became a man and went to the cross to shed His blood for our sins. He made that redemption for us. Then He was brought back from the dead.

Why? Because He is the Son He was "**begotten**" from the dead.

The second quote is from 2 Samuel 7:12-14 this is God's promise to David when He made the Davidic covenant this line proves that the Father was not referring to Solomon but to Jesus as He alone fulfilled it.

6-7: And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels, and his ministers a flame of fire.

The quote that starts verse 6 is from Psalm 97: 7 and Deut. 32:43. The angels no matter how much people play them up are inferior to the Son. They are His, they minister to and for Him, and they worship Him. In verse 7 there is a quote from Psalm 104:4 as Paul continues to show his Hebrew readers that Christ is superior to angels. Angels were important to the Jew and he understood about them as each Jew was well acquainted with the Old Testament.

Human beings **never** become angels. In this universe in which we live there are things visible and invisible look here at what Paul says in Col.1:16 ***For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:***. You cannot see an atom but it is material and it became energy, God created intelligences above us and below us. There is an order of creatures that is supernatural, and we see that, they are also so numerous that they are called a "**host**" or an uncountable number; none are born and none die and we have no means to calculate how many there are. But Christ is superior to them all!

8-9: But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

Paul continues to quote the Psalms this time from Psalm 45:6-7, this Psalm tells us that there is one coming in David's line who will rule in righteousness. Notice the Psalmist says "**Thy throne o God**" this is God the Father calling God the Son "**God**"! If you know someone who denies Christ is God in the flesh, then they are contradicting God Himself.

This anointed one is going to rule over the world in the future with righteousness. Try to imagine this old world ruled by someone that loves right and hates iniquity.

10-12: And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

These verses are from Psalm 102: 25-27 and they tell us that God the Son is the creator of all we that we can see. All of this creation is aging, dying and one day Jesus will remove what we see and replace it with a new world yet He does not age or become old, He does not change.

13-14: But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? 14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Paul starts 13 with a quote from Psalm 101:1 and is the last of the seven. This particular Psalm is the most quoted in the New Testament. To which of God's messenger's did He ever ask to sit by His side? None the Son sits and angels go. God the Father has Christ sitting in the place of privilege while He puts all enemies under Christ's footstool.

Notice what verse 14 does not say, they are not ministers to the heirs of salvation (present tense) but "**who shall be**" (present perfect tense) those who in the future will be heirs of salvation. This verse is looking forward to when God once

again turns to dealing with the nation of Israel after we the Church is gone.

Christ is the Son ---angels the servant; Christ is King --- angels the subjects; Christ the creator---- angels the created. This chapter sets before us Christ as God and His exaltation; He is superior to all angels.

Chapter Two

There are in this book 5 warning passages. They are placed clearly so there is no mistaking their nature. The first warning is here in verses 1-4 and it is DO NOT NEGLECT CHRIST'S MESSAGE!

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

"Therefore" ties us back to the superior Son's superior message and must be heeded. Also it points to the connection between doctrine and the practical of it.

Each warning begins "we ought to" Paul says we should pay close attention and uses two nautical terms in doing so the first "give heed" which means to draw a ship close to land and "slip" which is to let a ship slip loose from its harbor.

It is not that something could drift from us but that we could drift from something. What have they heard that some would go beyond the message of Christ and into the harbor of thinking angels and their message would be of higher regard!

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

The angels were regarded by the Jews as messengers of the law Acts 7:53 "Who have received the law by the disposition of angels, and have not kept it." If that message was so fixed that all its sentences were carried out how much more the message given by the Son Himself.

3-4 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard

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

Neglect does not mean to deny or reject it; it is rather to recognize and to ignore; to know but fail to do, to admit but not administer. Paul uses 3 more statements to enhance and emphasize the importance of salvation.

First: Jesus gave him the gospel and instruction for the church.

Second: Others probably, the Apostles gave Paul information regarding Christ's time with them.

Third: God had given proof of the new message by giving the Apostle's the ability to use sign gifts as the Jew always sought a sign not the church. They also could perform miracles as the Jew believed only someone from God could do that.

"**Gifts of the Holy Spirit**" refers primarily to the gifts given to the church in Romans 12 & 1 Cor. 12 for the profiting of the body of Christ.

Paul changes now to deal with Christ humanity and the fact that it does not take away from His superiority over the angels.

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

Paul starts by saying that angels will not be in authority in the kingdom. In the past they had carried out judgment on man for instance as seen in Genesis 19:13 with the destruction of Sodom and Gomorrah "**For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.**" They also were used against Israel in 2 Samuel 24:15-17 also against Kings as seen in Acts 12:23 and they will work again in the Tribulation as seen in Revelation chapters 8 & 9. They have had power over nations as seen in Daniel 10:13, 20. But in the ages to come they will not rule man in fact we will judge them as Paul tells us in 1 Cor. 6:3 "**Know ye not that we shall judge angels? how much more things that pertain to this life?**"

**6-8: But one in a certain place
testified, saying, What is man, that
thou art mindful of him? or the son of
man, that thou visitest him? Thou
madest him a little lower than the**

**angels; thou crownedst him with glory
and honour, and didst set him over the
works of thy hands: Thou hast put all
things in subjection under his feet.
For in that he put all in subjection
under him, he left nothing that is not
put under him. But now we see not yet
all things put under him.**

Paul quotes here from Psalm 8:4-6 you see man is a small creature on a small planet in God's big universe. Someone said "Man is a rash on the epidermis of a minor planet." Someone else added "if you reach out and pick up the minutest piece of creation the atom and then you reach out to the largest part of creation, man is probably halfway in between". Of himself a man is nothing; our individual elements are worth only a few dollars adjusted for inflation.

God visited us because He wanted to communicate with us and He wanted to save us because He saw our lost condition. God designed man to be a little lower in creations order than the angels. Yet He set man over this world and gave man a Tri-part nature just like His.

Whose feet were all of this creation and its creatures put under? Christ's feet that's who as He is the only one worthy. We do not see Christ ruling here yet when He does there will be no need of prisons or hospitals. This prophecy of Christ has not yet been fulfilled but soon!

**9: But we see Jesus, who was made a
little lower than the angels for the
suffering of death, crowned with glory
and honour; that he by the grace of God
should taste death for every man.**

Verse 8 ends with the confession that man is a little lower than the angels and will not rule all of creation. Christ status does set Him as the ruler of creation; as He already is crowned with glory and honor and with His identifying with and gaining victory for man. Death is one quality that makes us lower than angels but Christ has conquered death for man.

**10: For it became him, for whom are all
things, and by whom are all things, in
bringing many sons unto glory, to make
the captain of their salvation perfect
through sufferings. For both he that
sanctifieth and they who are sanctified**

are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

Paul starts with "it became him" this is the first of three reasons why Christ must suffer to be found in these four verses. It was necessary for Jesus to identify with humanity. For God to become man He must suffer and taste death. "In bringing" this is a timeless event, "many sons" this is for both old and new testaments. Christ is here called the "captain" (originator) of our salvation it is also used in Acts 5:31 and in Heb. 12:2. The idea is that Jesus is both captain and author of our salvation. In His humanity Christ came to maturity in the suffering we face as humans.

Sanctification here and throughout this letter is not about our condition but it is about our position we have in Christ. He was the just taking the place of the unjust so we might be brought to God.

Jesus is not ashamed to call us His brethren so we should not be ashamed to address Him as such. He has brought many brethren into the family.

Verse 12 contains a quote from Psalm 22:22 this particular verse is to the Jew and the praise given in the congregation for Messiah. Also verse 13 contains a quote from Isaiah 8: 17-18 and if you just read Isaiah you might think it was Isaiah talking about himself and his children however the Holy Spirit here shows that it is a reference to Messiah. Jesus in John 20: 17 said "Go to my brethren" and He was talking about His Apostles and fellow Jewish believers to whom this letter was written. Let it be a blessing though, that He said the children God had given Him and this phrase can include us.

14-15: Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage.

This is the second reason why Christ had to suffer death; that is to destroy the power and bondage that death has on mankind. The word "**destroy**" does not mean annihilate but to render "inoperative or ineffective". When Christ came out of the grave He broke the hold Satan had over man! In effect Jesus at His resurrection broke the bonds of death that Satan had held over man for 4,000 years.

16-18: For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

The third reason for Christ's suffering was so he might become our High Priest. Notice "**he took on Him**" this means to lay hold of or helping. So it would mean in this context that Jesus "**layed**" hold of Abraham's seed so that in becoming one of them He could help them. He was not chosen to help angels.

In verse 17 we have the introduction of the key teaching of Jesus as high priest. Having lived as a man He could understand us and have compassion on us in our times of need. As our High Priest He could propitiate our sins that is His sacrifice would bring that reconciliation or taking away of sin.

The word "**succor**" means to "come to the aid of" or help someone. How wonderful it is to know Christ as a man experienced all we will and is able to provide comfort to us in those times (2 Cor. 1:3-5). These Jewish believers needed to hear this as they were in the midst of suffering severe persecution both as Jews and as Christians.

CHAPTER THREE

Intro: Christ Superior to Moses and Joshua

Starting here in chapter three thru chapter four verse 13 Paul will give his treatment of Christ being superior to two of the most revered Old Testament leaders who were both faithful and Godly leaders of the Israelites yet their work was still incomplete. The house in which Moses labored did not bring rest to the people neither did the land into which Joshua led them. But Jesus in His superiority brings eternal rest.

1-2: Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; Who was faithful to him that appointed him, as also Moses was faithful in all his house.

Paul opens by addressing his readers as fellow believers and he wants them to consider Jesus not in His divinity that was dealt with in chapter one but in His ministry offices.

In so doing Paul will present why Jesus is superior to Moses without making Moses look bad; the reason for this is that Moses was very highly regarded by first century Jews. He uses two titles here, the first **Apostle** (used only here of Christ) shows that He was sent straight from God. The second **High Priest** shows He is man's direct intercessor with God.

Both Christ and Moses were faithful in their work Num. 12:7 "**My servant Moses is not so, who is faithful in all mine house**". Paul puts the word faithful first to show this. The word "**appointed**" means "made" and centuries ago the Arians used this to prove their idea that God made Jesus. Likewise Chrysostom responded by asking what God made Him. The answer is clear in its context God made Jesus our Apostle and High Priest.

3-4: For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is

**builded by some man; but he that built
all things is God.**

Paul tells us that Christ superiority and His greater glory are not based on His faithfulness but on His superior position. Moses was part of the house that Jesus built. Paul goes further in that since every house has a builder; then just as surely God's house must be built by God.

5-6: And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Moses a faithful servant is a quote from Numbers 12:7 and the word "**servant**" is used only here and carries the meaning of a free servant or a willing servant who carries out his task honorably. Moses faithfully testified of the master of the house the Son of God.

Christ is the Son over His house it is the same house as in verse 3, it is the household of God or as Paul writes in Eph. 2:19 "**household of faith**" also Gal. 6:10. This house includes all believers of all times as Paul says "**are we**" it is still a very present reality.

Paul puts an "**if**" of testing here it is the test of reality. The life of a saint is the evidence of a new life **in** the saint. God's new life will manifest itself in a persons life (Romans 6; 2 Cor. 5:17 and Romans 8:1-11). In Paul's thinking new life results in continuance or consistency.

Paul will now give the second warning passage this one on doubting God's promise. He uses Israel's disbelief and hard heartedness to show us by example.

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

The word "**wherefore**" connects the admonition to the upcoming warning that starts in verse 12. Here in verse 7 and through verse 11 we have an introduction to it. This quote is from Psalm 95:7-11 and is attributed to the Holy Spirit and also in ch.4:7 it is said David wrote it so it was given under

inspiration of the Holy Spirit, penned by a man's hand. In the word "**today**" we see the same emphasis David used and that is right now not tomorrow but now today we are to hear and give heed to the word so you do not commit the same sin as Israel.

8-9: Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years.

This is a reference to the incident recorded in Exodus 17:1-7 Israel had been out of Egypt and had seen repeated miracles and yet they murmured and became rebellious both to Moses and God. David used it to represent Israel's continuous attitude of rebellion during the entire 40 years of wandering. Moses called them a stiff necked people

10-11: Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest.)

The Psalmist records God's estimation of Israel and His resulting action. Israel no matter what God did by way of miracle they would return to rebellion from the heart. They agreed at Sinai to obey God's law and never learned them in the heart. So God did not allow an entire generation to enter into the promised rest.

12-14: Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

Here starts the warning and it is addressed to the "**brethren**" or those professing believers who might in reality be unbelievers who will leave them. This word "**departing**" is the same as apostasy which is a standing away from God's full revelation.

These Jewish brethren were being tempted to return to Judaism as Paul had warned other local churches. To do this would mean they would reject the fuller revelation in Christ to the incompleteness of Judaism. Paul encourages them to encourage each other with the truths that will strengthen their faith in Christ such as found here in this letter.

Paul says "**we are made**" which is in the perfect tense and means "we have become" that is right now we are partakers of Christ. There are those who try and use this to prove that we cannot know if we will enter heaven until the end. If the verb "**we are partakers**" were in the future tense that would mean it was something we had to hold onto to get there. As it is not in the future but in the perfect tense the condition "**if we hold**" is a test by which one can know if he is in the faith. It is the test of continuance. Paul proposes that Israel's fickle faith did not reveal itself to be true faith and the same fickle faith will not today. True faith as Jesus taught is the implanting of the word into an open receptive heart (Luke 8: 4-15)

15-19: While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief.

Paul goes back again to Israel's history and asks 3 questions. He says that some Israelites when they heard the law they rebelled they "**provoked**" God's wrath against them and died in the wilderness during the 40 years of wandering. But not all two million did this they obeyed and they entered the Promised Land at the end of the 40 years.

Question one is this, who was it that grieved God for 40 years? The answer is to those who were only Jews by physical birth but who would not obey by faith.

Question two is this, whose corpses were left in the wilderness? The bodies of the same ones who rebelled!

Question three, those who did rebel He sware that they were not going into that land of rest? That generation that lived

in that sin of rebellion! They could not go in because they doubted, they did not believe!

CHAPTER FOUR

This chapter is a continuation of the warning.

1: Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

Paul continues the warning in that because of what happened to Israel we should have a healthy fear of beginning to doubt. There needs to be more concerns about our fear of ignorance of the word of God! Few believers fear their ignorance of scripture. Paul said they should have a healthy fear just like one has of a rattle snake. Solomon said in Proverbs 1:7 "**the fear of the Lord is the beginning of knowledge**".

Paul is talking about missing a rest that was promised Israel. The idea of "**rest**" is the major subject of this chapter as it is used 8 times, the rest here is the rest offered in Canaan. How many are missing that rest today, Christian friend are you one of them.

In verse two Paul changes to the rest of salvation offered in Christ by the preaching of the gospel which when some heard it they rejected it like there forefathers did Canaan.

3-5 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest.

Moses led the children out of Egypt but not into Canaan the land of rest. Joshua led Israel into the land but he could not give them rest they never really had.

The world the flesh and the devil rob many of the blessings God has for them. The phrase "**if they shall enter into my rest**" this is a repeated quote from Psalm 95:11. The rebellious generation that left Egypt was not allowed entrance into that rest and may I say that a rebellious Christian has no rest either.

Paul says that God rested on the Sabbath that was His rest not because He was tired but because He was finished with creating. Have we entered into the real Sabbath that is a deep abiding trust in Christ alone for salvation, is He it? Or do you trust in something else also? Our Sabbath is one of 7 days a week were we rest in Christ alone as the author and finisher of our salvation. Paul said not to esteem one day over another and in that I think he is clearly teaching that every day is to be a day of resting in Jesus finished work of salvation. This work brings great peace and rest to our souls without it we will stay in constant turmoil not knowing whether Jesus was sufficient or not. Paul will later in this book make it very clear that if His sacrifice is not sufficient there is no other offering available, and that includes all of a mans work to stay saved.

6-8: Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day.

There is a rest provided and some will enter it as promised. Unbelief robbed Israel and unbelief robs one of the rest of salvation that rest of satisfaction and blessing. As God said to David "**today**" not tomorrow He is saying to us "**today**" right now is the time to respond to Christ salvation rest not tomorrow. Certainly do not harden your heart against the gospel message.

In verse eight Jesus is a reference to Joshua, as is made clear by the context of the entire passage. By the time Joshua was old the land had not yet been fully conquered the people were not yet fully at rest, however the Lord Jesus rest is full and complete.

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

Paul goes out into the future to remind all the readers of this letter that there is a future rest of deep satisfaction and it is the rest of the New Jerusalem for us and the Kingdom on earth for the Jew.

**10: For he that is entered into his rest,
he also hath ceased from his own works,
as God did from his.**

The "he" of this verse is most likely a reference to Jesus and His completed work of salvation. Paul compares Jesus finished work with God's Sabbath rest at the finish of creation. That rest is not one of being tired but of completing the task.

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

The word "labor" here has the meaning of being diligent to enter God's rest. Rest is not inactivity but completing a task. Salvation rest is the gift given to a believer based on Christ finished work. The only thing to rob you of salvation rest is unbelief

**12-13: For the word of God is quick, and
powerful, and sharper than any twoedged
sword, piercing even to the dividing
asunder of soul and spirit, and of the
joints and marrow, and is a discerner of
the thoughts and intents of the heart.
Neither is there any creature that is not
manifest in his sight: but all things are
naked and opened unto the eyes of him
with whom we have to do.**

Paul used "wherefore, therefore, and far as the glue to hold his argument together. Paul is a master of logical thinking. The written "word of God" is a living, powerful (energizing) scalpel a sharp sword. It cuts in both directions as Paul uses the image of a Roman short sword that could be used effectively in close quarters to attack an enemy any way it was swung. God's word will do the same to a teacher or an evangelist or pastor as it cuts out into the congregation it

also cuts back at them. One said "The word of God will keep you from sin, or sin will keep you from the word of God".

The word can get into the joints and bone marrow and make a difference as we read in Psalm 32:3 "**When I kept silence, my bones waxed old through my roaring all the day long.**" The word "**discerner**" means *critic* and we see today many that try and criticize the KJV when in reality it is this ole black book that is their critic. Why? well one of many reasons is that there is no other book like it. This book was written over a period of 1500 years with 45 writers some of whom never even knew each other yet they all agreed in presenting the same great story of glorious salvation. The phrase here "**thoughts and intents**" remind us that the hand only does what the heart thinks first. Paul adds in verse 13 that there is nothing hid from God we need only go ahead and confess as God already knows.

Beginning here in verse 14 thru chapter 7 verse 28 Paul will deal with Christ's superiority over the Levitical priesthood.

14: Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

Paul starts his evidence of Christ's superiority by showing that our high priest is not in an earthly temple but He has passed into that heavenly temple. Because He has done this we should maintain our confession of faith both the inward confession of heart and the outward profession of the mouth. Notice Paul is challenging us to hold our confession he does not say our salvation because that is not what he is talking about, however he is talking about our testimony which can be easily let go of.

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

Jesus understands all of our weaknesses and infirmities because He suffered all of them being tempted like we are. When Jesus was in the wilderness Satan tempted Him with the same things we are yet Jesus was without sin. In John 14:30 Jesus said "**the prince of this world cometh and hath nothing in me**". Satan finds something in us to lay hold of and that is our old nature but he found nothing in Jesus to lay hold of.

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

Because Jesus is our tried and proven High Priest then we can come "**boldly**" but not arrogantly as some would have you do. Rather a coming before Him with confidence knowing that whenever we come and with whatever we come we will find the mercy and the grace (that undeserved favor of God) to help us through whatever we will be or are facing.

CHAPTER FIVE

Here in this chapter the first break is between verse four and five as the first four describe the qualifications of a Levitical priest. Verses 5 through 10 describe Christ's qualifications to be a priest.

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

The first function of a priest and the goal of the office was to minister on behalf of men toward God by offering sacrifices and offerings for their sins.

Notice that a priest is taken (1) from among men (2) he is ordained for men see vs. 4 and (3) he goes to God for men. So a prophet is from God to men while a priest is from men to God.

2-3: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

Notice that a priest of God must have compassion especially for those who sin out of ignorance. This compassion is a controlled response not going to any extreme of either undue harshness or weepy sentimentalism. This compassion is learned not from any school but from the priests own failings and weaknesses discovered from living life among his peers. Pr. 14:12; Lev. 4:1-2. He also needs a priest for his own sins.

The problem that might arise is this that the priest might condone the sin he commits and condemn the ones he doesn't commit. Just like that priest we also are just as capable of doing the same condemning something we do not do but overlooking other sin which is in our lives, this happens all too often. But Christ neither condones nor condemns when we come to Him to confess He rather extends mercy 1 John 1:9 **"If**

we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness".

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

Here is a third quality of a priest. No man takes on the roll of a priest on his own. He is called or chosen by God. Those who entered this office on their own suffered for it. There are 3 good examples in the Old Testament. The first is that of Korah found in Numbers 16:1-35, his life ended along with his family and some 250 others by being swallowed up by the earth. The second is that of King Saul in 1 Samuel 13:9-11 he took it upon himself to go in and offer a burnt offering to the Lord in the absence of Samuel and for it Samuel told him he would forfeit the kingdom. The third is that of Uzziah in 2 Chron. 26: 16-23 where his pride in his army and accomplishments caused him to enter the temple and offer incense upon the altar of incense for that he was struck with leprosy the rest of his life and cut off from all others.

5-6: So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. 6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

Starting here Paul will show his readers that Jesus has the qualifications that parallel the Levitical priest. Paul will present them in reverse order. So the first one Paul says is that Jesus did not seek nor brag of being a high priest. Rather God the Father put Him as priest. Paul cites Psalm 2:7 ***I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.***

And then Paul says that Christ is after the order of Melchisedec. Christ as God's Son makes Him sovereign king thus fulfilling the role of king priest as did Melchisedec (Psalm 110).

7-8: Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet

learned he obedience by the things which he suffered;

Here the next quality needed for a priest that of compassion was learned. There are 3 recorded times that Jesus cried tears of sorrow (1) Lazarus (2) over Jerusalem (3) and at Gethsemane. He without doubt cried more but only these 3 are recorded. At the tomb it was for Mary and Martha in sympathy, at Jerusalem he wept over her sin and lack of response to God's word and he without doubt weeps over our cities and our sins. In the garden He wept and cried out that the cup would pass; now we generally say the cup is our sins. However here it says that Jesus was heard and saved from death, but He went to the cross and died. So what death was He saved from? Well let's say it was death in the garden. That is where Satan would have wanted Him to die failing God's plan. But God heard and stopped Satan so Jesus could go to the cross. He learned obedience by suffering (Psalm 22 & Mark 14:34).

9-10: And being made perfect, he became the author of eternal salvation unto all them that obey him; Called of God an high priest after the order of Melchisedec.

Here is the last quality of a priest that of offering a sacrifice. Christ offering was complete and final providing salvation for all that obey Him. Only those who come to Him receive eternal life (7:25; 9:26, 28; 10:10-14)

Now we have the third of the five warnings. Do not be spiritually immature from Chapter 5:11 thru 6:20. Paul starts by rebuking immaturity in these last 4 verses of 5.

11-12: Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

Paul instead of developing his line of thought on Jesus as king priest after Melchisedec inserts this parenthesis of warning. Why? Because he knows his readers are dull of hearing; "dull" here means "lazy or sluggish" so what he is saying is this; these Christian Jews had not really listened to the Old Testament and now they have become lazy in

discerning the word and soon their whole life would become sluggish.

Paul tells them that because of their poor dull hearing they are immature whereas they should be teaching the word they still need to be taught. Where they should be ready to understand the deeper things of God the more difficult passages and doctrines all they really can handle is milk. Paul says you haven't gotten past the basics of Christ crucified.

Far and away today too many Christians have a low S.Q. making it hard to teach them as they refuse anything that is new or different or hard to grasp.

The word "**first principle**" is the same word we use for "atom" or a primary element we would say "ABC'S". Some who should be mature Christians are instead babies needing burped. Let give you an example "someone comes up and says "what do you have against me as you passed me and didn't even speak" that is baby talk. Another says "why didn't so and so sing I wanted to hear then sing" that's baby talk. Or better yet "I am not going to church unless Joe blow preaches" that is baby talk of the worst kind.

13-14: For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Paul moves from the second person to the third person to teach the nature of the immaturity in general. The immature believers are as babies who can only digest milk. They are inexperienced in or unacquainted with the word that is to instruct them in righteousness.

In direct contrast is the strong mature Christian who has used the word and their senses have been exercised as an athlete trains their body as doing so enables the strong Christian to discern truth from error!

CHAPTER SIX

Paul now continues his warning that he began back in chapter five.

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

Paul starts this chapter with a stinging but needful statement to his Hebrew readers as opposed to his continued feeding of the Corinthians as the babies they were 1 Cor. 3:2 ***I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.*** He tells these here to "grow up" (**leaving**) when you tell an immature believer to grow up it stings and they will have a reaction some positively some negatively most the latter!

Let us go past the milk, past that state of being a baby and grow into maturity or a mature Christian (**perfection**) or completeness. We are to move beyond just being saved by Christ and go on into deeper principles and those Bible teachings that make us the mature believer that Jesus wants us to be.

There are 6 representative doctrines given in this and following verses that can be put into 3 categories. First conversion - "**repentance from dead works**" these dead works would include all unholy deeds of the flesh and the ungodly deeds of self righteousness. There is also in this the positive aspect of faith toward God and Him alone.

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

Here is the second set of elementary doctrines these are post conversion. "**Doctrine of baptisms**"-Paul is referring to either the ceremonial worship or more likely the over emphasis of water baptism. "**Laying on of hands**"- the method of identifying one with the animal taking his place as a sacrifice. In the New Testament it was to have been a sign of

acknowledgement yet men turned it into a necessity for being ordained in the ministry. The third set of elementary doctrine is eschatological that of teaching of a future "resurrection" and a coming judgment. Just studying about last things does not mean one is spiritually mature. The change in our lives that these elementary truths produce is what shows as growing into maturity!

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

What will we do? Move on from these elementary things, on towards maturity of God permits. Only God can take one going in the wrong direction and change that life into one going in the right direction!

Arthur W. Pink said of this verse "this qualifying word (**if God permit**) may have respect unto the unknown sovereign pleasure of god to which all our resolutions must subject" for example Paul said in 1 Cor. 16:7 "**I trust to tarry a while with you, if the Lord permit**".

4: For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come,

Paul again gives several pointed statements; first "**For it is impossible**" the Strong's concordance defines this word as "without strength, powerless or unable to be done". The impossibility arises from the inflexible determination of God concerning the cases as are here referred to. To recap the Jews attempted to go on and conquer the land after God had told them that because of their unbelief they would wander 40 years and that all those 20 years of age and above would die as recorded in Num. 14:29-30, 40. Moses said "**wherefore now do ye transgress the commandment of the Lord? But it shall not prosper. Go not up for the Lord is not among you; that ye be not smitten before your enemies**". But they did and were beaten. When God withdrew the opportunity there was no appeal it was impossible for them to go up and take the land.

Second "**for those enlightened**" "**once**" means once for all. The word means to illuminate it refers to a point in time such as the pillar of fire by night to lighten the camp also Matt. 16:11 Jesus responded to Peter's confession of faith "**flesh and blood hath not revealed it unto thee, but my father which is in heaven**" this is enlightenment.

Third **"and have tasted"** the words "have tasted" means "to taste, to try the flavor of" this word is used in chapter 2 verse 9 of Christ tasting death for every man. So it is about experiencing the heavenly gift that is Christ.

Fourth **"were made"** means "became" and refers to a point in time in which this took place. One could say "and become at the time of their salvation a partaker of the Holy Spirit."

Fifth is "the good word of God"

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

Paul starts this verse with an "if" so let's see what he says. First **"if they shall fall"** "if" here is a suppositional conjunction and is used to present a hypothetical case. **"Fall away"** means "to fall beside a person or thing, to deviate from the right path, turn aside, wander". So Paul is presenting a case like the one in the book of Numbers of the Jews before they entered the land.

Second we have **"to renew"** this and the word **"impossible"** form the main verb in the sentence. It is "for it is impossible to renew" the word **"renew"** means "to make new again" it is used in 2 Cor. 4:16 **"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day"**. We see here it is about the renewed spiritual life and here in verse 6 it is about repentance. What happens when one is not renewed to repentance? For Israel they turned in unbelief and suffered the permanent loss of Canaan (victory) rest. God also has to grant repentance as we see here in 2 Tim. 2:25 **"In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;"** if He does not then the opportunity has passed permanently.

Thirdly he says **"again unto repentance"** the word again means here to "anew" them referring to the repetition of a thing. **"Repentance"** is to "have a change of mind" it means that if a person should fall away in the sense that Paul is talking about here it would be impossible for that person to be renewed to repentance. The believer needs to repent and be cleansed on a regular basis to restore fellowship to see this read both 1 John 1:9 **"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"** and 2 Tim 2:25, 26 **"In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;"**

26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." There is no life of victory apart from this regular cleansing.

Fourthly it says "**Crucify afresh**" which means to "keep on rising up on a cross" Jesus died once for all sins as we will see in chapter 10:10. When a Jew who had professed his faith in Christ and then went back to the blood sacrifices at the temple he crucified Jesus again in type. The Jew knew well their history about their fore fathers refusing to enter the land at Kadesh Barnea and then the next day trying to repent and was not granted repentance. They did not cease to be God's chosen people because of this but they did die in the wilderness.

Fifthly "**put him to an open shame**" means to set forth as an example. Here it means to expose or to disgrace. Basically they were saying Christ death was not enough and they needed more sacrifices thereby disgracing His claim to be the "**Lamb of God that taketh away the sins of the world**".

So how does this apply to us today seeing we do not have animal sacrifices to go to? I believe it is fairly simple when we ask Christ to save us by faith and then going out into another religion or cult where some work or set of rituals by doing so one is putting Christ to shame in that you are saying He is not enough to save you and take yo to Heaven.

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

First "**for the earth which drinketh in the ruin**" this verse is about the opposite of what Paul has just said. The Christian above is slow to learn, rebellious at heart and brings shame to Christ.

In contrast this Christian is like soft plowed soil that soaks up the rain i.e. a Christian that responds with positive growth to God's word.

Second "**that cometh upon it**" just as this earth takes in the rain every time we should take in the word at every opportunity. This is a strong picture of God's grace.

Third "**bringeth forth**" means to "bear fruit" it is used also of a woman giving birth. Hear the earth bears herbs continually and like that herb we by the word by the watering of God's grace will bring forth continual fruit in our lives.

Fourth "**by whom it is dressed**" is about the gardener the good fruit is a sign of blessing from God. Paul in Ephesians

chapter one says the real blessings of God are spiritual not material.

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

In the first part of the verse the word "**beareth**" means to produce now it is not God that produces thorns it is the earth's wrong response to the rain and the gardener. The word "rejected here means to "not stand the test or not be approved" the earth brings forth good and bad and the bad fruit are rejected. Jesus taught the disciples to let the wheat and tares grow together and that the Father would separate them at the right time.

In the second part we have "**and is nigh unto cursing**" Paul says the person who rejects God's work, His offer of Grace he is standing on a precipice and it is cracking under their feet yet there is still hope.

Third part says "**whose end is to be burned**" this is what we do with brier patches we cut them and pile them and then set them on fire. So will be the end of those works produced by our fleshly nature (1 Cor.3 Wood, hay, stubble) when we stand in judgment before Christ for what we did or did not do after we were saved and what motivated us to do them.

9: But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

Paul brings us back to reality so to speak as he ends his supposition and uses a term of endearment to refer to his brethren in the faith. He calls them "**Beloved**" and it means "**worthy of love**" it is that family love that God gives us for one another. Paul was persuaded because of these Jewish Christians past actions (profession & obedience) of "**better things**" Paul knew that they were capable of and doing more useful service to the Lord than what he had just put up as a possibility and those things concerning their salvation.

One might as many do believe Paul was judging their salvation but he was not. He was using those hypothetical statements to address their problems and show the consequences and they could use the truth to judge themselves. Here is a summary of some of the things that accompany salvation.

1. We become a new man Eph. 4:24
2. We are sealed with the Holy Spirit unto redemption Eph. 1:13, 14

3. We have a love for the brethren 1 John 3:14
4. We have a new purpose Eph. 2:10
5. We have a new responsibility Matt 28:19-20
6. We have a book to go by 2 Tim. 3: 16-17
7. We become strange to the world 1 Peter 4: 4, 12
8. We are in the Lord's hand John 10: 27-28
9. We are in the love of God
10. When I fall I will not be utterly cast down Ps. 37:35-39
11. We have already passed from death unto life John 5:24

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

The Lord will never act in contradiction to His character. By way of illustration we may at times hear something said of someone that is so out of character that you know that it cannot be true. We might go out of character at times but God who never changes will not.

So He will not be unrighteous and forget the good work and labors of love of these Jewish Christians and the suffering they had been enduring for their faith. Is it worth it to serve the Lord when it costs us friends and family? Absolutely and God will not forget for proof go and read the book of Job.

The investment that you are making with your life, God will reward. This labor is the intense kind mixed with troubles and without the motivating power of love toward God. Notice Paul says "**ye have showed**" is to demonstrate openly if for instance we do acts of kindness toward our fellow man primarily for him then his response may determine whether we continue or not. However when we do the same acts motivated by our love of the Lord then the other man's response doesn't affect how we respond! They had ministered in the past to the saints, we see from this that we are to pray and help one another in practical ways. They were still serving even in the midst of trials

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

Paul had a strong desire even for those he had been correcting. The word "**show**" is to exhibit the same striving after of concern for one another that should be matched by equal demonstration of diligence in confirming their faith.

They needed to be active in strengthening their belief in Christ so as to not lean back toward Judaism.

It is necessary for spiritual growth that our heart be fully persuaded of the hope we have in Christ. Without this we lack the stability to make progress in our Christian walk. Without assurance one can be led astray because there are no settled convictions about what lies ahead. We have a blessed hope a joyful anticipation unto the end whether it is death or the rapture.

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

Paul warns them to not become sluggish in their life they had already in their hearing (5:11). They instead needed to imitate (follow) the life of those who had demonstrated faith and patience in good times and bad.

13-15: For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise.

This should be a great encouragement to our faith and patience when we can read of the trustworthiness of God's promises. So as an example Paul uses Father Abraham who practiced the diligence of a fruitful life based on God's promises in Gen. 22: 16-17 ***"And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies"*** these verses are a restatement of 12:2-3 God signed the promise Himself thus putting His honor and authority at stake.

"He obtained the promise" is not a contradiction of chapter 11:13. The ultimate fulfillment of God's promise to Abraham was of course Jesus which Abraham did not see. However when he offered Isaac on Mt. Moriah he received the promise in type and that became a step in the ultimate fulfillment of the promise.

16-18: For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

Paul is here showing his Jewish readers the magnitude of his previous statement in that even when a man takes an oath and then swears by someone greater that it will be done others see it only as a confirmation. God's great desire to show His people the certainty of the promises took the oath on Himself. He chose two unchangeable things or elements. First His unchangeable word, He will not allow it to fail notice the following verses John 10:35 "***If he called them gods, unto whom the word of God came, and the scripture cannot be broken;***" John 17:17 "***Sanctify them through thy truth: thy word is truth.***" What He says He will do He will do! The second element is this, He confirmed His word with an oath that if in any way His word was insufficient it would be on His character.

We have strong consolation as God's covenant to Abraham is irreversible and depends solely on God to fulfill and not on Abraham at all. So all that flee to Christ for a hiding place can find rest in the promises made by God as He can swear by no other.

19-20: Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

The hope we have is like an anchor that holds our ship of life steadfast. This hope is based on the one who entered in the heavenly Vail. This hope is like one of the cities of refuge were one could flee to escape an accuser until a fair hearing could be held. We have this hope to flee to when our accused the devil attacks us; this hope is Jesus our High Priest after the order of Melchisedec.

CHAPTER SEVEN

Paul now takes back up the subject of Jesus being superior to the Levitical priest that he left off in 5 to go over the fundamentals with his readers. He will spend all 28 verses in this chapter to cover what is covered in 3 verses in Genesis 14: 18-20 and also here is what the Psalmist says in 110:9 ***"The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek"***

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

Melchizedek is only in 3 verses in Genesis but Paul will scrutinize him and the incident surrounding him too thoroughly convince the Jews that he was a type of Christ and that Christ is superior to both him and to the Levites.

First he was King of the city of Salem which means peace so he would be the King of peace and also he was a priest of the **"most high God"** now both of these titles apply to and aptly describe Christ! Notice if you will he came out to meet Abraham on his journey home from freeing Lot from the 4 northern kings of Damascus.

This King, Priest of God brought food out to God's servant Abraham and his servants all 318 men and he then passed along a blessing to Abraham.

2-3: To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

To acknowledge Melchisedec priestly office Abraham gives to him a tenth of all the spoils.

Melchisedec by "interpretation" or translation means king of righteousness. It is broken down this way MELCHI- righteousness ZEDEK- king of and SALEM- peace. These two

attributes clearly link him by type to Christ. Now Paul takes the silence of Genesis 14 to establish another parallel with Christ in typology; that of no genealogy as he is without father or mother now this is only given to us this way to strengthen the type.

Now a genealogy was absolutely necessary for a man to become a Levitical Priest as we read in Ezra 2:62 **"These sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood"** and Neh. 7:64 **These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.** So without beginning or ending of days Melchisedec is like the Son of God in type who also has no beginning or ending of days as the Psalmist records in Psalm 110:4 **"The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek"**. Genesis 14 is unlike any of the other actual theophanies of Christ recorded in the following passages Gen. 16:7; 18:1; 22:11; Ex. 3:2 and so on.

4-7: Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better.

Paul makes a point to these Jews who revered Abraham as a great man that even he saw Melchisedec as one who was superior and deserved to be given a tithe of the **"spoils"** which means "top of the heap" this part of anything was always reserved for deity.

Verse five is placed here to show the contrast between Melchisedec and the Levites. He received the tithe willingly where the Levite took the tithe from his brethren because the law commanded, it was to them part of their duty.

The one who was not a Levite did receive a tithe from the one who held the covenant promise he received a blessing. Thus Melchisedec is his better and superior to Abraham's offering to the Levite's.

8-10: And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him.

Paul here brings forth two ideas that will not allow anyone to think that the more recent Levitical order was a replacement of the earlier system.

First the Levitical system was weakened by the continual death of its priests. However the order of Melchisedec had the witness of God (vs. 3 - Ps. 110: 4) that it's priest live on.

Second in the corporate since; even Levi was present at the event in Gen. 14. Paul is cautious in his assertion notice his words in the first part of verse nine (or so to speak) what Paul suggests is the sense that Levi paid tithes to Melchisedec so he cannot be Melchisedec superior.

11-12: If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law.

Paul starts by raising the question as to why the Old Testament should refer to "another" a different order of priesthood. If the Levitical priesthood was producing "perfection" which means "completion" or fulfillment of its role why another would be needed? Paul also is teaching that the passing of the Levitical priesthood necessitates the removal of the Mosaic Law, for they are united as the law did not produce the Levites but the Levites required the law. The passing aside of one necessitates the other.

13-14: For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

As long as the Mosaic Law was operative Jesus being from the tribe of Judah created a huge obstacle. No one from the tribe of Judah could function as priest. When Hezekiah tried God judged him severely as we read in 2 Chronicles 26: 16-21. So Jesus being in the line of Judah could not serve as priest. But the law promised another priest, one after the order of Melchisedec one who would go beyond the insufficiency of the Levite priest.

**15-19: And it is yet far more evident:
for that after the similitude of
Melchisedec there ariseth another priest,
Who is made, not after the law of a
carnal commandment, but after the power
of an endless life. For he testifieth,
Thou art a priest for ever after the
order of Melchisedec. For there is verily
a disannulling of the commandment going
before for the weakness and
unprofitableness thereof. For the law
made nothing perfect, but the bringing in
of a better hope did; by the which we
draw nigh unto God.**

The word "**another**" here in 15 means "one that is different" so there is one coming like Melchisedec but different than the Levite in qualification. Remember the Levite was chosen from men who die so the "**another**" would be one after an endless life. Jesus is declared a priest forever "**endless**" after that order of Melchisedec.

At the crucifixion there was an annulling of the sacrifice and ceremonial system because of the weakness of mankind in that all of the sacrifices never made anyone righteous. However there is a better hope that came in Jesus and His work will enable us to be brought into the presence of God.

**20-22: And inasmuch as not without an
oath he was made priest: (For those
priests were made without an oath; but
this with an oath by him that said unto
him, The Lord sware and will not repent,
Thou art a priest for ever after the
order of Melchisedec:) By so much was
Jesus made a surety of a better
testament.**

The oath that God used to establish the Melchisedec order puts His stamp on it as the one that will never end. The Levites received no such stamp on theirs. There will never be another or third priesthood for this oath will not allow for it!

With this priesthood came a new and better testament over and opposed to the old covenant. This is the first use of the word testament in this book and will be used 16 more times from here to the end of chapter 13. This new covenant is a promise not an agreement. It is established by God and confirmed with His oath. No one can annul it and Jesus is the surety of it. He is not being presented here as the mediator of this covenant but as the guarantor of it. A mediator brings two partners together a guarantor sees that the obligations are carried out.

23-25: And they truly were many priests, because they were not suffered to continue by reason of death: But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

The Levites had one great liability no matter how well they performed their duties they all died. In contrast Jesus never dies and His priesthood is "unchangeable" which means "not passed along to another" there is no successor to Jesus. This is why He is able to save to the "**uttermost**" this word carries two meanings 1st Completely and 2nd Forever. The context in which Paul is speaking allows for both. However complete seems to be the more appropriate. Christ has saved to the uttermost or His salvation is complete in regards to time, and to perfect regeneration in any ones life.

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

Paul now reaches his climax in describing Jesus priestly character. Paul starts by saying that such a high priest as Jesus "**became us**" or "fits our need". He fits our need because of His qualities and they are as follows. One He is Holy - so He said "**be ye Holy for I am Holy**". Second he is "**harmless**" - He came to fulfill Luke 4:1-4 "**And Jesus being full of the**

Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God." Which He did! Third He is "undefiled" - absolutely sinless separate from sinner. He felt our infirmities but was not affected by sin or its temptations. Fourth He was made higher-risen above the heavens He is seated in the heavenlies at the right hand of God!

27-28: Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

The Levites had to daily offer a sacrifice for themselves before they could offer sacrifices for anyone else according to Lev. 4:2-3 and 16:6 "**And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.**" . Christ offered Himself as we see in Paul's writing to the Corinthian church 2Cor. 5:21 "**For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.**" Also in 1 Peter 2:24 "**Who his own self bare our sins in his own body on the tree,**" The real beauty of this passage is Christ was both priest and sacrifice notice Paul's words in Gal. 1:4 "**Who gave himself for our sins**". Jesus had all authority and holiness to be high priest and perfection to be the sacrifice for all sins and verse 28 here reaffirms the oath of God in this matter.

Hebrews 8

From here through chapter 10 we will see Christ as superior to the old system

1-3: Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

The word "**sum**" here refers to Paul coming to the main point that is, what he is going to say is the main point. What is the point it is this, our High Priest doesn't minister here in an earthly tabernacle. Rather He is seated (something an earthly priest could never do) at the right hand (place of power) of God in the true tabernacle that God dwells in not the earthly one He had Moses pitch.

He says every High Priest is to offer gifts and sacrifices and Jesus should have somewhat to offer yet Paul does not say what as he will go into those details in chapter 9. There is a clear contrast between earthly High priest and Christ in the words "**offer gifts**" plural and "**offer**" singular.

4-5: For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount.

Paul again puts in the "**if**" of supposition that is if Jesus were still on earth walking (living) as a mere man He could not and would not be a priest. The Levites were there to do those services after the law.

However the service of the Levites was in shadow and type of the real service that is in heaven. The word "**example**"- is implying a copy or model of the heavenly items. The word "**shadow**" this requires the existence of the real thing. So Moses' tabernacle the plans of which came from God was the shadow of that which is real in Heaven. So the heavenly tabernacle has existed at least as long as the shadow.

A shadow also adds depth and perspective to the real thing; the Levite priesthood with its ritual is a shadow of Christ who is the reality Col. 2:16-17 **Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: 17 Which are a shadow of things to come; but the body is of Christ.**

There is also a third important word "**pattern**" or type; the heavenly provides the imprint from which the earthly tabernacle was built. The pattern Moses was to follow was that of the true tabernacle in heaven where Christ is now.

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

The superiority of Christ's ministry to that of the Levite priest is parallel to the superiority of the New Covenant or testament which Jesus is the mediator of as opposed to the one Moses mediated (Gal. 3:19). The New Covenant is also superior because it contains better promises (Jer. 31:8, 18, 31-34). A better sacrifice (Jesus) a better priest (Jesus) a better tabernacle (Heaven)!

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

The covenant with Moses was not wrong or imperfect in what it said. However the law was not able to bring salvation Rom. 3:20 **"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin"**; it also could not fully sanctify (Ro. 8:2-3). It did reveal sin and even provide a yearly covering for it.

The law also restrained sin (Gal. 3:23; 1Tim 1: 9-10) if the law had been totally able then there would have been no need for the second (Jesus). It was not able to save or justify; so Christ came and instituted a new testament written in His own blood not destroying the law but fulfilling the law so by Him

we are free from the law and united with Christ. The unsaved man still lives under the convicting and condemning work of the law 1Tim 1:8-11 "But we know that the law is good, if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, 10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; 11 According to the glorious gospel of the blessed God, which was committed to my trust."

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

Paul goes to the problem of the Mosaic covenant it was with those trying to live under it. You and I cannot keep the law we do not measure up to its standards.

This covenant that is to come is the one we read of in Jeremiah. 31:31-34 "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more." When God speaks it is a decree and there is no power on Earth or in Heaven that can keep it from happening!

9: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued

**not in my covenant, and I regarded them
not, saith the Lord.**

This is the Lord's indictment against Israel. He made a covenant with them when He brought them out of Egypt. Israel was not able to live what that covenant said to do as we read in Ro. 7:12 **"Wherefore the law is holy, and the commandment holy, and just, and good."** the problem is never with the Lord it is with our sin natures, the Law of Moses could not change hearts.

They found they could not treat the Lord's covenant any way they chose to and still expect His blessing. Reading Ps. 106: 13-15 will help us understand **"They soon forgot his works; they waited not for his counsel: 14 But lusted exceedingly in the wilderness, and tempted God in the desert. 15 And he gave them their request; but sent leanness into their soul."** Arthur Pink said "this refers to God's governmental dealings with Israel: the severity He exercised, consuming them in the wilderness."

The phrase **"I regarded them not"** is never a permanent thought were the nation of Israel is concerned. During the times of chastening they have went through it would seem that God has utterly forsaken them as we read in Ro. 11:21-29 also Ps. 94: 14-15.

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

Paul relates the covenant that the Lord has waiting on Israel which is superior to the Law of Moses in that it will not be written on tablets of stone.

This covenant will come about after a long time of dispersion when Israel will be a united nation. Now when the prophecy was given they were scattered throughout the mid east and Judah had just started their exile in Babylon. When God says it, we need to know that it will happen as we read in Isaiah 34:16 **"Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them."**

This new covenant will be placed or given as a gift into their minds 1 Cor. 13:8 **"whether there be knowledge, it shall vanish away. 9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is**

in part shall be done away." Not only head knowledge but heart knowledge also for each individual Jew and this by the sovereignty of God. He will identify with His people and they then will identify with Him.

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

The Lord is very clear here that there will be no need for one Jew to teach another Jew this new covenant in that day (during tribulation and Millennium). They will not have to impart knowledge of it. Nor will they need to show them the Lord in an experiential way because they shall know Him in that experiential way.

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

The word "**for**" here is used by the Lord to introduce a conclusion to the statements of verse 11. These Israelites in their unrighteous state will receive grace and mercy from a God of mercy and grace.

The word "**sins**" refers to deliberate acts committed against God's divine standard. Then there is the word "**Iniquities**" which is contempt for the law. The Lord says I will gather all of these up and I will not hold them before you (remember no more). It is a promise of a future that will happen because God says it will. Grasping this will help us understand the extent of God's mercy and grace.

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

Paul is quoting from Jeremiah 31:31-34, he is saying that now that the new covenant Jeremiah mentioned by prophecy is now a real promise. When the Lord promised the new he effectively was saying the Mosaic is already vanishing away; now it was a long time before the cross and even longer before the Millennium but in God's eyes it was already happening!

CHAPTER 9

A Superior Sanctuary

Paul now continues his theme of Christ as superior to the old Mosaic Covenant Levite priest and he moves to the earthly tabernacle and the fact it would stand only until the true came. There first 10 verses loads at the operation of the old and the last half of the chapter the now.

1-2: Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary.

The first covenant given in Exodus contained ordinances for serving and worshiping the Lord in sanctuary built here from plans given to Moses by God the Father Himself in this Holy place. (Notice Paul does not refer to Herod's temple as he goes back to that original pattern) we find only 3 items and there are no provisions for sacrifice there. There is the candlestick with 7 lights (perfect light of Jesus), also the table of gold on which rested the 12 loaves of showbread (perfect food for the soul found in Jesus), not mentioned but at the back was the only altar in the Holy place that of Incense (prayer) sitting against the veil the aroma and smoke would fill the Holy of Holies.

3-5: And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

Behind the veil which was woven as one piece of material 10 feet high by 15 feet wide and 4 inches thick was the Holy of Holies or Holiest of all. This was the place where God met with man.

In this most sacred of places for Jews there were two items first there was the ark made of wood covered in gold inside and out and held a container of Manna from the wilderness (Christ feeding us in the wilderness of this world on our pilgrim journey) and Aaron's rod that budded (Christ's death and resurrection). There also was a copy of the 10 commands. And the top of this box was the mercy seat of gold on which the blood was placed on the Day of Atonement. On each side of this were 2 solid gold Cherubim looking over the seat with their wings arched up and over touching each other. Paul ends this by saying he has not the time to go farther into the tabernacle at this time!

6-7: Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

When the Lord had Moses set all this up and ordains the first priest. The priest began the work going into the holy place morning and evening trimming the lamps and replacing the wicks and incense. Every Sabbath they placed fresh bread on the table of gold. The old bread was then for the priest.

However once a year did the High Priest go in and then only after making sacrifice for himself before going in to make a sacrifice for the people!

8-10: The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

Paul says that through this typology that the Holy Spirit was showing to man the way to God was not fully open as long as the first way of the earthly tabernacle still stood.

The one in the wilderness was a (figure) physical symbol were gifts and sacrifices were brought yet it still could not make either the one who served or any other perfect. They were always unsatisfied in their mind having to return and only being allowed to come to the front door, having two more doors between them and God would leave them unsatisfied.

Now this tabernacle this picture stood in sacrifices drink offerings and ceremonial washings and laws imposed until the appointed time for Jesus to come and as entirely new type covenant was put in place one with out curtains and formalities!

The word "**reformation**" is only used here in the New Testament and involves the total restructuring and reshaping of Israel's religious life.

From verse 11 of this chapter through verse 18 of chapter 10 Paul will give 4 demonstrations of how Christ has made the New Covenant superior to the old which was typified by the tabernacle. The first is that Christ has opened the inner sanctuary.

11-12:But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

The first demonstration Christ Jesus performed was to open the sanctuary. He could do this because he is the High Priest of the perfect tabernacle. Not one entered with animal blood taken once a year to the Holy of Holies but with His own blood and offered it on that perfect mercy seat. That sacrifice obtained eternal redemption (which means to be bought out of) for each of us who accept that payment in our stead. Over and opposed to the yearly sacrifice offered by the High Priest.

13-14: For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your

**conscience from dead works to serve the
living God?**

Paul starts verse 13 with a reference to Numbers chapter 19 and the Red Heifer also Lev. 16:5 **"And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering."** A perfect red heifer would be taken outside the camp killed burned and as it did cedar, hyssop and scarlet wool was added to it.

The ashes would be gathered stored and kept outside the city. When anyone became unclean ceremonially by contact with the dead some of the ashes were mixed with water and sprinkled on the individual to make them clean. This was good but how much more is the blood of Christ capable of cleansing not ceremonially but the purging of the inside of the uncleanness.

The second demonstration is from 15-22 and deals with Jesus as mediator of the New Covenant.

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

Because of Jesus blood His death He accomplished what the Old Covenant could not. Because of this He is set as mediator of the New Covenant. All the Old Covenant sacrifices could do was to make a covering for sin looking forward to the final lamb, they never could remove sin. But Jesus sacrifice expiated or paid for them all.

All of the Old Testament sacrifices were like writing a check the paper has no value itself but is accepted based on what is deposited in the bank. Christ's death was deposited in eternity past and at the cross was released and all checks paid!

16-17: For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

If you have a will it has no power until you are deceased and then the will or testament comes into force. Now the life of Jesus as wonderful, as perfect, as holy, and with all the miracles could not save anyone but His death put into force this New Testament or Covenant.

18-22: Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission.

It is evident from verse 18 that the Old Covenant was activated by the shedding of blood. Moses did it by sprinkling both the book of the law and the people (Ex. 24:8). He also sprinkled all the vessels and the tabernacle there is no exact verse that mentions this except Ex. 40:9 **"And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy."** this verse speaks of anointing all of it with oil (Num. 7:1).

Paul sums up 18-21 by two facts in verse 22. First the law would seem to require the blood to purge or clean everything and make it Holy. Second there is no **"remission"** or forgiveness of sins with out the shedding of blood. The hymn writer said it well "there is power, power wonder working power in the blood of the Lamb".

23-24: It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

In verse 23 Paul says that the blood of bulls and goats and sheep was acceptable and sufficient here but in heaven the real tabernacle needed a superior sacrifice. Jesus took His blood into the true tabernacle, heaven itself into God the Father's presence.

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

The earthly priest entered often with someone else's blood. Once a year the High Priest went into the holy of holies with a blood offering for the sins of the nation. Jesus went once into the Heavenly Holy place one time with His own blood for an offering for the atonement for all who would believe in Him.

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

If Jesus was like the earthly then He would have to have sacrificed Himself repeatedly since the beginning of the age. However He did not do that He offered Himself just one time at the end of the age according to Gal 4:4 "***But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,***"

27-28: And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

This verse is all too often pulled out of the context of this passage to prove that man will die and face judgment. Death is a natural part of the order of living.

It is necessary for 27 and 28 to be taken together. Men die with a few exceptions Elijah, Enoch; some have been resurrected to die again. But there are no exceptions to facing God in judgment. There is only one opportunity to prepare for this.

The full significance is seen in the comparison Paul is drawing. Men die once and Christ was offered once (vs. 28a). If Christ had to die more than once it would mar His relation to humanity. Secondly beyond this life there is another death being just a doorway. For us it is the reality appearing for judgment. For Christ it is the certainty of bringing deliverance from condemnation to those who look for Him.

CHAPTER 10

Paul has touched on Christ's offering Himself before but now it becomes the center of his discussion. In this chapter he will drive home the point that Jesus was the last and only sufficient sacrifice and that no law or amount of works would ever be enough to gain or keep salvation. It is Christ alone for salvation and if you do not believe that He is sufficient then you will surely have a problem when you stand before Him and offer your works as part of your salvation and He rejects them totally.

1-4: For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins.

Paul uses a strong contrast using the Mosaic system as a mere "shadow" of something far greater that was to come, which was the real thing (image). The Levitical systems of sacrifices were a shadow of Christ's one time offering Col. 2: 16-17 ***Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: 17 Which are a shadow of things to come; but the body is of Christ.*** Every one knows that a shadow has no substance and is only cast off of something that is solid standing in the light.

If any of the sacrifices were able to make one perfect then the offerings would have ceased. They could not bring anything but a temporary covering each year. Every single year they brought a strong reminder of one's sins. According to verse 2 one's conscience would be cleansed of the guilt of the sins committed. What sacrifices could not do permanently they could

do yearly. But they could not take away permanently any sin they were offered for.

5-10: Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

This passage is from Psalm 40: 6-7 which says "***Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. 7 Then said I, Lo, I come: in the volume of the book it is written of me,***" David takes and uses these words in type as a conversation between Christ and the Father.

To gain a better picture of this you will need to read Exodus 21: 1-6. Here are a few insights from it; one could be a slave 6 years then set free, if he was given a wife (a picture of the bride of Christ) he could either leave her and go his way or he could stand against the porch post and allow the piercing of his ear making him a bond slave to his master for his wife's sake. Exodus 21 would seem out of place unless one realizes that the sacrifices belong to the temple and that to the law.

Jesus instead of His ear being pierced backed up to that old rugged cross allowing His body to be pierced for our sin as seen when reading verse 10. The Father gave Jesus for us and gave us to Jesus (John 17).

11-14: And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever,

sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified.

The Levitical priest work was never done, and never could be done. When you look at a layout of the furniture of the Tabernacle or the Temple you will see that there are no seats in the court where offerings were made. They offered the same offerings every day without end. But when Jesus the son made His one sacrifice He sat down His work of offering sacrifices as High Priest finished now awaits His coming Kingship. Look here at Psalm 110:1 **"A Psalm of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."**

In verse 14 the use of the word "perfected" involves the completed cleansing of regeneration as Paul states in Titus 3:5 **"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;"**. Now verse 14 gives us two parts of salvation. First the believer possesses a positional judicial standing of righteousness. Second is a need for practical progressive holiness. There is an initial positional sanctification as seen in 1 Cor. 1:2 **"called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:"**. There is also a progressive sanctification of being made holy as we see here in Romans 6:19 **"even so now yield your members servants to righteousness unto holiness."**; 2Cor. 7:1 **"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."**; 1 Thess. 4:3 **"For this is the will of God, even your sanctification, that ye should abstain from fornication:"**. Lastly there is for the Christian an ultimate, complete sanctification where we will be free from the presence of sin and that is when we are in the New Jerusalem with Jesus, look at the closing chapters of the book of Revelations.

15-18: Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will

**I remember no more. Now where remission
of these is, there is no more offering
for sin.**

The old Covenant contained over 636 laws with many details and there were also the ceremonial laws with feasts and sacrifices for the Israelites to keep. Now this appeals to man and his fleshly nature as men like rules as it is easier to live by rules than by faith. There are a vast number today who want to live by the Sermon on the Mount. They do not even know what it says or what it means, all some of them know is it has rules and they like rules. Under the new covenant it is altogether different. Paul makes it clear in 2 Cor. 3 6-7 *"Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:"* God the Father no longer remembers our sins against us for Christ has taken our sin upon Himself 1 Peter 2:24 *"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."*

**19: Having therefore, brethren, boldness
to enter into the holiest by the blood of
Jesus,**

The word **"boldness"** here is one of speech; this is not of arrogance as we see some today. It is this that we can only enter the Holy of Holies or God's presence by the blood of Jesus!

**20: By a new and living way, which he
hath consecrated for us, through the
veil, that is to say, his flesh;**

The veil was torn asunder at His crucifixion that had kept man apart from God. Now Jesus is our new way to God and we come through a "living" way Jesus Himself.

**21: And having an high priest over the
house of God;**

We have an advocate in Jesus lives to intercede on our behalf when the accuser comes against us. He is our High

Priest that knows all about us and cares and will help us through all of our problems.

22: Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

The first phrase is in direct contrast to verse one of this chapter. The law and sacrifices never allowed any one to draw near to God. However with the blood of Christ applied we can draw near to God the Father.

We can do this with total confidence of our faith in Christ's atoning work for us. The second part of this is a picture of Moses dedicating the Aaronic priesthood for service in the tabernacle. We have had our hearts sprinkled and bodies washed by the water of the word of God making all of us part of a royal priesthood.

23: Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

We are to hold fast or hold tightly our confession of our faith why? because we have a hope, a hope of a glorious future with an eternity with Christ and all our loved ones and millions more including family members we have not yet met.

24: And let us consider one another to provoke unto love and to good works:

We are to constantly be thinking of others so much so that we "**provoke**" or stir them up or excite them to love one another more and go and work more for the Lord!

25: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

If ever there was a time in history that Christians should heed this command it is today. This is written as a command and for an important reason. That reason is "**exhorting one another**". We need to come together to study the Word of God you see God will give to a group the deeper things that He

will not do for an individual. Now personal study is good, however the greatest growth comes when Christians come together and feast upon the word together! This is why Sunday school and Bible Study are important even for adults because there is a blessing there that you cannot get at home. Why now? Because in the last days the coming of the Lord would become more evident and the devils cleverness at drawing people away would become even better. There is a growing apostasy in our churches and the growing apostasy in nationally known preachers who are more interested in selling books and saving the environment than ever bringing a message of the coming wrath of God.

26: For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

It ought to be a frightening thing to find oneself in the hands of the living God! Peter said it well in 2 Peter 2:21 ***“For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.”*** This is to the Jew who was continuing to take sacrifices to the temple so the priest thought they were good jews. In so doing they were also saying to the other Christian Jews who were not doing that, that Jesus sacrifices was not good.

What once was obedience to God by the Old Testament now was willful sin. If a Jew tried to continue this procedure of willfully taking useless sacrifices it is pure rebellion. There are no other sacrifices besides Christ.

27: But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

Now over 1900 years later those who do not believe Christ's death sufficient and are looking for something new or additional there is a fearful judgment waiting as described in Revelation chapter 19.

28-29: He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted

**the blood of the covenant, wherewith
he was sanctified, an unholy thing,
and hath done despite unto the Spirit
of grace?**

Paul draws a strong comparison between those who died under Moses law and the sure punishment of those who would treat Christ Jesus as though He had not died. Or that His blood was not Holy, pure and shed for the atonement of our sins in heaven is equal to despising the truth of the gospel. These people need to be warned of the reality and the horror of hell!

**30: For we know him that hath said,
Vengeance belongeth unto me, I will
recompense, saith the Lord. And again,
The Lord shall judge his people.**

God is sovereign and He will judge and exact vengeance and justice on all 1Peter 4:17-18 ***“For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?”***.

**31: It is a fearful thing to fall into
the hands of the living God.**

Jonathon Edwards sermon “sinners in the hands of an angry God” brought multitudes to Christ as they saw hell open below them ready to swallow them up.

We need today men who will again tell and warn people as Paul is here telling these Jewish Christians that those who reject Christ have a cup of judgment ahead of them, with Christ there is great hope of escaping out of this great judgment!

**32: But call to remembrance the former
days, in which, after ye were
illuminated, ye endured a great fight
of afflictions;**

Paul asks these Jewish Christians to think back now to their salvation and how they suffered persecution and now no doubt looking back how much happier they were then than now!

**33-34: Partly, whilst ye were made a
gazingstock both by reproaches and**

afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

Christians were mocked, and looked down on then just as they are today for the Jew it was somewhat harder. They had their possessions stolen, homes seized, jobs lost, they were imprisoned, their families would even count them as dead, etc yet they shared what they had with Christ and each other.

35: Cast not away therefore your confidence, which hath great recompense of reward.

Now Paul says to hold to that hope that will bear great reward!

36: For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

Patience and faith are two parts of the same thing. When you exercise faith in the trials of life then put your patience on display showing that hope of the future.

37: For yet a little while, and he that shall come will come, and will not tarry.

When that final day comes the one that has been set aside for the Lords return I can assure you he will not be one second late.

38: Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

Paul quotes again from Habakkuk 2:3-4 *"For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith."* Here Paul emphasizes the word "live" as we have seen several

references to living her in this chapter. "to draw back" is to take in the sails to slow down or to put on the brakes on living by faith. Paul says God the Father will take no pleasure in it just as our earthly parents take no pleasure when a child begins to disobey clearly defined rules.

39: But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Paul closes this chapter with the encouraging words that he was certain that these Christians had not done so and this was all a warning. He just said to not take in sail but rather let out all the sail and "let us go on". One could pull in the sails because of circumstances but we have a living Saviour so let's go on.

When the French Huguenots were destroyed by the French army knowing of certain death their banner was "If God be for us who can be against us?" By the way France as a nation has never recovered its status since that time.

We today need as Christians a banner like the Huguenots "Let us go on for God"

CHAPTER 11

This is one of the best known chapters in the Bible. We are given a list of heroes of the faith. These men and women have been the example for millions more. Here is a quote from C. H. Spurgeon "Faith links me with divinity faith clothes me with the power of God. Faith engages on my side the omnipotence of Jehovah. Faith ensures every attribute of God in my defense. It helps me defy the hosts of hell. It makes me march triumphant over the necks of my enemies. But without faith how can I receive anything of the Lord?"

So many today have reduced Christianity to a set of rules or tenants of the faith that one must adhere to, to be right in their eyes. Many like the Sermon on the Mount because of its rules others like the 10 commandments. Others pull verses or parts thereof out to make up their own tenants and then all who join must adhere to be right. These are in direct opposition to faith as we shall see. If you have to touch it to believe it that's not faith! Paul opens the chapter with scriptural definition of faith.

1: Now faith is the substance of things hoped for, the evidence of things not seen.

There are two ways to God, no I have not lost my mind. The first is works that is "if" you can present perfection in your works He will accept you. However up to this present time no one has been able to do this. Some still are trying but it is as futile today as it was in the first century.

The second way is by faith, now some do not care for this way they define faith as "believing something that isn't so". Others say faith is a leap in the dark or a gamble of sorts. To others it is a great mystery- a sixth sense or intuition of the spirit realm or a good luck charm of sorts.

Listen again to C.H. Spurgeon "it is not thy joy in Christ that saves thee; it is Christ. It is not even thy faith in Christ that saves thee; though that be the instrument it is Christ's blood and merit".

Faith is not some salad dressing to be added to our good works. So let's look at this definition. I will start with a statement by Dr. J.O. Sanders of the China Inland mission "Faith enables the believing soul to treat the future as present and the invisible as seen."

Now I rarely if ever do this but to help make a point the word for "**substance**" is "hypostasis" it is the opposite of a word used in the scientific community a great deal "hypothesis" or theory. "**Substance**" then is not a theory but rather it is that which rests upon "fact".

In chemistry it is that solid substance at the bottom of a beaker after heat has been applied to a chemical compound. So "faith" rests in "a substance" what substance is it that it rests on it is the "word of God".

The second word used here is "evidence" this word means "evidence accepted in court for conviction". So Paul opens by saying faith is based first on substance and second on evidence these two are the truth of God's word and those promises given Christians there are our hope the greatest of these is Jesus. Paul wrote to Titus to be looking for that blessed hope Titus 2:13 "**Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ**".

2: For by it the elders obtained a good report.

The "**elders**" here are all of these who are to follow; their faith was not a leap in the dark. These men had faith in what God the Father said and they lived as witnesses to that fact.

The issue today is that so many are being led down the road of having faith in their faith which is in reality having faith in a human being incapable of even saving him or herself. So when a crisis or hard time comes along most are not able to rest in God you see it is difficult to do if you do not do it daily.

These men had the good report not because they were super nice people they were not. They received it because they believed in or had their faith in God and not themselves.

3: Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

The evolutionist uses speculation to try and explain creation by some theory espoused by a man who at the end of his life recanted what he had done. Christians on the other hand use revelation and we accept that by faith.

Your faith is not a leap in the dark as we have God's word on it. God's word is so powerful He could speak the universe into

existence. When you begin to look at what astronomers can now see even of our own solar system and earth's relationship to the sun and other planets it is a most humbling picture of what an awesome God we serve!

Paul begins the great role call of the heroes of faith. Now each one lived by faith based on the "revelation" they had to go on. Dr. G. Campell Morgan said "Life is to be mastered by faith, and not by doubt; it is to be forevermore illuminated by hope and not darkened by despair; and in its activity love is to be practiced in fellowship." What makes these people in this chapter heroes is not faultless lives but rather the fact that they lived real down to earth lives with their faith evident to all those around them.

Our first 3 heroes lived before the flood the third actually lived through it and beyond.

4: By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

With Abel God establishes the principle of how men will approach Him and that is by "**faith**". One must go to Gen. 4 and see how Abel came to demonstrate his faith. When the time of offering came both Abel and Cain brought an offering. Cain's was rejected and Abel's was found more excellent. Why was it more excellent? Because it was a lamb you see He came by faith. Verse one gave the definition on how we receive faith "**Faith cometh by hearing and hearing by the word of God.**" Abel and Cain both had received revelation growing up either by Adam or by God Himself. The difference was Cain ignored it but Abel obeyed it by faith! Abel gives us a picture of the "**way**" of faith a blood sprinkled way leading to Christ!

5-6: By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

We come now to Enoch (Gen. 5: 21-24) this chapter in Gen. is a sad one, as it is a walk through a cemetery as in Adam all die. For all of those listed we have a birth an age and a death except this man and the Lord has lifted him out and added some detail.

First he was only 65 when he had his first son "Methuselah". Second and more noticeable item is that he did not walk with God until "after" his son's birth. What he did before is up for debate as it is not given here or elsewhere. Did he live casually where God is concerned, was he quite sinful, whatever it was one day he looked down at the baby in his wife's arms and his life changed. He stopped the direction of his life and turned to one of walking with God by faith.

He had other children for the next 300 years but Methuselah is the one where Enoch changed his walk.

His faith so pleased God that at the tender age of 365 God "translated" or raptures him from earth to be with him in heaven. This is the very first person raptured. Now this word "translated" means to take out of one language and to put into another, this is very fitting as Enoch was taken from the earthly language to the heavenly compare this with 1 Cor. 15 and 1 Thess. 4:16-17.

In verse 6 Enoch believed God by his walk (life) of faith. Paul speaks a great deal in this book about rewards and that is good since this book is about the Christian life and the rewards for living it.

7: By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

Abel is the **way of faith**, Enoch is the **walk of faith** and Noah is the **witness of faith**.

To see Noah's faith we must go to Gen. 6:5 this is a darker comment on that time period than chapter 5. It is obvious that once sin was introduced it did not take long for man to move rapidly away from God! In that day the Lord looked and found only one man walking by faith Gen.6:9

What did he believe? The warning from God that because of the raging evil judgment would fall. The people had brought the destruction of the entire world. Then the Lord gave Noah the directions for a ship so large its size was not eclipsed until the end of the 19th century. This required a great deal of faith since Noah had not seen rain or a ship. Now he was going

to build one in the dessert with no rain and no doubt being laughed at.

The point for us is this when the Lord wants His word proclaimed then by faith we must do it even while others mock us.

8-9: By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

We come to Abraham and it is interesting that the verses that cover him are these two. Eight being the number for new beginnings, God called him to start a new nation and the number nine being the number for fruit bearing and that is a great reference to the promise of Abraham being the father of many children, which came to pass.

He never owned what was promised neither did Isaac or Jacob they were just pilgrims looking for something better while they walked!

10: For he looked for a city which hath foundations, whose builder and maker is God.

Back in Genesis we have been through Abraham's life and there has not been one mention of the Lord promising Abraham a city only all the land he could see! However there surely would have been a conversation or it would not have been written here. Look at chapter 12:22 and Psalm 87 and of course Revelation 21. Abraham never saw it while he lived here but he looked for it to come in his lifetime! And may I say we too should be looking for it to come in our lifetime as well!

11-12: Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as

the stars of the sky in multitude, and
as the sand which is by the sea shore
innumerable.

Sarah also lived by faith and at 90 she was told her womb
would again come alive to bear a child and it did and she had
Isaac and from him eventually millions of Jews.

**13-16: These all died in faith, not
having received the promises, but
having seen them afar off, and were
persuaded of them, and embraced them,
and confessed that they were strangers
and pilgrims on the earth. For they
that say such things declare plainly
that they seek a country. And truly,
if they had been mindful of that
country from whence they came out,
they might have had opportunity to
have returned.**

**But now they desire a better country,
that is, an heavenly: wherefore God is
not ashamed to be called their God:
for he hath prepared for them a city.**

All of the Patriarchs died in faith not seeing the
fulfillment of the promise they were just content to be
strangers and pilgrims. They were seeking a homeland that was
better than all the delights of Canaan.

Paul in verse 15 is making sure we understand that it is not
Haran or Ur those places were not their home anymore. The
homeland they wanted was a heavenly one. J.N. Darby "He is not
ashamed to be called the God of those whose heart and portion
are in heaven."

**17-19: By faith Abraham, when he was
tried, offered up Isaac: and he that
had received the promises offered up
his only begotten son. Of whom it was
said, That in Isaac shall thy seed be
called: Accounting that God was able
to raise him up, even from the dead;
from whence also he received him in a
figure.**

These 3 verses cover the call of God to Abraham to offer
Isaac his only begotten or his miracle son and he went as far

as the Lord needed to prove his faith and then gave Isaac back to Abraham to be a type of what the Father would do one day on a hill called Calvary.

20-22: By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

Isaac is characterized in his faith by his willingness. He was a well digger and each time he dug one the neighbor would take it and he would just dig another one. He was willing to keep digging wells and notice the other area of willingness was in blessing his boys in things to come, but not in the present.

Next is Jacob and the part of his life chosen was the end when he was near death. He called his sons in and said something to each son but the Holy Spirit chose his blessing of Joseph's sons and not Joseph. The staff represents that point in his life when he finally started living by faith.

Finally Joseph is mentioned also at the end of his life his order was that when they left not "if" they left. They were to carry his bones out with them. He may have lived in the world but his home was in the Promised Land. This verse is a good snapshot of the rapture both dead and living moving out and up to the promised land of glory.

23-26: By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

Moses mother's faith was in the fact that she hid him for 3 months in Ex. 2:1-10. How much she understood the promise in Gen. 15:13 is impossible to tell, yet she followed the leading she had; even if hiding him meant death for her and Moses at the hand of Pharaoh.

After 40 years in Pharaoh's palace with the best the world had to offer Moses broke away from that and chose to suffer with his fellow Hebrews. Instead of living in sin and taking on the reproach of Christ he did know of Messiah he wrote of it in Deut. 18:15.

27-29: By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.

Faith leads to action way too many today say they have faith and believe but there is no action. Faith is revealed in good (acceptable) works. Moses conducted his life as one who had the judge of his heart and conduct always before Him. Paul uses the word "**invisible**" to contrast Egypt's visible dead idols.

We should endeavor each day to have Moses kind of faith and seeing Him who is invisible. The Lord said keep the Passover and Moses did it and faithfully instructed the rest of Israel and any others who would place the blood so the death angel wouldn't strike.

The faith at the Red Sea was Moses alone, which saw it parted so they could cross over to safety. The people wanted to turn back they had no faith at all. This act of faith rested solely upon the Lord not on man as demonstrated by Pharaoh when he tried to cross without faith he and his men died!

30-31: By faith the walls of Jericho fell down, after they were compassed about seven days. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

Joshua's faith was demonstrated in his obedience to the captain of the Lord's host telling him how to capture Jericho. They were to march once a day for 6 days around the city. On the seventh day they were to march seven days and then blow the rams horns and shout and watch the walls fall outward.

Joshua learned also that he was not the supreme commander God was. God used this to strengthen Joshua's faith.

Rahab had faith to believe that the Israelite God was the true God so she hid His spies. She accepted there instructions to show she was a believer and that was to tie a red cord so when the walls fell and the Israelites soldiers rushed in her and all under the red cord would be delivered from death. James said her works demonstrated her faith as recorded in James 2: 25 "***Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?***"

32: And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

Paul says in effect I could from here list a hundred more men and women of faith. Rather than go into each ones lives he is going to give several names the first five were judges, David a King. All of them fought the good fight of faith for God and each won their battle. Gideon was the weakest of the heros faith, Samson the biggest failure of faith and Barak big faith and little known.

33-34: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

These subdued kingdoms; David in 2 Sam. 8:1-4. They stopped the mouths of lions—Daniel in 6:16-23 and to a lesser degree Samson Judges 14:5-6. Shadrach, Meshcak and Abednego quenched fire in Daniel 3: 19-30. escaped the sword Elijah who escaped from Jezebel; Hezekiah turned weakness into strength Isaiah

38:21; some waxed valiant like Gideon and Jonathon who routed armies with just handfuls of men.

35: Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

Here we have the widow of Zarephath from 1 Kings 17:21, and the Shunamite woman in 2 Kings 4:34 and then there were many who were martyred for there faith.

36-38: And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

Mockings such as Samson had before the crowd at the temple of Dagon the fish God. Some stoned like Zecharaih son of Jehoida in 2 Chron. 24: 20-22; some were sawn asunder as tradition has it that Isaiah died that way. Many others unnamed who slipped off into glory after serving the Lord in a life of faith. They lived in caves and hid out from brutal society yet the world was not worthy today of our persecuted brothers and sisters around the world.

39: And these all, having obtained a good report through faith, received not the promise:

All of them had a good testimony a strong witness of their faith before man and God yet they did not receive the promise. That promise is the promise that God will raise them up and that there will be a kingdom established here on this earth. Genuine faith persists in ones life to the end of it, emotional decisions do not.

40: God having provided some better thing for us, that they without us should not be made perfect.

Here is the reason why they have not yet received the promise. God had the church the bride of Christ in mind. Until the church is complete they will have to wait and once we are complete then their promise can be completed!

CHAPTER 12

As is the case in Paul's other letters, he ends with a practical look at what he has said doctrinally for the sake of exhortation. Chapter eleven started with the practical examples of faith and patience, and now he will continue to build on that.

1: Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

Because of all the witnesses who have gone before, we need to follow their life example. We need to put off or lay aside, like a runner would, all those things that would hinder or encumber the runner's ability to run the race. Paul also includes any sin that one may allow to creep in that might slow ones progress.

So since Paul mentions sin separately, the weights are those weighty matters of life. They are not necessarily wrong, but they will hinder the Christian's growth and service. Once the weights and sin are gone, one must run the race with patience. Paul uses the idea of the marathon runner as opposed to the sprinter, as the race has no rest stops; it knows no vacation. 2 Cor. 9: 24, 26; Gal 5:7 ***"Ye did run well; who did hinder you that ye should not obey the truth?"***

2: Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Here we have the focus for the runner. Runners focus their eyes on the goal. The winners tape and blind themselves to all else, lest they are distracted and fall down. Our gaze is to be on Jesus, and He alone, and for good reason. He is the author (before the foundation) and the finisher (at the cross) of our salvation.

He ran the race of life, completed it, and he did not take the easy road. These heroes in Chapter eleven followed by faith and so can us. We need to run the race set for us, patiently enduring whatever comes, so that like Christ we will have joy when the race is over. Jesus' joy was the return to the right hand seat of the throne and to get there was the cross. Phil 2: 6-8, *"Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."*

3-4: For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin.

If and when you begin to think the Christian life is getting too hard, too many sacrifices, then Paul encourages all of us, his Hebrew readers then, and all the rest of us today, to go back and re-examine Jesus' life: especially the last week of it. When you do that and the more often you do that, the less opportunity to become weary. It would be like a marathon runner today going by a Gatorade stand, grabbing a cup and downing it, and being able to keep going.

None of us should ever forget that for most of us, there will not be any sacrifice costing us our own body as it did Jesus. If we would just keep our eyes on Jesus, we would not be so fainthearted as we see our afflictions compared to His.

5-8: And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are

partakers, then are ye bastards, and not sons.

The previous verses told these believers and those of us today to endure opposition and not faint. These verses before us now say endure the chastening of God and not faint as others had.

These believers may have forgotten what Pr. 3:11-12 said. **"My son, despise not the chastening of the LORD; neither be weary of his correction: For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth."** The troubles (afflictions) are for our good, so we must endure whether it is God's whip or the world's persecution (James 1:2-12).

The Lord chastens all those He loves. This is from Pr. 3:12, and goes with what he told fathers in Proverbs 13:24, in 22:15, and 23:13. Love and chastening are not in opposition. They are in fact two very necessary parts to true discipleship (training).

If the Lord never chastens (whips) you, then these verses make it plain you are not His son. All of God's children will be chastened: no exceptions. He does not, however, whip the "neighbor's children." They are not His.

9-11: Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Our natural fathers corrected us and we lifted them up in respect. Then does not our Spiritual Father deserve the same reverence, even when He is disciplining us?

Our earthly father did so to suit themselves-- sometimes harsh sometimes mild, sometimes with favoritism and sometimes for their own interests. However, the Lord always does it for our good. Compare these references, Gen. 50:20; Ps. 119:71, that we may share in His holiness. He stays after us to strengthen us and mature us, Ro. 5:3-5; 2 Pet. 1: 4-8. Now

with our natural fathers, it was for a little while, but with God there is much more benefit.

**12-13: Wherefore lift up the hands
which hang down, and the feeble knees;
And make straight paths for your feet,
lest that which is lame be turned out
of the way; but let it rather be
healed.**

Paul goes back to his athlete and describes the one who had become too weak, exhausted, or disabled to run the race set before them. Paul says "lift up" or straighten up, such as the woman who had the issue of blood and was healed in Luke 13:13. **"And he laid his hands on her: and immediately she was made straight, and glorified God."** And stood erect after many years of being feeble, 1Cor. 16:13; Eph 6:10.

Having knees so weak, one is running with limps needing to regain strength in them. Those who are weak need a simpler path, not necessarily easier and certainly not one of compromise. It is the weak one, here, commanded to keep their path straight, and to keep the obstacles out of their spiritual path. If not, they may suffer a joint dislocation, or a turning aside into apostasy, which is a standing away from the truth, 1 Tim. 4:6, 5:5; 2 Tim. 4:4; 1 Tim. 6:20.

**14: Follow peace with all men, and
holiness, without which no man shall
see the Lord:**

Paul shifts from sports to holiness. He says that they, and us, should "pursue" actively. We should go after both, a peaceful life with all. Yet there will be some who will make that hard to do. Along with peace we are to "pursue" holiness. This is imputed by Christ at salvation, but also is something that is to grow stronger in us through a closer walk with Jesus, His word, prayer etc.

The holiness we have is made possible by the righteousness of Christ through which He gives along with peace with God.

**15-17: Looking diligently lest any man
fail of the grace of God; lest any
root of bitterness springing up
trouble you, and thereby many be
defiled; Lest there be any fornicator,
or profane person, as Esau, who for
one morsel of meat sold his**

birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

The last danger signal: the Peril of Denying. There are four admonitions that follow Paul's direction: "**looking diligently.**" What is one to look at so closely? There can be only one thing and that is back in verse 2.

The first caution- "**fail of the grace.**" Paul reminds them that even though they may have spent time in close proximity to a true Christian, one might stop short of salvation itself, and so fail to experience the grace of God.

The second caution- "**any root of bitterness.**" Paul may be using for his readers a quote from Deut. 29:18. "**Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood;**" This person also has not had a heart change. But like a root, the tree's nature eventually comes to the surface. Jesus told the disciples that out of the abundance of the heart the mouth speaks. This root, when grown, can cause much destruction.

The third caution - "**fornication.**" This is in the spiritual sense, as in going after other gods as Israel had been so prone to do.

The fourth caution - "**profane person.**" This is not a reference to one's speech, but rather to the fact that one is a Godless individual. Pro- is against, and fane means "fammum," or temple. So, a profaner is one who was against the temple or against God.

Paul uses Esau's life as an example of one who was a godless fellow. We do not sell our birthright today in the natural sense, but many are the persons who have sold their soul for a bottle, or a pill, or something similar.

Verse 17 has been greatly misunderstood. On a cursory reading, one might get the impression that God wouldn't let Esau repent. There is something that is far deeper here. When Esau rejected that birthright, he also rejected the huge inheritance that went with it. The tears were not to turn and become Godly, but rather that his rejection cost him all the physical wealth. Let me give you a good illustration: the thief who was caught and begun to weep. He wept not because he was sorry he was a thief, but that he got caught! Esau only wanted the wealth, he did not want God.

Now from verse 18 to 29 we have the fifth and final warning in Hebrews. This one is similar to the second, the sin of unbelief. The fifth one here is refusing to hear God's warning from Sinai.

18-21: For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, And the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

Paul describes the day when God spoke to all the people of Israel (Es. 19:9-25; 20:18-21 also Deut. 4:10-24). Paul says it could have been touched, but Israel was not allowed. On all other occasions God spoke to Moses, but this time He addressed all of Israel. When He did, His voice was accompanied by "fire," blackness, darkness, and tempest. Why all of this? Look here at Deut. 4:10. **"I will make them hear my words that they may learn to fear me all the days that they shall live upon the earth."** God's warning came with an awesome demonstration of His power; so they would fear Him and obey Him. The last part of 19 has the words **"they did not want to hear."** It was not the 10 commandments but what verse 20 reveals. God had been severe in His restrictions (Ex. 20: 18-21), even to an animal slightly touching the mountain: it would have to die. Instead of yielding they wanted God to call off. Instead, they **"entreated"** him to not speak from heaven, going to Moses privately. They rejected God's voice of warning from heaven. The presence of our God is holy and awesome as Moses states in verse 21.

22-24: But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the

firstborn, which are written in
heaven, and to God the Judge of all,
and to the spirits of just men made
perfect, And to Jesus the mediator of
the new covenant, and to the blood of
sprinkling, that speaketh better
things than that of Abel.

Paul draws the comparison on how much better the new covenant is to the old. This city Paul states here is not part of the Old Testament or even this present earth. It is heavenly. John describes it in Rev. 21. We have an inheritance there.

Paul mentions the inhabitants. Of course God the Father is there as it is His city. He is judge of all. Paul mentions an uncountable number of angels being there. Then there is the phrase "**general assembly**." The phrase is used no where else in the New Testament, and refers to a "festal" or festive type assembly. Now whether it is referenced back to the angels, or forward to the next group, is not made clear and is not really necessary.

The next group is the church, the bride of Christ. We are described as "**firstborn**" because of Christ, Col. 1: 15, 18. Also listed are the Old Testament saints made perfect now through Jesus (10:14).

Jesus is there as the mediator, as opposed to Moses, of this New Covenant with the sprinkling of His blood on the heavenly mercy seat. Abel's blood, the first shed by man. His brother cries out for vengeance, but Jesus' blood shed for man, his brother cries out for mercy and pardon.

25-27: See that ye refuse not him that
speaketh. For if they escaped not who
refused him that spake on earth, much
more shall not we escape, if we turn
away from him that speaketh from
heaven: Whose voice then shook the
earth: but now he hath promised,
saying, Yet once more I shake not the
earth only, but also heaven. And this
word, Yet once more, signifieth the
removing of those things that are
shaken, as of things that are made,
that those things which cannot be
shaken may remain.

Here in verse 25 is the heart of the warning and that is refusing to hear God's warnings, the evidence of the results of not listening. Israel did not escape His judgment. Paul warns those he is writing to, and even us, that we may escape the warning now but God will not be escaped.

Verse 26 is from Ex. 19:18, and tells us that when God spoke, the earth shook. Haggai 3:6 says that He will do it again and heaven also will be shaken. It is a reference, most likely, to Jesus' second coming. It will be physical as Sinai was. This physical calamity is mentioned in both Old and New Testaments (Joel 3:14-16; Is. 34:1-8; Matt. 24: 27-30; Rev. 16:16-21). Paul adds it is the things "made" that will be shaken. What cannot be shaken: God, His word, Jesus, and the eternal Kingdom?

28-29: Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire.

Those of us who are part of this unshakeable kingdom should be grateful. Ingratitude is akin to rebellion (Ro. 1:21). Gratitude is the heartbeat of a positive response to the gospel.

Our service to God involves love and gratitude, but also reverence and Godly fear. Paul takes this from Deut. 4:24. ***"For the LORD thy God is a consuming fire, even a jealous God."***

CHAPTER 13

Paul closes this letter with admonitions covering a number of different topics focusing on love, leadership and closing words.

1-3: Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

Verse one holds an exhortation that applies to all believers and we need to keep putting it out (Ro. 12:10; 1 Thess. 4:9; 1 Peter 1:12; 2 Peter 1:7).

There is an incentive for showing this love of the brethren this hospitality because "**some have**" notice closely though that it doesn't say are but "**have**" had messengers of God in their presence unannounced. Some of these were Abraham, Lot and Jacob. Now these had heavenly messengers but we must not read too much in here rather we need to keep this in its context, in that the Lord can send a human across ones path to see how your brotherly love is.

The point Paul is making here is we are to extend love to all strangers with good judgment. In extending our love to someone in need we may well meet some very wonderful people.

Paul continues his point in verse 3 our love of the brethren should compel us to never grow indifferent or cold toward our brothers and sisters who are being put in prison or suffering physical harm for the name of Christ. We should view them as though it was any of us who were in those conditions. Paul exhorts us to put brotherly love into practice and not just words.

4: Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

This verse is both an exhortation and a warning. What a husband and a wife and that is man and woman have between them

in their physical relationship is pure and ordained of God. This is the exhortation.

The warning is in the second phrase and it is against either "fornication" or any sexual conduct outside or before marriage and then "**adultery**" which is sexual contact with one who is not your spouse. Both of these God will judge and this when the believer will not repent and ask forgiveness as stated in 1 John 1:9 "**If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.**" And instead practices or lives in it either openly or secretly, David was forgiven but suffered for his sin with Bathsheba.

5-6: Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

Paul moves on to another area of life (conversation) and that is greed or in this case "money love". Paul says we should live our lives without a love of money. Money in itself is not wrong it is in fact a- moral or without morality. Money only becomes evil when men attach a love for it that foes before God!

Paul says be content with what you have first and then gives two promises to affirm his statement. The first was given to Joshua in Deut. 31:6 "**Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.**" so God told Joshua as he was with Moses He would also be with Joshua. The second promise is from Psalm 118: 6 "**The LORD is on my side; I will not fear: what can man do unto me?**" This provisional in that God will be there to help in every situation to help maintain our contentment.

God's presence and provision will produce contentment when trust is placed in money it only produces covetousness and contention as we read in 1 Tim. 6: 9-10 "**But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. 10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.**"

Bernard Baruch a multi millionaire was asked "how much money does it take for a rich man to be satisfied?" his reply "just a million more than he has".

7-9: Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and to day, and for ever. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

These Jewish Christians had taken on apparently some false teaching of how they viewed leaders since they first believed. Paul gives in these verses several admonitions. They are ones regarding leaders and these believers which are necessary and are good for us also.

First "**remember**" they are to remember their first leaders who had probably died already. Noticing the word "**end**" of their "**conversation**" Paul was encouraging them to reflect back on their life and character. This brings us to "**follow**" or imitate their faith and lifestyle.

Second they needed to understand Jesus program and person and that it has never changed and He has never changed. Not since they first believed and not even to this very day!

Third they must not be easily swayed by "**divers**" or various and strange teachings rather they are encouraged to be established by grace in their faith. Paul in the book of Acts said to be like the Berean church and search the scriptures daily to see if any new teaching lines up with the whole counsel of God!

We are also told to try the spirits by that we are to take both the teaching and the teacher and place them against the word of God to see if they agree with God's word not the other way around!

They were not to return to Old Testament practices of clean and unclean. For a Jewish Christian to do so was an open return to the sacrificial system.

10-14: We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those

beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come.

Paul informs them that "we" referring to the Jews had an altar at which at certain times only the blood was offered and the meat was burned and even the priest could not eat of it. Such was the case with the Day of Atonement where the flesh of the goat was burned outside the camp Lev. 16:27 ***"And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung."*** Others are recorded in Lev. 4:3-21.

Paul shows them that just like those sacrifices Jesus was crucified outside Jerusalem John 19:20. Seeing this then he says that we should then also since He is our sin offering join Him outside the camp separating from what we have here to join with Jesus in His suffering!

Paul said the city they knew and loved was coming soon to an end and it did in just a few short years as the Roman General Titus completely leveled the city and the temple in 70 ad. Paul says to them to look for the city yet to come (10:16; 12:22) described in Rev. 21.

15-16: By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.

We have no need to offer blood or animals as that has been fulfilled. So our sacrifice ought to be one of praise of Christ's perfect offering always everyday to God. The offerings and sacrifices in Leviticus were yearly and some daily rituals what God wants from Christians is an unending praise from our hearts.

The second sacrifice involved here is doing good or acceptable work toward others motivated by the love of Christ. Third is that we share or be generous in giving to the needs of others. This is the same word used of fellowship or sharing of something on common.

So our sacrifices involve our tongue, our actions and our finances. This is very much in line with Paul in Ro. 12:1 "***I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.***" Here he says that we are to present our bodies as living sacrifices!

17: Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

Paul had opened this section by asking his readers to remember their former leaders (vs7). Now he moves to their current leaders. Paul says "**obey**" this word means believe, follow, and be persuaded. Paul is saying that we should believe our leaders enough to follow them. Then he says we should "**submit**" which is to "place under in order". The first is affirming another's lead and the second is yielding one's opinion to in favor of another.

Nowhere does this verse give any leader some kind of dictatorial power only to oversee (Acts 20:28) not overlord. In 1 Peter 5:1-3 it says leaders are to be examples to the flocks we are to place ourselves under them in order because they watch for our souls Eph. 4: 4-16. We ought to make their ministry over us joyful instead of miserable.

The rest of this chapter is Paul's benediction

18-19: Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner.

Paul as he has in many other places asks these brethren to pray for him. He was a true humble under shepherd and understood his need of prayer. We also can see his confidence in the power of prayer.

Paul adds that he is confident that he is living in God's will and therefore he could ask prayer of them. Paul's request is that their prayers will hasten his personnel return to them sooner than was readily apparent. He really believed that their prayer will change his circumstances to make this happen.

Here is what we can take from this it is that as Paul we can have an abiding confidence in prayer and the power of it to change circumstances.

20-21: Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Here is the first part of his formal closing of this letter. "**the God of peace**" is a comforting statement after some of the severest of admonitions given in this letter. Paul states that the God of peace brought Jesus from the dead this is the only clear reference to His resurrection found in Hebrews. Jesus is the "great shepherd" of His sheep John 10: 17-18. This is a Messianic title and would bring added comfort to the readers of this letter as it should us also.

Paul has asked this blessing so that here we may become complete or mature Christians. This is to be so that we will be able to do those acceptable works. God "**working**" in us what will be well pleasing in His sight. This is done through faith and it is not to please ourselves or other men or our families only our heavenly father.

We do this pleasing through Jesus Christ who is worthy of all glory forever. Whatever anyone under taken to do these should always be one over riding thought will it please the Father and bring glory to the Son? It will if it is done through the Holy Spirit.

22: And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

Paul gives one last reminder that this letter was for their encouragement and they should allow it and bear with it. He even tells them that he wrote a short letter implying he had more to say but held back for the time until he could see them.

**23-25: Know ye that our brother
Timothy is set at liberty; with whom,
if he come shortly, I will see you.
Salute all them that have the rule
over you, and all the saints. They of
Italy salute you. Grace be with you
all. Amen.**

He gives a personal note that Timothy has been freed from prison and Paul desires to meet both Timothy and them at the same time. Paul also admonishes them to pay due respect to all of their God called leaders and their fellow believers.

Those believers in Italy sent their greetings as well. These were loving compassionate people. It would be good for all of us to be a little more like them. Paul ends with his favorite words and that which he believed so much and that was the grace (unmerited favor) of God and he wanted it to be poured out on them every day.

Paul has taught us in his letters that we are saved by, kept by, satisfied by, live in, walk in, and will face death by the grace of God Amen!