

Hebrews

Πρὸς Ἑβραίους

A verse-by-verse study guide as taught by
Pastor Robert L. Bolender at Austin Bible Church
from 2017 to 2020

Introduction to the Book

1. Unstated author, unclear place of writing, unidentified recipients, uncertain date.
 - a. Internal evidence shows broad Pauline theology but stellar Classical Greek composition. The language of Hebrews constitutes the finest Greek in the NT, far superior to the Pauline standard both in vocabulary and sentence-building.¹
 - b. The best clues come in chapter 2, and at the end of the book.
 - 1) Neither the author nor the recipients were Apostles of Jesus Christ (Heb. 2:3b-4).
 - 2) Brief word of exhortation (Heb. 13:22 cf. Acts 4:36; 13:15).
 - 3) Our brother Timothy has been released (Heb. 13:23).
 - 4) Greet all your leaders and all the saints (Heb. 13:24a).
 - 5) Those from Italy greet you (Heb. 13:24b).
 - c. Paul. Clement of Alexandria stated that Paul wrote Hebrews originally in Hebrew and Luke translated it into Greek for a Hellenistic Jewish audience. P⁴⁶ (c.200AD) places Hebrews right after Romans in a 14 letter Pauline collection. Codexes Sinaiticus, Alexandrinus, and Vaticanus (4th & 5th centuries) all placed Hebrews after Paul's church epistles and before Paul's personal epistles.
 - d. Barnabas. Tertullian (c.200-210AD) referenced this epistle written by Barnabas. Gregory of Elvira cited Heb. 13:15 as coming from Barnabas. Also, Filaster of Brescia and Codex Claromantus credit Barnabas.
 - e. Luke. Linguistic similarities with Luke & Acts caused many church fathers to credit Luke with translating Paul's original Hebrew text. Later traditions regarding Luke's gentile origin made him unacceptable as an author for Hebrews but the most recent scholarship is refuting all such traditions. Allen, David L. *Lukan Authorship of Hebrews*. New American Commentary Studies in Bible & Theology. Nashville: B&H Academic, 2010. David Allen also authored the NAC volume on [Hebrews](#).
2. Unknown recipients. Pros Hebraious thought not to be original but an early addition. Large number of priests were becoming NT believers and entering into the Church (Acts 6:7).
3. Dominant Themes.
 - a. Better/Greater/More. Better than angels (Heb. 1:4), more glory than Moses (Heb. 3:3). Better things concerning you (6:9), hope (7:19), covenant (7:22; 8:6), promises (8:6), sacrifices (9:23), possession (10:34), sacrifice than Cain (11:4), country (11:16), resurrection (11:35), something for us (11:40), than the blood of Abel (12:24).
 - b. Sabbath rest (3:11,18; 4:1,3,5,10,11).
 - c. Priesthoods and sacrifices (4:14-10:31; 13:7-16). This theme is so overwhelming it provides the rationale for the book's title and the undoubted priestly background for author and recipients.
 - d. Repeated warnings including five primary warnings (2:1-4; 3:7-4:13; 5:11-6:8; 10:26-31; 12:12-29).
 - e. Applying the OT in light of the finished work of Jesus Christ on the cross, the present work of Jesus Christ in heaven, and the future work of Jesus Christ when He comes again.
 - 1) The main OT sources are Psalms (2,8,22,33,39,40,45,50,68,91,97,102,110,118,135), The Law (Gen. 1,2,3,4,5,6,7,12,14,17,18,21,22,23,26,27,32,35,47,48,49,50; Ex. 1,2,3,4,12,13,14,16,17,19,20,22,24, 25,26,28,29,30,32; Lev. 8,9,11,14,15,16,17; Num. 12,14,16,17,18,19,23,24; Deut. 4,5,8,9,10,17,19,29,31,32), and Isaiah/Jeremiah (Isa. 8,11,12,18,26,33,35,41,45,49,53,55,63; Jer. 20,31,32,37,38). [NT Use of the OT Interactive](#).
 - 2) The main exhortations are to faith and endurance (Heb. 11-12).
4. Outline.²
 - a. Prologue (Heb. 1:1-4).
 - b. God's King-Son (Heb. 1:5-4:16).
 - c. God's Priest-Son (Heb. 5-10).
 - d. The Response of Faith (Heb. 11-12).
 - e. Epilogue (Heb. 13).

¹ Lane, William L. *Hebrews 1-8*. Vol. 47A. Word Biblical Commentary. Dallas: Word, Incorporated, 1998.

² Hodges, Zane C. "Hebrews." In *The Bible Knowledge Commentary: An Exposition of the Scriptures*, edited by J. F. Walvoord and R.B. Zuck. Wheaton, IL: Victor Books, 1985.

Hebrews 1:1-4 Prologue

Chapter One

- 1-2a God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son,
- 5 P's (Πεντε πει's) powerfully pronounce a prologue to this priestly paraklēsis.
 - Three adverbs describe how God spoke: Πολυμερῶς καὶ πολυτρόπως πάλαι in many parts, in many ways, long ago.
 - Two datives identify to whom and through whom God spoke: τοῖς πατράσιν ἐν τοῖς προφήταις to the fathers through the prophets.
 - God's multiplicity messages came via Angel of the Lord visitations, audible voices from the sky, burning bushes, pillars, clouds, talking donkeys, dreams, visions, etc. Prophetic teaching was given in declarative oracles, demonstrative pantomimes, animal rituals, tabernacle furnishings, shadows and typology, and ultimately recorded in the Scriptures (written Hebrew canon) (Rom. 3:1-2; 9:4,5).
 - Although God spoke, He spoke. Aor.ptc. & aor.ind. λαλέω laleō ^{#2980}_{297x}. He gave all kinds of words in all kinds of ways but One Word remained ungiven, waiting to become flesh and dwell among us (Jn. 1:1-18).
 - "Many parts in many ways" cannot be the final Word. Some thing (1st Cor. 13:10) or some One (Heb. 1:2) must provide a complete picture. Jesus is the complete picture for what the Old Testament spoke of (Lk. 24:27,44; Jn. 5:39).
 - Upon the last of these days, God spoke to us through a Son. The beloved Son is the ultimate messenger (Mt. 21:37 || Mk. 12:6 || Lk. 20:13). υἱός huios ^{#5207}_{375x} used 24x in Hebrews.
- 2b whom He appointed heir of all things, through whom also He made the ages.
- God the Son is God the Father's uniquely begotten and beloved Son (Ps. 2:7; Prov. 8:22-25; Jn. 3:16). He is the firstborn of all creation and the heir of all things (Col. 1:15; Heb. 1:2).
 - God the Son is God the Father's appointed builder of all things, the craftsman to faithfully execute the Father's plan (Ps. 33:6; Prov. 8:26-31; Jn. 1:3; Col. 1:16; Heb. 1:2; 11:3).
 - Jesus created the κόσμος kosmos ^{#2899}_{185x} world and the αἰών αἰῶν ^{#165}_{122x} (world) ages. When ages are used in a more spacial sense rather than the usual temporal sense it conveys a particular significance for the specific conditional circumstances being referenced (Mt. 13:22 || Mk. 4:19; Rom. 12:2; 2nd Cor. 4:4; 1st Tim. 6:17; 2nd Tim. 4:10; Heb. 1:2; 9:26; 11:3). As such, they must be studied in their connection to the sequence of stewardships from Alpha to Omega.
 - The world that was (2nd Pet. 3:5,6), the angelic world (Isa. 14:12-14; Ezek. 28:12-19; Jer. 4:23-26; 1st Cor. 2:6-8).
 - The world of man (Days of Noah) (Isa. 54:9; Mt. 24:37,38; 1st Pet. 3:20).
 - The theocratic-nation world (Nation of Israel) (Mt. 13:39,40,49; 24:3; 28:20).
 - This present evil world (Church) (Gal. 1:4; 1st Cor. 10:11; 2nd Cor. 4:4; Eph. 3:9; Heb. 9:26).
 - The world to come (New Heavens and New Earth, Fulness of Times) (Eph. 1:21; 2:7; Heb. 2:5; 6:5).
- 3a And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power.
- The radiance is what emanates from a source and reaches the observer (Heb. 1:3; Jn. 1:14,18; 14:9-14; 2nd Cor. 4:4,6).
 - Jesus Christ is the χαρακτήρ charaktēr ^{#5481}_{1x} character of God the Father's ὑπόστασις hypostasis ^{#5287}_{5x} hypostasis. See IMag. 5.2 for an AF usage of χαρακτήρ. As Jesus put it, seeing Him equals seeing the Father (Jn. 14:9). As Paul put it, Jesus is the image of the invisible God (Col. 1:15).
 - Jesus Christ bears all things as the designated agent of God the Father's power (Heb. 1:3; Col. 1:17; 2nd Pet. 3:7).
- 3b-4 When He had made purification of sins, He sat down at the right hand of the Majesty on high, having become as much better than the angels, as He has inherited a more excellent name than they.
- Purification of sins (plural) (Tit. 2:14; Heb. 9:14) has a different significance from taking away sin (singular) (Jn. 1:29). A ceremonial cleansing is one thing, but the reality is altogether wondrous (Heb. 9:22,23).
 - Seated invited (Heb. 1:3,13) and worthy (Heb. 8:1; 10:12; 12:2). Seated as a king-priest waiting for His next appearance on the Earth (Ps. 110:1,4; Zech. 6:13).

- The eternal I AM God the Son became flesh (Jn. 1:1,2,14). In so doing He was made for a little while lower than the angels (Ps. 8:5,6; Heb. 2:7,8,9). In His resurrection, in the body of His glory (Phil. 3:21), Jesus Christ has become higher than any angel (Heb. 1:4; Phil. 2:5-11).
- The Heir of All Things (v.2) inherited a more excellent name than any angel (v.4). This Name is greater than any name that is named in this age and the age to come (Eph. 1:20-23; Phil. 2:9-11).
 - Being named a name is a submission in humility for angels (Ps. 147:4; Isa. 40:6) animals and humans alike (Gen. 2:18-23).
 - Inheriting/meriting a greater name is an exaltation (Gen. 17:5,15,19; 32:28,29; Num. 13:16; 2nd Sam. 12:25; Mt. 16:18).
 - New names in glory are given to Zion (Isa. 62:2-4), Christ (Rev. 19:12,13) and His Overcomers (Rev. 2:17).

Hebrews 1:5-4:16 God's King-Son

Chapter One

- 5 For to which of the angels did He ever say, “You are My Son, today I have begotten You”? and again, “I will be a Father to Him and He shall be a Son to Me”?
- The great prologue with the eternal centrality of Jesus Christ (Heb. 1:1-4) is now proven conclusively through a systematic comprehensive Old Testament panorama (Heb. 1:5-14).
 - Although the highest of angelic beings are called collectively sons of God (Gen. 6:2,4; Deut. 32:43 (LXX); Job 1:6; 2:1; 38:7; Ps. 29:1; 89:6), not one created angel is ever addressed as a begotten son (Heb. 1:5; Ps. 2:7). Chōthēm Takniyth is specifically declared to have a day of his creation (Ezek. 28:13,15).
 - The Father and Son dynamic is a past and present reality with a future prophecy vested in the greater Son of David (Heb. 1:5; 1st Chr. 17:13; 22:10; Ps. 89).
- 6 And when He again brings the firstborn into the world, He says, “And let all the angels of God worship Him.”
- The first advent of Jesus Christ was for Him to serve and not be served (Mt. 20:28; Jn. 13:12-16; 2nd Cor. 8:9; Phil. 2:7; Heb. 9:28).
 - When the Father sends Jesus Christ to earth for His second advent, universal human and angelic worship will be required (Heb. 1:6; Deut. 32:43 (LXX); Ps. 97:7).
 - The subjection of the rulers and authorities is prophesied in the OT and expanded in the mystery doctrine of the NT (Eph. 1:21-23; 2:6-7; 1st Cor. 15:24-28; 1st Pet. 3:22).
- 7 And of the angels He says, “Who makes His angels winds, and His ministers a flame of fire.”
- “Messengers” and “ministers” speaks to the entire spectrum of the invisible realm of Angelity, whether sent out with messages or retained in God’s immediate presence for liturgical service (Isa. 6:1-7; Lk. 1:19).
 - Winds and flames are destructive when uncontrolled (Job 1:16,19), but productive when mastered (cf. Jas. 3:2-7). As power sources, they have blessed and serve humanity throughout history. The eschatological destiny of angelity is a diminishment of their function and purpose (Ps. 104:4; Heb. 1:7,14).
- 8-9 But of the Son He says, “Your throne, O God, is forever and ever, and the righteous scepter is the scepter of His kingdom. You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of gladness above your companions.”
- Winds and flames are fleeting, but the throne of Jesus Christ is forever and ever (Heb. 1:8-9; Ps. 45:6-7).
 - The Scepter of Righteousness rightfully belongs to the Son of David, Lion of Judah (Gen. 49:8-12; 2nd Sam. 23:1-7; Ps. 2:9; 23:4; Mic. 7:14).
 - Anointed with the oil of Joy, the Prophet-Priest-King serves as Head over a Body of Companions. μέτοχοι metochoi (Heb. 1:9; 3:1,14; 6:4; 12:8).
 - The Bride is a mystery in the OT but the enthronement Psalm 45 highlights a special Queen (Ps. 45:9-15).
 - The שמן ששון shemen sasown Oil of Joy is featured in Ps. 45 and Isa. 61:3. Jesus stopped short of this verse when He could not declare this prophecy fulfilled (Isa. 61:3 cf. Lk. 4:16-21).

- 10-12 And, “You, Lord, in the beginning laid the foundation of the earth, and the heavens are the works of your hands; They will perish, but You remain; and they all will become old like a garment, and like a mantle You will roll them up; Like a garment they will also be changed, but You are the same, and Your years will not come to an end.”
- Ps. 102:25–27 is the proof text quoted to demonstrate the prologue’s declarations of Jesus Christ as the Creator.
 - All the “in the beginning” passages of Scripture are well worth careful study (Gen. 1:1; Job 38:4-7; Prov. 8:22-31; Jn. 1:1-3; Col. 1:16,17).
 - It is important to note the emphasis here in that the present earth and the present heavens were never designed or created to be eternal (Ps. 102:26,27; Heb. 1:11,12). Perishability is by design and not a consequence of sin. This vital principle later in Hebrews will be applied to Mosaic Law and the Levitical Priesthood (Heb. 8:6,7,13).
- 13 But to which of the angels has He ever said, “Sit at My right hand, until I make your enemies a footstool for your feet”?
- David’s great “Sit at My Right Hand Psalm” identifies many principles of the Messiah and his Footstool Future Ps. 110:1:1–3.
 - “Sit until” emphasizes the work of God the Father until such time that Christ will no longer sit (Ps. 110:1). This is the time of the Father’s footstool making.
 - A contrasting passage has “reign until” which emphasizes the work of Christ until the end (1st Cor. 15:24-27). This is the time of the Father’s subjecting all things under Christ’s feet. That subjection is not yet seen on this earth (Heb. 2:8).
 - Ps. 110 stresses enemies while Ps. 8 stresses all things. The Millennium fulfills the enemies emphasis while the Fullness of Times fulfills the all things aspect (Eph. 1:10; 1st Cor. 15:27,28).
 - When Christ no longer sits in heaven He will go forth to take the scepter and rule from Zion (Ps. 110:2). This hard rule will take place in the midst of His enemies (Ps. 2:1-3,9; 18:44; 66:3; 81:15; Zech. 14:16,17) while the Jewish nation exercises their stewardship function as freewill offerings (Jer. 24:7; 31:33,34; Zech. 8:20-23).
 - Jesus used this Psalm as the proof text of His messiahship (Mt. 22:42-45).
- 14 Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?
- Many of the present functions for angels (1st Kgs. 22:19ff.; Job 1:6; Ps. 91:11,12; 103:19-22; Dan. 4:13ff.) will lessen during the Millennium and disappear entirely throughout the Fullness of Times (Eph. 1:21; 2:7; 3:10). This process is described as abolishing all rule and all authority and power (1st Cor. 15:24).
 - Presently exalted above humanity, reviling angelic majesties is a tremendous expression of arrogance (2nd Pet. 2:10,11; Jude 8). The future exaltation of humanity will lower angels to their eternal servant function (Heb. 1:7,14) as the first become last (Mt. 19:30; 20:16).

Chapter Two

- 1 For this reason we must pay much closer attention to what we have heard, so that we do not drift away.
- “For this reason” encompasses the totality of Heb. 1:5–14. Jesus Christ is coming again with a righteous scepter and an eternal kingdom which will continue beyond this present heaven and earth. Humanity is party to these blessings, as we will inherit the salvation of Jesus Christ and see the angelic realm diminished to our servitude.
 - 3 P’s start chapter two in the first of five warning passages the book of Hebrews will convey.
 - “Much closer” (περισσοτέρως) “pay attention” (προσέχω) are the first two P’s.
 - “Do not drift away” (παρᾶπρω) is the final P and the first dire warning of Hebrews.
 - Pay close attention & don’t drift are a tandem imperative, both employing nautical expressions. The first expression us used of holding a ship toward port and the second expression would indicate fastening the anchor to the seabed to keep the ship from drifting. See also Heb. 6:19 for an anchor principle.
 - The first term also occurs twice in Luke’s writings (Acts 8:6,10) and once in Peter’s (2nd Pet. 1:19), all meaning “to pay attention to a speaker.”
 - A cognate term (κατέχω) used 3x in Hebrews (Heb. 3:6,14; 10:23).

- Luke's gospel records a similar admonishment given by Jesus Christ (Lk. 21:33,34).
 - "What we have heard" has already been defined as God's spoken message in His Son (Heb. 1:2) and will be expanded in Heb. 2:3,4 to include the Apostolic ministry and written Scriptures of the NT.
- 2-3a For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just penalty how will we escape if we neglect so great a salvation?
- Satan's word began in his heart (Isa. 14:13,14), but when spoken aloud proved steadfast unalterable (Heb. 2:2a).
 - 1/3 of all angels were swept away by the dragon's tail (Rev. 12:4). The angelic fall was not a corporate fall of all angels "in Satan." Each individual fallen angel made their own individual choice (Ezek. 28:17) and pronounced their own steadfast unalterable word (cf. Deut. 30:19,20 in concept).
 - Every transgression and disobedience received a just penalty (Heb. 2:2b). Each fallen angel was individually guilty and individually justly recompensed in contrast to humanity being corporately guilty and afforded a grace provision for corporate redemption (Rom. 5:12,15-19).
 - A fire has been prepared for the Devil and his angels (Mt. 25:41; Rev. 12:9). This fire is the eternal abode for what is earned or deserved. Humanity will also be assigned that fire upon rejection of salvation by grace.
 - Humanity ought to observe such eternal consequences and not neglect (drift) the grace redemption way of life (Heb. 2:3a). A redeemed people ought to walk in a manner worthy of God and pleasing to Him (Col. 1:10-12).
 - 110/120 commentaries on Heb. 2:2 take "the word spoken through angels" to be Mosaic Law. Exceptions:
 - R.B. Thieme, Jr., *Angelic Conflict* p.10 (1971).
 - Andrew Knowles *The Bible Guide*. 1st Augsburg books ed. Minneapolis, MN: Augsburg, 2001.
 - John Bunyan, *An Exposition of the First Ten Chapters of Genesis*. Referenced Heb. 2:2 in his discourse on Gen. 3:14.
 - Mosaic Law is not inferior to the gospel of grace because angels gave the Law but Jesus gave us the gospel.
 - Truth is, YHWH gave the Law (not angels) and is the same God who gave us the mystery doctrine of the NT.
 - There aren't two salvations anyway. The seed of the woman gospel provided for the same salvation as the gospel we preach today!
- 3b-4 After it was at the first spoken through the Lord, it was confirmed to us by those who heard, God also testifying with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will.
- The grace redemption way of life was preached:
 - before Christ as an expectation for what Messiah would accomplish in the future (Ps. 32:1-2; Rom. 3:25).
 - by Christ as an hour is coming and now is (Jn. 4:23; 8:31,32,36).
 - by the Apostles and recorded in the New Testament as an application for what Christ accomplished on the cross (1st Pet. 2:24).
 - The signs of an apostle provided their credentials for ministry and Scripture (2nd Cor. 12:12).
 - The author of Hebrews disclaims a personal call from Jesus Christ (1st Cor. 9:1; Heb. 2:3b).
- 5 For He did not subject to angels the world to come, concerning which we are speaking.
- The world to come is subjected to the final stewardship (dispensation) of the Father's house when the Dispensation of the Fullness of Times is centered on Jesus Christ (Eph. 1:10) and His Bride (Eph. 1:22,23; 2:7,21,22; 3:21; 4:10,13; 1st Cor. 6:2,3).
 - The angelic world was destroyed by water (2nd Pet. 3:5,6), and this present world will be destroyed by fire (2nd Pet. 3:7,10,12), but the world to come will never be destroyed (Heb. 12:28 cf. Ps. 145:13; Dan. 2:44; 4:3,34; 6:26; 7:14,27).
- 6-8a But one has testified somewhere, saying "What is man, that You remember him? Or the Son of Man, that You are concerned about Him? You have made Him for a little while lower than the angels; You have crowned Him with glory and honor, And have appointed Him over the works of Your hands; You have put all things in subjection under His feet."
- Psalm 8:4-6 forms the core text for Hebrews exaltation of Jesus Christ in the New Heavens and New Earth. The rhetorical questions "What is man, and the Son of man?" are presented multiple times in the OT (Job 7:17; Ps. 8:4; 144:3).

- Heb. 2:7 (following the LXX) provides God’s translation and interpretation of Ps. 8:5. The אֱלֹהִים *elohiym god(s) of Psalm 8 are ἄγγελοι angels destined to serve creatures who will one day be exalted.
 - The trinity of verbs: crowned, appointed, subjected teaches a key point in the unfolding plan of God as a demonstration from Alpha to Omega (Heb. 2:7,8a cf. vv.8b,9).
- 8b For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him.
- “All things” subjected leaves nothing not subject, except of course for the Subjector (1st Cor. 15:27).
 - “Now we do not yet see” is critical to identify the Church’s present reality verses Christ and the Church’s future realization (Heb. 11:1,3 cf. the Ephesians passages above). A similar admonishment was given to Israel in the wilderness (Deut. 12:9).
- 9 But we do see Him who was made for a little while lower than the angels, *namely*, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone.
- The present Session of Jesus Christ at the right hand of God the Father is something we do presently “see” (Heb. 2:9; 12:2; 2nd Cor. 3:18; Col. 3:1).
 - The pinnacle of Jesus’ humbling was the suffering of death, which became causative for the pinnacle of Jesus’ glorification (Heb. 2:9; Jn. 10:17; Phil. 2:8,9).
 - The grace of God assigned Jesus’ spiritual death as substitutionary vicarious work of salvation and sanctification (Heb. 2:9,10). Jesus spiritual death was in place of, on behalf of, and for the sake of fallen humanity in Adam (Isa. 53:10-12; Rom. 3:22-26; 5:18,19; 2nd Cor. 5:21; 1st Pet. 2:24; 3:18).
- 10 For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings.
- God Himself observes every aspect of propriety (Mt. 3:15; Heb. 2:10; 7:26).
 - Jesus is the not only the creative agent but also the eternal purpose (Rom. 11:36; 1st Cor. 8:6; Col. 1:16).
 - Perfect salvation requires both a perfect and perfected author (Heb. 2:10; 5:9; 7:28).
 - Innocence did not perfect Adam nor could it perfect Jesus (Isa. 53:11).
 - The perfected author perfects a perfected people (Phil. 3:12; Heb. 7:19; 9:9; 10:1; 11:40; 12:2,23).
- 11-13 For both He who sanctifies and those who are sanctified are all from one Father; for which reason He is not ashamed to call them brethren, saying I will proclaim Your name to My brethren, in the midst of the congregation I will sing Your praise. And again “I will put My trust in Him.” And again “Behold, I and the children whom God has given Me.”
- The closeness between sanctifier and sanctified (also the justifier and the justified) speaks to the identification which takes place through the Kinsman-Redeemer (Ruth 3:12,13 cf. Prov. 18:24).
 - Jesus utters three I Will statements (Ps. 22:22; Isa. 8:17).
 - The joy set before Him is the children whom God has given Him (Isa. 8:18; 53:10).
- 14-15 Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, and might free those who through fear of death were subject to slavery all their lives.
- Humanity’s Adamic existence was and is a shared blood and flesh existence, so Jesus Christ became a partaker of that blood and flesh existence (Heb. 2:14a; Jn. 1:14,15; Phil. 2:7,8).
 - Humanity’s Adamic existence was dead, so Jesus Christ defeated death and rendered Satan impotent (Heb. 2:14b cf. Ps. 89:48; Hos. 13:14; Acts 2:24; Rom. 5:14,17,21; 8:15-17; also Phil. 3:10).
- 16 For assuredly He does not take hold of angels, but He takes hold of the Seed of Abraham.
- God the Father does not take hold of angels for the Beloved Right Hand Servant (Heb. 2:16a cf. v.5; Isa. 41:21-24; 42:8; 44:7,8).
 - God the Father takes hold of Seed of Abraham, Jesus Christ and His Bride (Isa. 41:8,9ff.; 42:1-7; 43:10; 49:1-7; 52:13; 53:11).
- 17 Therefore, He was obligated to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.
- Jesus’ obligation will be paralleled with the Levitical high priest’s obligation in chapter five (Heb. 5:1-3).
 - The logical progression in this verse is significant. He was obligated #1 *to be made*, #2 *to become*, #3 *to propitiate*. The necessity is by virtue of God’s sovereign plan (cf. Mt. 26:39,42; Acts 2:23).

- “Merciful” is separated and spotlighted from “faithful” in the expression “merciful and faithful high priest.” The development of this experiential mercifulness came through temptation and suffering (Heb. 2:18; 4:15).
- 18 For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted.
- God cannot be tempted (Jas. 1:13), but the humanity of Jesus Christ was very much able to be tempted (Mt. 4:1ff.).
 - Every temptation was answered with Scripture and not one temptation ever led to even one personal sin (Heb. 4:15).
 - The sum total of every temptation and His entire life of suffering generated the ability to help (Heb. 4:16; 5:8,9; 9:26).

Chapter Three

- 1 Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession;
- Holy brethren (Heb. 2:11), partakers of a heavenly calling (1st Cor. 1:26; Eph. 1:18; 4:1,4; Phil. 3:14; 2nd Thess. 1:11; 2nd Tim. 1:9; 2nd Pet. 1:10 contra Rom. 11:29) are uniquely suited to consider Jesus.
 - The first reference to the recipients of Hebrews in the 2nd Person is the first of several times they are called brethren (Heb. 3:1,2; 10:19; 13:22).
 - Μέτοχοι Metochoi partakers are significant in Hebrews. Previously referenced in Heb. 1:9, expanded to partakers of a heavenly calling (3:1), Christ (3:14), partaking milk or meat (5:13,14), the Holy Spirit (6:4), discipline (12:8).
 - Considering everything that went into preparing Him, think about His present office: the Apostle and High Priest of our Confession. ὁμολογία homologia ^{#3588}_{ox}: *confession* (Heb. 3:1; 4:14; 10:23). This thinking is intensified with a different verb and a different tense in Heb. 12:1-3. [Logos Color Wheel for consider](#).
- 2 Being faithful to Him who appointed Him, as Moses also was in all His house.
- “Being a faithful one to the appointing one” is a present tense reality for The Apostle and High Priest of our confession. We do not consider how He was faithful 2000 years ago in His first advent. We consider Him presently being the faithful one (Heb. 10:23 cf. 1st Cor. 1:9; 10:13; Eph. 1:1; Col. 1:2; 1st Thess. 5:24; 2nd Thess. 3:3; 2nd Tim. 2:2,13; Rev. 1:5; 3:14; 19:11).
 - Moses’ faithfulness was affirmed by God in the Law, in a context that spotlighted Moses’ unique place in the entire Old Testament (Num. 12:7). Moses was a type of Christ, with specific connection to his office as prophet (Deut. 18:15-18; 34:10) priest (1st Sam. 2:35) and king (1st Chr. 17:11-15).
 - “House” can reference a domicile, an immediate & extended family, a dynasty, or a priestly worship center.
 - The “house” of Moses’ faithfulness was the tabernacle.
 - Moses’ housework spotlights his priestly service and has no reference whatsoever to his salvation, regeneration, eternal life, etc.
- 3 For He has been counted worthy of more glory than Moses, by just so much as the builder of the house has more honor than the house.
- Jesus has been counted infinitely more worthy of glory than Moses, but not by virtue of proportional comparisons of faith.
 - Jesus is infinitely more worthy of glory by virtue of His achievements as Builder (Heb. 3:3b; Isa. 10:15; 45:9).
- 4 For every house is built by someone, but the builder of all things is God.
- No contingent thing creates or builds itself. Only God is absolute Being (I AM) (Ex. 3:14; Heb. 13:8; Rev. 1:8; Jude 25).
 - God’s ultimate capacity for building and growth puts boasting in perspective and removes relative glory from His servants (Heb. 2:4b; 1st Cor. 3:5-10). Note: this does not remove God’s expectations for our faithfulness.
- 5 Now Moses was faithful in all His house as a servant, for a testimony of those things which were to be spoken later;
- Moses’ faithfulness was historically unparalleled (Num. 12:6-8) and in sharp contrast to the faithlessness of his peers (Ex. 32:1-6; Num. 16:46-49; 21:4-9; 25:1-9).

- Moses' faithfulness and the Exodus generation's faithlessness are testimonies for our instruction and exhortation (Heb. 3:16,17; 1st Cor. 10:1-11).
- 6 but Christ was faithful as a Son over His house—whose house we are, if we hold fast our confidence and the boast of our hope firm until the end.
- Present being faithful (cf. v.2), presently over His house. Present faithfulness as a Son, not a servant (cf. Heb. 1:2; Mt. 21:37).
 - Keeping the analogy intact, this house is not a domicile, immediate family, or dynasty, but a priestly worship center.
 - For Moses, the house of God was the Tabernacle (Ex. 23:19; 34:26; Dt. 23:18; Josh. 6:24; 9:23; Jdg. 18:31; 1st Sam. 1:7,24; 3:15) and eventually the Temple of Solomon (85x from 1st Kgs. 6:1-9:25).
 - For Jesus, the priestly worship center house is the Body of Christ (1st Cor. 3:16,17; 2nd Cor. 6:16; Eph. 2:21; 1st Pet. 2:5) performing our housework in spirit and in truth with no reference whatsoever to our salvation, regeneration, eternal life, etc.
 - Presently being His house (operating within our priestly function), is contingent upon our being faithful, holding fast our confidence and boast, holding fast our confession (Heb. 3:6,14; 4:14; 6:11; 10:23,35,38,39). This is the essence of worshiping in spirit and in truth (Jn. 4:23,24), pleasing God by faith (Heb. 11:6).
- 7-8 Therefore, just as the Holy Spirit says, "Today if you hear His voice, do not harden your hearts as when they provoked Me, as in the day of trial in the wilderness,
- Heb. 3:7-11 is an OT quotation from Psalm 95:7b-11. Heb. 3:12-19 is a commentary on that same text. Heb. 4:1-11 is an exhortation for today grounded in that same text.
 - While the Ps. 110:1 "today" has two Hebrew usages (1:5; 5:5), the Ps. 95:7 "today" has five (3:7,13,15; 4:7_{x2}).
 - Psalm 95 is a call to worship, and forms the basis for any exhortation to any generation (cf. esp. Ps. 95:1-7a). While Ps. 95 is anonymous, Heb. 4:7 attributes it to David. The scope of this exhortation worships YHWH and features His pasture, His hand, His voice, and His rest.
 - In the 15th century BC Moses was faithful in the midst of a crooked and perverse generation (Dt. 32:5).
 - In the 11th century BC David was faithful in the midst of a crooked and perverse generation, and in the 5th & 4th centuries BC Zerubbabel, Ezra and Nehemiah were faithful in the midst of crooked and perverse generations (Ps. 95).
 - In the 1st century AD Jesus was faithful in the midst of a crooked and perverse generation (Mt. 17:17; Acts 2:40).
 - Believers today are admonished to be faithful in the midst of a crooked and perverse generation (Phil. 2:15).
 - Today, if (3rd class) you hear (aorist subjunctive) His voice, do not harden (present subjunctive) your hearts (Heb. 3:8,13,15; 4:7 cf. Acts 19:9).
- 9 Where your fathers tried Me by testing Me, and saw My works for forty years.
- The Exodus generation tempted the Lord by testing Him (Num. 14:22,23). The testing/tempting took place despite ample testimony to God's lovingkindness (Ex. 14:30,31; 15:13,22-27).
 - God displayed His faithfulness for forty years. When God makes a thorough and comprehensive display of His faithfulness, human rebellion becomes proportionately more offensive (Ezek. 16:1-14; Heb. 10:26-31).
- 10 Therefore I was angry with this generation, and said, 'They always go astray in their heart, and they did not know My ways';
- The anger of God was applied generationally, based primarily upon Israel's hard hearted ignorance (Ps. 78:40ff. cf. Gen. 6:5,6).
 - Generational dealings are seen throughout the Scripture (Gen. 15:16; Ex. 1:6; Num. 32:13; Deut. 7:9; Acts 13:36).
- 11 As I swore in My wrath, 'They shall not enter My rest.' "
- The God who cannot lie has three circumstances in which He takes a vow. All three are affirmed in Hebrews.
 - To Abraham (Gen. 22:16-18; Heb. 6:13,16,17,18).
 - To the Exodus Generation (Num. 14:26-35; Heb. 3:11,18; 4:3).
 - To Jesus (Ps. 110:4; Heb. 7:21).

- The wrath of God did not revoke or undo redemption. He expressed His displeasure for a redeemed people through the denial of special blessings in time.
 - “My rest” (like “my works,” “my ways,” and “my wrath”) personalizes the blessings Israel forsook: not some generic concept of rest, but specifically the very rest God Himself experienced, enjoyed, and enjoined (Heb. 3:11 cf. 4:1,3,4,5,10,11).
- 12 Take care, brethren, that there not be in any one of you an evil, unbelieving heart that falls away from the living God.
- A person can believe in some aspect while retaining an unbelief he needs help with as well (Mk. 9:24; 16:14; Rom. 4:20). Unbelief is the failure of the Exodus generation to enter into rest (Heb. 3:19).
 - The new heart we receive in Christ does not eradicate the old heart we had in Adam. Daily volitional choices must be made as to which heart we put on (Ps. 51:10,12; Rom. 13:14; Eph. 4:22-24; Col. 3:9,10,12,14,15,16). The presence of an evil unbelieving heart (Heb. 3:12) does not indicate a loss of salvation!
 - Falling away (apostasy) is a departure from God’s living presence (Rom. 6:4-11), service (Heb. 9:14) and fellowship (cf. Ps. 42:2; 84:2).
- 13 But encourage one another day after day, as long as it is still called “Today,” so that none of you will be hardened by the deceitfulness of sin.
- Mutual, reciprocal encouragement is the primary defense against personal apostasy (Heb. 3:13; 10:25 cf. 1st Thess. 4:18; 5:11).
 - Each day that can be called “Today” is a day for mutual, reciprocal encouragement ministry (cf. Mt. 6:11). “Today” may be the last day before “that day” (Rom. 13:11; 1st Pet. 4:7; Jas. 5:8; 1st Jn. 2:18).
 - The hardening capacity of sin is centered in its deceitfulness (Jer. 17:9; Rom. 7:11; 2nd Cor. 11:3; Eph. 4:22; Jas. 1:22,26).
- 14-15 For we have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end, while it is said, “Today if you hear His voice, do not harden your hearts, as when they provoked me.”
- Positionally partaking of Christ is “the beginning of our assurance” (Heb. 3:14; 11:1 cf. Jn. 6:48-56).
 - Ultimately partaking of Christ is “the end” of our earthly sojourn (Heb. 3:6,14; 6:11 cf. Jn. 13:1; Rom. 6:22; 1st Cor. 1:8).
 - Experientially partaking of Christ is the conditional, volitional “if we hold fast” criterion dependent upon our hearing His voice with softened hearts (Heb. 3:6,14; 10:23 cf. 1st Cor. 15:2).
- 16-18 For who provoked Him when they had heard? Indeed, did not all those who came out of Egypt led by Moses? And with whom was He angry for forty years? Was it not with those who sinned, whose bodies fell in the wilderness? And to whom did He swear that they would not enter His rest, but to those who were disobedient?
- Five rhetorical questions all testify to the same truth.
 - The greatest OT provocateurs were the redeemed people of God: delivered by God’s grace, objects of God’s faithfulness, yet consistently unbelieving.
 - Judgment begins with the house of the Lord (1st Pet. 4:17; Ezek. 9:6).
 - Accountability is proportional (Amos 3:2; Lk. 12:48).
- 19 So we see that they were not able to enter because of unbelief.
- Having experienced redemption by grace through faith, the nation of Israel failed to experience the special blessings in time they were provided in the land of promise. Redemption is great, but it is designed as a beginning which leads to greater things (Heb. 6:9-12).
 - Israel was not “able to” save themselves from Egypt but they were “able to” enter into rest until their unbelief negated that ability. Salvation and living in the word of God equips us with every “able to” (Acts 20:32; Rom. 16:25; 1st Cor. 10:13; Eph. 3:20; Jas. 1:21; Jude 24) but the unbelief of the believer leaves us “unable” (Jn. 15:4,5; Rom. 8:7,8; 1st Cor. 3:2; 2nd Tim. 3:7).

Chapter Four

- 1 Therefore, let us fear if, while a promise remains of entering His rest, any one of you may seem to have come short of it.
- The fear of the Lord is a prime attitudinal prerequisite for our acceptable function before God (Ps. 34:8-11; Prov. 1:7; 2nd Cor. 7:1; Phil. 2:12).
 - The ever-present potential for unbelief is a factor in our ever-present time of need for fear (Heb. 3:19; 4:1,16; Ps. 46:1).
 - Without a sanctified fear (reverence) we have a certain fear (terror) expectation of the Father's corrective judgment (Heb. 4:1; 10:31).
 - Entering God's rest is a promise from God to mankind (Heb. 4:1). This promise transcends all dispensations and covenants (Gen. 2:2,3).
 - It was a promise in Adam's day (Heb. 4:3,4), Moses' day (Heb. 4:5), Joshua's day (Heb. 4:5,8), David's day (Heb. 4:7; Ps. 95) and our day (Heb. 4:1,2,3,6,9,10,11).
 - God's promise of rest in Moses & Joshua's day was a spiritual promise linked to a physical promise of physical land (Deut. 12:8-12).
 - The Exodus generation of Israel failed to enter God's rest corporately (nationally), but the promise that remains for the heavenly people of God must be entered into individually (Heb. 4:1,6).
 - It may seem to us that we fall short of God's rest (Heb. 4:1), but walking by faith means we are presently entering into God's rest (Heb. 4:3).
- 2 For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard.
- The Exodus generation, as a redeemed people, had good news of national corporate rest preached to them (Ex. 3:7,8; 33:14), yet in the face of conflict feared giants instead of fearing the Lord and walking by faith (Num. 13:25-14:23).
 - The Body of Christ, as a redeemed people of God, have good news of spiritual (mental-attitude) rest preached to us (Mt. 11:28). We continuously presently are having-been-evangelized-ones (ἔσμεν εὐηγγελισμένοι) (Heb. 4:2). See also Eph. 2:8 for continuously presently being having-been-saved-ones.
 - Why does the profitable word (2nd Tim. 3:16) not profit (Heb. 4:2)? The same reason good news does not save even though it is the power of God to do so (Rom. 1:16).
 - Failure to accept and enter into rest is a lack of faith and in no way diminishes the value of the promise (Rom. 3:3,4).
- 3a For we who have believed enter that rest,
- We who have believed οἱ πιστεύσαντες *hoi pisteusantes* aorist active participle (15x incl. Lk. 1:45; Acts 11:21) in contrast to present active participles (54x incl. Rom. 1:16; 3:22; 4:5; 1st Jn. 5:1,5,10,13). The significance of the aorist participle in Hebrews 3 is not the positional truth of being a born-again believer in Jesus Christ, but the moment by moment promise of rest and the mechanism of faith (Jn. 14:1; 2nd Cor. 5:7).
 - Presently enter that rest. The significance of the present indicative is not the assurance of heaven after physical death. It is the present mental attitude of faith-rest through any and every testing of life (Heb. 4:3,6,10,11). The early chapters of Hebrews stress entering into this rest while the later chapters of Hebrews stress entering within the veil (Heb. 6:19,20; 10:19,20).
- 3b-5 just as He has said, "As I swore in My wrath, they shall not enter My rest," although His works were finished from the foundation of the world. For He has said somewhere concerning the seventh day: "And God rested on the seventh day from all His works" and again in this passage, "They shall not enter My rest."
- The tandem of Gen. 2:2 and Ps. 95:11 is critical in avoiding a mistaken fixation on the Exodus generation and a consequent misapplication by the Church.
 - God's works were finished (Heb. 4:3) and He rested from all His works (Heb. 4:4). This will be paralleled by our rest in just a few more verses (Heb. 4:10).

- 6-7 Therefore, since it remains for some to enter it, and those who formerly had good news preached to them failed to enter because of disobedience, He again fixes a certain day, “Today,” saying through David after so long a time just as has been said before, “Today if you hear His voice, do not harden your hearts.”
- While Paul left a cloak (2nd Tim. 4:13), Trophimus (2nd Tim. 4:20), and Titus (Tit. 1:5) in various places, God left a remnant to enter His rest (individuals walking by faith) even when the nation as a whole failed to do so (Heb. 4:6 cf. 2nd Pet. 2:4-9).
 - “After so long a time” God graciously offers a kingdom of rest to Israel under David’s throne (2nd Sam. 7:8-11). 400 years from Moses to David. 1000 years from David to Christ. 2000+ years from Jesus’ first advent to His second advent (Mt. 23:37-39).
- 8 For if Joshua had given them rest, He would not have spoken of another day after that.
- Joshua led Israel to conquest and settlement, but he did not lead the nation to a faith–rest acceptance of God’s will (Josh. 21:43-45; 23:1ff.).
 - Choose you this day left matters for personal acceptance or rejection (Josh. 24:15ff.). Jesus restates this bluntly when He closes the Canon (Rev. 22:11).
 - Counterfactuals are an important element of God’s omniscient essence and God’s sovereign plan (1st Sam. 23:10-13; Mt. 11:21,23; 12:7; 23:30; 24:22,43; 26:24).
- 9 So there remains a Sabbath rest for the people of God.
- The earthly people of God (Israel) (Ps. 47:9; Heb. 11:25) have a remaining promised rest (Isa. 11:10; 28:12). Israel’s coming kingdom will feature a physical rest in their physical land but must be volitionally accepted (Mt. 23:37-39).
 - The heavenly people of God (Church) (Tit. 2:14; 1st Pet. 2:10) have a promised rest (Matt. 11:28,29; Heb. 4:3,6,10,11).
- 10 For the one who has entered His rest has himself also rested from his works, as God did from His.
- God rested from His work as a sanctification and a blessing of the seventh day (Gen. 2:1-3). He stopped His ongoing work to acknowledge the glory of what He had accomplished (cf. Gen. 1:4,10,12,18,21,25,31).
 - When we enter into faith–rest today, we stop our ongoing work to acknowledge the glory of God for what He has accomplished (1st Cor. 12:6; 15:10; Phil. 2:13; Heb. 2:10; 13:21).
- 11 Therefore let us be diligent to enter that rest, so that no one will fall, through following the same example of disobedience.
- Diligence is a hard–working endeavor (Heb. 4:11; 6:11; Rom. 12:8,11; 2nd Tim. 1:17; 2:15; 4:9,21; Tit. 3:12,13; 2nd Pet. 3:12,14; Jd 3). Work hard to enter rest!
 - God instructs us through His written text and God instructs us by example (Jn. 13:15; Heb. 4:11; 8:5; 9:23; Jas. 5:10; 2nd Pet. 2:6).
- 12 For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.
- Living comes first in the sentence and is set apart from active and sharper.
 - Ζῶν γὰρ ὁ λόγος τοῦ θεοῦ καὶ ἐνεργῆς καὶ τομώτερος.
 - Just as the chapter three warning referenced the living God (Heb. 3:12), the chapter four warning references the living Word (Heb. 4:12). This living emphasis continues throughout the book (7:8,25; 9:14,17; 10:20,31,38; 12:9,22).
 - Word of God or word of God? Jesus or the Bible? ὁ λόγος τοῦ θεοῦ could reference either God the Son, Jesus Christ (Jn. 1:1,14; 1st Pet. 1:23; 1st Jn. 1:1,2; Rev. 19:13), or the written and spoken word (Isa. 55:11; Col. 3:16; 1st Thess. 2:13; Jas. 1:21).
 - Active/effective amplifies the prime adjective of living. Because of mortality and corruption, the aging process causes living things to grow inactive and dull over time. Not so for the Living Word. It remains as sharp as ever (Ps. 119:89; Isa. 40:8; Mt. 5:18; 24:35).
 - Two edged sword or surgeon’s scalpel? μάχαιραν δίστομον. Eph. 6:17 where the machaira is the rhēma. God’s word is also a hammer (Jer. 23:29). The LXX provides excellent parallels for machaira knife used for both sacrifice (Gen. 22:6,10) and circumcision (Josh. 5:2,3). Excellent TDNT [article](#). Xenophon’s commentary on the [machaira](#).

- There is no depth to which the Word cannot penetrate (cf. 1st Sam. 16:7; 1st Kgs. 8:39; Ps. 139:1,2; Jer. 17:10; 1st Cor. 4:5; Rev. 2:23).
- 13 And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.
- No creature is unmanifest before Him, but every creature is naked and prepped for the knife (cf. Ps. 139:1-6,23,24; Jer. 23:23,24; 32:17-19).
 - The song of 12-13 opens with *ho logos* and ends with *ho logos*. We “have to do” with Jesus because we must give a word to The Word (Mt. 12:36; 16:27; Rom. 14:12; 1st Pet. 4:5).
- 14 Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.
- Heb. 4:14-16 forms a closing parallel to the prologue (Heb. 1:1-4). Jesus sat down at the right hand of the Majesty on high (Heb. 1:3) having passed through the heavens (Heb. 4:14). This will also get recapped in Heb. 8:1.
 - The opening portion of this book (Heb. 1:5-4:13) highlights God’s King Son yet including three specific references to the King Son’s other office as High Priest (2:17; 3:1; 4:14-15). This conclusion then prepares the readers/hearers for the next portion of the book: God’s Priest-Son (Heb. 5-10).
 - The combination of King and Priest was impossible for OT fulfillment, yet prophesied to be fulfilled in Christ (Zech. 6:13).
 - Holding fast to our confession in this chapter results in a confident prayer life (Heb. 4:15-16). This admonition will be expanded in chapter ten, when holding fast to our confession results in a confident priestly ministry. ὁμολογία ^{#3588}homologia _{ox}: *confession* (Heb. 3:1; 4:14; 10:23).
- 15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.
- Jesus as a sympathizing High Priest is quite a contrast with Aaron and his descendant high priests (Lev. 21). Note, this verse does not stipulate the Levitical high priests were incapable of emotional sympathy (cf. Heb. 5:2).
 - Although Aaron and his descendant high priests were forbidden from defiling themselves—even for the closest family members—Jesus had no priestly or Nazarite restrictions, and freely associated with defiled ones (Mt. 11:19) taking those defilements upon Himself on the cross (Isa. 53:9; 2nd Cor. 5:21; Heb. 2:17,18; 1st Jn. 3:5).
- 16 Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.
- The ultimate Levitical approach to God was the mercy seat (Ex. 25:17-22; Lev. 16:2). Jesus is our mercy seat (Rom. 3:25; 1st Jn. 2:2) so the ultimate Melchizedekian approach to God can now become a Throne of Grace.
 - Mercy and grace are infinitely ours for the asking (Heb. 4:16; Rom. 8:32; Eph. 3:20).

Hebrews 5-10 God’s Priest-Son

Chapter Five

- 1 For every high priest taken from among men is appointed on behalf of men in things pertaining to God, in order to offer both gifts and sacrifices for sins;
- Every High Priest taken from among men is appointed on behalf of men. Levitical High Priests are specifically taken from among Jews and specifically placed in charge of the God things on behalf of Jews. Jesus Christ, however, as the Second Adam is taken from among all humanity in Adam.
 - The purpose clause for such an appointment is to offer both gifts and sin-sacrifices (Heb. 5:1; 7:28; 8:3).
 - Offering gifts to God is a grace expression (Mt. 5:23,24; Lk. 21:1,4). This priestly function reflects God’s gifts to us (Eph. 2:8).
 - Offering sin-sacrifices is a faith expression. This priestly function reflects the price God paid to satisfy His Righteousness, and justify the free grace He provides (Rom. 3:21-26).

- 2 being able to deal gently with the ignorant and misguided, since he himself also is beset with weakness;
- Being invested into the priesthood does not make a person better than anyone else (Heb. 5:2 compared with 2:17,18; 4:15 but contrasted with 7:28).
 - The ignorant and misguided have priestly provision (Num. 15:22-29), but the willfully defiant do not (Num. 15:30,31 cf. Heb. 10:26).
 - Gentle dealings are the mark of wisdom (Prov. 15:1; Isa. 40:11; Gal. 5:22,23; 2nd Tim. 2:24-26; Jas. 3:17,18).
- 3 and because of it he is obligated to offer sacrifices for sins, as for the people, so also for himself.
- Levitical priests were also sinners in need of a Savior, so their first sacrifices were personal before they could minister on behalf of others (Heb. 5:3; 9:7; Lev. 9:7ff.). This is an important difference with respect to Jesus Christ (Heb. 7:27).
 - Church Age ministers likewise must be on guard for themselves (Acts 20:28), keeping ourselves undefiled so we can minister on behalf of others (2nd Tim. 2:21,22).
- 4 And no one takes the honor to himself, but receives it when he is called by God, even as Aaron was.
- God is opposed to the proud (Prov. 3:34; Jas. 4:6; 1st Pet. 5:5).
 - But gives grace to the humble and exalts the humble forever (1st Pet. 5:6).
 - Remember humility precedes exaltation (Heb. 2:9 & Phil. 2:8,9).
- 5-6 So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, “You are My Son, Today I have begotten You” just as He says also in another passage, “You are a priest forever according to the Order of Melchizedek.”
- Psalm 2:7 is linked to Psalm 110:4 in a synthesis which harmonizes with Zechariah 6:13.
 - Ps. 2:7 was previously cited in Heb. 1:5 & Ps. 110:1 was previously cited in Heb. 1:13. Ps. 110:4 is featured six times in the coming chapters (Heb. 5:6,10; 6:20; 7:3,17,21).
 - All things promised by God must be fulfilled, even when they don’t seem to! (Jn. 12:34 cf. Lk. 24:25,26,44,45).
- 7 In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety.
- “The days of His flesh” indicates the time–frame of the Incarnation—the Word became flesh (Jn. 1:14), a body You have prepared for Me (Heb. 10:5).
 - Jesus offered up prayers and supplications, with loud crying and tears (Ps. 22:1-31; 69:1-36).
 - The One able to save Him from death did not save Him from death (Mt. 26:39,42).
 - He was heard because of His piety (reverence/fear) mindful of His accepted finitude and surrendering his will to the will of God (Mt. 26:41).
- 8 Although He was a Son, He learned obedience from the things which He suffered.
- The Gethsemane suffering equipped Him to undertake the Golgotha substitutionary atonement (Isa. 53:11).
 - Omniscience knows everything, but the humanity of Jesus Christ learned experientially and grew through that experience (Lk. 2:52; Heb. 5:8), the pinnacle of humility producing the pinnacle of exaltation (Phil. 2:8-11).
- 9-10 And having been made perfect, He became to all those who obey Him the source of eternal salvation, being designated by God as a high priest according to the Order of Melchizedek.
- The Perfect Son of God was made perfect (learning obedience from the things which He suffered) (Heb. 2:10).
 - Just as the Word “became” flesh (Jn. 1:14), the perfected sufferer “became” the source/grounds/basis for eternal salvation (Heb. 5:9).
 - The Order of Melchizedek priesthood is foundationally centered in the High Priest source/grounds/basis for eternal salvation (Heb. 5:10 cf. 2:17; 3:1; 4:14f; 6:20; 7:16,26,28; 8:1,3; 9:11; 10:21).
- 11 Concerning him we have much to say, and it is hard to explain, since you have become dull of hearing.
- Heb. 5:11 is the first of several “we” statements in Hebrews hinting at some form of plurality in authorship (cf. 6:1,3,9,11).
 - Doctrinal discussions are difficult when disciples have dulled their discernment (Heb. 5:11,14 cf. Isa. 6:10; Lk. 24:25). Some doctrines are deeper than others (1st Cor. 2:10), and some doctrines are difficult even when you’re the first pope! (2nd Pet. 3:16).

- 12 For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food.
- Intentionally prolonged folly is inexcusable and disciplined by the God of Wisdom (Heb. 5:12 cf. Prov. 1:22; 9:4-6; Ps. 94:8-10).
 - Elementary principles should be built upon lest they become a perishable skill (Heb. 5:12; Col. 3:16).
- 13 For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant, but solid food is for the mature, who because of practice have their senses trained to discern good and evil.
- The Christian Way of Life is a growth process from infancy to maturity with age appropriate dietary needs (Heb. 5:13; 6:1; 1st Cor. 3:1-3; Eph. 3:16-19; 4:15; 1st Pet. 2:2; 2nd Pet. 3:18; 1st Jn. 2:12,13,14).
 - Maturity is not perception plus more perception. Maturity is perception plus practice (Heb. 5:13; Ezr. 7:10; Phil. 1:9,10; Jas. 1:22-25).

Chapter Six

- 1-2 Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, of instruction about washings and laying on of hands, and the resurrection of the dead and eternal judgment.
- Biological aging is inevitable while spiritual maturity is a pressing on endeavor (Heb. 6:1; Phil. 3:12-15; Col. 1:28,29).
 - Elementary foundational principles for NT believers are expressed in priestly terms, useful for both converts and crossovers. These six expressions are structured as a triplet of pairings:
 - Repentance from dead works & Faith toward God. The contrast of works and faith is intrinsic to phase one salvation (Rom. 3:27,28; 9:32) and foundational teaching so the baby believer can regularly experience phase two salvation (Gal. 3:1-5).
 - Instruction about washings & Laying on of hands. Every category of baptism (water, spirit, fire, blood, John, Jesus, Jewish proselytes) and every category of hand-laying (sacrifice, ordination, blessing, healing) centers on the doctrinal teaching of identification (2nd Cor. 5:17,21; Gal. 2:20; Rom. 6:3-14).
 - Resurrection of the dead & Eternal judgment. Perhaps the very information contained within the drawing and conviction of the unbeliever (Jn. 6:44,65; 12:32; 16:8), these powerful doctrines are motivational and essential to the newly saved (2nd Cor. 4:16-18 together with Matt. 10:28; Heb. 12:28,29; 2nd Pet. 3:11).
- 3 And this we will do, if God permits.
- Repentance from defiant apostasy is conditional upon the permissive will of God (Heb. 6:3; 2nd Tim. 2:25; Acts 8:22).
 - The wisdom of God may deny maturity to Church Members even as He denied entering into rest to the Exodus generation (Ps. 95:11), and even as He denied repentance by the Crucifixion generation (Mt. 13:14,15).
- 4-5 For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come,
- This four-fold description is true for both converts and crossovers as describing their actual factual entrance into the Body of Christ.
 - Enlightenment is seeing the light of the gospel of the glory of Jesus Christ (Jn. 1:9; Acts 26:18; 2nd Cor. 4:4,6; 2nd Tim. 1:10).
 - Tasting the heavenly gift is to drink the water of life (Jn. 4:10), to eat the bread of heaven (Jn. 6:32-35,47-51), and to drink His blood (Jn. 6:53-56).
 - Partakers of the Holy Spirit is an unprecedented blessing for the Church (Acts 2:1-4; 8:17-20; 9:17; 10:44,45), yet a promised blessing for the Millennial Kingdom (Joel 2:28,29).
 - Tasted the good word of God and the powers of the age to come is to identify with Jesus Christ for what He has done, is doing, and will do (Heb. 1:3; 6:5; 11:3).

- 6 and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame.
- Falling away is not losing the positional realities of vv.4&5 but departing from the experiential realizations of that position.
 - Repentance didn't save the folks in vv.4&5. Repentance from dead works and faith towards God was topic #1 in the elementary foundational principles new believers must be taught (Heb. 6:2). Since repentance didn't save them in the first place it can't possibly resave them in the second place besides the fact that they cannot become unsaved in any case.
 - The impossibility of Re-renew repentance is closely connected to the permissive will of God, as the impossible adjective is the first word of verse four and not even found in verse six!
 - Apostasy is a departure from the Christian walk, and a re-crucifixion of Jesus to self. This blasphemous rebellion exalts our dissatisfaction over God the Father's satisfaction (Rom. 3:25; Heb. 2:17; 1st Jn. 2:2; 4:10).
- 7-8 For ground that drinks the rain which often falls on it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God; but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned.
- A farming/gardening allegory reteaches the doctrine that vv.1-6 taught. The language from this allegory echoes God's judgment of Adam (Gen. 3:17-19).
 - A similar allegory with a positive tone was employed by Isaiah to great effect (Isa. 55:10-13).
- 9 But, beloved, we are convinced of better things concerning you, and things that accompany salvation, though we are speaking in this way.
- The third and longest of Hebrews' five primary warnings (2:1-4; 3:7-4:13; 5:11-6:8; 10:26-31; 12:12-29) is followed by an encouraging "but."
 - The primary author and those with him are persuaded that the warning passages in Hebrews will be effective in saving the readers from their considered apostatizing (cf. 1st Cor. 15:2; Jas. 1:21; 1st Pet. 1:9). Along with this salvation will come "better things."
- 10 For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints.
- What is it that convinces the author and his associates (Heb. 6:9)? Reviewing the character and essence of God. God is not unjust (Heb. 6:10 cf. Gen. 18:25; Deut. 32:4; 2nd Thess. 1:6,7).
 - The Hebrew epistle recipients had a track record of loving ministry (Heb. 6:10), even in the midst of growing conflict (Heb. 10:32-34; 12:4).
 - The aorist participle διακονήσαντες speaks of a past action prior to the main verb of the sentence. The present participle διακονοῦντες speaks of action contemporaneous to the main verb of the sentence.
 - This is another indication that the epistle recipients are former Levitical priests who have accepted Jesus as the Messiah and become crossovers into the Church (Acts 6:7). God won't forget what they did or what they're doing, but the Hebrews recipients are in danger of an unrighteous forgetting—forgetting their present ministry in a desire to return and resume a past ministry (cf. Phil. 3:13; Rev. 3:7,8).
- 11-12 And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end, so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.
- The author and his team share a desire for the recipients personal diligence (cf. the rest admonishment of Heb. 4:11).
 - They are slow of hearing (Heb. 5:11), which must change lest they also become slow of being (Heb. 6:12).
 - God expects our diligence in both hearing and doing the Word of God (2nd Tim. 2:15; Jas. 1:21-22; 2nd Pet. 1:3-8).
 - Full assurance is a totally realized and personally absorbed gospel (1st Thess. 1:5), understanding (Col. 2:2), hope (Heb. 6:11), & faith (Heb. 10:22).
 - Faith and longsuffering carry us day by day to the received inheritance (Heb. 6:12), which God ultimately bestows both in this life and the next (Heb. 6:15; 10:36; 11:13,39-40).

13-18 For when God made the promise to Abraham, since He could swear by no one greater, He swore by Himself, saying, “I will surely bless you and I will surely multiply you.” And so, having patiently waited, he obtained the promise. For men swear by one greater than themselves, and with them an oath given as confirmation is an end of every dispute. In the same way God, desiring even more to show to the heirs of the promise the unchangeableness of His purpose, interposed with an oath, so that by two unchangeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to take hold of the hope set before us.

- Humans make oaths by calling higher powers to bear witness (1st Kgs. 18:10,15; Jer. 12:16), often staking their lives or their souls on the matter (1st Sam. 17:55; 2nd Sam. 11:11). Jesus remained silent before His accusers until He was adjured by the High Priest (Mt. 26:63,64).
- There is no higher power for God to call upon, yet He the God who cannot lie swore an oath by His own name (Gen. 22:16; also Isa. 45:23; Jer. 22:5; 49:13). This powerful truth has already been seen in Hebrews when God swore in His wrath the Exodus generation would not enter into rest (see notes on Heb. 3:11).
- The consequences of such an intensive guarantee equip the heirs of promise to totally realize and personally absorb future glory in present time. This is the marvelous intersection of “holding fast” and “drawing near” throughout the Book of Hebrews (Heb. 3:6; 4:16; 6:18; 7:19,25; 10:1,22).

19-20 This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil, where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.

- OT believers obtained stability for their faith walk through the word of God (Ps. 62:1,2; Jer. 17:7,8), but NT believers have a sure and steadfast anchor providing maximum spiritual stability (1st Cor. 15:58; Eph. 3:17; 4:14).
- This maximum stability is particularly exhibited within the veil, where NT believers operate in the Melchizedek priesthood (Phil. 4:4-9; Jas. 1:5-11; 1st Pet. 4:7-11).

Chapter Seven

1-3 For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham as he was returning from the slaughter of the kings and blessed him, to whom also Abraham apportioned a tenth part of all the spoils, was first of all, by the translation of his name, king of righteousness, and then also king of Salem, which is king of peace, without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually.

- The third mention of the Order of Melchizedek was too much for the author (Heb. 5:6,10; 6:20), so he overcame his reluctance (Heb. 5:11) and provided a Melchizedek discourse.
- The Genesis record is recounted and significant details are highlighted (Gen. 14:18-20; Heb. 7:1-3).
 - Abraham was returning from the Slaughter of the Kings (Gen. 14:1-17 cf. Isa. 41:2,3).
 - Melchizedek blessed Abraham and El Elyōn (God Most High) (Gen. 14:19,20 cf. Num. 24:16; Deut. 32:8; Ps. 82:6; 83:18; Isa. 14:14; Dan. 4:17,24,25,32,34; 7:18,22,25,27).
 - Abraham gave a tithe to Melchizedek (Gen. 14:20; Heb. 7:1,4,6,9,10).
- The Genesis narrative of Melchizedek is crafted precisely to typify Jesus Christ in His Millennial glory.
 - Both King and Priest (Heb. 7:1; Zech. 6:13).
 - As King of Righteousness (Heb. 7:2) and King of Peace (Heb. 7:3), Melchizedek typifies what David (2nd Sam. 23:3) and Solomon (1st Chr. 22:9) must be combined to typify in Jesus Christ (Ps. 45:6-9; 72:1-4; Isa. 9:6,7; Jer. 23:5,6).
- The Genesis narrative completely omits Melchizedek’s father, mother, genealogy, and lifespan so as to craft a literary person to typify the eternal Son of God (Heb. 7:3).
 - Made like the Son of God is literally impossible but literarily beautiful.
 - Melchizedek is the quintessential king-priest character. See writersstore.com article on Great Characters.

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

- Observe! See this, don’t miss this, it stands out in an obvious, undeniable way (cf. Gal. 6:11).
- The greatness of Melchizedek is a relative greatness in comparison to Abraham the Patriarch (cf. Jn. 4:12; 8:53,56,58).

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

- OT Tithing was for the covenant people to bless their designated priesthood (Num. 18:21-32; Deut. 14:22-29).

- The Church has no tithing mandate, but a grace privilege to bless our designated priesthood (1st Cor. 9:6-14; 2nd Cor. 8:1-5; 9:6-15; 1st Tim. 5:17-18).
- 6-7 But the one whose genealogy is not traced from them collected a tenth from Abraham and blessed the one who had the promises. But without any dispute the lesser is blessed by the greater.
- Melchizedek actually had a genealogy (Heb. 7:6 contra 7:3), and it was not Levitical. The tithe he collected was not a Levitical tithe, it was a Gentile King-Priest of El Elyōn tithe.
 - Melchizedek pronounced a blessing upon the Abrahamic Covenant recipient, who did not receive that covenant on the basis of personal greatness (cf. 1st Cor. 1:26-29). This is indisputable testimony to the Melchizedek priesthood's preeminence over the Levitical priesthood.
 - From Adam to Abraham, Gentile priests functioned in their Gentile stewardship, e.g. Cain & Abel (Gen. 4:3,4), Noah (Gen. 8:20,21), and Job (Job 1:5).
 - Even after Abraham, Gentile priests such as Jethro were still operational (Ex. 2:16; 3:1; 18:12).
- 8 In this case mortal men receive tithes, but in that case one receives them, of whom it is witnessed that he lives on.
- The Levitical priesthood was indisputably a dying (mortal) priesthood. Self-evidently inferior to:
 - The Melchizedek priesthood, written in such a way as to foreshadow an eternal life priesthood (Heb. 7:8,24,25; 10:20; Rom. 12:1).
- 9-10 And, so to speak, through Abraham even Levi, who received tithes, paid tithes, for he was still in the loins of his father when Melchizedek met him.
- “So to speak” indicates theological realities conveyed by procreational realities. Levi was in the loins of Abraham (via Isaac and Jacob). Theologically speaking, when Abraham paid the tithe, Levi paid the tithe.
 - All of humanity was in Adam when Adam sinned (Rom. 5:12,18,19).
 - Only Jesus can be a descendant yet infinitely greater than His patriarch (Matt. 22:41-46).
- 11 Now if perfection was through the Levitical priesthood (for on the basis of it the people received the Law), what further need was there for another priest to arise according to the order of Melchizedek, and not be designated according to the order of Aaron?
- The rhetorical question answers itself in a forceful way. The Mosaic Law and its attendant Levitical priesthood established no perfection of any kind (Heb. 7:11,18,19; 8:7-13; 10:1-4). If Law could make perfect then why would Jesus need to die on the cross? (Gal. 2:21)
 - Given the designed imperfections of Levi and Law, a logical “need” was consequentially generated for God to subsequently provide for (Rom. 8:3,4).
- 12 For when the priesthood is changed, of necessity there takes place a change of law also.
- Necessity is not an attack on Sovereignty. Necessity is harmonious with Reality. God as the eternal I AM exists and functions through infinite necessities (Lk. 24:26; Heb. 7:11; 8:3,9,23,26; 1st Pet. 1:6).
 - The unchanging God established a progressively unfolding eternal plan (Heb. 1:1,2; Eph. 3:3-11; 1st Pet. 1:10-12).
- 13-14 For the one concerning whom these things are spoken belongs to another tribe, from which no one has officiated at the altar. For it is evident that our Lord was descended from Judah, a tribe with reference to which Moses spoke nothing concerning priests.
- This entire conversation regarding Melchizedek, Abraham, Levi, and Aaron actually concerns their typology in anticipation of the coming Messiah (Jn. 5:46; Lk. 24:27,44,45).
 - The tribe of Judah has no priesthood function anywhere in the Law (Gen. 49:10; 2nd Chr. 26:1,16-21).
- 15-17 And this is clearer still, if another priest arises according to the likeness of Melchizedek, who has become such not on the basis of a law of physical requirement, but according to the power of an indestructible life. For it is attested of Him, “You are a priest forever According to the order of Melchizedek.”
- Self-evident becomes even more evident, when a High Priest in the image of Melchizedek is revealed (Heb. 7:15). Image and likeness are significant Biblical themes (Gen. 1:26; 5:1,3; Rom. 6:5; 8:3; Phil. 2:7), and the use of such language here would have a tremendous impact on the first recipients of this epistle.
 - Only an indestructible life (Heb. 7:16) can facilitate an eternal priesthood (Heb. 7:17; Ps. 110:4). We receive this life and so we receive this priesthood (1st Pet. 1:17-2:10).

- 18-19 For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness (for the Law made nothing perfect), and on the other hand there is a bringing in of a better hope, through which we draw near to God.
- Mosaic Law could never and would never be abolished (Mt. 5:17,18; Lk. 16:16,17). It served a purpose (Gal. 3:19-24), and even in its obsolete condition (Heb. 8:13), still serves as purpose as it is set aside (1st Tim. 1:8).
 - Set aside when a better hope is brought in (Heb. 6:9,19; 8:6; 11:40; Col. 1:27; 1st Pet. 1:3).
 - Just as Law came after Promise and did not nullify promise (Gal. 3:17), the Better Hope Priesthood does not nullify Law but accomplishes what Law could never do (Rom. 3:31; 10:4; Heb. 7:19).
- 20-22 And inasmuch as it was not without an oath (for they indeed became priests without an oath, but He with an oath through the One who said to Him, “The Lord has sworn And will not change His mind, ‘You are a priest forever’ ”); so much the more also Jesus has become the guarantee of a better covenant.
- The selection of Levi and the ordination of Aaron were oath-free events (Ex. 28:1ff; 29:43,44; Num. 8:5-26).
 - The intense nature of God placing Himself under an oath communicates the greatness of our Savior’s priesthood (Heb. 6:16-20).
- 23-24 The former priests, on the one hand, existed in greater numbers because they were prevented by death from continuing, but Jesus, on the other hand, because He continues forever, holds His priesthood permanently.
- Physical death was an inherent limitation to the Levitical priesthood, yet contained a provision of grace for those who had fled to a city of refuge (Num. 35:25,28).
 - The Resurrection of Jesus Christ suits Him to preside over a permanent priesthood, and contains a provision of infinitely greater grace and an eternal refuge to which we flee (Ps. 91:1,2; Isa. 26:3,4).
- 25 Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them.
- This passage is a clear declaration of the eternal security of Phase One Salvation (Heb. 10:24-25 cf. 5:9,10; Jn. 5:24; 6:37-40; 10:27-30; Rom. 8:1,28-39).
 - This passage also demonstrates the unceasing nature of Phase Two Salvation (Heb. 10:25 cf. 2:18; 4:14-16; 9:24; Rom. 8:34; 1st Cor. 15:2; 1st Thess. 2:13; 1st Jn. 2:1).
- 26-27 For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself.
- “We” have such a high priest in contrast to all the high priests “they had” under the Law. It is fitting for us to have such a high priest (Heb. 7:26 cf. vv.19,25). Such contrasts were made previously (Heb. 1:1,2; 3:1,6,19; 4:1,2,14-16; 6:18-20) and will continue to be made subsequently (Heb. 10:1-4,10,14,18; 13:9,10).
 - Jesus’ five-fold sanctification reality is our five-fold sanctification mandate. It stands as a supreme rebuke over the Adversary and his five-fold declaration of rebellion (Isa. 14:13,14).
 - Because Jesus is holy, we can lift up holy hands in prayer (1st Tim. 2:8).
 - Because Jesus is innocent, we can serve Him with a clear conscience (1st Tim. 1:5,19; 3:9; Heb. 9:14; 10:22; 13:18).
 - Because Jesus is undefiled, we can serve others in such a way (Jas. 1:27).
 - Because Jesus is separated from sinners, our priestly service must also be separated from sinners (1st Cor. 6:7-13; 2nd Cor. 6:14-18).
 - Because Jesus is exalted above the heavens, we too are seated at the right hand of God the Father (Eph. 2:6).
 - Our priesthood does not require annual atonement offerings or daily sin offerings (Heb. 7:27; 9:11-14,24-26; 10:10,19,22; 1st Jn. 1:7-9). Shadow anticipation of the Cross required continuous reminders, but substantive expression of the Cross has no such need.
- 28 For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, appoints a Son, made perfect forever.
- Jesus Christ was perfected and abides forever as our Perfect High Priest (Heb. 7:28 cf. 2:10; 5:9).
 - The Bride of Christ is presently being perfected also abiding forever in our Melchizedek priesthood in Christ (Heb. 10:1,14).

Chapter Eight

- 1-2 Now the main point in what has been said is *this*: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens, a minister in the sanctuary and in the true tabernacle, which the Lord pitched, not man.
- The summary of Hebrews 1-7 is this: we have such a high priest (Heb. 7:26; 8:1). Holy, innocent, undefiled, separated from sinners, exalted above the heavens.
 - A λειτουργός leitourgos ^{#3011} liturgical minister in the True Tabernacle. Though seated, He ministers (cf. Heb. 10:11-14).
 - Two L families of terms bring this reality into focus.
 - leitourgeō, leitourgia, leitourgikos, leitourgos ^{#3008-11} on the one hand, and
 - latreia, latreuō ^{#2999-3000} on the other. (Note the compound εἰδωλολατρία eidōlatría ^{#1495})
 - In terms of “serve” or “minister” careful distinctions should be made so that the L words are not conflated with the D words (doulos, diakonos).
- 3 For every high priest is appointed to offer both gifts and sacrifices; so it is necessary that this *high priest* also have something to offer.
- Jesus presently ministers in the heavenly holy of holies (Heb. 8:2,3), and He does so as the Apostle and High Priest of our confession (Heb. 3:1). It is through the Holy Spirit and Jesus Christ that our priestly function ministers to God the Father (Eph. 2:18; 5:18,20; 1st Pet. 2:5; Heb. 13:15,16 cf. Jn. 4:23; 14:6).
 - Dispensation of the Church worship is heavenly priestly service (Acts 13:2; Rom. 12:1,2; 15:16,27; Phil. 2:17,25,30).
- 4-5 Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law; who serve a copy and shadow of the heavenly things, just as Moses was warned *by God* when he was about to erect the tabernacle; for, “SEE,” He says, “That You Make all things According To The Pattern Which Was Shown You On The Mountain.”
- Jesus’ present bodily absence from this world is to our advantage (Jn. 14:28; 16:7).
 - The post-Calvary Levitical priesthood continued for more than 30 years as an obsolete (Heb. 8:13) unbelieving endeavor (Rom. 10:4).
- 6 But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises.
- Jesus’ present Session at the right hand of God the Father is a more excellent ministry as it exhibits substance rather than shadows (cf. 1st Jn. 2:1).
 - In addition to Jesus’ present ministry is the additional role (notice the “also”) Jesus has as the Mediator of the New Covenant (Heb. 7:22; 8:6; 9:15; 12:24). Members of the Church will be deacon servants for Jesus when He applies the New Covenant to the nation of Israel in the Millennium (2nd Cor. 3:6).
- 7-8a For if that first *covenant* had been faultless, there would have been no occasion sought for a second. For finding fault, He says to them.
- The use of counter-factual logic is often perfect for declaring the obvious (Heb. 8:7 cf. 4:8; 8:4; Matt. 12:7; 24:43; Jn. 4:10; Gal. 3:21), or not so obvious but important truth (Matt. 11:21,23; 24:22; 26:24; Jn. 18:36; 1st Cor. 2:8; 1st Jn. 2:19). Human usages of counter-factual logic are often wrong (Matt. 23:30; Lk. 7:39; Jn. 11:21,32).
 - God is the ultimate fault-finder (Job 40:2; Rom. 9:19-24) as He manifests His wisdom in displaying the impotence of Mosaic Law (Heb. 8:7-13; 9:8-10; 10:1-4). Human fault-finders are among the creeps in the Book of Jude (Jude 16).
- 8b-12 “Behold, Days are coming, says the Lord, When I will effect a New Covenant With the House of Israel and with the House of Judah; Not like the covenant which I made with their fathers On the day when I took them by the hand To lead them out of the land of Egypt; For they did not continue in My covenant, And I did not care for them, says the Lord. “For This is the covenant that I will make with the House of Israel After those days, says the Lord: I will put my laws into their minds, and I will write them on their hearts. And I will be their God, And they shall be My people. “And they shall not teach everyone his fellow citizen, And everyone his brother, saying, ‘Know the Lord,’ For all will know Me, From the least to the greatest of them. “For I will be merciful to their iniquities, And I will remember their sins no more.”

- The New Covenant is prophesied in the context of Jeremiah’s numerous “days are coming” messages (Jer. 23:5-8; 30:3-7; 31:27-30; 31:31-37; 31:38-40). The context is the Great Tribulation of Israel followed by the global regathering of Israel, and founding the Millennial Kingdom of Jesus Christ.
 - The New Covenant was prophesied during the Divided Kingdom of Israel and Judah but when it goes into effect it will be made with the reunited House of Israel (Jer. 31:31,33; Heb. 8:8,10).
 - The New Covenant will supersede the Mosaic Covenant, and be made with those whose fathers were redeemed out of Egypt and given the Mosaic Covenant (Jer. 31:32; Heb. 8:9; Ex. 24:6-8; Rom. 9:4,5).
 - When Jesus gave the first Communion service, He spotlighted His unfinished business in the coming kingdom (Mt. 26:28), and the Church is blessed to proclaim that unfinished business (1st Cor. 11:25).
- 13 When He said, “A new covenant,” He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.
- From the time of Jeremiah’s pronouncement, the Mosaic Covenant was destined for disappearance (Heb. 8:7,13).
 - From the time of Jesus’ pronouncement, the Mosaic Covenant became imminently ready for disappearance (Mt. 21:9; 23:39; cf. Ps. 118:19-29. Also Rom. 10:4).

Chapter Nine

- 1 Now even the first *covenant* had regulations of divine worship and the earthly sanctuary.
- Israel functioned in a ἅγιον κοσμικόν hagian kosmikon worldly sanctuary (Heb. 9:1). Yes, it was on planet earth, but more specifically it was a venue within this kosmos arrangement through which sinners could approach the Holy God (Ex. 28:3,4,29,30,35,38,41,43; 29:42-46; 30:20,21).
 - Regulations of divine worship speaks to the righteous standard by which the Holy God may be approached by His worshippers (Heb. 9:1; Jn. 4:23,24; Lev. 21:16-24; Ps. 15:1; 24:3; 68:18).
 - This worship regulation standard of righteous things is particularly crafted so as to address the fall of Satan—the original fall and original defilement of the first hagian kosmikon (Isa. 14:12-21; Ezek. 28:12-19).
 - This primal fall of the anointed cherub gives us a great significance as to the repeated usage of Cherubim to guard the holiness of God (Gen. 3:24; Ex. 25:18-22; 26:1,31).
- 2 For there was a tabernacle prepared, the outer one, in which *were* the lampstand and the table and the sacred bread; this is called the holy place.
- Preparation was extensive and critical for the regulations of divine worship (Heb. 9:2,6).
 - The tabernacle description in these verses is a free-expression illustration, not a strict textual quotation from the OT. The Holy Place (Ἅγια Hagia; קֹדֶשׁ qodesh) is said here to be the “first” or “outer” tabernacle in a usage not found in the OT.
 - The Holy Place is said to contain the lampstand (λυχνία luchnia ^{#3087}; מְנוֹרָה m^enowrah ^{#4501}) (Ex. 25:31-39; 37:17-24; Lev. 24:1-4), the table (τράπεζα trapeza ^{#5132}; שֻׁלְחָן shulchan ^{#7979}) (Ex. 25:23-29; 37:10-16) and the sacred bread (ἄρτος artos ^{#740}; לֶחֶם lechem ^{#3899}) (Ex. 25:30; Lev. 24:5-9).
- 3 Behind the second veil there was a tabernacle which is called the Holy of Holies,
- These terms continue the author’s free-expression illustration. He is speaking broadly and briefly.
 - The Holy of Holies (Ἅγια Ἁγίων Hagia Hagiōn; קֹדֶשׁ הַקְּדוֹשִׁים qodesh haqq^ddāshiyim) is here also called a tabernacle in a usage not found in the OT. The “second veil” is a usage not found in the OT.
- 4 having a golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden jar holding the manna, and Aaron’s rod which budded, and the tables of the covenant;
- The Holy of Holies is said here to have the golden altar of incense (Ex. 30:1-10; 37:25-29), which strictly and technically speaking was placed outside the veil in the Holy Place.
 - The Ark of the Covenant contained three items: manna (Ex. 16:32-34), Aaron’s rod (Num. 17:10-11), and the two law tablets (Deut. 10:1-5).
- 5 and above it *were* the cherubim of glory overshadowing the mercy seat; but of these things we cannot now speak in detail.
- Cherubim of Glory (Ex. 25:18-22) overshadowed the Ark even as Satan overshadowed God’s throne (Ezek. 28:14,16).

- The Mercy Seat (ἱλαστήριον *hilastērion* ^{#2435}; כַּפֹּרֶת *kapporeth* ^{#3727}) was a slab of gold, a lid which covered the open box of the Ark. Jesus Christ was displayed publicly as a ἱλαστήριον *hilastērion* mercy seat propitiation (Rom. 3:25).
- 6 Now then these things have been so prepared, the priests are continually entering the outer tabernacle performing the divine worship,
- Completed preparation enables continuous priestly worship (Heb. 9:6 cf. 10:19-22). This concept is illustrated by the continuous fire on the altar (Lev. 6:12,13).
 - Access was continual, day after day, but limited to the Holy Place and separated by the veil (Ex. 26:33; 40:3,21).
- 7 but into the second, only the high priest *enters* once a year, not without *taking* blood, which he offers for himself and for the sins of the people committed in ignorance.
- Access to the Most Holy Place was limited to one man, one day per year (Lev. 16:1,2). The Church, by contrast, has unlimited access all day every day (Heb. 4:16; 10:22).
 - The Aaronic High Priest was also a sinner in need of sacrifice for himself (Lev. 16:6,11), for his people, and for the Holy Place (Lev. 16:6,11,16,17). Jesus Christ had no such need (Heb. 7:27).
 - Sins committed in ignorance have offerings and procedures in the courtyard and Holy Place (Lev. 4:2,22,27; 5:15-18). Willful defiant sins have no sacrifices, or liturgical forgiveness (Num. 15:30,31). The only provision for such willful defiant sins is the totality forgiveness provided via the Most Holy Place on the Day of Atonement (Lev. 16).
- 8 The Holy Spirit *is* signifying this, that the way into the holy place has not yet been disclosed while the outer tabernacle is still standing,
- In physical terms, the Most Holy Place cannot be seen once the Holy Place and Veil are constructed.
 - In spiritual terms, the Heavenly Temple can be seen in the earthly replica, but cannot be accessed through the earthly replica. While Law is a tutor (Gal. 3:24), it is also a sin instigator (Rom. 7:5-13) and a heart-veil (cf. 2nd Cor. 3:15).
- 9 which is a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience,
- Symbols, typology, shadow doctrine have legitimate functions and benefits, but no eternal perfection (Heb. 7:19; 9:9; 10:1).
 - The Blood of Christ supplies eternal perfection (Heb. 9:14; 10:10,14).
- 10 since they *relate* only to food and drink and various washings, regulations for the body imposed until a time of reformation.
- The bodily regulations given to Israel had legitimate functions and benefits, but must not be exchanged for true spirituality (Col. 2:20-23; Heb. 13:9,10).
 - The Aaronic Priesthood of Israel's past will be reformed in the Millennium to the Zadokite Priesthood for Israel's future (Ezek. 40-48 esp. 44:15-31).
- 11-12 But when Christ appeared *as* a high priest of the good things to come, *He entered* through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.
- Jesus Christ ascended to the Father and appeared to Him as a High Priest of the good things to come. This was on Sunday, April 5, 33AD after His encounter with Mary Magdalene but before His encounter with the Twelve (Jn. 20:17,20 cf. Lk. 24:39,40).
 - Jesus' once for all sacrifice opened and disclosed the greater and more perfect tabernacle once for all. No repeated sacrifice is ever necessary. Continuous access for the Melchizedek priesthood is now provided to any such priest at any time of need (Heb. 4:14-16; 10:19-22).
- 13-14 For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?
- Animal ritual provided a physical, shadow, momentary sanctification (Heb. 9:13).
 - The Blood of Christ provides spiritual, substantial, eternal sanctification (Heb. 9:14 cf. Acts 15:9; Tit. 2:14; Heb. 10:22).

- The Living God takes no pleasure in dead works (Heb. 6:1), but is well served by the Bride of Christ and her living sacrifices (Rom. 6:13; 12:1; 2nd Cor. 6:16; Gal. 2:19; Heb. 3:12; 10:31; 12:22,28).
- 15 For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were *committed* under the first covenant, those who have been called may receive the promise of the eternal inheritance.
- Israel, as a redeemed nation stood in a broken relationship to their Redeemer, having broken the covenant they were placed under as a redeemed nation (Ex. 19:8; 24:7,8; Jer. 31:32).
 - A Greater Sacrifice, a conscience-cleansing sacrifice, a once and for all perfecting sacrifice makes Jesus Christ suitable to mediate the New Covenant (Heb. 9:15). It also makes the Body and Bride of Jesus Christ suitable to minister the New Covenant (2nd Cor. 3:4; Heb. 11:39,40).
 - This Greater Sacrifice did not abolish the first covenant, but fulfilled it (Mt. 5:17) in a victorious conclusion that in the future will provide for Israel's broken relationship to be restored (Dan. 9:1-19,24) and their eternal national inheritance to be received (Heb. 9:15; 11:8-10; Gal. 3:18; Acts 7:5; Ps. 105:9-11).
- 16-17 For where a covenant is, there must of necessity be the death of the one who made it. For a covenant is valid *only* when men are dead, for it is never in force while the one who made it lives.
- διαθήκη diathēkē is the word for covenant, but it also is used for a will or testament. In Hebrews 9:16-17 the author of Hebrews keys off of his expression "eternal inheritance" (Heb. 9:15) and switches his διαθήκη diathēkē usage from covenant to testament for a short illustration.
 - The Apostle Paul uses a similar logic as an illustration for the Abrahamic Covenant (Gal. 3:15-16). Jesus uses a similar logic as an illustration for parenting (Mt. 7:11). Analogous realities in the human experience are useful to explain various realities in God's dealings with man.
 - The point here in Hebrews is clear. Any man can change his last will and testament any time he wants before he dies. Once he dies, it cannot be changed again. The last will and testament is the last will and testament. The heirs have every expectation of their inheritance.
- 18-21 Therefore even the first *covenant* was not inaugurated without blood. For when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, "THIS IS THE BLOOD OF THE COVENANT WHICH GOD COMMANDED YOU." And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the blood.
- The Mosaic Covenant did not require the death of Moses, but featured the death of animal substitutes and applied that sacrificial blood for temporal cleansing and forgiveness (Heb. 9:18-22; Ex. 24:5-8). Pay close attention to the blood that is applied immediately and the blood that is set aside to be applied later.
 - When Israel was brought into the Mosaic Covenant, their priests and elders feasted (in a visionary way) with God (Ex. 24:9-11).
 - When Israel will be brought into the New Covenant, their priests and elders will feast with Jesus Christ and His Bride (Lk. 22:15-18,28-30).
 - Church Age Communion is essentially a toast to the coming Kingdom. We proclaim the Lord's shed blood and the pending sprinkling of that blood upon the covenant nation of Israel (Lk. 22:19,20; 1st Cor. 11:23-26).
- 22 And according to the Law, *one may almost say*, all things are cleansed with blood, and without shedding of blood there is no forgiveness.
- Blood was the cleansing & atoning physical type for almost everything under Mosaic Law (Heb. 9:22; Lev. 17:11,14). The key understanding for this is the connection between blood and (soul) life.
 - The covering of Adam & Eve's nakedness (Gen. 3:7,10,11,21) and the offerings of Cain and Abel (Gen. 4:3-5) teach the necessity of blood-shedding long before such doctrines were codified under Law.
- 23 Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these.
- The earthly sanctuaries, altars, furnishings & garments, being replicas and types of the heavenly realities are quite appropriately cleansed and atoned for with blood sacrifices.
 - The heavenly sanctuaries, altars, furnishings & garments required the soul-life of Jesus Christ in spiritual death (Isa. 53:12).
 - "Better" is infinitely true in several ways:

- Substance is better than shadows.
 - Personal is better than a substitute.
 - Once and for all is better than over and over.
- 24 For Christ did not enter a holy place made with hands, a *mere* copy of the true one, but into heaven itself, now to appear in the presence of God for us;
- Jesus Christ exposed the emptiness of the earthly holy place (Mt. 27:51 || Mk. 15:38 || Lk. 23:45), and had no need to enter therein.
 - Standing before God the Father, Jesus Christ appeared and presented Himself on our behalf (Heb. 9:24; Dan. 7:13,14).
- 25 nor was it that He would offer Himself often, as the high priest enters the holy place year by year with blood that is not his own.
- Repeated rituals represent a reality, looking back to one thing and looking forward to another. They are repeated year after year, generation after generation so long as the basis for the ritual continues and the resolution has not yet come.
 - Blood sacrifice was a repeated ritual, looking back to the fall of Adam and looking forward to the Second Adam coming to crush the serpent's head (Gen. 3:15; Rom. 5:14-19; 1st Cor. 15:22,47).
 - Church Age communion is a repeated ritual, looking back to the blood of Christ shed on the cross and looking forward to the blood of Christ sprinkled on the nation of Israel (1st Cor. 11:26).
- 26 Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself.
- Shadow sacrifices covered for sin, allowing God to pass over while looking to the future (Ex. 12:13,23; Ps. 32:1,2).
 - The substance sacrifice of Jesus Christ removed the sin of the world (Jn. 1:29), allowing God to be the justifier of the justified (Rom. 3:25,26).
- 27 And inasmuch as it is appointed for men to die once and after this *comes* judgment,
- Physical death places every man on the docket for their Final Temporal-Life Examination (Jn. 5:29; Rom. 14:10-12; 2nd Cor. 5:10).
 - Jesus Christ receives the greatest Final Temporal-Life Examination, as He is exalted by God the Father over every name that is named and appointed to be the Eternal Judge of all (Jn. 5:22,27; Acts 10:42; 17:31; Eph. 1:21; Heb. 1:3,4).
- 28 so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without *reference to* sin, to those who eagerly await Him.
- The First Advent of Jesus Christ dealt with the sin issue (Isa. 53:12; Mt. 20:28; 1st Jn. 3:5; 4:14), and made no effort for world-judgment (Jn. 3:16,17; 8:15; 12:47).
 - The Second Advent of Jesus Christ will feature no sin offering, but global salvation (Isa. 25:9; Lk. 1:69-75) and judgment (Jn. 5:22; Acts 10:42; 17:31; 2nd Tim. 4:1; 1st Pet. 4:5).

Chapter Ten

- 1 For the Law, since it has only a shadow of the good things to come and not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near.
- Jesus appeared before the Father in heaven as High Priest of the good things to come (having come) (Heb. 9:11).
 - Mosaic Law had a shadow of the good things to come, but not the substance-image (Heb. 10:1).
 - The “good things” Law could never provide include the perfection (Heb. 7:11,19,28; 9:9,11; 10:1,14; 11:40; 12:2,23) of a cleansed conscience (Heb. 9:9,14; 10:2,22), a living-sacrifice service (Heb. 3:12; 9:14; 10:31; 12:22,28), a confident nearness (Heb. 4:16; 7:19,25; 10:1,22), and a transformed image (Heb. 10:1 cf. Rom. 8:29; 2nd Cor. 3:18; Col. 3:10).

- 2 Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins?
- The counterfactual logic is inescapable. Mosaic Law sacrifices would have ceased had they not been shadow ritual. Mosaic Law sacrifices would have ceased and the Consummation of the Ages Sacrifice of Jesus Christ would have been unnecessary (Mt. 26:39; Jn. 14:6; Rom. 8:3; 1st Cor. 1:17; Heb. 10:29).
 - Covering sins (atonement, pre-Calvary salvation) leaves an ongoing conscious awareness of those sins (Heb. 10:2; Ps. 32:1-5; 51:1-19), but taking away sins (post-Calvary salvation) provides for the cessation of such conscious awareness (Ps. 103:12; Mic. 7:19; 1st Cor. 6:11; 1st Jn. 1:7).
- 3-4 But in those sacrifices there is a reminder of sins year by year. For it is impossible for the blood of bulls and goats to take away sins.
- Those sacrifices were repeated reminders of what God intends to never remember (Isa. 43:25; 65:17; Jer. 31:34; Ps. 25:7).
 - With God all things are possible (Mt. 19:26; Mk. 10:27), but God Himself declares some things to be impossible (Mt. 26:39; Mk. 14:35,36; Heb. 6:6; 10:4).
- 5-7 Therefore, when He comes into the world, He says, “SACRIFICE AND OFFERING YOU HAVE NOT DESIRED, BUT A BODY YOU HAVE PREPARED FOR ME; IN WHOLE BURNT OFFERINGS AND SACRIFICES FOR SIN YOU HAVE TAKEN NO PLEASURE. ‘THEN I SAID, ‘BEHOLD, I HAVE COME (IN THE SCROLL OF THE BOOK IT IS WRITTEN OF ME) TO DO YOUR WILL, O GOD.’”
- The prophetic words of Samuel (1st Sam. 15:22) and David (Ps. 40:6-8; 51:16,17) are the words of Jesus Christ when He comes into the world.
 - “My ears you have opened” becomes “a body you have prepared” in a marvelous adaptation of David’s statement by the Lord for His quotation and application in light of all OT prophecy (Dt. 15:17; Isa. 50:4,5; Jer. 7:22,23).
 - “It is Written” is such a powerful declaration (Mt. 4:4,7,10; 26:24,31), particularly when a king had to write it out for himself with his own hand (Dt. 17:18-20).
- 8-9 After saying above, “SACRIFICES AND OFFERINGS AND WHOLE BURNT OFFERINGS AND SACRIFICES FOR SIN YOU HAVE NOT DESIRED, NOR HAVE YOU TAKEN PLEASURE *in them*” (which are offered according to the law), then He said, “BEHOLD, I HAVE COME TO DO YOUR WILL.” He takes away the first in order to establish the second.
- The author of Hebrews repeats the Psalm 40 passage, splitting the complete statement in two, and stressing two separate points.
 - Animal ritual under Law produced no satisfaction (Heb. 10:8). Pleasing God requires a focused study on what He takes no pleasure in (Isa. 1:11; Ezek. 18:32; 33:11; Heb. 10:6,38).
 - The God-Man’s continuous obedience prompted God the Father’s infinite and eternal good pleasure, satisfaction, & propitiation (Ps. 2:7; Prov. 8:30; Isa. 42:1; Mt. 3:17; 17:5; Jn. 4:34; 5:30; 6:38; 8:29; 17:4).
- 10 By this will we have been sanctified through the offering of the body of Jesus Christ once for all.
- The Will of God the Father was Jesus Christ’s focal point in the garden of Gethsemane (Mt. 26:39) and the cross of Calvary (Jn. 19:28,30).
 - Jesus offered His body (Heb. 10:10), laid down His soul (Isa. 53:10; Mt. 20:28; Jn. 10:11,15,17; 15:13), and yielded up His spirit (Mt. 27:50 || Lk. 23:46 || Jn. 19:30).
 - The soul offering of Jesus Christ brought soul pleasure to God the Father (Isa. 42:1). The bodily offering of Jesus Christ has additional significant as the Word became flesh (Jn. 1:14), He condemned sin in the flesh (Rom. 8:3), and we enter within the veil which is His flesh (Heb. 10:20).
- 11-13 Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD, waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET.
- Those guys are standing (Heb. 10:11; Deut. 18:5,7), but Jesus sat down (Heb. 10:12 cf. 1:3 & 8:1-2; 12:2). The contrast between standing and sitting is a vivid priestly contrast as well as a judicial contrast (Dan. 7:9-10,13-14; Rev. 20:4).
 - The present time is a time of waiting.
 - The Bride waits for the Rapture (Rom. 8:23; 1st Cor. 4:5; Gal. 5:5; Phil. 3:20; 1st Thess. 1:10; Jas. 5:7,8; Jude 21).
 - The Groom (and the Bride) waits for the Father’s Fashioned Footstool (Ps. 110:1; Acts 1:7; Mt. 24:36).

- 14 For by one offering He has perfected for all time those who are sanctified.
- One act of disobedience caused us all to become sinners, one act of obedience offers us all to become perfected (Rom. 5:12-19).
 - The Blood of Christ sanctifies and perfects—different objects in different ways at different times.
 - God’s set-apart earthly people (Num. 23:9; Deut. 7:6; Ps. 16:3; 34:9; Dan. 7:18,21,22,25,27) are perfected in the New Covenant of the Millennial Kingdom.
 - God’s set-apart heavenly people (Tit. 2:14; 1st Pet. 2:9; Rom. 1:7; 1st Cor. 1:2; etc.) are perfected in the Melchizedek Priesthood of the Church.
 - Without Christ and His Bride, the OT saints could never be perfected (Heb. 11:40).
- 15-17 And the Holy Spirit also testifies to us; for after saying, “THIS IS THE COVENANT THAT I WILL MAKE WITH THEM AFTER THOSE DAYS, SAYS THE LORD; I WILL PUT MY LAWS UPON THEIR HEART, AND ON THEIR MIND I WILL WRITE THEM,” *He then says*, “AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE.”
- The Holy Spirit also testifies to us (Rom. 4:23,24; 15:4; 1st Cor. 10:1-11). Beyond OT revelation concerning Israel comes the NT revelation concerning the Church and the us versus them distinction between Israel and the Church (1st Cor. 10:32; Gal. 3:28; 6:15; Col. 3:11).
 - The New Covenant will not be made until “after those days” (Jer. 31:31,33 cf. vv.27-30).
 - A heart-written Law will be a blessing for Israel as a replacement for the stone tablet written Law (Jer. 31:32; Heb. 8:7-13) in Israel’s ministry to the Gentiles (Jer. 31:33,34; Zech. 8:20-23), but is not a present blessing for the Church (Col. 3:16).
- Note:** the Dispensation of the Church has an entirely different heart-writing (2nd Cor. 3:1-3). Jesus Christ writes commendation letters on our hearts as we serve the living God in serving others.
- “We” have sins forgiven in Christ (Col. 1:13,14), but “they” have sins and lawless deeds forgiven in the New Covenant Christ mediates and the Church ministers to them (Dan. 9:24; Heb. 9:15).
- 18 Now where there is forgiveness of these things, there is no longer *any* offering for sin.
- No longer an offering for sin was a terrifying thing for Israel in the OT (Num. 15:22-31).
 - No longer an offering for sin is a terrifying thing for the Church (Heb. 10:26).
 - No longer an offering for sin is a beautiful thing for Israel in the New Covenant (Heb. 8:7-13 cf. Ezek. 43:18-27).
- 19-22 Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, by a new and living way which He inaugurated for us through the veil, that is, His flesh, and since we have a great priest over the house of God, let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.
- The priestly function of the Church is based on what Jesus Christ did (Heb. 10:19), and what Jesus Christ continues to do (Heb. 10:20).
 - The priestly function of the Church presents each Member as a living sacrifice (Rom. 12:1), as the blood of Jesus Christ inaugurated a new and living way into the heavenly holy place (Heb. 10:20). Only Church-age believers, born-again into a living hope are living stones in this embodied temple (1st Pet. 1:3,23; 2:4,5).
 - The heavenly veil is His flesh (Heb. 10:20). It is through the incarnation of Jesus Christ by which He condemned sin in the flesh (Rom. 8:3-4) and cleansed the Bride of Christ (Eph. 5:25-27) for our priestly function (Heb. 10:21-22).
 - The House of God is our priestly function, which carnal believers forsake when they fall away from the faith (Heb. 10:21 cf. 3:6,12-15).
- 23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful;
- Our confession has an Apostle and High Priest (Heb. 3:1), a Throne of Grace (Heb. 4:14), and a Promised Hope (Heb. 10:23).
 - Confessing Christ may have earthly consequences (Jn. 9:22; 12:42), but not confessing Christ has a heavenly consequence (Mt. 10:32).
 - Confessing the good confession demands that we fight the good fight (1st Tim. 6:12,13).
 - The promised hope of our Confession is the happy hope of our pending Rapture (cf. Tit. 2:13).

- Hebrews has five warning passages, as well as five proclamations of hope (Heb. 3:6; 6:11,18; 7:19; 10:23). Each hope reference may contain a rapture inference, implicitly contained in “the end” then explicitly proclaimed in chapter ten (Heb. 10:23,25).
 - Our faith is infinitely valuable because He is eternally faithful (Heb. 10:23; 11:11; 12:26 cf. Rom. 4:21; Tit. 1:2; 1st Jn. 2:25).
- 24 and let us consider how to stimulate one another to love and good deeds,
- Consider your high priest (Heb. 3:1), then consider how to provoke your fellow priests (Heb. 10:24).
 - Love is not provoked (1st Cor. 13:5), but believers can be provoked by pagans (Acts 17:16), partners (Acts 15:39), and pesky parishioners (Heb. 10:24).
 - Love and good deeds are the first-things for the Body of Christ (Rev. 2:4-5; Gal. 6:9,10; 1st Tim. 1:5; 2nd Tim. 3:16,17).
- 25 not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near.
- Not forsaking Rapture Doctrine (ἐπισυναγωγῆ ἐπισυναγωγῆ #1997_{2x} (Heb. 10:25; 2nd Thess. 2:1)) as is the habit of some (2nd Pet. 3:3,4).
 - Mutual reciprocal exhortation-encouragement as the day without signs is seen nearer and clearer every day (Mt. 16:3; Rom. 13:11,12; 1st Cor. 7:29-31; 1st Pet. 4:7; 2nd Pet. 3:12-14).
- 26-27 For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a terrifying expectation of judgment and THE FURY OF A FIRE WHICH WILL CONSUME THE ADVERSARIES.
- The fourth warning passage of Hebrews opens and closes with “terrifying” (vv.26,31). Remember, none of the first three warning passages (2:1-4; 3:7-4:13; 5:11-6:8) were threats of revoking salvation. Neither is this one nor the next.
 - Willful sins are not only unintentional sins (Num. 15:29-30), but sins of omission as well (Jas. 4:17). In this context, willful sins for the Church’s priesthood in Christ is to not obey the three “let us” imperatives from vv.22-24.
 - The expectation of judgment is terrifying on the basis of the Law of Expected Requirement (Lk. 12:48).
- 28 Anyone who has set aside the Law of Moses dies without mercy on *the testimony* of two or three witnesses.
- Violations of law are fundamentally set-asides and replacement with personal preferences (Rom. 1:25). It’s a magnification of self-will over the will of God (contra Matt. 26:39,42).
 - There was plenty of mercy in the Old Testament (Isa. 63:9; Jer. 31:20; 33:26; Ezek. 39:25; Dan. 4:27; Hos. 14:3; Hab. 3:2), but no place for it whatsoever in the sentencing phase of a judicially convicted violator of Law (Deut. 1:17; 10:17; 19:13).
- 29 How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?
- How much severer? How much more have we been given and entrusted? (Lk. 12:48; Rom. 3:2; 1st Pet. 4:17).
 - The juxtaposition is “deserve” with “grace” brackets the vivid description of Church apostasy. Instead of draw near, hold fast, consider (Heb. 10:22-24) the actions are trample, regard, insult (Heb. 10:29).
 - Israel’s trampling of God’s courts was enough to label them Sodom and Gomorrah (Isa. 1:10-12). The Church’s trampling of God’s Son is infinitely worse!
- 30 For we know Him who said, “VENGEANCE IS MINE, I WILL REPAY.” And again, “THE LORD WILL JUDGE HIS PEOPLE.”
- Two significant OT realities (Deut. 32:35,36) are now applied to NT believers (Rom. 9:25-26; 1st Pet. 2:10) with the greatest severity.
 - Our severity is worse because “we know Him” (Heb. 10:30 cf. Jn. 14:7,17; 2nd Cor. 5:11; Phil. 3:10; 1st Jn. 2:3,4; 5:20).
- 31 It is a terrifying thing to fall into the hands of the living God.
- While Jonathan Edwards made quite a point with “Sinners in the hands of an angry God,” that’s not the point of this verse. This verse has terror on our part but no anger on God’s part. He is the Living God and we are living stones (1st Pet. 2:5) who should be presenting our bodies as living sacrifices (Rom. 12:1).

- God has always been the Living God (Deut. 5:26; Josh. 3:10; 1st Sam. 17:26,36), but in the aftermath of Calvary Jesus Christ is He who died and now lives again (Rom. 8:34; 2nd Cor. 5:15; Rev. 1:17-18; 2:8).
- 32-33 But remember the former days, when, after being enlightened, you endured a great conflict of sufferings, partly by being made a public spectacle through reproaches and tribulations, and partly by becoming sharers with those who were so treated.
- As an extension of the fourth warning, the Hebrews epistle recipients are instructed to remember their early days as NT believers (Heb. 10:32a cf. Acts 6:7,9-14).
 - “Being enlightened” can refer to a salvation moment (2nd Cor. 4:4) or a crossover moment for OT believers to see the truth of Jesus as the Messiah (Acts 9:3,18).
 - The #1 population group in the first century to experience collective punishment for their new identification was Jewish believers and the persecution they encountered for (supposedly) abandoning Judaism (Acts 21:20-22; 26:17; Tit. 1:10), yet even Gentile converts faced hostility (Gal. 3:3,4; 1st Thess. 2:14).
- 34 For you showed sympathy to the prisoners and accepted joyfully the seizure of your property, knowing that you have for yourselves a better possession and a lasting one.
- Imprisonment & property seizure is placed in great perspective (Heb. 10:34; 13:3; Rom. 8:18; 2nd Cor. 4:17).
 - A lasting possession will be expanded later in the celebration of an unshakeable kingdom (Heb. 12:28).
- 35 Therefore, do not throw away your confidence, which has a great reward.
- The Hebrews epistle recipients demonstrated a confidence at least for a time, and up to a certain intensity, but were on the verge of throwing it all away (Heb. 10:35a cf. 12:4,5).
 - Temporal confidence prompts entry into the holy place (Heb. 10:19) and everything done therein is eternally rewardable (Heb. 10:35; 1st Cor. 15:58).
- 36 For you have need of endurance, so that when you have done the will of God, you may receive what was promised.
- Endurance is needed and provided through the fruit of the Spirit (Gal. 5:22-23; 6:8-10).
 - OT saints are still waiting to receive what they were promised (Heb. 11:13). NT saints are given an earnest of our inheritance (2nd Cor. 1:22; Eph. 1:14) and function every day in the living hope (1st Pet. 1:3) of the happy hope (Tit. 2:13).
- 37-39 FOR YET IN A VERY LITTLE WHILE, HE WHO IS COMING WILL COME, AND WILL NOT DELAY. BUT MY RIGHTEOUS ONE SHALL LIVE BY FAITH; AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM. But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul.
- OT promises are adapted to a NT audience, without appropriating and replacing the original promises (Isa. 26:21; Hab. 2:3-4).
 - The Body waits for our Head, the Bride waits for our Bridegroom, and the principle of imminency is the living & happy hope for every generation of the Church (Phil. 3:11,20,21) during their sojourn upon this earth (1st Pet. 1:17).
 - Walking by faith pleases God and preserves the soul (Heb. 11:6; Jas. 1:21; 1st Pet. 1:9), but shrinking back sparks temporal-life destruction (1st Cor. 5:5; Phil. 1:28; 3:19; 1st Tim. 1:20; 6:9). Peter walking on the water is our great illustration for this principle (Mt. 14:29-31).

Hebrews 11-12 The Response of Faith

Chapter Eleven

- 1 Now faith is the assurance of things hoped for, the conviction of things not seen.
- Chapter ten ended with endurance and faith (Heb. 10:36,39), which become the launching pads for chapters eleven and twelve (Heb. 11:1; 12:1).
 - Various English translations: assurance/conviction (NASB), substance/evidence (KJV, NKJV), reality/proof (CSB), title deed/proof (Wuest).
 - Faith is the ὑπόστασις *hupostasis* ^{#5287}_{5x} of things hoped for. Used 3x in Hebrews (Heb. 1:3; 3:14; 11:1).
 - Faith is the ἔλεγχος *elenchos* ^{#1650}_{1x} of things not seen. Evidence of events not yet observed. While this is the only NT usage, the LXX has 31 usages including two helpful usages in Job (Job 23:4,7).

- The juxtaposition of physical sight with spiritual sight has two significant NT developments (2nd Cor. 4:16-18; Rom. 8:18-25), followed by this Hebrews development which bridges the OT and the NT in scope (Heb. 11:1,27).
- 2 For by it the men of old gained approval.
 - Faith achievements are witnessed by God (Heb. 11:4,5 cf. Heb. 4:13).
 - Faith achievements are witnessed by the Scriptures (Heb. 7:8,17; 11:2,4,5,39).
 - Faith achievements are witnessed by men (Acts 6:3; 10:22; 16:2; 22:2; 1st Tim. 5:10).
 - Faith achievements are witnessed by angels (Mt. 18:10; Lk. 15:7,10; 1st Cor. 11:10; Eph. 3:10).
 - Non-faith achievements are eternally forgotten (Ps. 9:5,6; Prov. 10:7).
 - 3 By faith we understand that the ages were prepared by the word of God, so that what is seen was not made out of things which are visible.
 - Understanding the plan of God is a faith achievement, both in looking forward (Heb. 11:1) and in looking back (Heb. 11:2).
 - The Logos' creative work brought a physical material universe into existence *ex nihilo* (out of nothing) (Jn. 1:3).
 - The Rhema's preparative work brought the successive ages into their progressive visibility (Heb. 1:2 & 11:3).
 - 4 By faith Abel offered to God a better sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks.
 - Abel's testimony led to his martyrdom (Gen. 4:2-11,25).
 - Jesus referenced the blood of Abel as the opening act in the Old Testament history of martyrdom (Mt. 23:35; Lk. 11:51), with a significance that the Apostle John will write about more than fifty years later (1st Jn. 3:12).
 - Hebrews references Abel as the first testimony of faith (Heb. 11:4,13), then juxtapositions Abel's blood with the blood of Jesus (Heb. 12:24).
 - 5 By faith Enoch was taken up so that he would not see death; AND HE WAS NOT FOUND BECAUSE GOD TOOK HIM UP; for he obtained the witness that before his being taken up he was pleasing to God.
 - Enoch's testimony led to his rapture (Gen. 5:18-24).
 - Jude referenced the prophecy of Enoch (Jd. 14-15), demonstrating significant doctrinal content not recorded in Genesis between the Seed of the Woman revelation (Gen. 3:15) and the Noahic Covenant revelation (Gen. 9:9-17,25-27).
 - Hebrews references Enoch's faith and the pleasure he gave to God (Heb. 11:5), using that example to provide a theological expression of faith and pleasure (Heb. 11:6).
 - 6 And without faith it is impossible to please *Him*, for he who comes to God must believe that He is and *that* He is a rewarder of those who seek Him.
 - Faith is the sine qua non of salvation (Jn. 3:16,18,36; Eph. 2:7) and priestly worship (Heb. 10:22; 11:6).
 - Pleasing God is the prime motivation for His Beloved Son (Isa. 42:1; Mt. 3:17; 17:5), and the prime objective for believers in Christ (Heb. 10:38; Col. 1:10; Eph. 5:10).
 - Coming to God (Jn. 14:6) and coming to God (Heb. 11:6) are both by grace through faith in Jesus Christ. Compare *erchomai* with *proserchomai* and learn the blessings of *proseuchomai*.
 - The eternal unchanging I AM *ginomai* "becomes" a Reward Paybacker (Mt. 6:4,6,18; 16:27; Rev. 22:12) every time we ask, seek, and knock (Mt. 7:7-11).
 - This "becoming" for the eternally "being" One is as profound as the Incarnation (Jn. 1:1-3,14).
 - 7 By faith Noah, being warned *by God* about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith.
 - Noah's testimony led to preservation through global judgment and entrance into inheritance (Gen. 5:28-32; 6:8-9:29).
 - Noah was praised by the Lord as being among the three greatest OT intercessors (Ezek. 14:14,16,18,20).
 - Days of Noah were preached by Isaiah (Isa. 54:9), Jesus (Mt. 24:37,38 || Lk. 17:26,27), & Peter (1st Pet. 3:20; 2nd Pet. 2:5).
 - Hebrews references Noah's faith as a blessing to his family and as a condemnation of the world (Heb. 11:7).

8-10 By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going. By faith he lived as an alien in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise; for he was looking for the city which has foundations, whose architect and builder is God.

- Abraham's testimony led to an alien, foreign, transient, stranger, exilic life (Gen. 12:1-9,10-20; 13:1-18; 14:13-24; 15:1-21; 16:1-16; 17:1-27; 18:1-33; 19:27-29; 20:1-18; 21:1-14,22-34; 23:1-20; 24:1-9; 25:1-8).
- Abraham's testimony was powerful in David's lifetime, looking back to the Patriarchs and looking forward to a Thousand Generations (1st Chr. 16:15-22 || Ps. 105:8-15; 1st Chr. 29:14-19). This significance was revisited in Jehoshaphat's generation (2nd Chr. 20:7), and again in the days of Nehemiah (Neh. 9:7,8).
- Stephen's martyrdom sermon opened with the testimony of Abraham (Acts 7:1-8).
- Prior to this chapter, Hebrews revealed profound aspects of Abraham's sojourn and the worship he shared with Melchizedek (Heb. 7:1-10).
- Hebrews references Abraham's faith as prophetically forward looking to the arrival of a heavenly city (Heb. 11:10,16; 12:22; 13:14; Ps. 48:1-3; 87:1-3; Jn. 14:2; Gal. 4:26; Phil. 3:20; Rev. 21:2,10-17).

11-12 By faith even Sarah herself received ability to conceive, even beyond the proper time of life, since she considered Him faithful who had promised. Therefore there was born even of one man, and him as good as dead at that, *as many descendants AS THE STARS OF HEAVEN IN NUMBER, AND INNUMERABLE AS THE SAND WHICH IS BY THE SEASHORE.*

- Sarah laughed, denied laughing, then defended Laughter (Isaac) ferociously (Gen. 17:15-22; 18:1-33; 21:9-12).
- The Apostle Paul derived tremendous theological significance from the faith of Abraham and the child of promise (Rom. 4:18-21; Gal. 3:7-29; 4:21-31).
- Sarah is the example for all wives in their submission to husbands as unto the Lord (1st Pet. 3:6).
- Hebrews reveals Sarah's faith considerations in a way that Genesis leaves in question (Heb. 11:11,12).

13-16 All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth. For those who say such things make it clear that they are seeking a country of their own. And indeed if they had been thinking of that country from which they went out, they would have had opportunity to return. But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them.

- Jesus offered a testimony regarding Abraham's prophetic vision beyond anything Genesis detailed (Jn. 8:56).
- Jesus also detailed a postmortem encounter with Father Abraham (Lk. 16:22-31).
- Church Age believers can emulate the Patriarch's example in living as aliens and strangers (1st Pet. 2:11,12).
- Hebrews references the Patriarchs' faith and comments that unlike the Exodus generation, the Patriarchs had the opportunity to return (Heb. 11:15 cf. Gen. 24:6-8; 28:18; 31:45).
- The city with foundations, designed and built by God transforms their earthly land into a better, heavenly land (Heb. 11:13-16).

17-19 By faith Abraham, when he was tested, offered up Isaac, and he who had received the promise was offering up his only begotten son; it was he to whom it was said, "IN ISAAC YOUR DESCENDANTS SHALL BE CALLED." He considered that God is able to raise *people* even from the dead, from which he also received him back as a type.

- Abraham's willingness to sacrifice Isaac is perhaps the greatest typology in Scripture (Gen. 22:1-19).
- Abraham fathered Ishmael through Hagar (Gen. 16), and six other sons through Keturah (Gen. 25:1-2), yet Isaac was Abraham's one of a kind son—his μονογενής monogenēs (Gen. 22:2,12,16; Prov. 4:3; Zech. 12:10 cf. Jn. 1:14,18; 3:16,18; 1st Jn. 4:9).
- The promise of resurrection was considered, known and believed in long before the NT and even the OT was written (Heb. 11:19; Job 19:25-27; Ps. 17:15).
- James uses the faith of Abraham to illustrate experiential justification (sanctification) as a perfecting of positional justification (salvation) (Jas. 2:21-23).

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

- Isaac thought he was blessing Esau outside the will of God (Gen. 27:1-4,27-29), then by faith (Heb. 11:20; Gen. 27:33) blessed both sons (Gen. 27:34-40).
- Hebrews revisits this event in chapter twelve with a warning for us (Heb. 12:15-17).
- Isaac's blessing of his sons Jacob and Esau extended to prophesies of their descended nations Israel and Edom (Gen. 25:23; 36:6-8; 2nd Sam. 8:14; 2nd Kgs. 8:20-22 cf. Mal. 1:1-5).

- 21 By faith Jacob, as he was dying, blessed each of the sons of Joseph, and worshiped, *leaning* on the top of his staff.
- Jacob's later years were filled with bitterness and regret (Gen. 47:7-10).
 - The promotion of Ephraim over Manasseh represents a great lesson that Jacob took his entire life to learn (Gen. 48:1-22). Heb. 11:21 declares this to be an act of worship.
 - The Prophet Hosea contrasts Jacob the man with Jacob the nation, highlighting the 3rd Patriarch's lack of faith (his wrestling and his work) (Hos. 12:3,4,12).
- 22 By faith Joseph, when he was dying, made mention of the exodus of the sons of Israel, and gave orders concerning his bones.
- Joseph's benediction to his brothers anticipated the Exodus and the Millennium (Gen. 50:24-26; Ex. 13:19; Josh. 24:32).
 - Joseph is often taught as a type of Christ, though he is not in the line of Christ and the NT never indicates a Joseph messianic typology. Arnold Fruchtenbaum specifically addresses this in his [commentary](#) on Genesis. Defending the messianic typology of Joseph is a comprehensive [journal article](#) by James M. Hamilton.
- 23 By faith Moses, when he was born, was hidden for three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king's edict.
- Seven verses related to Moses begin with the faith of Amram and Jochebed (Ex. 2:1-10; 6:20). "When he was born" comes as a welcome change from "as/when he was dying" (vv.21,22).
 - The background for Amram and Jochebed is the faith of Shiphrah and Puah (Ex. 1:15-22), demonstrating how fear of the Lord overcomes any fear of man (Ps. 34:7-9), even so far as civil disobedience (Acts 4:19; 5:29).
 - Moses' beauty at birth is mentioned three times in Scripture (Ex. 2:2; Acts 7:20; Heb. 11:23), demonstrating God's effective planning through human carnality (Ex. 2:6; Est. 2:2-4).
- 24-26 By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter, choosing rather to endure ill-treatment with the people of God than to enjoy the passing pleasures of sin, considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward.
- Hebrews contains more information than the Exodus portrayal of Moses' adulthood in Egypt (Ex. 2:10-14).
 - Acts also provides thought processes not recorded in Exodus (Acts 7:20-29).
 - Faith enables believers to endure ill-treatment and reproaches (Heb. 11:25,26 cf. Matt. 5:11,12; Rom. 8:17,18; 2nd Cor. 4:17,18).
 - Identification with the people of God was a great privilege for Israel in their stewardship (Heb. 11:25; Est. 7:3,4; Dan. 1:8; 3:12,16-18), and for the Church in our stewardship (Heb. 10:32-34; 13:1-3; Rom. 12:9-13; 1st Jn. 2:15-19).
- 27 By faith he left Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is unseen.
- Moses left Egypt for Midian on a faith basis, with his eyes on the Lord (Heb. 11:27 cf. Ex. 2:15ff.). He "fled from the presence" "not fearing the wrath" of Pharaoh.
 - Moses' faith equipped him to see the unseen (Heb. 11:27 cf. Heb. 11:1 & 12:1,2).
 - Believers today should follow Moses' example, keeping our eyes on the unseen, paying attention to the things above (Mt. 6:33; 2nd Cor. 4:17,18; Col. 3:1,2; Heb. 12:1,2).
 - There's a time to flee (Jn. 7:30; 8:20; 11:6) and a time to not flee (Jn. 11:7,8; 12:23; 13:1; 17:1; 18:1-11). Both can be done by faith.
- 28 By faith he kept the Passover and the sprinkling of the blood, so that he who destroyed the first born would not touch them.
- The perfect tense of "kept" sets this faith testimony apart from Moses' other faith testimonies. From the very first Passover (Ex. 12) and for every year to the end of his life, Moses kept this ritual by faith.
 - The sprinkling of blood referenced separately, as its significance is critical (Ex. 12:13). Passing over is the shadow consequence, but removal is the substance consequence (Jn. 1:29; Rom. 3:24-26).
 - Jesus Christ is our Passover (1st Cor. 5:7), identified on Nisan 10 and killed on Nisan 14, 33ad (Jn. 12:1,12; 18:28; 19:14-18).
 - This critical distinction, between the death of the lamb and the application of the blood was studied earlier in connection with the establishment of Mosaic Law and the Blood of Jesus Christ as the blood of the New Covenant (Heb. 9:18-22; Ex. 24:5-8).

- 29 By faith they passed through the Red Sea as though *they were passing* through dry land; and the Egyptians, when they attempted it, were drowned.
- Moses' personal faith expands to Israel's national faith for their walk through the Red Sea (Ex. 14:22-29). Hebrews 11 describes a faith that Ex. 14:10-12 does not portray. See also the commentary of Ps. 106:7-12.
 - The Red Sea faith testimony impacted Israel's enemies for years following the event (Josh. 2:10; Jdg. 11:16; Acts 7:36).
 - The Red Sea faith testimony encouraged all future generations of Israel (Josh. 24:6,7; Neh. 9:9,11), and was featured in several of the Psalms (Ps. 66:6; 78:13,53; 106:7,9,22; 136:13,14,15).
 - A great prophecy of Israel's coming kingdom describes the Red Sea crossing with Angelic Conflict context (Isa. 51:9-11).
 - Paul employed the Red Sea event as a metaphor for baptism and contrasted Israel and the Church in a tremendous way (1st Cor. 10:1,2).
- 30 By faith the walls of Jericho fell down after they had been encircled for seven days.
- Jericho was the last thing Moses saw as He approached his physical death (Deut. 34:1-12).
 - Jericho was the first city for Joshua's conquest of the Promised Land (Josh. 5:13-6:21,24). The king of Jericho was the first of 31 kings Joshua overthrew (Josh. 12:9-24).
 - Jericho's destruction came with a prophetic curse for its rebuilding (Josh. 6:26 cp. 1st Kgs. 16:34).
 - Rebuilt Jericho was the point of departure for Elijah (2nd Kgs. 2:1-15), and the point of capture for Zedekiah (Jer. 52:8).
- 31 By faith Rahab the harlot did not perish along with those who were disobedient, after she had welcomed the spies in peace.
- Rahab the Harlot joins the midwives in Egypt (Ex. 1:19) and even Jesus Himself (Lk. 10:28; Jn. 7:8) for speaking factually untrue words without committing personal sin (Josh. 2:1-21; 6:17,22,23,25).
 - In addition to the testimony in Hebrews 11, Rahab is referenced in the genealogy of Jesus (Matt. 1:5) and His brother's Book of James (Jas. 2:25). Rahab becomes the mother of Boaz, mother-in-law of Ruth, grandmother of Obed (the grandfather of David) (Ruth 4:13-22).
- 32-34 And what more shall I say? For time will fail me if I tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets, who by faith conquered kingdoms, performed *acts of righteousness*, obtained promises, shut the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, put foreign armies to flight.
- Repetition is always edifying (Phil. 3:1; 2nd Pet. 1:12,13), but there's only so much time (Ecc. 3:1), and so much parchment (Jn. 21:25).
 - The Book of Judges contains the stories of Gideon (Jdg. 6:11-8:32), Barak (Jdg. 4:6-5:15), Samson (Jdg. 13:3-16:31), and Jephthah (Jdg. 11:1-12:7).
 - Samuel, Kings, and Chronicles contain the stories of Samuel (1st Sam. 1:20-25:1; 28:3-20) and David (1st Sam. 13:14; 15:28; 16:1-1st Kgs. 2:11; 1st Chr. 11:1-29:30), and several prophets with and without OT Books of their own.
 - Essentially, these verses encompass the entirety of the Hebrew canon Law, Prophets, & Psalms (Lk. 24:27,44).
 - In the interest of haste, the author stops naming names and starts citing faith testimonies. The recipients are expected to know these testimonies already and be able to connect them for themselves.
- 35-36 Women received *back* their dead by resurrection; and others were tortured, not accepting their release, so that they might obtain a better resurrection; and others experienced mockings and scourgings, yes, also chains and imprisonment.
- The OT records three resurrections (resuscitations of living physical bodies) (1st Kgs. 17:17-24; 2nd Kgs. 4:18-37; 13:21).
 - Better resurrection speaks to greater rewards for greater faithfulness (cf. Heb. 11:26 & Rev. 2:10,13; 12:11; 17:14).
- 37-38 They were stoned, they were sawn in two, they were tempted, they were put to death with the sword; they went about in sheepskins, in goatskins, being destitute, afflicted, ill-treated (*men* of whom the world was not worthy), wandering in deserts and mountains and caves and holes in the ground.
- World unworthiness is a tremendous accolade (Rom. 8:18).
 - The totality of these witnesses is building towards the ultimate such witness—the Man of Sorrows (Isa. 53:3).

39-40 And all these, having gained approval through their faith, did not receive what was promised, because God had provided something better for us, so that apart from us they would not be made perfect.

- OT saints died in faith, waiting for the fulfillment of Promise (Heb. 11:13,39).
- “Us and they” is a clear distinction between NT and OT saints, placing their resurrection destiny in contingent relationship to our resurrection destiny.

Chapter Twelve

- 1 Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us,
 - The OT witnesses have filled the stadium (so to speak) to observe the Church run our race.
 - NT saints take off and lay aside all kinds of things (Rom. 13:12; Col. 3:8; Eph. 4:22,25; Jas. 1:21; 1st Pet. 2:1).
 - Encumbrances may not in themselves be sinful, but they weigh us down and hinder our race (Lk. 8:14; 9:59-62; 21:34; 1st Cor. 9:24-27; 2nd Cor. 6:14).
 - Every believer has works prepared beforehand that we should complete in the running of our race (Acts 13:36; Eph. 2:10; 2nd Tim. 4:7; Heb. 12:1). How sad to consider the race over when it's not yet complete (Phil. 3:13,14).
- 2 fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.
 - Keeping our eyes on the Lord is essential to victory (Heb. 12:2; Col. 3:1,2; Mt. 14:30).
 - Author and Perfecter of Faith demonstrates the origin and destination of our race (Heb. 2:10; 12:2 cf. Col. 1:16). Jesus is both the starting block and the finish line.
 - Jesus' own earthly life is the prototype for our application (Jn. 13:12-17; Heb. 2:7-18; 6:20).
- 3 For consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary and lose heart.
 - Actively consider the undeserved suffering Jesus Christ endured, and the purposes He accomplished in doing so (1st Sam. 12:24; Rom. 8:32; Heb. 3:1; 2nd Tim. 2:7,8; Rev. 2:3).
 - In light of what Jesus has done on our behalf, how dare we grow weary or lose heart! (1st Cor. 15:58; 2nd Cor. 4:1,16; Gal. 6:9; 2nd Thess. 3:13).
- 4-6 You have not yet resisted to the point of shedding blood in your striving against sin; and you have forgotten the exhortation which is addressed to you as sons, “MY SON, DO NOT REGARD LIGHTLY THE DISCIPLINE OF THE LORD, NOR FAINT WHEN YOU ARE REPROVED BY HIM; FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES, AND HE SCOURGES EVERY SON WHOM HE RECEIVES.”
 - Although the Hebrews epistle recipients had previously endured a great conflict of sufferings (Heb. 10:32-34), including imprisonment (Heb. 13:3), at the time of this epistle's writing they had not yet suffered martyrdom (Heb. 12:4 cf. 13:7).
 - The epistle recipients were presently striving against sin(ners). The triple usages of sin, sinners, sins in vv.1,3,4 presents a vivid exhortation. Lay aside personal sins and endure the hostility of sinners, resisting and striving even to the point of bloodshed.
 - Although well-grounded in OT doctrine, the epistle recipients forgot a critical principle (Heb. 12:5,6; Prov. 3:11,12).
 - Paternal discipline, including reproof and even scourging, is among the greatest spiritual blessings we experience here on earth. It is the birthright for a believer walking in the light.
 - Proverbs instruction terminology is so clear: יָצַר *yācar* ^{#3256} *discipline, chasten, admonish*; מוּצָר *muwcar* ^{#4148} *discipline, chastening, correction*. 35x in Prov. LXX/NT παιδεύω *paideuō* ^{#3811} & παιδεία *paideia* ^{#3809} (Eph. 6:4; Heb. 12:5,6,7,8,10,11; 2nd Tim. 3:16).
 - In the believers' every conflict, even martyrdom, the real issue is not what man is doing (Eph. 6:12), nor indeed even what Satan is doing (Job 1:12,13-19; 2:3), but what God is doing (Heb. 12:5,6) in and through us for His good pleasure (Heb. 13:20,21; 1st Cor. 12:6; Phil. 2:13).

- 7 It is for discipline that you endure; God deals with you as with sons; for what son is there whom *his* father does not discipline?
- Remember the Proverbs 3 exhortation and accept the purpose for our endurance is the מוּצָר/παίδεία *muwcar/paideia* disciplinary–corrective instruction of God the Father. Sinners have their purposes for what they do against us, but God has His own purpose (disciplinary–corrective instruction) for what He permits us to experience.
 - The Proverbs 3 exhortation is addressed to us as sons (Heb. 12:5), experiencing such discipline proves that God deals with us as with sons (Heb. 12:7 cf. Deut. 8:5).
 - The rhetorical question answers itself, particularly in light of Proverbs (Prov. 13:24; 19:18; 22:15; 23:13,14; 29:17). What son is there without paternal discipline?
- 8 But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons.
- Partaking of God’s disciplinary–corrective instruction is universal for legitimate sons.
 - The bastard (νόθος *nothos* ^{#3531}_{x1}) is not an heir (e.g. Gideon’s son Abimelech, [Jos.Ant.5.233](#) cf. Jdg. 8:30,31 & 9:1-5). Anyone with a claim to rights and privileges as an heir must also be subject to the duties and expectations that go with it. Many OT passages feature this reality (Gen. 21:10; 25:6; 48:5,6).
- 9-10 Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live? For they disciplined us for a short time as seemed best to them, but He *disciplines us* for *our* good, so that we may share His holiness.
- Our earthly childhood experiences serve to illustrate our heavenly sonship blessing.
 - Enduring our discipline is an expression of respect and subjection to God the Father (Prov. 1:7; 9:10).
 - Enduring our discipline is an expression of God’s purpose, working all things together for good (Rom. 8:28; Mic. 6:8).
- 11 All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.
- Discipline is momentary, so view it accordingly (2nd Cor. 4:17).
 - Accept the training and reap the eternal fruit (Rom. 8:16-19).
- 12-13 Therefore, strengthen the hands that are weak and the knees that are feeble, and make straight paths for your feet, so that *the limb* which is lame may not be put out of joint, but rather be healed.
- The racing metaphor is resumed and concluded by adapting expressions blended from Isaiah and Proverbs (Isa. 35:3; Prov. 4:26).
 - Job provides another illustration for this encouragement ministry (Job 4:3-5).
 - While this activity is often entrusted to shepherding leadership (Ezek. 34:1-16), the Church as a Body has the privilege and responsibility to care for one another (Heb. 3:13; 10:24,25; Rom. 15:14; Col. 3:16; 1st Thess. 5:11).
- 14 Pursue peace with all men, and the sanctification without which no one will see the Lord.
- The racing metaphor is abandoned for plain and direct admonishments, starting with the epistle recipients’ attitude towards all mankind (Heb. 12:14) then their attitude and priorities for one another (Heb. 12:15-17).
 - Pursue peace with all men (Heb. 12:14a; Mk. 9:50; Rom. 12:18; 14:19).
 - Pursue the essential sanctification for eternal life (Heb. 12:14b cf. v.10; Mt. 5:8; 1st Thess. 4:3-7; 1st Pet. 1:15,16).
- 15 See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled;
- Maintain grace orientation without exception (Heb. 12:15a; Gal. 5:1-15; 2nd Cor. 6:1-10).
 - Cut off all bitterness at the root (Heb. 12:15b; Eph. 4:31,32).
- 16 that *there be* no immoral or godless person like Esau, who sold his own birthright for a *single* meal.
- The immoral and/or godless must be rejected (Heb. 12:16; 1st Cor. 5:9-13).
 - Characteristic of such godlessness is their disdain for the sound doctrine of our birthright in Christ (1st Tim. 4:6,7; 6:20; 2nd Tim. 2:16).
- 17 For you know that even afterwards, when he desired to inherit the blessing, he was rejected, for he found no place for repentance, though he sought for it with tears.
- Remorse is not repentance (Mt. 27:3-5).
 - Emotionalism is not sufficient (2nd Cor. 7:10,11).

- 18-19 For you have not come to *a mountain* that can be touched and to a blazing fire, and to darkness and gloom and a whirlwind, and to the blast of a trumpet and the sound of words which *sound was such that* those who heard begged that no further word be spoken to them.
- In Exodus 19 & 20 a redeemed people came to a terrifying mountain (Heb. 12:18,19; Ex. 19:12-20:19).
 - As a redeemed people, Israel was expected to be a holy people and to live with the Holy God in their midst (Lev. 11:44,45; 19:2; 20:26; 21:8).
 - The Church is also a redeemed people, and expected to be holy (1st Pet. 1:16).
- 20-21 For they could not bear the command, “IF EVEN A BEAST TOUCHES THE MOUNTAIN, IT WILL BE STONED.” And so terrible was the sight, *that* Moses said, “I AM FULL OF FEAR and trembling.”
- They’re inability to bear this preliminary command did not bode well for their ability to abide by all 613 commands of the Mosaic Law (Heb. 12:20; Ex. 19:3).
 - Even Moses was filled with fear and trembling (Heb. 12:21; Ex. 3:3 cf. Acts 7:30-32).
- 22-24 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of *the* righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than *the* blood of Abel.
- Mount Zion in this context is not the Jebusite stronghold captured by David, renamed the City of David, a.k.a. earthly Jerusalem (2nd Sam. 5:7 & often), but a spirit-dimension realm in the presence of YHWH (Ps. 48:1-3; 50:2; 110:2; Rev. 14:1). In many passages, the distinction between earthly Zion and heavenly Zion is not clear (Ps. 2:6; 20:2,6; 87:1-3).
 - City of the Living God, the heavenly Jerusalem (Ps. 48:1-3; 87:1-3; Gal. 4:26; Heb. 11:10; 13:14; Rev. 3:12; 21:2,10).
 - Myriads of angels, while unseen/unidentified at Sinai (Deut. 33:2; Ps. 68:17), are identified as such on Zion (Dan. 7:10; Rev. 5:11,12).
 - The General Assembly, “a festive gathering” connected back to the angels of v.22 (CSB cf. Lk. 15:7,10).
 - “Church of the Firstborn who are enrolled in heaven” is a marvelous description for the Body of Christ, believers baptized into union with the Firstborn of all Creation (Rom. 8:29; Col. 1:15,18; Heb. 1:6; 12:23). “Enrolled” is elsewhere only used by Luke (Lk. 2:1,3,5).
 - God, the Judge of all was previously referenced in the chapter six warning (Heb. 6:10-12). The universal judgment of God is well established in the OT (Ps. 9:7,8; 50:5,6; 75:1) prior to all judgment being given to the Son (Jn. 5:27; Mt. 25:31-34), and by extension the Church (Mt. 19:28; 1st Cor. 6:2,3; Rev. 2:26,27; 3:21; 20:4).
 - Spirits of the righteous made perfect are mentioned after God the Judge and before Jesus and the sprinkled blood. These are OT saints, Jews and Gentiles, not yet bodily resurrected but waiting for their future bodily standing upon the earth (Job 19:25-27; Dan. 12:13; Heb. 11:39,40).
 - Jesus, the mediator of a new covenant (Heb. 8:6; 9:15) and to the sprinkled blood (Heb. 9:21; 10:19,22). Sprinkled on the heavenly temple and on us, but not yet applied to the nation of Israel (Heb. 11:28; Ex. 24:8).
 - The sprinkled blood of Jesus, and its well-spoken message is the ultimate testimony—greater than Abel’s and every other faith testimony ever offered up (Heb. 12:24 cf. 11:4-12:2).
- 25 See to it that you do not refuse Him who is speaking. For if those did not escape when they refused him to warn *them* on earth, much less *will* we *escape* who turn away from Him who *warns* from heaven.
- This paragraph is framed by #1: Do not refuse Him who is speaking (Heb. 10:25) & #2: Offer an acceptable service (Heb. 12:28). These summary imperatives finish the opening exhortation (Heb. 12:1,2) in the heavenly context (Heb. 12:18-24).
 - Israel faced inescapable consequences for defiance of Mosaic Law. The Church faces much less escapable consequences for defiance of heavenly grace (Heb. 12:25 cf. 2:1-3; 10:28,29; 1st Cor. 10:6-11).
- 26 And His voice shook the earth then, but now He has promised, saying, “YET ONCE MORE I WILL SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN.”
- The earth shook when Mosaic Law was given (Heb. 12:18,19; Ex. 19:18), but the universe will shake when the unshakeable kingdom is manifest (Hag. 2:5,6,20-23).

- The Millennium follows the Tribulation and together they constitute The Day of the Lord on this earth (2nd Pet. 3:10). We are looking for New Heavens and a New Earth (2nd Pet. 3:13). We are not looking for the Millennium (Rev. 20:6½).
- 27 This expression, “Yet once more,” denotes the removing of those things which can be shaken, as of created things, so that those things which cannot be shaken may remain.
- The author of Hebrews keys in on Haggai’s expression “yet once more” to spotlight a coming cataclysmic cosmic change. The very spiritual and material fabrics of reality will be made new (2nd Pet. 3:10,12; Isa. 24:21-23; Rev. 20:11; 21:1-5; 2nd Cor. 5:17).
 - Presently created things are shakable, subject to corruption (1st Cor. 15:42,52-54). The new creation is unshakable, not subject to corruption (1st Cor. 15:42,52-54). The New Heavens and the New Earth will operate with new laws of thermodynamics!
- 28-29 Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe; for our God is a consuming fire.
- Priestly service to God must be done in gratitude (Heb. 13:15; Ps. 50:14,23; 69:30; 107:21,22; 1st Thess. 5:18), with reverence and awe (Ps. 2:11; 89:7; Isa. 66:2,5; Phil. 2:12; 1st Pet. 1:17).
 - Our God is a consuming fire (Heb. 10:27; 12:29; Dt. 4:24; Isa. 66:15; 2nd Pet. 3:7,11).

Hebrews 13 Epilogue

Chapter Thirteen

- 1 Let love of the brethren continue.
- The theological treatise of Hebrews (Heb. 1-12) is followed by a brief word of exhortation (Heb. 13, esp. v.22).
 - The Hebrew epistle recipients have a past and present track record of love (Heb. 6:10), that is here being exhorted to continue on into the future (Heb. 13:1 cf. 10:24).
 - Philadelphia love is love for God (Matt. 25:40,45; Rom. 12:10,11).
- 2 Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it.
- Hospitality is both a personal and corporate blessing, recognizing strangers as family (Heb. 12:2).
 - The parallel expressions of philadelphia and philoxenia (vv.1&2) are vivid, attention grabbing, and memorable.
 - The NT and AF exhortations to hospitality (1st Tim. 3:2; Tit. 1:8; Rom. 12:13; 1st Pet. 4:9; 3rd Jn. 5-8; [Did. 11:4-6](#)) transform older, cultural norms into spiritual fruit-bearing blessings.
 - Unnoticed hospitality opportunities make us miss out on unnoticed hospitality ministries. Parallel expressions for “neglect” and “without knowing” are also glaring in this verse.
 - Those who entertain angels without knowing it knew they were entertaining strangers but not that those strangers weren’t human (Gen. 18:1,2; 19:1-3; Jdg. 6:11-21; 13:3-20; [Jos.Ant. I, xi 2](#)).
 - In reality, all ministry in the Dispensation of the Church touches the invisible realm (2nd Cor. 4:18; 5:7; Eph. 6:11,12) and the fullness of what we do will escape our notice until the Judgment Seat of Christ (Mt. 25:37,38,39; 1st Cor. 3:13; 4:5).

He is not necessarily encouraging his readers to expect that those whom they entertain will turn out to be supernatural beings traveling incognito; he is assuring them that some of their visitors will prove to be true messengers of God to them, bringing a greater blessing than they receive.³

- 3 Remember the prisoners, as though in prison with them, *and* those who are ill-treated, since you yourselves are also in the body.
- The Hebrew epistle recipients had a track record for this principle (Heb. 10:34), yet the reminder is necessary as identification with the Body of Christ is not a fair-weather-friendship (2nd Tim. 1:16-18; Acts 24:23; 27:3; Mt. 10:32,33; 26:33,35,69-75).
 - The body suffers as a body (1st Cor. 12:26; Col. 1:24; Rom. 12:15,16).

³ Bruce, F. F. *The Epistle to the Hebrews*. Rev. ed. The New International Commentary on the New Testament. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1990.

- 4 Marriage is to *be held* in honor among all, and the *marriage bed is to be* undefiled; for fornicators and adulterers God will judge.
- Fornication and adultery have been destructive sins in every dispensation (Job 31:1; Ex. 20:14; Deut. 22:20,21; Prov. 5:3-20; 6:24-29,32-35; Mt. 5:27,28). Such sins have personal and geographical consequences (Lev. 18:24-30).
 - The Dispensation of the Church above all other stewardships portrays marriage in a glorious way (Eph. 5:22-33), which magnifies the significance and tragic consequences of fornication and adultery (1st Cor. 6:15-20; 1st Thess. 4:3-8; 1st Pet. 2:11).
- 5-6 *Make sure that* your character is free from the love of money, being content with what you have; for He himself has said, “I WILL NEVER DESERT YOU, NOR WILL I EVER FORSAKE YOU,” so that we confidently say, “THE LORD IS MY HELPER, I WILL NOT BE AFRAID. WHAT WILL MAN DO TO ME?”
- Philadelphia (v.1) and philoxenia (v.2) are now followed by aphilarguros: not loving money (1st Tim. 3:3; Heb. 13:5; see also 1st Tim. 6:10; 2nd Tim. 3:2; Lk. 16:14).
 - Love of money reflects a discontent, disbelief in God’s grace provision (1st Tim. 6:8; 2nd Cor. 12:9).
 - The presence of Jesus Christ puts everything else in perspective (Heb. 11:5b,6; Deut. 31:6,8; Ps. 118:6).
- 7 Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith.
- Church leadership is primarily focused on communicating the Word of God (Mt. 24:45,46; Acts 2:42; 6:2,4,7; 13:1; 1st Thess. 5:12,13; 1st Tim. 4:13-16; 5:17; 2nd Tim. 4:2).
 - Faith imitation includes both words and deeds (2nd Tim. 2:2; 3:10,11).
- 8 Jesus Christ *is* the same yesterday and today and forever.
- The word order is interesting. Jesus Christ yesterday and today the same and forever. It is a temporal to eternal affirmation (cf. Heb. 1:2; 2:3; 5:7; 13:7) in contrast to an eternal to temporal to eternal affirmation (Heb. 1:12 quoting Ps. 102:27; see esp. Jude 25).
 - Remember, Deity is eternal, but humanity was begotten. Jesus’ humanity experienced change. He was made flesh (Jn. 1:14; Heb. 5:7). He was made both Lord and Christ (Acts 2:36). He became much better than the angels and inherited a more excellent name (Heb. 1:4).
 - Yesterday and today the same Jesus Christ did not fail or forsake those who led you or you. Testifying to the sight-observable past and present gives weight to the faith-observable eternity future (2nd Cor. 4:18; 5:7; Heb. 11:1).
 - And also forever the same Jesus Christ is the Apostle and High Priest of our eternal confession (Heb. 3:1). Every generation of the Church will be united by Resurrection and Rapture for our eternal glory with Jesus Christ (1st Thess. 4:17).
- 9 Do not be carried away by varied and strange teachings; for it is good for the heart to be strengthened by grace, not by foods, through which those who were so occupied were not benefited.
- The early church faced real questions related to circumcision and food in adjusting to the new Dispensation of Grace (Acts 10:9-16; 1st Cor. 10:25ff.). Judaizers were among the legalists who abused the circumcision question. It’s not clear who abused the food issues with their varied and strange teachings (1st Tim. 4:3-5).
 - Ps. 104:14-15 underlies Heb. 13:9, but the truth Hebrews brings out is that God’s grace is the real issue (Rom. 14:17).
- 10 We have an altar from which those who serve the tabernacle have no right to eat.
- Under Law, priestly and Levitical service provided food benefits (Lev. 6:15,16,25,26; 10:12,13; 1st Cor. 9:13; 10:18).
 - Under Grace, priestly service provides even greater table privileges (1st Cor. 10:16-21; Jn. 4:32,34; Rev. 3:20,21).
- 11-12 For the bodies of those animals whose blood is brought into the holy place by the high priest *as an offering* for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people through His own blood, suffered outside the gate.
- Perhaps the most obscure detail from the Day of Atonement takes center stage at this point (Lev. 16:27,28).
 - The crucifixion of Jesus Christ was not in the earthly temple (Mt. 27:51), it was not even in the city (Mt. 27:31-33). Jesus endured the cross and despised the shame (Heb. 12:2) outside the gate.

- 13-14 So, let us go out to Him outside the camp, bearing His reproach. For here we do not have a lasting city, but we are seeking *the city* which is to come.
- Being sanctified by His blood, we bear His reproach (Lk. 9:23; Heb. 11:26; 12:1,2). “Outside the camp” means we accept any temporal life discomfort and servitude (Mt. 10:24,25; 16:24; 1st Cor. 4:10-13).
 - Seeking the city which is to come means we look not at the things which are temporal (Heb. 11:1,13,26,27; 2nd Cor. 4:18; 5:7; 2nd Pet. 3:13,14).
- 15 Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name.
- Our primary and continual sacrifice is a sacrifice of praise (Heb. 13:15), as it should have been the reality for Israel in their animal ritual (Ps. 50:14,23; 51:15). See also Eph. 1:6,12,14; Phil. 1:11; 4:8.
 - “Give thanks to” should be “confess.” Praise is the fruit of lips that confess His name (Heb. 3:1; 4:14; 10:23 cf. 1st Tim. 6:12,13; 1st Jn. 2:23).
- 16 And do not neglect doing good and sharing, for with such sacrifices God is pleased.
- Doing good is also a well-pleasing sacrifice to God that also happens to benefit others (cf. Heb. 13:1,2; Mk. 14:7; Gal. 6:10; 2nd Thess. 3:13; 1st Tim. 6:17-19).
 - Fellowship sharing is a priestly sacrifice (Rom. 12:13; 15:24-29; 2nd Cor. 8:1-5; 9:12-14).
- 17 Obey your leaders and submit *to them*, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.
- Obedience and subjection are different things. The Bible gives applications towards God (Acts 5:29; Heb. 12:9), church leaders (Phil. 2:12; Heb. 13:17; 1st Thess. 5:12,13), church members (1st Cor. 16:16; Eph. 5:21), husbands (Eph. 5:22,24; Col. 3:18; Tit. 2:5), parents (Eph. 6:1; Col. 3:20), masters (Eph. 6:5; Col. 3:22; 1st Tim. 6:1; Tit. 2:9; 1st Pet. 2:18-20), government (Rom. 13:1-7; Tit. 3:1,2; 1st Pet. 2:13-17).
 - Church leadership is accountable to God for the sleepless watch they maintain on behalf of the souls allotted to their charge (Heb. 13:17; 1st Thess. 5:12,13; 1st Pet. 5:4).
 - Joy or grief is the church members option (Heb. 13:17), in season or out of season is the pastor’s mandate (2nd Tim. 4:2),
 - Profitable vs. unprofitable is clearly defined (Matt. 16:26; Jn. 6:63; 1st Cor. 6:12; 8:8; 10:23,33; 13:3; 14:6; 15:32; Phil. 4:17; 1st Tim. 4:8; 2nd Tim. 3:16; Tit. 3:8,9; Heb. 4:2; 13:17).
- 18 Pray for us, for we are sure that we have a good conscience, desiring to conduct ourselves honorably in all things.
- The authorship “we” requests prayer at the close of this appended exhortation. This request is a common Pauline practice, typically for speaking endeavors (Rom. 15:30; Eph. 6:19,20; Col. 4:3; 1st Thess. 5:25; 2nd Thess. 3:1).
 - The authorship “we” is concerned for their honorable conduct and the good conscience which results from such integrity (cf. Heb. 10:22; Acts 23:1; 24:16; 1st Tim. 1:5,19; 3:9; 1st Pet. 3:15,16,21).
- 19 And I urge *you* all the more to do this, so that I may be restored to you the sooner.
- The primary author highlights his personal prayer request—his restoration to the epistle recipients location. Remember, the geographic will of God is the Lord’s business via opened and closed doors (cf. Rom. 1:10-12; 15:32; Philem. 22; & esp. 1st Cor. 16:4-12).
 - More prayer equals sooner consequences (Isa. 62:6,7; Mt. 7:7,8; Acts 12:5; 2nd Cor. 1:11; Phil. 1:19; Jas. 1:5; 4:2,3).
- 20-21 Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, *even* Jesus our Lord, equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom *be* the glory forever and ever. Amen.
- God of Peace echoes another characteristically Pauline practice (Rom. 15:33; 1st Cor. 14:33; 2nd Cor. 13:11; Phil. 4:9; 1st Thess. 5:23; 2nd Thess. 3:16).
 - Jesus Christ is the Good (Jn. 10:11,14), Great (Heb. 13:20), and Chief Shepherd (1st Pet. 5:4).
 - Jesus was raised from the dead with the blood of the eternal covenant, prepared to sprinkle it on the nation of Israel once they are prepared to enter into the new covenant (Ex. 24:5-8; Mt. 23:39; 26:26-29).
 - Having prepared the Mediator (Heb. 9:15), the Father prepares ministers of the new covenant (2nd Cor. 3:6), equipping (Eph. 4:12; 2nd Tim. 3:17) and working in us His good pleasure (Phil. 2:13) through Jesus Christ (2nd Cor. 5:19).

- 22 But I urge you, brethren, bear with this word of exhortation, for I have written to you briefly.
- The author follows his benediction with an exhortation to pay attention to the exhortation, to put up with it (Acts 18:14; 2nd Tim. 4:3). Scripture reading was often followed by a word of exhortation and extended teaching (Acts 13:15; 1st Tim. 4:13).
 - The brief written exhortation is chapter 13 appended to the end of the great discourse of chapters 1-12.
- 23 Take notice that our brother Timothy has been released, with whom, if he comes soon, I will see you.
- No other Scripture indicates an imprisonment for Timothy, but he certainly expected such (1st Tim. 6:12; 2nd Tim. 1:8; 2:3; 3:1,12,14; 4:5,9,11,13,21).
 - The author's hope is that Timothy will come to his location so together they can go to the Hebrews recipients' location.
- 24-25 Greet all of your leaders and all the saints. Those from Italy greet you. Grace be with you all.
- The Hebrews epistle recipients had former and present leaders (Heb. 13:7,17) as well as additional saints beyond the target audience for this book.
 - Ciao! (the Italians say hi). Could mean the author is presently in Italy, but could mean the recipients are in Italy and the author has some Italians with him wherever he is writing from. Rome was not the only Italian church (Acts 28:13,14).
 - In Pauline fashion Hebrews closes with God's grace (Rom. 16:20,24; 1st Cor. 16:23; 2nd Cor. 13:14; Gal. 6:18; Eph. 6:24; Phil. 4:23; Col. 4:18; 1st Thess. 5:28; 2nd Thess. 3:18; 1st Tim. 6:21; 2nd Tim. 4:22; Tit. 3:15; Philem. 25; also Rev. 22:21).

Hebrews in Review

Hebrews 1:1-4 Prologue

A one hour snapshot of seven hours (classes #4-10)

1. God's multiplicity messages came via Angel of the Lord visitations, audible voices from the sky, burning bushes, pillars, clouds, talking donkeys, dreams, visions, etc. Prophetic teaching was given in declarative oracles, demonstrative pantomimes, animal rituals, tabernacle furnishings, shadows and typology, and ultimately recorded in the Scriptures (written Hebrew canon) (Rom. 3:1-2; 9:4,5).
2. Upon the last of these days, God spoke to us through a Son. The beloved Son is the ultimate messenger (Mt. 21:37 || Mk. 12:6 || Lk. 20:13).
 - a. God the Son is God the Father's uniquely begotten and beloved Son (Ps. 2:7; Prov. 8:22-25; Jn. 3:16).
 - b. He is the firstborn of all creation and the heir of all things (Col. 1:15; Heb. 1:2).
 - c. God the Son is God the Father's appointed builder of all things, the craftsman to faithfully execute the Father's plan (Ps. 33:6; Prov. 8:26-31; Jn. 1:3; Col. 1:16; Heb. 1:2; 11:3).
3. Seated, invited (Heb. 1:3,13) & worthy (Heb. 8:1; 10:12; 12:2). Seated as a king-priest waiting for His next appearance on the Earth (Ps. 110:1,4; Zech. 6:13).

Hebrews 1:5-4:16 God's King-Son

A one hour snapshot of thirty-eight hours (classes #11-48)

1. No angel ever received the statements the Son received from His Father (Heb. 1:5,13). No angel is promised an eternal kingdom with companions, a glorious Bride (Heb. 1:8-9; Ps. 45:6-9).
2. The Son of Man was victorious in His time of being made lower (Heb. 2:5-8; Prov. 8:4-6), as He identified with us and suffered for us (Heb. 2:9-18; Ps. 22:22; Isa. 8:17,18).
3. Presently being His house (operating within our priestly function), is contingent upon our being faithful, holding fast our confidence and boast, holding fast our confession (Heb. 3:6,14; 4:14; 6:11; 10:23,35,38,39). This is the essence of worshiping in spirit and in truth (Jn. 4:23,24), pleasing God by faith (Heb. 11:6).
4. The warning passages are not loss of eternal life, but loss of abundant life, faith-rest, experientially partaking of Christ (Heb. 3:12-15).
5. Entering into rest is an experiential exercise for the present time (Heb. 4:3).
 - a. We who have believed οἱ πιστεύσαντες *hoi pisteusantes* aorist active participle (15x incl. Lk. 1:45; Acts 11:21) in contrast to present active participles (54x incl. Rom. 1:16; 3:22; 4:5; 1st Jn. 5:1,5,10,13). The significance of the aorist participle in Hebrews 3 is not the positional truth of being a born-again believer in Jesus Christ, but the moment by moment promise of rest and the mechanism of faith (Jn. 14:1; 2nd Cor. 5:7).
 - b. Presently enter that rest. The significance of the present indicative is not the assurance of heaven after physical death. It is the present mental attitude of faith-rest through any and every testing of life (Heb. 4:3,6,10,11). The early chapters of Hebrews stress entering into this rest while the later chapters of Hebrews stress entering within the veil (Heb. 6:19,20; 10:19,20).
 - c. Resting from our works as God rested from His (Heb. 4:10 cf. Gen. 2:3).
6. Believers in Christ as partakers of a heavenly calling (Heb. 3:1) live an open and laid-bare life, judged by the Word of God, standing confidently before the Throne of Grace (Heb. 4:12-16).

Hebrews 5-10 God's Priest-Son

A one hour snapshot of fifty-three hours (classes #49-102)

1. Ps. 110:4 is featured six times in this section of Hebrews (Heb. 5:6,10; 6:20; 7:3,17,21).
 - a. Melchizedek doctrine is not for babes. The fullness of this meaty doctrine is for mature believers in Christ to function effectively and powerfully in our Melchizedek priesthood (Heb. 5:11-14).
 - b. The Order of Melchizedek priesthood is foundationally centered in the High Priest source/grounds/basis for eternal salvation (Heb. 5:10 cf. 2:17; 3:1; 4:14f; 6:20; 7:16,26,28; 8:1,3; 9:11; 10:21).
2. Biological aging is inevitable while spiritual maturity is a pressing on endeavor (Heb. 6:1; Phil. 3:12-15; Col. 1:28,29).
3. Apostasy (Heb. 6:6) is a departure from the Christian walk, and a re-crucifixion of Jesus to self. This blasphemy exalts our dissatisfaction over God the Father's satisfaction (Rom. 3:25; Heb. 2:17; 1st Jn. 2:2; 4:10).
4. Only an indestructible life (Heb. 7:16) can facilitate an eternal priesthood (Heb. 7:17; Ps. 110:4). We receive this life and so we receive this priesthood (1st Pet. 1:17-2:10).
5. The New Covenant is prophesied in the context of Jeremiah's numerous "days are coming" messages (Jer. 23:5-8; 30:3-7; 31:27-30; 31:31-37; 31:38-40). The context is the Great Tribulation of Israel followed by the global regathering of Israel, and founding the Millennial Kingdom of Jesus Christ.
 - a. The New Covenant will supersede the Mosaic Covenant, and be made with those whose fathers were redeemed out of Egypt and given the Mosaic Covenant (Jer. 31:32; Heb. 8:9; Ex. 24:6-8; Rom. 9:4,5).
 - b. When Jesus gave the first Communion service, He spotlighted His unfinished business in the coming kingdom (Mt. 26:28), and the Church is blessed to proclaim that unfinished business (1st Cor. 11:25).
6. Symbols, typology, shadow doctrine have legitimate functions and benefits, but no eternal perfection (Heb. 7:19; 9:9; 10:1). The Blood of Christ supplies eternal perfection (Heb. 9:14; 10:10,14).
7. Jesus Christ exposed the emptiness of the earthly holy place (Mt. 27:51 || Mk. 15:38 || Lk. 23:45), and had no need to enter therein. Standing before God the Father, Jesus Christ appeared and presented Himself on our behalf (Heb. 9:24; Dan. 7:13,14).
8. The priestly function of the Church is based on what Jesus Christ did (Heb. 10:19), and what Jesus Christ continues to do (Heb. 10:20).
 - a. The priestly function of the Church presents each Member as a living sacrifice (Rom. 12:1), as the blood of Jesus Christ inaugurated a new and living way into the heavenly holy place (Heb. 10:20).
 - b. Only Church-age believers, born-again into a living hope are living stones in this embodied temple (1st Pet. 1:3,23; 2:4,5).

Hebrews 11-12 The Response of Faith

A one hour snapshot of thirty-two hours (classes #103-134)

1. Faith is the sine qua non of salvation (Jn. 3:16,18,36; Eph. 2:7) and priestly worship (Heb. 10:22; 11:6).
2. The eternal unchanging I AM ginomai "becomes" a Reward Paybacker (Mt. 6:4,6,18; 16:27; Rev. 22:12) every time we ask, seek, and knock (Mt. 7:7-11). This "becoming" for the eternally "being" One is as profound as the Incarnation (Jn. 1:1-3,14).
3. OT saints died in faith, waiting for the fulfillment of Promise (Heb. 11:13,39). "Us and they" is a clear distinction between NT and OT saints, placing their resurrection destiny in contingent relationship to our resurrection destiny.
4. Moses' faith equipped him to see the unseen (Heb. 11:27 cf. Heb. 11:1 & 12:1,2). Believers today should follow Moses' example, keeping our eyes on the unseen, paying attention to the things above (Mt. 6:33; 2nd Cor. 4:17,18; Col. 3:1,2; Heb. 12:1,2).
5. Every believer has works prepared beforehand that we should complete in the running of our race (Acts 13:36; Eph. 2:10; 2nd Tim. 4:7; Heb. 12:1). How sad to consider the race over when it's not yet complete (Phil. 3:13,14).
6. "Church of the Firstborn who are enrolled in heaven" is a marvelous description for the Body of Christ, believers baptized into union with the Firstborn of all Creation (Rom. 8:29; Col. 1:15,18; Heb. 1:6; 12:23).

Hebrews 13 Epilogue

A one hour snapshot of thirteen hours (classes #135-147)

1. Philadelphia: loving brothers (v.1) and philoxenia: loving strangers (v.2) are followed by aphilarguros: not loving money (Heb. 13:5).
2. Imitate Bible teaching leaders (Heb. 13:7), submit to them and be persuaded (Heb. 13:17).
3. Seeking the city which is to come (Heb. 13:14) means we look not at the things which are temporal (Heb. 11:1,13,26,27; 2nd Cor. 4:18; 5:7; 2nd Pet. 3:13,14).
4. Our primary and continual sacrifice is a sacrifice of praise (Heb. 13:15), the fruit of lips that confess His name (Heb. 3:1; 4:14; 10:23 cf. 1st Tim. 6:12,13; 1st Jn. 2:23).
5. Doing good is a well-pleasing sacrifice to God (Heb. 13:16) that also happens to benefit others (cf. Heb. 13:1,2; Mk. 14:7; Gal. 6:10; 2nd Thess. 3:13; 1st Tim. 6:17-19).
6. Fellowship-sharing is also a priestly sacrifice (Rom. 12:13; 15:24-29; 2nd Cor. 8:1-5; 9:12-14).
7. Having prepared the Mediator (Heb. 9:15), the Father prepares ministers of the new covenant (2nd Cor. 3:6), equipping (Eph. 4:12; 2nd Tim. 3:17) and working in us His good pleasure (Phil. 2:13) through Jesus Christ (2nd Cor. 5:19).