

**A Commentary
on
Hebrews**

**By Will Smee,
September 21, 2018**

INTRODUCTION	3
Preparation	3
AN OUTLINE	6
HEBREWS CHAPTER 1	18
HEBREWS CHAPTER 2	21
HEBREWS CHAPTER 3	23
HEBREWS CHAPTER 4	26
HEBREWS CHAPTER 5	28
HEBREWS CHAPTER 6	33
HEBREWS CHAPTER 7	48
HEBREWS CHAPTER 8	52
HEBREWS CHAPTER 9	54
HEBREWS CHAPTER 10	57
HEBREWS CHAPTER 11	61
HEBREWS CHAPTER 12	71
HEBREWS CHAPTER 13	76
IN CONCLUSION	81

Introduction

Without going into all of the different theories about the book of Hebrews, we will restrict ourselves to the text, and its context in the word of God. Our motto will be, “When the literal sense makes sense, seek no other sense, for any other sense is nonsense.”

As to who wrote the book of Hebrews, we have no definitive evidence. But there is some evidence that it was Paul as we read in the closing lines of the epistle in **Hebrews 13 (KJV):**19 But I beseech you the rather to do this, that I may be restored to you the sooner. 20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, 21 Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. 22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words. 23 Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you. 24 Salute all them that have the rule over you, and all the saints. They of Italy salute you. 25 Grace be with you all. Amen.

The writer wanted to be “restored” to them the sooner. This tells us that he had been face to face with them at one time. It is possible that the writer was in prison. In the generally accepted Greek translation we read in **Hebrews 10 (NASB):**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.

For the author to have known this about those he was writing to, that is, that they had “showed sympathy to the prisoners and accepted joyfully the seizure of your property”, could only mean that he had first hand knowledge of such behavior. We know that Paul had spent time in prison.

Then, the writer of Hebrews mentions Timothy, with whom he often ministered with, as is mentioned in the book of Acts, and in several epistles. And, the writer is apparently in Italy.

Finally, the level of knowledge in this epistle seems to reflect Paul’s hand. There is just no one else known to us to have the knowledge that this writer has who could have written Hebrews. If it was Paul who wrote Hebrews, it was probably written in the late 60’s A.D., and of course before 70 A.D.

The fact that Paul was a Jew also lends support to his having written this book.

Preparation

We must understand why the book is called Hebrews. Now we read of “the fathers” in the following verses:

Hebrews 1 (KJV):1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Hebrews 3 (KJV):7 Wherefore (as the Holy Ghost saith, Today if ye will hear his voice, 8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: 9 When your fathers tempted me, proved me, and saw my works forty years.

This book is written to Jews who have become Christians, as we shall see. The writer will use many hypothetical cases in which he will draw from the history of the Jews in the Old Testament, to shape these Jews who had become Christians.

Now, to help us understand the Jewish mind, we will read **Isaiah 58 (KJV):**1 Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. 2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. 3 Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest

no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. 4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. 5 Is it such a fast that I have chosen? A day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the LORD?

To the Jews, serving the Lord was about ritual. But the Lord is not about ritual as we continue in **Isaiah 58 (KJV)**:6 Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? 7 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? 8 Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy reward. 9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; 10 And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: 11 And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. 12 And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

Serving the Lord is about relationship, and not just about relationship with our fellow man and woman, but about relationship with the Lord as we continue in **Isaiah 58 (KJV)**:13 If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: 14 Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.

Israel was stuck in just performing the ritual. They bowed down their head as a bulrush, and spread sackcloth and ashes under themselves, but they did not loose the bands of wickedness, or undo the heavy burdens, and let the oppressed go free. They did not break every yoke, or deal their bread to the hungry, or bring the poor that are cast out to their house. Their religion was about ritual, and even during the ritual, they found pleasure, and exacted all their labours, that is, they drove hard all their workers, and fasted for strife and debate, and smote with the fist of wickedness.

Their hearts were not in it. But this is what the Lord wants, our hearts, as we read in **Isaiah 29 (KJV)**:9 Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. 10 For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. 11 And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: 12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. 13 Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: 14 Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

This was the state of the nation when the Lord uprooted Israel in the north in 723 B.C., and Judah in the south in 586 B.C. When Jesus came as a root out of dry ground, after the Lord had brought them back to the land, as a nation they were still stuck in their ritual. And so they crucified their Messiah, but a remnant were spared.

Let us remember that we are no different than they. The book of Hebrews speaks to Gentiles just as much as to Jews. It is the word of God.

Now it is good to remember that the Jews, to whom the book of Hebrews is speaking to, are brethren as we read in **Hebrews 3 (KJV)**:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

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

And in **Hebrews 10 (KJV):19** Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus...

And in **Hebrews 13 (KJV):22** And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

And they are addressed as “beloved” in **Hebrews 6 (KJV):9** But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

This is not to say that there could not have been someone who was still unsaved in unbelief as in Hebrews 3:12 above. But the book of Hebrews is addressed to believing Jews.

An Outline

I. God's Son

1. God spoke by the prophets in time past; Hebrews 1:1
2. God has now spoken to us by His Son; Hebrews 1:2
 - a. whom he hath appointed heir of all things,
 - b. by whom also he made the worlds;
 - c. who is the brightness of his glory; Hebrews 1:3
 - d. and the express image of his person;
 - e. and upholding all things by the word of his power;
 - f. who by himself purged our sins;
 - g. and has sat down on the right hand of the Majesty on high;
3. God's Son is better than the angels
 - a. he has by inheritance obtained a more excellent name than they; Hebrews 1:4
 - b. God never spoke to the angels, Thou art my Son, this day have I begotten thee. And again, I will be to him a Father, and he shall be to me a Son; Hebrews 1:5
 - c. And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. Hebrews 1:6
 - d. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. And to the Son he says, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom; Hebrews 1:7-8
 - e. And, Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows; Hebrews 1:9
 - f. The Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of His hands, and they shall be changed, but He is the same, and His years shall not fail; Hebrews 1:10-12
 - g. God never spoke to the angels, "Sit on my right hand, until I make thine enemies thy footstool" Hebrews 1:13
 - h. angels are only ministering spirits, sent forth to minister for them who shall be heirs of salvation; Hebrews 1:14
4. God's Son is our Kinsmen Redeemer
 - a. The Lord has spoken about a great salvation to which we must give earnest heed Hebrews 2:1-2
 - b. This great salvation has been confirmed by them that heard Him, and God has born witness both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will; Hebrews 2:3-4
 - c. God has set man over the works of His hands;
 - i. For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man that thou visitest him? Hebrews 2:5-6
 - ii. Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: Hebrews 2:7
 - iii. Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. Hebrews 2:8
 - d. Jesus is the captain of our salvation;
 - i. He was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man; Hebrews 2:9

- ii. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings; Hebrews 2:10
 - iii. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Hebrews 2:11-13
 - iv. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage; Hebrews 2:14-15
 - v. He took not on him the nature of angels; but he took on him the seed of Abraham; Hebrews 2:16
 - vi. in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people; Hebrews 2:17
 - vii. in that he himself hath suffered being tempted, he is able to succour them that are tempted; Hebrews 2:18
 - vii. He is the Apostle and High Priest of our profession, Christ Jesus; Hebrews 3:1
5. He is better than Moses
- a. He was faithful to him that appointed him, as also Moses was faithful in all his house; Hebrews 3:2
 - b. He was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house; Hebrews 3:3-4
 - c. Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Hebrews 3:5-6
 - d. a warning if you will hear His voice;
 - i. Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swore in my wrath, They shall not enter into my rest.) Hebrews 3:7-11
 - ii. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God; Hebrews 3:12
 - iii. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; Hebrews 3:13-14
 - e. Some could not enter in because of sin and unbelief
 - i. While it is said, Today if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? Hebrews 3:15-17

- ii. And to whom sware he that they should not enter into his rest, but to them that believed not? Hebrews 3:18
- iii. So we see that they could not enter in because of unbelief; Hebrews 3:19

II. God's Rest

1. A warning to all, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it". Hebrews 4:1
2. The Gospel must be received with faith for it to profit the hearer. Hebrews 4:2
3. When we believe we enter into rest. Hebrews 4:3
 - a. unbelief keeps us from entering into God's rest; Hebrews 4:4-7
 - b. Joshua did not give them rest; Hebrews 4:8
 - c. We must labor to enter the rest of the inheritance; Hebrews 4:8-11
4. The way to God's rest is found in the word of God; Hebrews 4:12
 - a. all things are open unto the eyes of him with whom we have to do; Hebrews 4:13
5. We have a great high priest, that is passed into the heavens, Jesus the Son of God; Hebrews 4:14
 - a. He can be "touched with the feeling of our infirmities", for He "was in all points tempted like as we are, yet without sin"; Hebrews 4:15
 - b. Therefore, we can "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need"; Hebrews 4:16
 - c. Men's high priest
 - i. is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Hebrews 5:1
 - ii. can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity; Hebrews 5:2
 - iii. by reason hereof he ought, as for the people, so also for himself, to offer for sins; Hebrews 5:3
 - iv. no man taketh this honour unto himself, but he that is called of God, as was Aaron; Hebrews 5:4
 - d. God's high priest
 - i. Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee; Hebrews 5:5
 - ii. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec; Hebrews 5:6
 - iii. He was a Son, "yet learned he obedience by the things which he suffered"; Hebrews 5:7
 - iv. being made perfect, he became the author of eternal salvation unto all them that obey him; Hebrews 5:8-9
 - v. Called of God an high priest after the order of Melchisedec; Hebrews 5:10
6. The Hebrews were dull of hearing; Hebrews 5:11
 - a. for the time they ought to be teachers; Hebrews 5:12
 - b. they have need that one teach them again which be the first principles of the oracles of God; Hebrews 5:12
 - c. they have become such as have need of milk, and not of strong meat; Hebrews 5:12
 - d. using milk, they were babes, being unskillful in the word of righteousness; Hebrews 5:13
 - e. strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil; Hebrews 5:14

III. Pressing Onward

1. leaving the first principles of the doctrine of Christ; Hebrews 6:1
 - a. let us go on unto perfection, not laying again the foundation; Hebrews 6:1-2

- i. of repentance from dead works
 - ii. and of faith toward God
 - iii. of the doctrine of baptisms
 - iv. and of laying on of hands
 - v. and of resurrection of the dead
 - vi. and of eternal judgment
 - b. And this will we do, if God permit; Hebrews 6:3
- 2. A solemn warning to those who would fall away
 - a. it is impossible for those who
 - i. were once enlightened; Hebrews 6:4
 - ii. and have tasted of the heavenly gift;
 - iii. and were made partakers of the Holy Ghost;
 - iv. And have tasted the good word of God, and the powers of the world to come; Hebrews 6:5
 - b. If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame; Hebrews 6:6
 - i. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; Hebrews 6:7
 - ii. But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned; Hebrews 6:8
- 3. An encouragement to the beloved
 - a. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak; Hebrews 6:9
 - i. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister; Hebrews 6:10
 - b. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: Hebrews 6:11
 - c. That ye be not slothful, but followers of them who through faith and patience inherit the promises; Hebrews 6:12
 - d. be patient and endure to obtain the promise as Abraham;
 - i. when God made promise to Abraham, because he could swear by no greater, he sware by himself Saying, Surely blessing I will bless thee, and multiplying I will multiply thee; Hebrews 6:13-14
 - ii. after he had patiently endured, he obtained the promise; Hebrews 6:15
 - iii. men verily swear by the greater: and an oath for confirmation is to them an end of all strife; Hebrews 6:16
 - iv. but God confirmed His promise to Abraham by an oath in order that “by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us” Hebrews 6:17-18
 - v. this “hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec;” Hebrews 6:19-20

IV. Melchisedek

- 1. was king of Salem, priest of the most high God; Hebrews 7:1
- 2. and he blessed Abraham
- 3. to whom Abraham gave a tenth of all after returning from the slaughter of the kings; Hebrews 7:2

4. Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; Hebrews 7:3
5. he abideth a priest continually;
6. how great Melchisedek is
 - a. Abraham gave him a tenth of the spoils; Hebrews 7:4
 - b. the sons of Levi get a tenth from their brethren, though they come out of the loins of Abraham; Hebrews 7:5
 - c. But Melchisedek “whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises”; Hebrews 7:6-7
 - d. there is no record of his death, but “it is witnessed that he liveth”; Hebrews 7:8
 - e. so “Levi also, who receiveth tithes, paid tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him”; Hebrews 7:9-10
7. why should another priest rise after the order of Melchisedec, and not be called after the order of Aaron? Hebrews 7:11
 - a. perfection was not “by the Levitical priesthood”, even though “under it the people received the law”
 - b. since another priest has risen after the order of Melchisedec, and not after the order of Aaron, the priesthood has been changed; Hebrews 7:12
 - i. thus “there is made of necessity a change also of the law”
 - ii. Jesus, our great high priest, was from “another tribe, of which no man gave attendance at the altar”; Hebrews 7:13
 - iii. our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood; Hebrews 7:14
 - iv. Jesus has arisen a priest “after the similitude of Melchisedec”, who “is made, not after the law of a carnal commandment, but after the power of an endless life”; Hebrews 7:15-16
 - v. for David testified in Psalm 110:4, “Thou art a priest forever after the order of Melchisedec”; Hebrews 7:17
 - c. There is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God; Hebrews 7:18-19
 - d. the sons of Aaron were not made priests with an oath, but Jesus was made a priest with an oath; Hebrews 7:20-21
 - e. By so much was Jesus made a surety of a better testament; Hebrews 7:22
 - f. the sons of Aaron could not “continue by reason of death”; Hebrews 7:23
 - g. Jesus “because he continueth ever, hath an unchangeable priesthood;” Hebrews 7:24
 - h. in this way He is “able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them”; Hebrews 7:25
 - i. he fits our need because
 - i. he “is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;” Hebrews 7:26
 - ii. he doesn’t need “daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself”; Hebrews 7:27
 - iii. the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore; Hebrews 7:28

V. Summary of what has been said

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

sanctuary, and of the true tabernacle, which the Lord pitched, and not man; Hebrews 8:1-2

2. every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer; Hebrews 8:3
3. if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount; Hebrews 8:4-5
4. now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises; Hebrews 8:6
5. For if that first covenant was not faultless, so a second was needed, the new covenant; Hebrews 8:7
 - i. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. Hebrews 8:8-9
 - ii. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:
 - iii. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:
 - iv. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.
6. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away; Hebrews 8:13

VI. The Old Covenant was a shadow of heavenly things (Hebrews 8:5)

1. the first covenant had also ordinances of divine service, and a worldly sanctuary; Hebrews 9:1
2. there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary; Hebrews 9:2
3. And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly; Hebrews 9:3-5
4. when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God; Hebrews 9:6
5. into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people; The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing; Hebrews 9:7-8
 - a. which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation; Hebrews 9:9-10

VII. The New Covenant is about the actual heavenly things

1. Christ being come an high priest of good things to come, not “by the blood of goats and calves, but by his own blood he entered in once into the holy place”, that is, the “greater and more perfect tabernacle, not made with hands, that is to say, not of this building”; Hebrews 9:11-12

2. the “blood of Christ, who through the eternal Spirit offered himself without spot to God”, is greater than “the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean”, which only “sanctifieth to the purifying of the flesh”; Hebrews 9:13-14
3. His blood will thus “purge your conscience from dead works to serve the living God”; Hebrews 9:14
4. for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance; Hebrews 9:15
 - a. For where a testament is, there must also of necessity be the death of the testator; Hebrews 9:16
 - b. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth; Hebrews 9:17
 - c. the first testament was not dedicated without blood, “For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission”; Hebrews 9:18-22
 - d. it was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. Hebrews 9:23
 - e. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; Hebrews 9:24
 - f. He does not “offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. Hebrews 9:25-26
 - g. as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. Hebrews 9:27-28

VIII. The New Covenant is about the remission of sins

1. the law “can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.” Hebrews 10:1
 - a. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins; Hebrews 10:2
 - b. But in those sacrifices there is a remembrance again made of sins every year; Hebrews 10:3
 - c. For it is not possible that the blood of bulls and of goats should take away sins; Hebrews 10:4
2. Christ’s sacrifice
 - a. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: Hebrews 10:5
 - b. In burnt offerings and sacrifices for sin thou hast had no pleasure; Hebrews 10:6
 - c. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God; Hebrews 10:7
 - c. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second; Hebrews 10:8-9

- e. By the which will we are sanctified through the offering of the body of Jesus Christ once for all; Hebrews 10:10
 - f. Under the law, “every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: Hebrews 10:11
 - g. Christ offered one sacrifice forever, “But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified; Hebrews 10:12-14
3. The New Covenant is based on the remission of sins
- a. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Hebrews 10:15-17
 - b. Now where remission of these is, there is no more offering for sin; Hebrews 10:18
4. The New Covenant is a new and living way
- a. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; Hebrews 10:20
 - b. And having an high priest over the house of God; Hebrews 10:21
 - c. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water; Hebrews 10:22
 - d. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) Hebrews 10:23
 - e. And let us consider one another to provoke unto love and to good works: Hebrews 10:24
 - f. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching; Hebrews 10:25
5. A hypothetical case: If we sin willfully
- a. For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries; Hebrews 10:26-27
 - b. He that despised Moses' law died without mercy under two or three witnesses: Hebrews 10:28
 - c. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Hebrews 10:29
 - d. For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people; Hebrews 10:30
 - e. It is a fearful thing to fall into the hands of the living God; Hebrews 10:31
6. An encouragement to be patient
- a. But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used; Hebrews 10:32-33
 - b. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance; Hebrews 10:34

- c. Cast not away therefore your confidence, which hath great recompense of reward. Hebrews 10:35
- d. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise; For yet a little while, and he that shall come will come, and will not tarry; Hebrews 10:36-37
- e. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him; Hebrews 10:38
- f. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul Hebrews 10:39

IX. Faith

1. Definition: Now faith is the substance of things hoped for, the evidence of things not seen; Hebrews 11:1
 - a. For by it the elders obtained a good report. Hebrews 11:1-2
 - b. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. Hebrews 11:3
 - c. without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him; Hebrews 11:6
2. Examples of faith
 - a. Abel
 - i. Our faith testifies to our righteousness; Hebrews 11:4
 - b. Enoch
 - i. Our faith testifies that we are pleasing to God; Hebrews 11:5
 - c. Noah
 - i. By faith we become heir of the righteousness which is by faith; Hebrews 11:7
 - d. Abraham
 - i. By faith Abraham obeyed God, and went out, not knowing where he was going, "For he looked for a city which hath foundations, whose builder and maker is God; Hebrews 11:8-10
 - ii. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Hebrews 11:11
 - iii. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable; Hebrews 11:12
 - e. Faith Summary #1
 - i. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth; Hebrews 11:13
 - ii. They seek a heavenly country; Hebrews 11:14-16
 - f. Abraham
 - i. By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, Of whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure; Hebrews 11:17-19
 - g. Isaac
 - i. By faith Isaac blessed Jacob and Esau concerning things to come; Hebrews 11:20
 - h. Jacob
 - i. By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff; Hebrews 11:21

i. Joseph

- i. By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones; Hebrews 11:22

j. Moses

- i. By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment; Hebrews 11:23
- ii. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward; Hebrews 11:24-26
- iii. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. Hebrews 11:27
- iv. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them; Hebrews 11:28
- v. By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned; Hebrews 11:29

k. Joshua

- i. By faith the walls of Jericho fell down, after they were compassed about seven days; Hebrews 11:30

l. Rahab

- i. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace; Hebrews 11:31

m. Faith Summary 2

- i. Other examples of faith: of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: Hebrews 11:32
- ii. Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions; Hebrews 11:33
- iii. Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; Hebrews 11:34
- iv. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: Hebrews 11:35
- v. And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: Hebrews 11:36
- vi. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; Hebrews 11:37
- vii. (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth; Hebrews 11:38
- viii. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect; Hebrews 11:39-40

X. Running the race that is set before us

1. Wherefore seeing we also are compassed about with so great a cloud of witnesses, Hebrews 12:1
 - a. let us lay aside every weight, and the sin which doth so easily beset us,
 - b. and let us run with patience the race that is set before us,

- c. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. Hebrews 12:2
 - d. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin; Hebrews 12:3-4
 - e. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: Hebrews 12:5
2. The Lord's chastening
- a. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth; Hebrews 12:6
 - b. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? Hebrews 12:7
 - c. But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons; Hebrews 12:8
 - d. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Hebrews 12:9-10
 - e. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Hebrews 12:11
 - f. Wherefore lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed; Hebrews 12:12-13
 - g. Follow peace with all men, and holiness, without which no man shall see the Lord: Hebrews 12:14
 - h. Looking diligently
 - i. lest any man fail of the grace of God; Hebrews 12:15
 - ii. lest any root of bitterness springing up trouble you, and thereby many be defiled;
 - iii. Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright; For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears. Hebrews 12:16-17
3. Encouragements
- a. For ye are not come
 - i. unto the mount that might be touched, Hebrews 12:18
 - ii. and that burned with fire,
 - iii. nor unto blackness, and darkness, and tempest,
 - iv. And the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more: Hebrews 12:19
 - iv. (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: Hebrews 12:20
 - v. And so terrible was the sight, that Moses said, I exceedingly fear and quake:); Hebrews 12:21
 - b. But ye are come
 - i. unto mount Sion, and unto the city of the living God, the heavenly Jerusalem,

Hebrews 12:22

- ii. and to an innumerable company of angels,
 - iii. To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, Hebrews 12:23
 - iv. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel; Hebrews 12:24
 - c. See that ye refuse not him that speaketh. Hebrews 12:25
 - i. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:
 - ii. Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. Hebrews 12:26
 - iii. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Hebrews 12:27
 - iv. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: Hebrews 12:28
 - v. For our God is a consuming fire. Hebrews 12:29
 - d. Let brotherly love continue; Hebrews 13:1
 - e. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares; Hebrews 13:2
 - f. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body; Hebrews 13:3
 - g. Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge; Hebrews 13:4
 - h. Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me; Hebrews 13:5-6
 - i. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation; Hebrews 13:7
 - j. Jesus Christ the same yesterday, and to day, and for ever; Hebrews 13:8
 - k. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein; Hebrews 13:9
 - l. Let us bear His reproach, Hebrews 13:10-14
 - m. By him therefore let us offer the sacrifice
 - i. of praise to God continually, that is, the fruit of our lips giving thanks to his name; Hebrews 13:15
 - ii. But to do good and to communicate forget not: for with such sacrifices God is well pleased; Hebrews 13:16
 - n. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you; Hebrews 13:17
 - o. Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner. Hebrews 13:18-19
4. Final blessing
- a. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect

in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. Hebrews 13:20-21

- b. And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words; Hebrews 13:22
- c. Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you; Hebrews 13:23
- d. Salute all them that have the rule over you, and all the saints. They of Italy salute you; Hebrews 13:24
- e. Grace be with you all. Amen. Hebrews 13:25

Hebrews Chapter 1

The writer establishes who Jesus is in Hebrews 1:1-14. So who is Jesus? We begin reading in **Hebrews 1 (KJV)**: 1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; 3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:

Jesus is God's Son. And if God made the worlds by his Son, then His Son had to exist prior to the creation. This is also stated in **Philippians 2 (KJV)**: 5 Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Jesus was in the form of God, and was equal with God in verse 6 above, and He was the brightness of his glory, and the express image of his person, and is upholding all things by the word of his power in Hebrews 1:3 above.

The words "express image of his person" in the Greek are the following:

καί χαρακτήρ της ὑπόστασεως αὐτοῦ
Pronounced (ki karachtair tes hoopostasehos o-too)
and the express image of the person of him

Now the word χαρακτήρ (pronounced karachtair) in the Greek means the instrument used for engraving or carving, the mark stamped upon that instrument or wrought out on it. The word ὑπόστασεως (pronounced hoopostasehos) in the Greek is derived from two Greek words, ὑπό (pronounced hoopa) and means by, under, and ἵστημι (pronounced histeme) and means to cause or make to stand, to place, put, set. Thus the meaning of ὑπόστασεως (pronounced hoopostasehos) is a setting or placing under, thing put under, substructure, foundation, that which has actual existence, a substance, real being.

So we could translate this phrase as "and the exact image of His being".

And He became a man and humbled himself, and became obedient unto death, even the death of the cross in Philippians 2:8, and by himself purged our sins, and sat down on the right hand of the Majesty on high in Hebrews 1:3.

Jesus is not an angel as the Jehovah's Witnesses claim. They say on their website, "Regarding the resurrected Lord Jesus Christ, 1 Thessalonians 4:16 states: "The Lord himself will descend from heaven with a commanding call, with an archangel's voice." Thus the voice of Jesus is described as being that of an archangel.

This scripture therefore suggests that Jesus himself is the archangel Michael.”

However, 1 Thessalonians 4:16 actually reads as in **1 Thessalonians 4 (KJV):16** For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

So the Lord himself shall descend from heaven, and the archangel shall shout, and the trump of God shall sound.

And the writer of Hebrews says that Jesus is so much better than the angels as we continue in **Hebrews 1 (KJV):4** Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. 5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

The writer of Hebrews is quoting in context from **Psalms 2 (KJV):6** Yet have I set my king upon my holy hill of Zion. 7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. 8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. 9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

And we continue in **Hebrews 1 (KJV):6** And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.

This probably is a quote from the Septuagint Bible in **Psalms 97 (Septuagint):7** Let all that worship graven images be ashamed, who boast of their idols; worship him, all ye his angels.

Psalms 97 (NASB):7 Let all those be ashamed who serve graven images, Who boast themselves of idols; Worship Him, all you-gods.

And we continue in **Hebrews 1 (KJV):7** And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

This is a quote from **Psalms 104 (KJV):4** Who maketh his angels spirits; his ministers a flaming fire:

And we continue in **Hebrews 1 (KJV):8** But unto the Son he saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom.

This is a quote from **Psalms 45 (KJV):6** Thy throne, O God, is for ever and ever: the scepter of thy kingdom is a right scepter.

There can be no doubt that Jesus is God the Son. All of these quotes from the Old Testament were written hundreds of years before Christ came, and they are prophetic. We continue to read in **Hebrews 1 (KJV):9** Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

This is a quote from **Psalms 45 (KJV):7** Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

God the Son became a man, anointed “with the oil of gladness above thy fellows”. We continue in **Hebrews 1 (KJV):10** And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: 11 They shall perish; but thou remainest; and they all shall wax old as doth a garment; 12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

This is a quote from **Psalms 102 (KJV):26** Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. 26 They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: 27 But thou art the same, and thy years shall have no end.

We continue to read in **Hebrews 1 (KJV):13** But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? 14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

This is a quote from **Psalms 110 (KJV):1** The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

And **Psalms 103 (KJV):20** Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. 21 Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure.

Angels are just angels. God the Son became a man to redeem us. All of these prophecies in the Psalms were spoken by the Lord to confirm our faith. God knew in advance what He had purposed. **Acts 15 (KJV):18** Known unto God are all his works from the beginning of the world.

Hebrews Chapter 2

In this chapter the writer will establish Jesus as our kinsmen redeemer. First of all then, he encourages his readers to be careful hearers in **Hebrews 2 (KJV):1** Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. 2 For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; 3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; 4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

Notice that the writer uses the pronoun “we” twice in verse 1, “Therefore **we** ought to give the more earnest heed to the things which we have heard, lest at any time **we** should let them slip. And in twice in verse 3, “How shall **we** escape, if **we** neglect so great salvation...”

The writer includes himself in his exhortation to give the more earnest heed to the things they had heard from the Lord, and from His disciples, so that they don’t let them slip. This possibly was the reason for his writing Hebrews.

Jesus also encourages us to listen carefully as we read in **Mark 4 (KJV):24** And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

We need to be careful how we hear. We don’t want to insert our own opinions into our interpretation of the word of God. When the literal sense makes sense, seek no other sense, for any other sense is nonsense. We must not take things out of context, and we must remember that the whole Bible is the word of God. We must interpret Hebrews in the context of all of the word of God.

Now in Hebrews 2:5-18, the writer continues to establish who Jesus is as our kinsmen redeemer, and that He is greater than the angels as we continue to read in **Hebrews 2 (KJV):5** For unto the angels hath he not put in subjection the world to come, whereof we speak. 6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man that thou visitest him? 7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: 8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

The writer of Hebrews is referring of course to **Psalms 8 (KJV):3** When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; 4 **What is man, that thou art mindful of him? and the son of man, that thou visitest him? 5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. 6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:**

But now we see not yet all things put under him, the writer of Hebrews says. But He became one of us as we continue in **Hebrews 2 (KJV):9** But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. 10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. 11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, 12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

Here in verse 12, he is referring to **Psalms 22 (KJV):22** I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

Because Jesus became a man, he was “who was made a little lower than the angels for the suffering of death, crowned with glory and honour”, and by the grace of God should tasted death for every man.

The word “captain” in the Greek is ἀρχηγός (pronounced archēgos), and means the chief leader, prince, one that takes the lead in any thing and thus affords an example, a predecessor in a matter, pioneer. Jesus, as one of us, went before us to lead the way to our salvation.

We continue in **Hebrews 2 (KJV):13** And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

Here he is referring to **Isaiah 8 (KJV):**17 And I will wait upon the LORD, that hideth his face from the house of Jacob, and **I will look for him.** 18 **Behold, I and the children whom the LORD hath given me** are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

And so we continue in **Hebrews 2 (KJV):**14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; 15 And deliver them who through fear of death were all their lifetime subject to bondage. 16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham. 17 Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. 18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Jesus had to become one of us so that He could redeem us. He became our kinsmen redeemer. This was necessary under the law of Moses as we read in **Leviticus 25 (KJV):**47 And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: 48 After that he is sold he may be redeemed again; one of his brethren may redeem him: 49 Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.

We were not able to redeem ourselves, so Jesus came and became one of us, and redeemed us.

Hebrews Chapter 3

And in Hebrews 3 the writer encourages us to be faithful as Moses and Jesus Christ were faithful. But not only was Jesus better than the angels, but he is better than Moses.

He now addresses “holy brethren”, as we continue to read in **Hebrews 3 (KJV):1** Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; 2 Who was faithful to him that appointed him, as also Moses was faithful in all his house. 3 For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. 4 For every house is builded by some man; but he that built all things is God. 5 And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; 6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

In the Greek, the words “holy brethren” are ἀδελφοί ἅγιοι (pronounced adelfoi hagioi), and literally mean “brothers holy”, or “holy brothers”. The word hagioi is the same word translated “saints” in **Ephesians 1 (KJV):1** Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

And the word “consider” in Hebrews 3:1 in the Greek is κατανοέω (pronounced katanoeō), which means to perceive, remark, observe, understand, to consider attentively, fix one's eyes or mind upon.

The man Christ Jesus is counted worthy of more glory than Moses, inasmuch as he who has built the house has more honor than the house. The writer is systematically establishing the identity of our redeemer in a way that confirms to the Jewish believers that Jesus is their Messiah.

Moses was a faithful servant, and is a strong testimony of those things, which were to be spoken after. But Christ was faithful as a son over his own house, and we are his house if we hold fast the confidence and the rejoicing of the hope firm unto the end.

The word “confidence” in the Greek is παρρησία (pronounced parrēsia), and means freedom in speaking, unreservedness in speech, openly, frankly, i.e without concealment.

The word “rejoicing” in the Greek is καύχημα (pronounced kauchēma), and means that of which one glories or can glory, matter or ground of glorying, a glorying or boasting.

The writer is addressing brothers who are holy, or in other words, saints in the New Testament. And he asked them to consider Christ Jesus, the Apostle and High Priest of our profession, who is more worthy than Moses. And he encourages them to hold fast the confidence and the rejoicing of the hope firm unto the end, to remain in the house as it were. He is not talking about losing one's salvation, but of discipline. He does not want them to worry about what people think about them, but to enjoy the freedom of their faith.

But the writer then issues a warning to these same brethren as we read in **Hebrews 3 (KJV):7** Wherefore (as the Holy Ghost saith, Today if ye will hear his voice, 8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: 9 When your fathers tempted me, proved me, and saw my works forty years. 10 Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. 11 So I swear in my wrath, They shall not enter into my rest.)

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

The writer then addresses them as “brethren”, as adelfoi in the Greek, that is, those who had believed in Jesus, and explains why he is quoting from Psalm 95 as we continue to read in **Hebrews 3 (KJV):12** Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

This reminds us again of Paul's words to the Corinthians in **2 Corinthians 13 (KJV):5** Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

We must prove our selves. Salvation is not something to take lightly. Now though the writer of Hebrews addresses them all as brethren, he wants to guard the flock against false brethren. But his desire is that they all were saved.

We continue in **Hebrews 3 (KJV):**13 But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. 14 For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;

We must not take our commitment to the Lord lightly. We will be saved if we believe in our heart that God raised Jesus from the dead, and confess with our mouth that Jesus is Lord, as is revealed in **Romans 10 (KJV):**9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

It is with the heart that man believes unto righteousness. Just professing to believe is not enough. This is why the writer of Hebrews is seeking a genuine commitment on the part of his hearers.

We continue in **Hebrews 3 (KJV)**15 While it is said, Today if ye will hear his voice, harden not your hearts, as in the provocation. 16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. 17 But with whom was he grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? 18 And to whom sware he that they should not enter into his rest, but to them that believed not? 19 So we see that they could not enter in because of unbelief.

They could not enter in, to the promise land, the land of Canaan, that is, the inheritance that the Lord promised them. The “rest” the writer is talking about is the rest of the inheritance, which Israel was to receive at the end of the 40 years in the wilderness. The Lord had promised them that He would fight for them in **Joshua 23 (KJV):**10 One man of you shall chase a thousand: for the LORD your God, he it is that fighteth for you, as he hath promised you. 11 Take good heed therefore unto yourselves, that ye love the LORD your God.

The Lord was going to fight for them and give them the land He had promised them. And He would be a shield about them as we read in **Deuteronomy 33 (KJV):**29 Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency! And thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

And in **Psalms 3 (KJV):**3 But thou, O LORD, art a shield for me; my glory, and the lifter up of mine head.

The fathers did not enter in because of unbelief, but their children entered into the land of Canaan. The writer of Hebrews is not talking about the rest of salvation, but the rest of the inheritance. God had commanded Israel to go up and possess the land as is recorded in **Deuteronomy 1 (KJV):**21 Behold, the LORD thy God hath set the land before thee: go up and possess it, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged. 22 And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come. 23 And the saying pleased me well: and I took twelve men of you, one of a tribe: 24 And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out. 25 And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, It is a good land which the LORD our God doth give us.

But most of the men who went up to search out the land, except for Joshua and Caleb, were afraid to go up and take possession of the land because of the Anakim as we continue in **Deuteronomy 1 (KJV):**26 Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God: 27 And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us. 28 Whither shall we go up? Our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there.

Moses tried to encourage the people but they did not believe the Lord their God as we continue in **Deuteronomy 1 (KJV):**29 Then I said unto you, Dread not, neither be afraid of them. 30 The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; 31 And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place. 32 Yet in this thing ye did not believe

the LORD your God, 33 Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to shew you by what way ye should go, and in a cloud by day. 34 And the LORD heard the voice of your words, and was wroth, and sware, saying, 35 Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers. 36 Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD.

When we consider the crossing of the Red Sea, where the Lord opened a way for Israel to cross on dry land, and divided the waters in a way which they could see them as a wall on their right and on their left, we see that this was a great miracle as we read in **Exodus 14 (KJV):21** And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. 22 And the children of Israel went into the midst of the sea upon the dry ground: **and the waters were a wall unto them on their right hand, and on their left.**

When we think about a million and a half people approximately crossing the Red Sea on dry ground, this is a miracle only God could do. Not only so, but He also let the Egyptians pursue Israel and perish as we continue in **Exodus 14 (KJV):23** And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. 24 And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, 25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians. 26 And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. 27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. 28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. 29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. 30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. 31 And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

And the Lord led them through the wilderness and kept them safe, and fed them with manna and quail in abundance. And yet, after all this, some of them still did not believe. But the children who “in that day had no knowledge between good and evil”, shall go in and possess the land as we continue to read in **Deuteronomy 1 (KJV):37** Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither. 38 But Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it. 39 Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it. 40 But as for you, turn you, and take your journey into the wilderness by the way of the Red sea.

The Lord promised that their children would inherit the land, but first they would have to go through the wilderness for 40 years.

The little ones who “in that day had no knowledge between good and evil” would go into possess the land of Canaan, the land of their inheritance promised to the forefathers.

Hebrews Chapter 4

The writer of Hebrews then encourages them again to enter God's rest as we continue to read in **Hebrews 4 (KJV):1** Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

The writer of Hebrews is concerned that anyone of his hearers should come short of entering the rest of the Lord.

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

We may well ask how was the gospel preached to them? Moses told them about a prophet like himself that would come to them in **Deuteronomy 18 (KJV):15** The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; 16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. 17 And the LORD said unto me, They have well spoken that which they have spoken. 18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. 19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

This was a prophecy about the Messiah who was to come as we read in the Gospel of John when the priests and Levites asked John the Baptist who he was in **John 1 (KJV):21** And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

And Peter refers to this in **Acts 3 (KJV):22** For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. 23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

Their task was to believe in the one who was to come. Our task is to believe in the one who came, that is, Jesus.

We must believe the word of the Lord, as we continue in **Hebrews 4 (KJV):3** For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. 4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. 5 And in this place again, If they shall enter into my rest. 6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: 7 Again, he limiteth a certain day, saying in David, Today, after so long a time; as it is said, Today if ye will hear his voice, harden not your hearts. 8 For if Jesus had given them rest, then would he not afterward have spoken of another day. 9 There remaineth therefore a rest to the people of God. 10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his. 11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

In verse 8, the word "Jesus" in the Greek is Ἰησοῦς (pronounced Iēsous), and means Jesus, but the passage is referring to Joshua. In the Greek Septuagint, Joshua is spelled Ἰησοῦς, the same spelling for Jesus in the New Testament. The King James version evidently did not catch this.

The writer then says "let us labour", and he is including himself. He is not talking so much about laboring to enter the rest of salvation, for the writer has done that, and he is hoping that all of his hearers have entered that rest as well. He is talking about laboring to enter the rest of the inheritance. To help us understand this, let us look at the rests spoken of in the New Testament.

In the New Testament, there are actually 4 rests spoken of:

- 1.) the rest of salvation: **Matthew 11 (KJV):28** Come unto me, all ye that labour and are heavy laden, and I will give you rest.

- 2.) The rest of service: **Matthew 11 (KJV):29** Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light.
- 3.) The rest of the inheritance: **Hebrews 4 (KJV):9** There remaineth therefore a rest to the people of God. 10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.
- 4.) The rest of perfection: **1 John 3 (KJV):2** Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

The rest of salvation is a release from our burden of sin. The rest of service is fulfilling our function in the body of Christ as in **Ephesians 4 (KJV):16** From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

As we are effective in the measure of our part, we help make an increase of the body to the edifying of itself in love. We are fulfilling our ministry. In doing so, we take His yoke upon us, and we find rest for our souls, as Jesus promised.

The rest of the inheritance is the rest that comes by ceasing from our own works, and letting God use us where He has placed us in His body. In doing so, we will find ourselves living in the blessing of God as in **Ephesians 1 (KJV):3** Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

We rest in the blessing of God as we walk in the light of His word, and grow in grace and knowledge. It is in our obedience to the word of God that brings rest to our souls. It is not about what we can do for God, but about what He has done for us, and what He will do through us if we will yield ourselves to be His servants. Jesus promises abundant life as we read in **John 10 (KJV):10** The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

The final rest is because of our future glorification. When we see Him, we will be changed to be like him. That is, we will have a glorified body that can no longer die as we read in **Romans 8 (KJV):30** Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

And in **1 Corinthians 15 (KJV):42** So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: 44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

The spiritual body is the body that Jesus was raised in. The life of this body is the Spirit of God. The blood is the life of our mortal body. We shall be raised to be like Him.

The writer continues his encouragement by calling us to hold fast our profession in **Hebrews 4 (KJV):12** For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. 13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. 14 Seeing then that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Note the writer says "Let us" in verse 16. He includes himself in this exhortation.

Hebrews Chapter 5

The writer now contrasts the priesthood of men with the priesthood of Christ. He begins by describing man's high priest in **Hebrews 5 (KJV):1** For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: 2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. 3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins. 4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

He then describes how the priesthood of Christ is different in **Hebrews 5 (KJV):5** So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. 6 As he saith also in another place, Thou art a priest forever after the order of Melchisedec. 7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; 8 Though he were a Son, yet learned he obedience by the things which he suffered; 9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

One example of where Jesus learned obedience is mentioned in **Luke 2 (KJV):40** And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. 41 Now his parents went to Jerusalem every year at the feast of the passover. 42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast. 43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. 44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. 45 And when they found him not, they turned back again to Jerusalem, seeking him. 46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. 47 And all that heard him were astonished at his understanding and answers. 48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. 49 And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business? 50 And they understood not the saying which he spake unto them. 51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. 52 And Jesus increased in wisdom and stature, and in favour with God and man.

Sounds just like a twelve year old. But in reality, we see that Jesus was aware of His purpose, even at a young age, and while He was asking the doctors questions in verse 46, they “were astonished at his understanding and answers”. But He continued in subjection to his parents in verse 51, and we see that His parents had not fully grasped His purpose yet for they did not understand Him when He said He must be about His Father's business. But “his mother kept all these sayings in her heart”.

Another example where Jesus learned obedience by the things which He suffered is in **Luke 4 (KJV):1** And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, 2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

The word “tempted” in the Greek is *πειράζω* (pronounced *peirazō*), and means to try, make trial of, test: for the purpose of ascertaining his quality, or what he thinks, or how he will behave himself.

We continue to read in **Luke 4 (KJV):3** And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. 4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

Jesus is quoting from **Deuteronomy 8 (KJV):3** And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

We continue to read in **Luke 4 (KJV):5** And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. 6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. 7 If thou

therefore wilt worship me, all shall be thine. 8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Jesus quotes here in context from **Deuteronomy 6 (KJV):13** Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name. 14 Ye shall not go after other gods, of the gods of the people which *are* round about you; 15 (For the LORD thy God *is* a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

We continue to read in **Luke 4 (KJV):9** And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: 10 For it is written, He shall give his angels charge over thee, to keep thee: 11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Satan now quotes in context, but leaves out verses 9 and 10, from **Psalms 91 (KJV):9** Because thou hast made the LORD, which is my refuge, even the most High, thy habitation; 10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling. 11 For he shall give his angels charge over thee, to keep thee in all thy ways. 12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.

We continue to read in **Luke 4 (KJV):12** And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

Jesus answers from **Deuteronomy 6 (KJV):16** Ye shall not tempt the LORD your God, as ye tempted him in Massah.

As a result of this testing, Jesus “returned in the power of the Spirit into Galilee” as we continue in **Luke 4 (KJV):13** And when the devil had ended all the temptation, he departed from him for a season. 14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. 15 And he taught in their synagogues, being glorified of all.

So we learn here that Christ, the Son of God, learned obedience by the things which he suffered, and in Hebrews 5:9, “being made perfect, he became the author of eternal salvation unto all them that obey him”. The word “perfect” in the Greek is τελειόω (pronounced teleioō), and means to carry through completely, to accomplish, finish, bring to an end, that is, to make perfect, complete. The word “author” in the Greek is αἴτιος (pronounced aítios), and means that which is the cause of anything.

We now continue in **Hebrews 5 (KJV):10** Called of God an high priest after the order of Melchisedec.

Christ was appointed by God as “an high priest after the order of Melchisedec”. The writer is laying the foundation of understanding for the change of the priesthood from the Levitical priesthood to the priesthood of Melchisedec. It is this priesthood that is forever. The Levitical was only temporary as we shall see.

The writer then chastens his hearers as we continue in **Hebrews 5 (KJV):11** Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. 12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. 13 For every one that useth milk is unskillful in the word of righteousness: for he is a babe. 14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

The word “teachers” in verse 12 in the Greek is διδάσκαλος (pronounced didaskalos), and means a teacher; in the NT one who teaches concerning the things of God, and the duties of man. It is not the same as a preacher which in the Greek is κήρυξ (pronounced kēryx), which is derived from κηρύσσω (pronounced kerooso), and means to be a herald, to publish, proclaim openly something which has been done. In the New Testament, this would be one who proclaims the Gospel message by which the hearers and responders are saved. The word “preacher” is found in **1 Timothy 2 (KJV):7** Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity.

Paul was a preacher, and an apostle, and a teacher. Also in verse 12, the words, “the first principles of the oracles of God” in the Greek are the following:

τα στοιχεια της αρχης των λογιων του θεου
(pronounced ta stoiceia tes arkes tone lo-ge-own too theh-oo)
the principles of the beginning of the oracles of the God

The word *stoikeia* means any first thing, from which the others belonging to some series or composite whole take their rise, an element, first principal.

The word *lo-ge-on* comes from the Greek word *λόγος* (pronounced *logos*) meaning word. So the word *lo-ge-on* means a word, narrative, statement, denotes a Divine response or utterance, an oracle. **An Expository Dictionary of New Testament Words, W.E. Vine, M.A., Vol. III, page 143.**

The Greek word *lo-ge-on*, translated as “oracles”, is also used in **Romans 3 (KJV):1** What advantage then hath the Jew? or what profit is there of circumcision? 2 Much every way: chiefly, because that unto them were committed the oracles of God.

And in **Acts 7 (NASB):38** This is the one who was in the congregation in the wilderness together with the angel who was speaking to him on Mount Sinai, and *who was* with our fathers; and he received living oracles to pass on to you.

And in **1 Peter 4 (KJV):11** If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

In the verse in Romans, it refers to the oracles of the Old Testament. And in 1 Peter 4, it is referring to the New Testament. And in Hebrews 5:12, it is referring to both the Old and New Testament. It is inclusive because of the time in which Hebrews is being written. Hebrews is being written to New Testament believers, and in a time when the words of Jesus and His apostles were being recorded.

Now, the word “unskillful” in the Greek is *ἄπειρος* (pronounced *apeiros*), and is composed of two Greek words, *ἄ* (pronounced *a*), and forming a negative, and *πειρα* (pronounce *peira*), meaning a trial, experience, attempt. So the words together mean to not have had a trial or an experience of something. The inference is that one is unskilled in something after trial. It does not mean that they have not received the word of righteousness, but that they had never exercised their faith in ministry to others. They were still babes in Christ.

The word for “babe” in the Greek is *νήπιος* (pronounced *nēpios*), and means an infant, little child. In other words, it refers to one who has been born, given birth. In the New Testament context, it refers to one who has been born again.

We see this word “babes” mentioned also in Corinth, as we read in **1 Corinthians 3 (KJV):1** And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. 3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? 4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

Though the Corinthians were carnal, Paul still addressed them as saints in **1 Corinthians 1 (KJV):1** Paul called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, 2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: 3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

Paul says that the “testimony of Christ was confirmed in” them as we continue in **1 Corinthians 1 (KJV):4** I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; 5 That in every thing ye are enriched by him, in all utterance, and in all knowledge; 6 Even as the testimony of Christ was confirmed in you: 7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: 8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. 9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

Twice Paul refers to the Corinthians as “brethren” as we continue in **1 Corinthians 1 (KJV):10** Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. 11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. 12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. 13 Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?

Paul reminds them that they are the temple of God in **1 Corinthians 3 (KJV):**16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

In verse 17, he is speaking of physical death, and not spiritual death. Again we read that their bodies were temples of the Holy Spirit in **1 Corinthians 6 (KJV):**15 Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. 17 But he that is joined unto the Lord is one spirit. 18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. 19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Their bodies were the members of Christ, and temples of the Holy Spirit. But their understanding was at the milk stage in their growth as children of God. This is how we start out in Christ. We begin as babes, and we are still carnal. We must be transformed by the renewing of our minds as Paul reveals in **Romans 12 (KJV):**1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

The word “transformed” in the Greek is μεταμορφόω (pronounced metamorphoō), and means to change into another form (meta, implying change, and morphe, form). **An Expository Dictionary of New Testament Words, W.E. Vine, M.A., Vol. IV, page 148.**

We are to no longer be conformed to this world as we were before we were born again. This process of change takes time. We must grow in grace and knowledge as Peter says in **2 Peter 3 (KJV):**18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

When we are born of the Spirit, that is, born again, we begin as babes in Christ. We grow in grace and knowledge by first longing for the pure milk of the word as Peter says in **1 Peter 2 (KJV):**1 Therefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, 2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby: 3 If so be ye have tasted that the Lord is gracious.

The milk gives us a basic familiarity with the word of God, so that when we receive teaching from the word, and scripture upon scripture, we can then gain understanding. We must love the truth, and speak the truth in love, for Jesus is the way, the truth, and the life as in **John 14 (KJV):**6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

The truth always agrees with Jesus. As we surrender to the word of God, we will find the peace that passes all understanding. And we will love Jesus more and more.

Again Paul refers to the growth of the babes in **Ephesians 4 (KJV):**14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

When we are children, we are unskilled in the word of righteousness, and we are thus carried about with every wind of doctrine, or teaching. But the more we have become familiar with the word of God by just reading it, we will get the pure milk of the word. This will enable us to receive the meat, and grow to be young men and women, and fathers and mothers in the Lord. The apostle John also explains this growth as we read in **1 John 2 (KJV):**12 I write unto you, little children, because your sins are forgiven you for his name's sake. 13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. 14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

When we are children, we rejoice in the knowledge that our sins are forgiven us “for his name's sake”, and that we “have known the Father”. That is, we have begun a relationship with God our Father.

When we are born again, this is all we know, but this causes us great joy. But as we grow in grace and knowledge, we become skilled in the word of righteousness, and we become strong in the Lord, and we thus “overcome the wicked one”. We grow to be young men and women in the Lord. As we then continue to grow in grace and knowledge, we will grow to be fathers and mothers in the Lord.

So, just as the Corinthians, the hearers of the writer of Hebrews needed encouragement to grow in grace and knowledge, and not to be dull of hearing. This growth would bring an understanding of what they were hearing.

Now again, we read in **Hebrews 5 (KJV):14** But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

The words “full age” speak of someone who has matured in Christ. It is not speaking of one who has just been saved, or one who has just gone through the process of repentance and acceptance of Christ as Savior, but someone who, after they have been saved, have grown in grace and knowledge to the point where they are able to judge both good and evil because of their knowledge of the word of God. Those who are “of full age” have added to their faith as Peter says in **2 Peter 1 (KJV):5** And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

We must use our senses in order to discern both good and evil. That is, we must pay attention to the anointing we have received as the apostle John says in **1 John 2 (KJV):26** These things have I written unto you concerning them that seduce you. 27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

This does not mean that we do not need teachers, but that we have a way to discern what is true, and what is a lie. The anointing we have received of Him when were saved abides in us. As we learn to pay attention to this anointing, we will add to our faith.

Now strong meat is different from milk. So how are we to define “strong meat”? We could begin by defining what is milk. Let us continue in the next chapter of Hebrews.

Hebrews Chapter 6

In this next chapter of Hebrews we are pressing onward, as we continue to read in **Hebrews 6 (KJV):1** Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, 2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. 3 And this will we do, if God permit.

Here we have the milk of the word defined for us. The words, “the principles of the doctrine of Christ” in the Greek are literally the following:

τον της ἀρχῆς του χριστού λόγον
(pronounced ton tes arkes too Christoo logon)
the of the beginning of the Christ word

That is, that which is at “the beginning of the word of Christ”, which is then defined as follows:

- 1.) the foundation of repentance from dead works,
- 2.) and of faith toward God,
- 3.) of the doctrine of baptisms,
- 4.) and of laying on of hands,
- 5.) and of resurrection of the dead,
- 6.) and of eternal judgment

In order to define these principles, we would have to look in the word of God, and formulate the teaching of each one, adding scripture upon scripture. We would begin by asking ourselves, “What does the Bible say about “repentance from dead works”?”

1.) the foundation of repentance from dead works,

The word “foundation” in the Greek is θεμέλιος (pronounced themelios), and means laid down as a foundation, the foundation (of a building, wall, city).

It is a derivative of the Greek word τίθημι (pronounced titheme), meaning to set, put, place, lay down, establish.

In other words, repentance is a first step in “the beginning of the word of Christ”. When we seek the Biblical truth about repentance, we would first notice that the word for “repentance” in Greek is μετάνοια (pronounced metanoia), which means to have a change of mind about something. It is from two Greek words, μετά (pronounced metta) meaning with, after, behind, and νοέω (pronounced no-eh-o), meaning to think upon, heed, ponder, consider.

Repentance in the Hebrew is שׁוּב (pronounced shoob), and means "to turn back, return", as in **1 Kings 8 (KJV):47** Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;

When we hear the Gospel, and we think about our sin, and about who Jesus is, and about who God is, and we turn back and agree with God, we are repenting. In this context, then, it means to think upon or consider afterwards, and have a change of mind, and turn to God.

So what then are “dead works”? Dead works are things we do to try to please God. In our unregenerate state before Christ, before we are born again, we are said to be dead in sin in **Ephesians 2 (NASB):1** And you were dead in your trespasses and sins, 2 in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of

disobedience. 3 Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.

All that the flesh can produce is mentioned in **Galatians 5 (KJV):19** Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

The condition of the unsaved is revealed in **Romans 8 (KJV):5** For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded is death; but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God.

This is why we must be born again.

Paul further describes our unregenerate state before we accept Christ in **Romans 3 (KJV):10** What then? Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; 10 As it is written, There is none righteous, no, not one: 11 There is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. 13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: 14 Whose mouth is full of cursing and bitterness: 15 Their feet are swift to shed blood: 16 Destruction and misery are in their ways: 17 And the way of peace have they not known: 18 There is no fear of God before their eyes. 19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

In our unregenerate state we are under sin. And the word “unprofitable” in verse 12 in Greek is ἀχρειώω (pronounced achreioō), meaning to make useless, render unserviceable. The Hebrew word here means “to go bad, become sour like milk.” **Wuest’s Word Studies From the Greek New Testament, Romans, page 55.**

Being in this state, we are as fruit that has spoiled rotten, and we fall short of the glory of God as in **Romans 3 (NASB):23** for all have sinned and fall short of the glory of God...

And because of this, all our attempts to do good were filthy rags as we read in **Isaiah 64 (KJV):6** But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Now, in the New Testament, the first person to preach repentance was John the Baptist as we read in **Matthew 3 (KJV):1** In those days came John the Baptist, preaching in the wilderness of Judaea, 2 And saying, Repent ye: for the kingdom of heaven is at hand. 3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

And we then find that the word “repentance” was foremost in the preaching of Jesus as we know from **Mark 1 (KJV):14** Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, 15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

And in **Matthew 4 (KJV):17** From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Repentance was also foremost in the preaching of the apostles as we read in **Mark 6 (KJV):7** And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

And in **Mark 6 (KJV):12** And they went out, and preached that man should repent.

After the resurrection of Christ, before He ascended to heaven, He commissioned them to preach repentance in **Luke 24 (KJV):45** Then He opened their understanding, that they might understand the Scriptures, 46 and said unto them, Thus it is written, and thus it behooved Christ to suffer and rise from the dead the third day: 47 and that repentance and remission of sins would be preached in His name among all nations, beginning at Jerusalem.

And so they began to do in **Acts 2 (KJV):36** Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ. 37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? 38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

All men and women everywhere are commanded to repent as we read in **Acts 17 (KJV):30** And the times of this ignorance God winked at; but now commandeth all men every where to repent:

Without repentance, one cannot be saved as Jesus warns in **Luke 13 (KJV):3** I tell you, Nay: but except ye repent, you shall all likewise perish.

Now remember that “to repent” means “to change the mind”, or “to have a change of mind about something”, and to “turn back”. In this case, to repent is to have a change of mind about the Gospel of Jesus Christ. Paul tells us what the Gospel of Jesus Christ is about as we read in context in **2 Timothy 1 (KJV):8** Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; 9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

Death has been abolished, and life and immortality have been brought to light by the Gospel of Jesus Christ.

Now if we walk in the dark, we bump into things. But when we have light, we can act with freedom to move about as we would like. So if the Gospel was just talk, and not about what is real, it would not really provide light about anything. But since the Gospel is about Jesus Christ who really lived and died as the Gospels describe, then the truth contained in the Gospel message is real light. And when we see the truth of the Gospel, we can then have a change of mind about our sin, about God, and about the sacrifice of Jesus Christ on the cross for our sin.

Now sorrow is also involved in repentance as we read in **2 Corinthians 7 (KJV):9** Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

And in **Luke 18 (KJV):13** And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

In the story of the prodigal son, we have an illustration of repentance. The prodigal, the younger son, asked his father for his inheritance. The story begins in **Luke 15 (KJV):11** And he said, A certain man had two sons: 12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. 13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

The consequence of riotous living was soon to overtake him, as we continue to read in **Luke 15 (KJV):14** And when he had spent all, there arose a mighty famine in that land; and he began to be in want. 15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. 16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. 17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! 18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, 19 And am no more worthy to be called thy son: make me as one of thy hired servants.

The light came on for this son in verse 17. He had to come to the end of himself, or as we would say today, he hit rock bottom.

Somehow, the way of his father had not seemed to satisfy him in the past. But now, in his time of need, he began to see the wisdom of his father's way, and had a change of mind, as he says in verse 18, "I will arise and go to my father..."

Now we have to remember that Jesus is telling this story, as we continue in **Luke 15 (KJV):20** And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and

ran, and fell on his neck, and kissed him. 21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. 22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23 And bring hither the fatted calf, and kill it; and let us eat, and be merry: 24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

We see by this story that God the Father runs to receive one sinner who repents, and Jesus says that there is joy in heaven as we read in **Luke 15 (KJV):10** Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

Now repentance today is frequently misinterpreted as "we must fix ourselves", or "we must make ourselves right so that we can be accepted by God", or "we must change ourselves".

But this is a misinterpretation.

Repentance is actually receiving God's love, as we saw with the prodigal when the father ran to meet him when he was still a long ways off, and he had compassion on him, and fell on his neck and kissed him in Luke 15:20. And as the prodigal was confessing his sin, the father put the best robe on him. This is what God the Father does to us when we repent. He puts the best robe, the robe of His righteousness, on us, and calls for a joyful celebration.

And it is in returning and rest that we are saved as we read in **Isaiah 30 (KJV):15** For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

The word "returning" in the Hebrew is שׁוּבָה (pronounced shoobah), and it is derived from the Hebrews word שׁוּב (pronounced shoob), meaning to return, turn back, repent. It is not that we are gradually born again until we die. But repentance brings us to the point of salvation when we are born again. We pass from death to life as Jesus taught in **John 5 (KJV):24** Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

And it continues throughout our life time as a progressive sanctification in the children of God.

Now in Isaiah 30:15 above, Israel "would not", but they will in the future.

So when we turn to the Lord, we find the rest of salvation as Jesus promised in **Matthew 11 (KJV):28** Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light.

Our walk with the Lord begins with repentance, and it continues in repentance and rest. We are not striving to be pleasing to the Lord. We already are pleasing to the Lord when we repent, and we are born again. As we continue to walk in the light of His word, we will find more that we need to repent of, and as we do so, we will find even more rest in Him. And our light will shine brighter and brighter until the full day as we read in **Proverbs 4 (NASB):18** But the path of the righteous is like the light of dawn, That shines brighter and brighter until the full day.

Now Paul says, speaking of the scripture, in **Romans 10 (KJV):8** But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. 11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

When we receive the good news of the Gospel of Jesus Christ, and believe in our heart that God raised him from the dead, and confess with our mouth that Jesus is Lord, we are born again, and we receive forgiveness of our sins, and a new eternal life in Christ. We also receive the righteousness of God, which is put down to our account, and gives us a new standing as righteous ones in the sight of God. We also receive adoption into the family of God.

Repentance is a surrender to the light of the Gospel of Jesus Christ. It is a yielding to the truth of God, that Jesus Christ died on the cross, and was raised from the dead. And it is a continual yielding to the truth of the word of God in a progressive sanctification until we are glorified.

2.) and of faith toward God,

Repentance is the first step toward God. I will arise and go. I will confess my sins. I surrender to you Father God. I will do whatever you want me to do.

All of this is evidence of our faith toward God. We find a definition of faith in **Hebrews 11 (KJV):1** Now faith is the substance of things hoped for, the evidence of things not seen. 2 For by it the elders obtained a good report. 3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

The Greek word for faith is πίστις (pronounced pistis), and means conviction of the truth of anything, belief.

And in the Greek, the word “substance” is ὑπόστασις (pronounced hupostasis), and it is derived from two Greek words, ὑπό (pronounced hoopō) meaning under, and ἵστημι (pronounced histemeē) meaning to stand. Thus the word means “to stand under”, speaking of a foundation.

The word “evidence” in the Greek is ἔλεγχος (pronounced elegchos), and means a proof, that by which a thing is proved or tested, conviction, reproof. This is the same word translated “reproof” in **2 Timothy 3 (KJV):16** All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

This same word is also translated “reprove”, speaking of the Holy Spirit, in **John 16 (KJV):8** And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

This reminds us of Paul’s words in **Romans 1 (KJV):19** Because that which may be known of God is manifest in them; for God hath shewed it unto them. 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

The “invisible things of him” are a reproof, a conviction, a witness to us of His presence. And because of these things, we repent and we go through the door as in **John 10 (KJV):9** I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

And in **John 14 (KJV):6** Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

It is by believing in Jesus that we have eternal life as in **John 3 (KJV):16** For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

The word for “believeth” in the Greek is πιστεύω (pronounced pisteuō), and means to think to be true, to be persuaded of, to credit, place confidence in. The root of this word in the Greek is πίστις (pronounced pistis), which is the word translated “faith” in Hebrews 11:1, and which again means conviction of the truth of anything, belief, faith.

By faith in, or by believing in Jesus, we pass from death to life as we read again in **John 5 (KJV):24** Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

As we have begun, so we must continue to walk by faith as we read in **Colossians 2 (KJV):5** For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. 6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:

And in **2 Corinthians 5 (KJV):7** (For we walk by faith, not by sight:)

3.) of the doctrine of baptisms,

The word “doctrine” in the Greek is διδαχή (pronounced didachē), and means to hold discourse with others in order to instruct them; teaching, that which is taught.

This word is often confused with preaching. In the Greek, the word for “preach” is κηρύσσω (pronounced kērussō), and means to publish, proclaim openly: something which has been done. To preach the Gospel is to proclaim the good news of what Jesus has done for us. That is, that He has died for our sins, and offers us eternal life if we will believe that God has raised Him from the dead, and if we will confess Him as our Lord.

But to teach in the context of the New Testament is to explain a truth in the Bible, and to show how it is derived, using Scripture upon Scripture. So the “doctrine of baptisms” is the teaching of the Bible about baptisms.

The word “baptism” in the Greek is βαπτισμός (pronounced baptisimos), and comes from the Greek word βαπτίζω (pronounced baptidzo), and means to dip repeatedly, to immerse, to submerge (of vessels sunk), to cleanse by dipping or submerging, to wash, to make clean with water, to wash one's self, bathe.

Christ did not come to teach us about the Old Testament washings. So, as something that is at “the beginning of the word of Christ”, we will confine our discussion to the seven baptisms mentioned in the New Testament:

1.) **baptism in water: Matthew 28 (KJV):18** Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

2.) **baptism with the Holy Spirit: Matthew 3 (KJV):11** I indeed baptize you with water unto repentance. but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

Luke 24 (KJV):49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Acts 1 (KJV):5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

Acts 1 (KJV):8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

3.) **baptism of suffering: Matthew 20 (KJV):21** And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. 22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. 23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

Mark 10 (KJV):35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. 36 And he said unto them, What would ye that I should do for you? 37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. 38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? 39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: 40 But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.

4.) **baptism into the body of Christ: 1 Corinthians 12 (KJV):13** For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

5.) **baptism into Christ: Romans 6 (KJV):3** Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

6. **baptism into Christ's death: Romans 6 (KJV):3** Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

7.) **baptism of repentance: Matthew 3 (KJV):11** I indeed baptize you with water unto repentance. but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

Acts 19 (KJV):3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. 4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. 5 When they heard this, they were baptized in the name of the Lord Jesus.

Three of these baptisms are sovereignly performed by the Lord when we are born again:

- 1.) baptism into the body of Christ
- 2.) baptism into Christ
- 3.) baptism into Christ's death

Then three of these baptisms are to be done by us, after we are born again, in obedience to Christ:

- 4.) baptism in water
- 5.) baptism with the Holy Spirit
- 6.) baptism of suffering

It is interesting to note that Jesus spoke of being washed in **John 13 (KJV):10** Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

The word in Greek for "washed" in this verse is λούω (pronounced louō), and means to bathe, wash. And the Greek word for "wash" in the words, "to wash his feet", is νίπτω (pronounced niptō), meaning to wash, to wash one's self. Jesus was saying that the one who is born again has had a bath, and is all clean, and he or she does not need to have a another bath, but just to wash his or her feet and they are all clean again.

And we read of this bath of the new birth also in **Titus 3 (KJV):5** Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

The word "washing" here in the Greek is λουτρόν (pronounced loutron), and means bathing, bath, the act of bathing. This would correspond to the baptism into Christ, that is, into the sphere of Christ as in **Romans 8 (KJV):1** There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

And in **1 Corinthians 1 (KJV):30** But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

This Greek word λουτρόν (pronounced loutron) is also translated "washings" in **Hebrews 9 (KJV):10** *Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.*

So the writer of Hebrews is not talking about the washings in the Old Testament in Hebrews 6, but the teaching about the different baptisms mentioned in the New Testament.

4.) and of laying of hands,

In the Old Testament, the rights of inheritance were bestowed through the laying on of hands as we read in **Genesis 48 (KJV):13** And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. 14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.

But through revelation Israel knew that the younger, Ephraim, would be greater than the elder Manasseh, and he blessed him through the laying on of hands accordingly.

And Moses passed his ministry and gifts to Joshua through the laying on of hands as we read in **Numbers 27 (KJV):18** And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;

And in **Numbers 27 (KJV):20** And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient.

And in **Numbers 27 (KJV):23** And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses."

And the Levites were set apart for the service of the Lord in this way as we read in **Numbers 8 (KJV):9** And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together: 10 And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites: 11 And Aaron shall offer the Levites before the LORD for an offering of the children of Israel, that they may execute the service of the LORD.

And Jesus blessed little children in this way in **Matthew 19 (KJV):13** Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. 14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. 15 And he laid his hands on them, and departed thence.

And the laying on of hands was used to heal the sick as we read in **Mark 5 (KJV):23** And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

And Jesus commanded believers to lay hands on the sick so that they might recover in **Mark 16 (KJV):18** They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

And the apostles did as they were commanded in **Acts 5 (KJV):12** And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch.

Peter and John were sent from Jerusalem to Samaria to pray for the new converts to receive the Baptism of the Holy Spirit in **Acts 8 (KJV):14** Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: 15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost: 16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) 17 Then laid they their hands on them, and they received the Holy Ghost.

Not only did the Apostles pray in this way, but the disciples also as is in **Acts 9 (KJV):17** And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

The apostle Paul also prayed in this way in **Acts 19 (KJV):6** And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

Paul also reveals that the gifts of the Spirit are imparted in this way in **2 Timothy 1 (KJV):6** Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

5.) and of resurrection of the dead,

The resurrection of the dead is something that Jesus taught in **Matthew 22 (KJV):23** The same day came to him the Sadducees, which say that there is no resurrection, and asked him, 24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. 25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: 26 Likewise the second also, and the third, unto the seventh. 27 And last of all the woman died also. 28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her. 29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. 30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. 31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. 33 And when the multitude heard this, they were astonished at his doctrine.

Jesus taught that whoever believes in Him would have eternal life in **John 3 (KJV):14** And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life. 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

And in **John 10 (KJV):28** And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

Eternal life is mentioned 9 times in the Gospel of John. And Paul the apostle explains the resurrection in **1 Corinthians 15 (KJV):12** Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? 13 But if there be no resurrection of the dead, then is Christ not risen: 14 And if Christ be not risen, then is our preaching vain, and your faith is also vain. 15 Yea, and we are found

false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. 16 For if the dead rise not, then is not Christ raised: 17 And if Christ be not raised, your faith is vain; ye are yet in your sins. 18 Then they also which are fallen asleep in Christ are perished. 19 If in this life only we have hope in Christ, we are of all men most miserable. 20 But now is Christ risen from the dead, and become the first fruits of them that slept. 21 For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, even so in Christ shall all be made alive. 23 But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming.

The resurrection has been in the plans and purposes of God from the beginning as we read in **Romans 8 (KJV)**:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

The word “glorified” speaks of our future perfection when we will be like Him as John says in **1 John 3 (KJV)**:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Job spoke of his own resurrection in **Job 19 (KJV)**:25 For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: 26 And though after my skin worms destroy this body, yet in my flesh shall I see God: 27 Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

And David spoke of the resurrection of the holy one in **Psalms 16 (KJV)**:9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. 10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. 11 Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore.

And we read in **Psalms 116 (KJV)**:15 Precious in the sight of the LORD is the death of his saints.

Now there is a first resurrection as we read in **Revelation 20 (KJV)**:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

This is the resurrection of the just as Jesus taught in **Luke 14 (KJV)**:14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

But there will also be a second resurrection as Jesus taught in **John 5 (KJV)**:29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

This second resurrection is mentioned in **Revelation 20 (KJV)**:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.

In this resurrection, the dead are judged “according to their works”. This is the resurrection of damnation. The second death is the final death of the wicked dead.

6.) and of eternal judgment

The judgment of God is eternal. There are no second chances as we see in the account of the rich man and Lazarus in **Luke 16 (KJV)**:19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 20 And there was a certain beggar named Lazarus, which was laid at his gate,

full of sores, 21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; 23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

Jesus said that there is a great gulf fixed between those in Abraham's bosom, and those in hell. It is not possible for those in hell to cross over to Abraham's bosom, and for those in Abraham's bosom to cross over to hell.

Jesus continues in **Luke 16 (KJV):**27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: 28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 Abraham saith unto him, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

We have this life only in which to be persuaded that one has risen from the dead.

Now there are some who teach that there will be a restitution of all things in which hell will be no more, and Satan will be restored. They base this on **Acts 3 (KJV):**21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

However, this restitution is qualified by the rest of the verse, "which God hath spoken by the mouth of all his holy prophets since the world began". God did not speak by his holy prophets that the wicked dead would be restored. Rather, Jesus spoke as in **Mark 9 (KJV):**43 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. 43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: 44 Where their worm dieth not, and the fire is not quenched. 45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: 46 Where their worm dieth not, and the fire is not quenched. 47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: 48 Where their worm dieth not, and the fire is not quenched.

Jesus points out the gravity and seriousness of what is at stake here. In hell their worm does not die, and the fire is never quenched. Eternal life is not something to be trivialized. We must surrender to God. This is how we will obtain unspeakable joy as in **1 Peter 1 (KJV):**8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

So in summary, when the writer in Hebrews 5:11 to 6:2 talks about the first principles of the doctrine of Christ, he is not talking about the Gospel message by which we are saved, but the knowledge of the word of God that one receives as he or she grows in grace and knowledge. As we walk in the light of the word of God, the fruit of the Spirit grows in our lives, and we add to our faith virtue and knowledge. But we must first be saved to do this, for the natural man cannot understand spiritual things as Paul reveals in **1 Corinthians 2 (KJV):**14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

Would we expect a new convert to know all of these six Biblical truths? Of course not. We must accept Christ, and then get the pure milk of the word, and then we will be ready to receive teaching on these six basic truths.

Now we continue **Hebrews 6 (KJV):**3 And this will we do, if God permit.

That is, we will leave "the principles of the doctrine of Christ", and "go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, 2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment", as in Hebrews 6:1-2.

Now the writer continues and speaks hypothetically of “those” as we continue to read in **Hebrews 6 (KJV)**:4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5 And have tasted the good word of God, and the powers of the world to come, 6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. 7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: 8 But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

So the writer of Hebrews is speaking hypothetically here of “those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5 And have tasted the good word of God, and the powers of the world to come...”. He is not accusing the Hebrews of this, but he is warning them about falling away. Now verse 8 reminds us of the parable of the sower in **Luke 8 (KJV)**:4 And when much people were gathered together, and were come to him out of every city, he spake by a parable: 5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. 6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. 7 And some fell among thorns; and the thorns sprang up with it, and choked it. 8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. 9 And his disciples asked him, saying, What might this parable be?

Jesus then explains the parable in **Luke 8 (KJV)**:10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. 11 Now the parable is this: The seed is the word of God. 12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

These by the wayside were not saved, for the devil “taketh away the word out of their hearts, lest they should believe and be saved”. We continue in **Luke 8 (KJV)**:13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

These on the rock believe for a while. How long do you have to believe before you are born again, and you are saved? Paul speaks of reprobates in **2 Corinthians 13 (KJV)**:5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

The New American Standard Bible reads as in **2 Corinthians 13 (KJV)**:5 Test yourselves *to see* if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you—unless indeed you fail the test?

The only way Jesus Christ could be in us is if we have been born again. God only knows whether these who had no root, and believed for a while, were saved.

Now those among the thorns are explained next in **Luke 8 (KJV)**:14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

It is said of these that they bring no fruit to perfection. While it is still possible that these were not saved, God only knows, but it seems more likely that they were those spoken of by Paul in **1 Corinthians 3 (KJV)**:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 If any man's work abide which he hath built thereupon, he shall receive a reward. 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

Notice that the one who produced only wood, hay, and stubble was still saved, though his work was burned up. It could then be said that he did “bring no fruit to perfection”. And because of his or her bad choices in this life, they will suffer the consequences of their bad choices in this life, but will still be saved.

And finally, the seed on the good ground is explained in **Luke 8 (KJV)**:15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. 16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a

candlestick, that they which enter in may see the light. 17 For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad. 18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

We must take heed how we hear. And as Paul says in **1 Corinthians 9 (KJV):27** But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

So who is he referring to in Hebrews 6:8? **Hebrews 6 (KJV):8** But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

Jesus also spoke of branches that were burned as we read in **John 15 (KJV):1** I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. 3 Now ye are clean through the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. 7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. 8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

Jesus says in verse 2 that he purges the branch that bears fruit so that it may bring forth more fruit. This purging, or cleansing, speaks to us of discipline as we read in **Hebrews 12 (KJV):6** For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. 7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? 8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. 9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? 10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. 11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. 12 Wherefore lift up the hands which hang down, and the feeble knees; 13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

So chastening is something that God does to His sons and daughters in order to bring forth “the peaceable fruit of righteousness”. Now we have an example of chastening in Corinth. Some of the Corinthians were eating and drinking at the Lord’s Supper in an unworthy manner, and Paul corrected them as we read in **1 Corinthians 11 (KJV):27** Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body. 30 For this cause many are weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. 33 Wherefore, my brethren, when ye come together to eat, tarry one for another. 34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

In verse 32 we see that some were chastened of the Lord, and verse 30 we see the result of this chastening. Some were “weak and sickly among you, and many sleep”. Now the word “sleep” in the context of the New Testament speaks of the physical body in the grave as is revealed in **1 Thessalonians 4 (KJV):13** But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

That is, God will bring the spirits of those saints who have died, with him that they might be resurrected in their bodies as we continue to read in **1 Thessalonians 4 (KJV):15** For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and

with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18 Wherefore comfort one another with these words.

So we see that the chastening of the Lord can include physical death, but the spirit of the individual so chastened will still go to be with the Lord until the resurrection when he or she will receive their glorified bodies. They will lose their rewards, but they will still be saved.

Now the writer of Hebrews continues in **Hebrews 6 (KJV):9** But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

The writer of Hebrews addresses the “beloved”. They are beloved because they are brethren in Christ.

He then continues by telling us why he is persuaded of better things of them, “and things that accompany salvation” in **Hebrews 6 (KJV):10** For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. 11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

The writer of Hebrews is encouraging his hearers to continue, to press on. This was Paul’s attitude as we read in **Philippians 3 (KJV):10** That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; 11 If by any means I might attain unto the resurrection of the dead. 12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. 13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14 I press toward the mark for the prize of the high calling of God in Christ Jesus. 15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

The writer of Hebrews then reminds them of those who “through faith and patience inherit the promises”, as we continue to read in **Hebrews 6 (KJV):12** That ye be not slothful, but followers of them who through faith and patience inherit the promises. 13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself, 14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

So when did God make promise to Abraham? This is revealed in **Genesis 12 (KJV):1** Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

And in **Genesis 15 (KJV):1** After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. 2 And Abram said, LORD God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? 3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. 4 And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. 5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. 6 And he believed in the LORD; and he counted it to him for righteousness. 7 And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

The promise was that God would make of Abram a great nation, that He would bless him, and make his name great, that he would be a blessing, and in him would all the nations of the earth be blessed, and that his heir would be he that shall come forth out of his own bowels. And God also promised him that his descendants would be innumerable, like the number of the stars in heaven, because nothing is too hard for the Lord as we read in **Genesis 18 (KJV):9** And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. 10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. 11 Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. 12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? 13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? 14 Is any thing too

hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. 15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

God also promised him the land of Canaan as is stated in **Genesis 15 (KJV):18** In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: 19 The Kenites, and the Kenizzites, and the Kadmonites, 20 And the Hittites, and the Perizzites, and the Rephaims, 21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

We continue to read in **Hebrews 6 (KJV):15** And so, after he had patiently endured, he obtained the promise.

Isaac his son was born according to God's promise. This is recorded in **Genesis 21 (KJV):1** And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken. 2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. 3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. 4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him. 5 And Abraham was an hundred years old, when his son Isaac was born unto him. 6 And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. 7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? For I have born him a son in his old age.

Not only so, but God also promised that in Isaac his seed would be called as we read in context in **Genesis 21 (KJV):8** And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned. 9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. 10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. 11 And the thing was very grievous in Abraham's sight because of his son. 12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

We continue to read in **Hebrews 6 (KJV):16** For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. 17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: 18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

The two immutable things in verse 18 were first of all the promise of God to Abraham of a son. The second was the oath which came after he had offered up his son as in **Genesis 22 (KJV):9** And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. 10 And Abraham stretched forth his hand, and took the knife to slay his son. 11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. 12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. 13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. 14 And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen.

One may well wonder how a father could offer up his son as a sacrifice in this way. But God had made a promise that he would have a son, even in his old age, and by his wife Sarah who was past child bearing in age. And this promise that God had made to Abraham actually came to pass. So because of Abraham's spiritual experience of God's faithfulness, he was able to also believe God's promise that "in Isaac shall they see be called", as in Genesis 21:12 above. And so we read in **Hebrews 11 (KJV):17** By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, 18 Of whom it was said, That in Isaac shall thy seed be called: 19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

Such was Abraham's faith. Now the oath was given after Abraham, in obedience, had faithfully offered up his only son Isaac in obedience to the Lord as we continue to read in **Genesis 22 (KJV)**:15 And the angel of the LORD called unto Abraham out of heaven the second time, 16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: 17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; 18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

So it was "by two immutable things, in which it was impossible for God to lie", that "we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us", as we read above in Hebrews 6:18.

We continue to read in **Hebrews 6 (KJV)**:19 Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; 20 Whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec.

Jesus has entered "into that within the veil" in verse 19, that is, into heaven itself, for us. We must remember God's faithfulness to those who have gone before us, and that none of God's promises have failed.

Hebrews Chapter 7

So who was Melchisedec? We continue in **Hebrews 7 (KJV):1** For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; 2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

The “slaughter of the kings” that Abraham was returning from was when he rescued his brother Lot who had been taken captive by Chedorlaomer the king of Elam, and his three associate kings as we read in **Genesis 14 (KJV):8** And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim; 9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. 10 And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. 11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. 12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

As soon as Abraham had heard about his brother's capture, he went to rescue him as we read in **Genesis 14 (KJV):13** And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram. 14 And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. 15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. 16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

And when Abraham returned, Melchisedec met him as we continue to read in **Genesis 14 (KJV):17** And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale. 18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. 19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: 20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

Melchisedec's name in the Hebrew is מֶלְכִּי־צְדֵק (pronounce mal-kee-tseh'-dek), which is formed of two Hebrew words מֶלֶךְ (pronounced melek) meaning king, and צְדָקָה (pronounced tsedek) meaning righteousness. Thus his name is by interpretation King of Righteousness. And Salem in the Hebrew is שָׁלֵם (pronounced shalem), meaning peace.

We continue to read in **Hebrews 7 (KJV):3** Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

That is, Melchisedec had no recorded genealogy, so he is “made like unto the Son of God”.

We continue to read in **Hebrews 7 (KJV):4** Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. 5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: 6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. 7 And without all contradiction the less is blessed of the better. 8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

That is, since he had no recorded death, he still lives, speaking figuratively. We continue to read in **Hebrews 7 (KJV):9** And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham. 10 For he was yet in the loins of his father, when Melchisedec met him. 11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

The word “order” in the Greek is τάξις (pronounced taxis), and means an arranging, arrangement, order, a fixed succession observing a fixed time. To be a Levitical priest one had to be a son of Aaron. It was not

enough just to be a son of Levi, that is, a Levite. The Levitical priesthood was exclusively Aaron and his sons as we read in **Exodus 28 (KJV)**:1 And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. 2 And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

And in **Exodus 29 (KJV)**:4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water. 5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod: 6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre. 7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him. 8 And thou shalt bring his sons, and put coats upon them. 9 And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons.

The Levites who were not sons of Aaron were given to Aaron and his sons to help with the Tabernacle, but they could not come near the sanctuary and the altar or they and Aaron and his sons would die as we read in **Numbers 18 (KJV)**:1 And the LORD said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood. 2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee shall minister before the tabernacle of witness. 3 And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die. 4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you. 5 And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel. 6 And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the LORD, to do the service of the tabernacle of the congregation. 7 Therefore thou and thy sons with thee shall keep your priest's office for everything of the altar, and within the vail; and ye shall serve: I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death.

Again, the priesthood was exclusively Aaron and his sons as we read in **1 Chronicles 23 (KJV)**:13 The sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the LORD, to minister unto him, and to bless in his name for ever.

If a Levite rose up to be a priest, and the Levite was not a son of Aaron, they were to be put to death. This actually happened in the rebellion of Korah which is recorded in **Numbers 16 (KJV)**:8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi: 9 Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them? 10 And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

Korah then gathered all the congregation against Moses and Aaron in **Numbers 16 (KJV)**:19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation. 20 And the LORD spake unto Moses and unto Aaron, saying, 21 Separate yourselves from among this congregation, that I may consume them in a moment. 22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

Their judgment is recorded in **Numbers 16 (KJV)**:28 And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for I have not done them of mine own mind. 29 If these men die the common death of all men, or if they be visited after the visitation of all men; then the LORD hath not sent me. 30 But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD. 31 And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: 32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. 33 They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. 34 And all Israel that were round about them fled at the cry of them: for they said, Lest the earth

swallow us up also. 35 And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

So in order to be a priest under the Old Covenant, you had to be a son of Aaron. It was not enough to be a son of Levi, that is, a Levite. This is one of the reasons why they kept their genealogy so carefully in Israel.

We continue to read in **Hebrews 7 (KJV):12** For the priesthood being changed, there is made of necessity a change also of the law.

The priesthood has been changed from the Levitical to that of Melchisedec. We continue to read in **Hebrews 7 (KJV):13** For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. 14 For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood. 15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, 16 Who is made, not after the law of a carnal commandment, but after the power of an endless life. 17 For he testifieth, Thou art a priest forever after the order of Melchisedec.

Christ is a high priest “after the similitude of Melchisedec”. He is a priest forever. We continue to read in **Hebrews 7 (KJV):18** For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. 19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

The word “disannulling” in the Greek is ἀθέτησις (pronounced athetēsis), and means abolition, disannulling, put away, rejection.

The law only gives us knowledge of our sin. It cannot save us as is revealed in **Romans 3 (KJV):20** Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

The “unprofitableness of the law” relates to the fact that the law cannot give us life as we read in **Galatians 3 (KJV):21** Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. 22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

We continue to read in **Hebrews 7 (KJV):20** And inasmuch as not without an oath he was made priest: 21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord swear and will not repent, Thou art a priest for ever after the order of Melchisedec:)

This oath is recorded in **Psalms 110 (KJV):4** The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

We continue to read in **Hebrews 7 (KJV):22** By so much was Jesus made a surety of a better testament.

The word for “testament” in the Greek is διαθήκη (pronounced diathēkē), and means a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will, a compact, a covenant, a testament.

This is the same Greek word translated “covenant” in **Luke 1 (KJV):72** To perform the mercy *promised* to our fathers, and to remember his holy covenant;

This same Greek word is again translated “testament” in **Matthew 26 (KJV):28** For this is my blood of the new testament, which is shed for many for the remission of sins.

But in the New American Standard Bible, this same Greek word in this verse is translated as “covenant” as in **Matthew 26 (NASB):28** for this is My blood of the covenant, which is poured out for many for forgiveness of sins.

We are now living under a better testament or covenant, that is, under the New Covenant because of what Jesus has accomplished and inaugurated by His death on the cross.

We continue to read in **Hebrews 7 (KJV):23** And they truly were many priests, because they were not suffered to continue by reason of death: 24 But this man, because he continueth ever, hath an unchangeable priesthood. 25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. 26 For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; 27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. 28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

The word of the oath, which was after the law, makes the Son a high priest forever who offered one sacrifice for sins when he offered up himself. He did not need to offer a sacrifice “first for his own sins”, because He had no sin. He is “holy, harmless, undefiled, separate from sinners”. So His one sacrifice was good for all sin for all time. And because He has overcome death, He does not die any more, and He therefore can continue forever as our high priest to make intercession for us.

Hebrews Chapter 8

The writer of Hebrews now summarizes what has been said as we continue reading in **Hebrews 8 (KJV):1** Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; 2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

The words “this is the sum” are a translation of the Greek word κεφάλαιον (pronounced kephalaion), and means the chief or main point, the principal thing; the pecuniary sum total of a reckoning, amount. The root word from which this word is derived is κεφαλή (pronounced kephaleh) which means the head, both of men and often of animals, and metaphorically anything supreme, chief, prominent.

The word is translated as “sum” in **Acts 22 (KJV):28** And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.

The root word is translated as “head” in **Matthew 5 (KJV):36** Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

So Hebrews 8:1 could be translated as in **Hebrews 8 (NASB):1** Now the main point in what has been said is *this*: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens...

But I think sum is the best. In other words, to summarize, **Hebrews 8 (KJV):1...** We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; 2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

That our high priest “is set on the right hand of the throne of the Majesty in the heavens”, signifies that the work He has done for us is finished, and that all authority has been given to Him as we read in **Matthew 28 (NASB):18** And Jesus came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth.

We then continue reading in **Hebrews 8 (KJV):3** For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. 4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: 5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

The earthly tabernacle was a copy of the pattern in heaven. It is therefore only a shadow of heavenly things.

We continue reading in **Hebrews 8 (KJV):6** But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. 7 For if that first covenant had been faultless, then should no place have been sought for the second. 8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: 9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. 10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

The writer of Hebrews is quoting from **Jeremiah 31 (KJV):31** Behold, the days come, saith the LORD, that I will make a **new covenant** with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: 33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall

all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

When Jeremiah says in verse 31, “Behold, the days come”, he is referring to the time of Jacob’s trouble when the nation of Israel shall be born again in a day as we read in **Jeremiah 30 (KJV):6** Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? 7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it.

And the prophet Isaiah says in **Isaiah 66 (KJV):7** Before she travailed, she brought forth; before her pain came, she was delivered of a man child. 8 Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children. 9 Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut the womb? saith thy God. 10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

We continue reading in **Hebrews 8 (KJV):13** In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

The new covenant has been inaugurated by Jesus as He reveals in **Matthew 26 (KJV):26** And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28 For this is my blood of the new testament, which is shed for many for the remission of sins.

The word Greek word translated “testament” is the same Greek word translated “covenant” in **Hebrews 8 (KJV):8** For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

The new covenant will not be in effect for Israel until the time of Jacob’s trouble. This will be at the end of the tribulation period at the battle of Armageddon as in **Zechariah 12 (KJV):8** In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them. 9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. 10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

But the new covenant was inaugurated by Jesus’ death on the cross, and it is in effect for the Church, and any Jews who accept Christ as their savior.

Hebrews Chapter 9

The writer now defines the Old Covenant as we continue reading in **Hebrews 9 (KJV)**:1 Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. 2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. 3 And after the second veil, the tabernacle which is called the Holiest of all; 4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

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

We cannot speak particularly of these things because the tabernacle was subsumed by the first temple which Solomon built in 960 B.C. This temple was burned by the Babylonians in 586 B.C. as we read in **2 Kings 25 (KJV)**:8 And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzaradan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: 9 And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. 10 And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about.

We can assume that they took anything of value in the first temple as we continue in **2 Kings 25 (KJV)**:13 And the pillars of brass that were in the house of the LORD, and the bases, and the brasen sea that was in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon. 14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away. 15 And the firepans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away. 16 The two pillars, one sea, and the bases which Solomon had made for the house of the LORD; the brass of all these vessels was without weight. 17 The height of the one pillar was eighteen cubits, and the chapter upon it was brass: and the height of the chapter three cubits; and the wreathen work, and pomegranates upon the chapter round about, all of brass: and like unto these had the second pillar with wreathen work.

So we can assume that the ark of the covenant was destroyed at this time. Jeremiah also says in **Jeremiah 3 (KJV)**:16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more.

The second temple began to be built by Zerubbabel in 538 B.C., as in **Ezra 5 (KJV)**:3 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them.

This second temple was reconstructed by Herod, but was destroyed by the Romans under Titus in 70 A.D. So when the writer says that “we cannot now speak particularly” of these things, it could be that the writer knew that he had no access to the temple because he was a Christian, or that the temple and the temple furnishings including the ark of the covenant by this time had been destroyed, and no one had access to them.

Now the first mention of these things, the tabernacle, the candlestick, the altar, and the ark of the covenant is in Exodus, chapter 25. The Lord had spoken to Moses and told him to build it all according to the pattern that He had shown him as we read in **Exodus 25 (KJV)**:8 And let them make me a sanctuary; that I may dwell among them. 9 According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

We continue reading in **Hebrews 9 (KJV)**:6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. 7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

This is the day of atonement that is mentioned in **Leviticus 16 (KJV)**:2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

As high priest, Aaron was to go alone into the holy place in **Leviticus 16 (KJV)**:16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their

transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. 17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

The day of atonement was to be on the tenth day of the seventh month as we read in **Leviticus 16 (KJV):29** And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD. 31 It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever. 32 And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments: 33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. 34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

The seventh month in the Hebrew calendar is Tebeth, which would correspond to September/October in the Gregorian calendar. The first month is Abib which is when Israel came out of Egypt in **Exodus 13 (KJV):3** And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten. 4 This day came ye out in the month Abib.

The month Abib would correspond to March/April on the Gregorian calendar. The Passover was celebrated for the first time on this day as we read in **Exodus 12 (KJV):5** Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: 6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

We continue reading in **Hebrews 9 (KJV):8** The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: 9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

The word for “figure” in the Greek is παραβολή (pronounced parabolē), and means a comparing, comparison of one thing with another, likeness, similitude.

We continue reading in **Hebrews 9 (KJV):10** Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

The word for “reformation” in the Greek is διόρθωσις (pronounced diorthōsis), and is a compound word composed of διά (pronounced de-a) meaning through, and a derivative of ὀρθός (pronounced horthos) meaning straight, erect. Thus, the meaning of diorthosis is to make straight, to correct.

The writer now defines the New Covenant, as we continue reading in **Hebrews 9 (KJV):11** But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; 12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. 13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: 14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

The comparison of the blood of bulls and goats with the blood of Christ needs no explanation. As the heavens are high above the earth, so great is the difference between the blood of bulls and goats with the blood of Christ. There is no comparison.

Now in our unregenerate state before Christ, our conscience was defiled as Paul reveals in **Titus 1 (KJV):15** Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

The word for purge in Hebrews 9:14 in the Greek is καθαρίζω (pronounced katharidzō), and means to make clean, cleanse. Our conscience did not have the right standards by which to judge by, being defiled. But after we have come to Christ, our conscience is cleansed by the blood of Christ.

We continue reading in **Hebrews 9 (KJV):15** And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. 16 For where a testament is, there must also of necessity be the death of the testator. 17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

The word for “testament” in the Greek is διαθήκη (pronounced diathēkeh), and it means a compact, a covenant, a testament. This word as we have said is the same word translated as covenant in other scriptures. And we see by verses 16 and 17 above that there is a sense in which it corresponds to what today we would call “a will”. A “will” does not have effect until a person dies. So the New Covenant did not go into effect until Jesus died.

We continue reading in **Hebrews 9 (KJV):18** Whereupon neither the first testament was dedicated without blood. 19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, 20 Saying, This is the blood of the testament which God hath enjoined unto you. 21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

The writer of Hebrews is referring to **Exodus 24 (KJV):4** And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. 5 And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. 6 And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. 7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. 8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

This is speaking of the Old Covenant, the covenant of law. We continue reading in **Hebrews 9 (KJV):22** And almost all things are by the law purged with blood; and without shedding of blood is no remission.

This is explained in **Leviticus 17 (KJV):11** For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

We continue reading in **Hebrews 9 (KJV):23** It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. 24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

The word for “figures” in verse 24 in the Greek is ἀντίτυπος (pronounced antitooos), and it is composed of two Greek words, ἀντί (pronounced anti) meaning over against, opposite to, before, and τύπος (pronounced tooos) meaning the mark of a stroke or blow, print. The word antitooos thus means a thing formed after some pattern, or something that is revealed beforehand that represents something else in the future.

We continue reading in **Hebrews 9 (KJV):25** Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; 26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. 27 And as it is appointed unto men once to die, but after this the judgment: 28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

So Christ is not being offered over and over again. He was once offered to bear the sins of many, as in Hebrews 9:27, for this he did once, when he offered up himself, Hebrews 7:27, and by his own blood he entered in once into the holy place, having obtained eternal redemption for us, Hebrews 9:12, and now once in the end of the world hath he appeared to put away sin by the sacrifice of himself, Hebrews 9:26, and by the which will we are sanctified through the offering of the body of Jesus Christ once for all, Hebrews 10:10.

Hebrews Chapter 10

The New Covenant is about the remission of sins, as we continue to read in **Hebrews 10 (KJV)**:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. 2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. 3 But in those sacrifices there is a remembrance again made of sins every year. 4 For it is not possible that the blood of bulls and of goats should take away sins.

It is not possible that the blood of bulls and of goats should take away sins, so all that those sacrifices did was to point to the one perfect sacrifice which would take away sins forever.

We continue to read in **Hebrews 10 (KJV)**:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: 6 In burnt offerings and sacrifices for sin thou hast had no pleasure. 7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

This is referring to **Psalms 40 (KJV)**:6 Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. 7 Then said I, Lo, I come: in the volume of the book it is written of me, 8 I delight to do thy will, O my God: yea, thy law is within my heart.

This was a Psalm of David, who became king in 1011 B.C. and reigned for 40 years until 971 B.C. So this Psalm was written at least 1,000 years before Christ died on the cross.

The writer of Hebrews then explains as we continue to read in **Hebrews 10 (KJV)**:8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; 9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. 10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

The laws of sacrifice were necessary until Christ came and died on the cross for our sins. The body of Jesus Christ has been offered once for all. And we are sanctified by this one offering. The “first”, the law, has been fulfilled, and therefore taken away. The second has been established. There is no more offering for sin.

We continue to read in **Hebrews 10 (KJV)**:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God. He is not now being offered as a sacrifice for sin. That has been done. Sin has been taken away.

We continue to read in **Hebrews 10 (KJV)**:13 From henceforth expecting till his enemies be made his footstool. 14 For by one offering he hath perfected forever them that are sanctified.

The word “perfected” in the Greek is *τελειόω* (pronounced *teleioō*), and means to make perfect, complete. The word “sanctified” in the Greek is *ἀγιάζω* (pronounced *hagiazō*), and means to separate from profane things and dedicate to God, to cleanse, to purify.

This relates to our standing before God as Paul reveals in **1 Corinthians 6 (KJV)**:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

It does not mean that we do not have the old Adamic sin nature in our flesh. Our flesh is still mortal, and doomed to die. But we no longer deal with our sin by the sacrifice of bulls and goats. After we have had a bath, we only need to wash our feet as Jesus taught in **John 13 (KJV)**:10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. 11 For he knew who should betray him; therefore said he, Ye are not all clean.

So under the New Covenant, we are to now deal with our sins by confession as John explains in **1 John 1 (KJV)**:6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in

us. 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make him a liar, and his word is not in us.

We maintain our fellowship with Him by walking in the light. So what is the light that we are to walk in? We find the answer in **Psalms 119 (KJV):105** Thy word is a lamp unto my feet, and a light unto my path.

John explains further in **1 John 2 (KJV):1** My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

He is the propitiation for our sins. This is why all we have to do when we sin is confess our sins to Him who is our advocate with the Father, Jesus Christ the righteous. As we hold the Lord's hand in fellowship in this way, we walk in the Spirit. This will produce the fruit of the Spirit mentioned in **Galatians 5 (KJV):22** But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law.

We continue to read in **Hebrews 10 (KJV):15** Whereof the Holy Ghost also is a witness to us: for after that he had said before, 16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17 And their sins and iniquities will I remember no more.

The writer of Hebrews is referring to **Jeremiah 31 (KJV):33** But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

So when the Lord says in verse 33, "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people", to what is he referring?

This is the new birth that has been promised Israel in **Ezekiel 36 (KJV):24** For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. 25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. 26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. 28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

All Israel will know the Lord. He will put a new spirit in them, for they shall be born of the Spirit as in **John 3 (KJV):5** Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

We continue to read in **Hebrews 10 (KJV):18** Now where remission of these is, there is no more offering for sin.

The word "remission" in the Greek is ἀφεσις (pronounced aphasis), meaning release from bondage or imprisonment, forgiveness or pardon, of sins (letting them go as if they had never been committed), remission of the penalty. Our sins have been removed from us as we read in **Psalms 103 (KJV):12** As far as the east is from the west, so far hath he removed our transgressions from us.

We continue to read in **Hebrews 10 (KJV):19** Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 21 And having an high priest over the house of God; 22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

The word "sprinkled" in the Greek is ῥαντίζω (pronounced hrantidzō), and means to sprinkle, to cleanse by sprinkling, hence to purify, cleanse. Our heart and conscience have been cleansed.

The writer of Hebrews then encourages us as we continue to read in **Hebrews 10 (KJV):23** Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

The word “faith” in the Greek here is ἐλπίς (pronounced elpis), and actually means hope. This is a mistranslation in the A.V. and corrected in the R.V. to hope. **An Expository Dictionary of New Testament Words, W.E. Vine, M.A., Vol. II, page 71.**

Hebrews 10 (NASB):23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful;

We continue to read in **Hebrews 10 (KJV):24** And let us consider one another to provoke unto love and to good works: 25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

He is not talking about observing a Sabbath when he says, “Not forsaking the assembling of ourselves together, as the manner of some is”, in verse 25. We are no longer under the law of the Sabbath as Paul reveals in **Galatians 4 (KJV):9** But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? 10 Ye observe days, and months, and times, and years. 11 I am afraid of you, lest I have bestowed upon you labour in vain. 12 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.

And in **Colossians 2 (KJV):16** Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: 17 Which are a shadow of things to come; but the body is of Christ.

The assembling of ourselves together could be at a Bible study, or Church on Sunday, or any gathering of fellowship in the Lord where we are “exhorting one another: and so much the more, as ye see the day approaching”.

He then gives us a solemn warning as we continue in **Hebrews 10 (KJV):26** For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. 28 He that despised Moses' law died without mercy under two or three witnesses: 29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? 30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. 31 It is a fearful thing to fall into the hands of the living God.

Notice in verse 30 that, “The Lord shall judge his people”. The warning here is to God’s people. Remember that God chastens and scourges every son and daughter he receives as in **Hebrews 12 (KJV):6** For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

God’s chastening of the Corinthians is recorded in **1 Corinthians 11 (KJV):27** Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 30 For this cause many are weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. 33 Wherefore, my brethren, when ye come together to eat, tarry one for another. 34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

Now in verse 30, the Lord’s judgment resulted in some being “weak and sickly”, and “many sleep”. The word “sleep” refers not to literal sleep, but to death. Now in verse 31 above, he says, “if we would judge ourselves we would not be judged”. And in verse 32, “But when we are judged, we are chastened of the Lord, that we should not be condemned with the world”.

There is a sin unto death as John reveals in **1 John 5 (KJV):16** If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. 17 All unrighteousness is sin: and there is a sin not unto death. 18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

Now John says that that whoever is born of God does not sin, but that he that is begotten of God, or born again, keeps himself and that wicked one does not touch him. That is, if someone is born of God, though they commit the sin unto death, they will still be saved as Paul reveals in **1 Corinthians 3 (KJV):15** If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

So just as in Moses' time, "He that despised Moses' law died without mercy under two or three witnesses", so in the New Covenant we must take heed to walk in obedience to the Lord.

We continue to read in **Hebrews 10 (KJV):32** But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; 33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. 34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. 35 Cast not away therefore your confidence, which hath great recompense of reward. 36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. 37 For yet a little while, and he that shall come will come, and will not tarry. 38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

The writer is referring to **Habakkuk 2 (KJV):3** For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. 4 Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.

The promise in verse 36 is the promise of the resurrection when Christ returns in the second coming. We continue to read in **Hebrews 10 (KJV):39** But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

The writer includes himself in this verse, "we are not of them who draw back unto perdition; but of them that believe to the saving of the soul". This is not to say that there could not be one amongst them that did not believe. But it is the writer's hope that there would be none who did not believe. Thus he is warning them again as he did at first in **Hebrews 3 (KJV):12** Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

Hebrews Chapter 11

The writer will now talk about faith. We continue to read in **Hebrews 11 (KJV):1** Now faith is the substance of things hoped for, the evidence of things not seen.

The word “faith” in the Greek is πίστις (pronounced pistis), which comes from πείθω (pronounced peithō) meaning to persuade, i.e. to induce one by words to believe, to be persuaded, to believe. Vine’s says, “πίστις (πίστις), primarily, firm persuasion, a conviction based on hearing (akin to peithō, to persuade), is used in the N.T. always of faith in God or Christ, or things spiritual. **An Expository Dictionary of New Testament Words, W.E. Vine, M.A., Vol. II, page 71.**

Examples of the use of the word in the New Testament are found in **John 1 (KJV):12** But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

The word for “believe” in the Greek is πιστεύω (pronounced pisteuō), which is the verb form of πίστις (pronounced pistis).

This same word is used in **John 3 (KJV):16** For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

And in **John 5 (KJV):24** Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

We could say that faith is a firm persuasion, or conviction, based on the evidence. In calling the unsaved to account, Paul says in **Romans 1 (KJV):18** For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; 19 Because that which may be known of God is manifest in them; for God hath shewed it unto them. 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

The evidence demands a verdict. Will we believe in Him?

We now continue to read in **Hebrews 11 (KJV):2** For by it the elders obtained a good report. 3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

We didn’t actually see the “worlds were framed by the word of God”, because we were not there. But through faith we understand “that things which are seen were not made of things which do appear”. It makes sense. We know from science that the universe had a beginning.

American astronomer Edwin Hubble was one of the first to describe the redshift phenomenon, which is interpreted as a relative velocity away from Earth. He tied this phenomenon to an expanding universe. His observations, revealed in 1929, showed that nearly all galaxies he observed are moving away, thus expanding the universe. Since the universe had a beginning, and since nothing comes from nothing, it makes sense that God created the universe.

We continue reading in **Hebrews 11 (KJV):4** By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

Abel’s righteousness still speaks to us today, and his offering is spoken of in **Genesis 4 (KJV):4** And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:

We continue reading in **Hebrews 11 (KJV):5** By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

The translation of Enoch is spoken of in **Genesis 5 (KJV):22** And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: 23 And all the days of Enoch were three hundred sixty and five years: 24 And Enoch walked with God: and he was not; for God took him.

It is said that Enoch walked with God. This is how we please God, as we continue reading in **Hebrews 11 (KJV):6** But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

We receive Christ Jesus by faith as in **Colossians 2 (KJV):6** As ye have therefore received Christ Jesus the Lord, so walk ye in him:

And we walk in him, that is we continue in him, by faith. And in **2 Corinthians 5 (KJV):7** (For we walk by faith, not by sight:)

This is how Enoch walked with God. And this is how we are to walk with God.

We continue reading in **Hebrews 11 (KJV):7** By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

Why did Noah become heir of the righteousness which is by faith? Because his faith was counted for righteousness as we read in **Romans 4 (KJV):5** But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Noah believed God, and so he “prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith”.

We continue reading in **Hebrews 11 (KJV):8** By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

This is spoken of in **Genesis 12 (KJV):1** Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. 4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. 5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

When God spoke, Abraham listened, and obeyed. Abraham believed God, and acted accordingly. This is how we also are to walk with God.

We continue reading in **Hebrews 11 (KJV):9** By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

We know that Sarah was 90 and Abraham was 99 when Isaac was born as we read in **Genesis 17 (KJV):17** Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

And Sarah died when she was 127 year old as we read in **Genesis 23 (KJV):1** And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah. 2 And Sarah died in Kirjatharba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

This would make Isaac 37 years old. And Abraham was 175 years old when he died as we read in **Genesis 25 (KJV):7** And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. 8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.

And Isaac was 40 years old when he married Rebekah as we read in **Genesis 25 (KJV):20** And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian. 21 And Isaac entreated the LORD for his wife, because she was barren: and the LORD was entreated of him, and Rebekah his wife conceived. 22 And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the LORD. 23 And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger. 24 And when her days to be delivered were fulfilled, behold, there were twins in her womb. 25 And the first came out red, all over like a hairy garment; and they called his name Esau. 26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.

So Isaac was 60 years old when Rebekah gave birth to Jacob and Esau, the twins. This would make Abraham 159 years old. So we see that Abraham was alive to see the birth of his grandchildren as is recorded in

Hebrews 11 (KJV):9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

We continue to read in **Hebrews 11 (KJV):10** For he looked for a city which hath foundations, whose builder and maker is God.

That is, Abraham set his affection on things above as Paul commands in **Colossians 3 (KJV):2** Set your affection on things above, not on things on the earth.

We continue to read in **Hebrews 11 (KJV):11** Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

Now Sarah laughed when the Lord told her that she would bear a son as we read in **Genesis 18 (KJV):9** And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. 10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. 11 Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. 12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? 13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? 14 Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. 15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

Sarah at first denied that she had laughed when the Lord said she would bear a son. But the Lord spoke to Sarah in such a way that she knew it was the Lord when He confirmed to her that she did laugh. Sarah knew that the Lord knew her inner thoughts, and that she could not hide from the Lord. She thus “judged him faithful who had promised”, and “Through faith also Sara herself received strength to conceive seed”.

We continue to read in **Hebrews 11 (KJV):12** Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. 13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

We will not receive all of the promises of God in this life, “but having seen them afar off”, and being “persuaded of them”, and embracing them, we confess that we are strangers and pilgrims on the earth.

We continue to read in **Hebrews 11 (KJV):14** For they that say such things declare plainly that they seek a country. 15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. 16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

The promise of a better country, that is, a heavenly country or heaven, is the promise of eternal life as Jesus spoke in **John 10 (KJV):27** My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 30 I and my Father are one.

We continue to read in **Hebrews 11 (KJV):17** By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, 18 Of whom it was said, That in Isaac shall thy seed be called: 19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

The promise Abraham had received was the birth of his son, Isaac. Abraham knew that if God could give him and his wife Sarah a son in their old age, he would be “able to raise him up, even from the dead; from whence also he received him in a figure”.

We continue to read in **Hebrews 11 (KJV):20** By faith Isaac blessed Jacob and Esau concerning things to come.

Now Isaac had told his eldest son Esau to go into the field and bring him meat to eat so he could bless him. This is recorded in **Genesis 27 (KJV):5** And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it. 6 And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, 7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.

But Rebekah remembered the promise of the Lord when her children were born as we read again in **Genesis 25 (KJV):**21 And Isaac entreated the LORD for his wife, because she was barren: and the LORD was entreated of him, and Rebekah his wife conceived. 22 And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the LORD. 23 And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger. 24 And when her days to be delivered were fulfilled, behold, there were twins in her womb. 25 And the first came out red, all over like a hairy garment; and they called his name Esau. 26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.

Now when the boys had grown, we learn that Esau had sold his birthright for a pot of porridge as we continue in **Genesis 25 (KJV):**27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. 28 And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob. 29 And Jacob sod pottage: and Esau came from the field, and he was faint: 30 And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. 31 And Jacob said, Sell me this day thy birthright. 32 And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? 33 And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob. 34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

So now as Isaac is ready to die, Rebekah remembers all of these things, and so she tells Jacob to go get two kids of the goats as we return to **Genesis 27 (KJV):**8 Now therefore, my son, obey my voice according to that which I command thee. 9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: 10 And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death. 11 And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man: 12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

We see that Jacob is not stupid as he wonders to his mother how they are going to pull this off. But Rebekah is undaunted and unafraid as we continue in **Genesis 27 (KJV):**13 And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them. 14 And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved. 15 And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son: 16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: 17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob. 18 And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? 19 And Jacob said unto his father, I am Esau thy first born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. 20 And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it to me. 21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.

We have to wonder how Isaac missed this. He must have been very old, and blind. But we have to remember that this was the promise of God to Rebekah as we continue in **Genesis 27 (KJV):**22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. 23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. 24 And he said, Art thou my very son Esau? And he said, I am. 25 And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine and he drank. 26 And his father Isaac said unto him, Come near now, and kiss me, my son. 27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed: 28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: 29 Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.

Now Esau finally returns with the venison he had hunted and prepared for his father as we continue in

Genesis 27 (KJV):30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. 32 And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau. 33 And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? Yea, and he shall be blessed.

The blessing that Isaac had blessed Jacob with was from the Lord, and would not be revoked. We continue in **Genesis 27 (KJV):**34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. 35 And he said, Thy brother came with subtilty, and hath taken away thy blessing. 36 And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? 37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son? 38 And Esau said unto his father, Hast thou but one blessing, my father? Bless me, even me also, O my father. And Esau lifted up his voice, and wept. 39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; 40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

We continue to read in **Hebrews 11 (KJV):**21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.

Now we recall that Joseph was sold by his brothers to the Midianites, and was taken to Egypt. Jacob had thought that Joseph was dead until there was a famine in the land and Joseph's brothers were sent to Egypt to buy food. Joseph's dreams had come true, and the family eventually moved to Egypt where Joseph was governor, and second only to Pharaoh. We now pick up the story when Jacob is ready to pass on in **Genesis 48 (KJV):**8 And Israel beheld Joseph's sons, and said, Who are these? 9 And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them. 10 Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. 11 And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed. 12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. 13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. 14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.

Now Jacob guided his hands wittingly. His eyes could not see, but he knew which son to bless first. We continue to read in **Genesis 48 (KJV):**15 And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, 16 The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. 17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. 18 And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. 19 And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. 20 And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh. 21 And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers. 22 Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

God knows what He is doing. Jacob blessed the sons of Joseph in this way by faith. That is, He obeyed God's voice, and blessed them accordingly.

We continue to read in **Hebrews 11 (KJV):**22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

And this is recorded in **Genesis 50 (KJV):**24 And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. 25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. 26 So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

We continue to read in **Hebrews 11 (KJV):**23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

This is recorded in **Exodus 2 (KJV):**1 And there went a man of the house of Levi, and took to wife a daughter of Levi. 2 And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. 3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. 4 And his sister stood afar off, to wit what would be done to him. 5 And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. 6 And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. 7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? 8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. 9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the women took the child, and nursed it. 10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

We continue to read in **Hebrews 11 (KJV):**24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; 25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; 26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

And this is recorded in **Exodus 2 (KJV):**11 And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. 12 And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. 13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? 14 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. 15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

Moses then married Zipporah, the daughter of Jethro of Midian, and the Lord eventually spoke to Moses in a burning bush as we read in **Exodus 3 (KJV):**1 Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. 2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. 3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. 4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. 5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. 6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. 7 And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; 8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. 9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression

wherewith the Egyptians oppress them. 10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. 11 And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? 12 And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

The Lord chose Moses to lead his people, the children of Israel, out of Egypt by great miracles. Moses was to institute the first Passover as we continue to read in **Hebrews 11 (KJV):28** Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

And the institution of the first Passover is recorded in **Exodus 12 (KJV):1** And the LORD spake unto Moses and Aaron in the land of Egypt saying, 2 This month shall be unto you the beginning of months: it shall be the first month of the year to you. 3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: 4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. 5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: 6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. 7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. 8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. 9 Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. 10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. 11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover. 12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. 13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. 14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

And when all the firstborn children of the Egyptians died with the passover, they released the children of Israel to go out of Egypt. The children of Israel began their journey as we read in **Exodus 13 (KJV):18** But God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt. 19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you. 20 And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. 21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: 22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

We continue to read in **Hebrews 11 (KJV):29** By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.

And this is recorded in **Exodus 14 (KJV):10** And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD. 11 And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? 12 Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness. 13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you today: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. 14 The LORD shall fight for you, and ye shall hold your peace. 15 And the LORD said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward: 16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. 17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon

Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. 18 And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: 20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. 21 And Moses stretched out his hand over the sea; and LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. 22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. 23 And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. 24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, 25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

26 And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. 27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. 28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. 29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. 30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. 31 And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

The children of Israel walked through the Red Sea on dry ground by faith. Of course, the Egyptians were persuing them, so it was either fight or flight. But we can only imagine what it must have been like to cross the Red Sea on dry ground with a wall of water on your right and a wall of water on your left. And when the Egyptians attempted to cross the Red Sea after the children of Israel, they were drowned. This was an unforgettable experience.

We continue to read in **Hebrews 11 (KJV)**:30 By faith the walls of Jericho fell down, after they were compassed about seven days. 31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

This is recorded in **Joshua 6 (KJV)**:16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city. 17 And the city shall be accursed, even it, and all that are therein, to the LORD: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent. 18 And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. 19 But all the silver, and gold, and vessels of brass and iron, are consecrated unto the LORD: they shall come into the treasury of the LORD.

20 So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. 21 And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword. 22 But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her. 23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel. 24 And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

26 And Joshua adjured them at that time, saying, Cursed be the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it. 27 So the LORD was with Joshua; and his fame was noised throughout all the country.

The faith of Rahab is seen when she hid the spies that Joshua had sent to spy out the land as we read in **Joshua 2 (NASB)**:3 And the king of Jericho sent word to Rahab, saying, “Bring out the men who have come to you, who have entered your house, for they have come to search out all the land.” 4 But the woman had taken the two men and hidden them, and she said, “Yes, the men came to me, but I did not know where they were from. 5 It came about when it was time to shut the gate at dark, that the men went out; I do not know where the men went. Pursue them quickly, for you will overtake them.” 6 But she had brought them up to the roof and hidden them in the stalks of flax which she had laid in order on the roof. 7 So the men pursued them on the road to the Jordan to the fords; and as soon as those who were pursuing them had gone out, they shut the gate.

8 Now before they lay down, she came up to them on the roof, 9 and said to the men, “I know that the LORD has given you the land, and that the terror of you has fallen on us, and that all the inhabitants of the land have melted away before you. 10 For we have heard how the LORD dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the two kings of the Amorites who were beyond the Jordan, to Sihon and Og, whom you utterly destroyed. 11 When we heard it, our hearts melted and no courage remained in any man any longer because of you; for the LORD your God, He is God in heaven above and on earth beneath. 12 Now therefore, please swear to me by the LORD, since I have dealt kindly with you, that you also will deal kindly with my father’s household, and give me a pledge of truth, 13 and spare my father and my mother and my brothers and my sisters, with all who belong to them, and deliver our lives from death.” 14 So the men said to her, “Our life for yours if you do not tell this business of ours; and it shall come about when the LORD gives us the land that we will deal kindly and faithfully with you.”

We continue to read in **Hebrews 11 (KJV)**:32 And what shall I more say? For the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: 33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions. 34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. 35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: 36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: 37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; 38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. 39 And these all, having obtained a good report through faith, received not the promise: 40 God having provided some better thing for us, that they without us should not be made perfect.

In verse 39, they “received not the promise” in their lifetime on earth, but they have received the promise of eternal life now.

And Gideon is mentioned in Judges 6:11 through 8:35. Barak is mentioned in Judges 4:1 through 5:31. Samson is mentioned in Judges 13:1 through 16:31. Jephthae is mentioned in Judges 11:1 through 12:7.

And David is mentioned in 1 Samuel 16:1 through 1 Kings 2:11. And Samuel is mentioned in 1 Samuel 1:20 through 1 Samuel 25:1.

And Daniel the prophet stopped the mouths of lions in Daniel 6:21-22. David stopped the mouth of a lion in 1 Samuel 17:32-36. And Samson stopped the mouth of a lion in Judges 14:5-6.

Shadrach, Meshach, and Abednego quenched the violence of fire in Daniel 3:20-30. Moses was delivered from the sword of Pharaoh in Exodus 18:1-7. David escaped the edge of the sword in 1 Samuel 18:10-12, and in 1 Samuel 19:10, and in Psalm 144:10. And Elijah escaped from the sword of Jezebel in 1 Kings 19. And Elisha escaped a whole army of swords in 2 Kings 6.

Israel “out of weakness were made strong”, and “waxed valiant in fight”, and “turned to flight the armies of the aliens” over and over again as they called upon the Lord, for it was the Lord who fought for them as we read in **Joshua 23 (KJV)**:10 One man of you shall chase a thousand: for the LORD your God, he it is that fighteth for you, as he hath promised you.

Elijah prayed for the son of the woman from Zarephath in 1 Kings 17, and the son was raised to life. And Elisha prayed for the son of the Shunamite woman in 2 Kings 4, and the son was raised to life.

Joseph was put in prison because of the wife of Potiphar who conspired against him in Genesis 39. Jeremiah was beaten and put in the stocks because of his prophecy in Jeremiah 20:1-4. And Jeremiah was beaten again and thrown in jail in Jeremiah 37:11-21.

Zechariah, the son of Jehoida the priest was stoned in 2 Chronicles 24:20-21. And Naboth the Jezreelite was stoned because he would not give up the inheritance of his fathers to Ahab in 1 Kings 21.

Through faith, that is, through absolute trust in the Lord, all of these things took place.

Hebrews Chapter 12

We are to run the race that is set before us, as we continue to read in **Hebrews 12 (KJV):1** Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Sin is like a weight in our lives. It may be pleasurable at first, but the side effects are like heavy burdens that weigh us down. There is the hard way, and then there is the harder way. We must “run with patience the race that is set before us”, while “looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God”.

The word “author” in the Greek is ἀρχηγός (pronounced archēgos), is from two Greek words, ἀρχή (pronounced arkay) and meaning beginning, origin, the person or thing that commences, the first person or thing in a series, the leader, and ἄγω (pronounced ago) and meaning to lead, take with one. Thus archēgos means one that takes the lead in anything and thus affords an example, a predecessor in a matter, pioneer.

The word “finisher” in the Greek is τελειωτής (pronounced teleiōtēs) from τελειόω (pronounced teleioō) meaning to make perfect, complete. Thus teleiōtēs is one who completes, a perfector.

Jesus endured because He looked at the joy that was set before him. We also must look to the reward that is set before us, the joy of the Lord, the everlasting joy as we read in **Isaiah 51 (KJV):11** Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

As we continually look to Jesus, we will have victory. We continue to read in **Hebrews 12 (KJV):3** For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. 4 Ye have not yet resisted unto blood, striving against sin. 5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: 6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

This is a quote of **Proverbs 3 (KJV):11** My son, despise not the chastening of the LORD; neither be weary of his correction: 12 For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth.

The word in the Hebrew for “chastening” is מוּסָר (pronounced moosar), and means discipline, chastening, correction. The word “correcteth” in the Hebrew is יָכַח (pronounced yakach), to prove, decide, judge, rebuke, reprove, correct, be right.

In the Greek, the word for chastening is παιδεία (pronounced paideia), which comes from the Greek word παιδεύω (pronounced paidoo-o), which comes from the Greek word πᾶς (pronounced pi), and means a child, boy or girl, infants, children. So the root meaning is to train children, to be instructed or taught or learn. It is used of those who are moulding the character of others by reproof and admonition.

Now the Greek word for “scourgeth” is μαστιγῶ (pronounce mastiga-ō), and means to flog (literally or figuratively).

Notice that the Lord chastens and scourges “every son whom he receiveth”. Of course this includes daughters as well.

We continue to read in **Hebrews 12 (KJV):7** If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? 8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

The word “bastards” means illegitimate. We must abide in the exhortation in **2 Corinthians 13 (KJV):5** Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

We continue to read in **Hebrews 12 (KJV):9** Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits,

and live? 10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

The word for “holiness” in the Greek is ἁγιότης (pronounced hagiōtēs), and means sanctity, in a moral sense: holiness. Sanctification means to be “set apart”, separated from others, from others in position and relationship before God; separated from that which is unholy, or unclean, or evil. This is illustrated for us in **Acts 15:14** Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

The Levites were sanctified as we read in **2 Chronicles 29:5**, “And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy place.”

The Levites then acted according to the command of King Hezekiah as we read in **2 Chronicles 29:15** And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD. 16 And the priests went into the inner part of the house of the LORD, to cleanse it, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took it, to carry it out abroad into the brook Kidron.

Holiness then means to be separated from sin, or evil things, and dedicated to God. We continue to read in **Hebrews 12 (KJV):11** Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

We have a standing before God as righteous ones, and we stand in grace as we read in **Romans 5 (KJV):1** Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

And in **1 Corinthians 6 (NASB):11** Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

Being washed, sanctified, and justified gives us a standing with God as righteous ones. But it does not mean we cannot sin. Our inner man has been born again of the Spirit of God and is a partaker of the divine nature as in **2 Peter 1 (KJV):4** Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

But our flesh is mortal, doomed to die, and still has the old Adamic sin nature. This is the struggle in us that Paul is describing in **Romans 7 (KJV):16** If then I do that which I would not, I consent unto the law that it is good. 17 Now then it is no more I that do it, but sin that dwelleth in me. 18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. 19 For the good that I would I do not: but the evil which I would not, that I do. 20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. 21 I find then a law, that, when I would do good, evil is present with me. 22 For I delight in the law of God after the inward man: 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! Who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Sin dwells in our flesh, our body. Our bodies are doomed to die because of this. But when we are born again, our inner man or spirit is born of the Spirit of God, and receives a new nature. We then become partakers of the divine nature. We therefore delight in the law of God after the inward man as Paul says above in verse 22. But we know that there is a war going on “in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members”, in verse 23. But the life of the Spirit in my inner man has set me free from the law of sin as we read in **Romans 8 (KJV):1** There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

So after we are born again, a new man is born inside of us, and a progressive sanctification will now begin in the area of our soul. Our soul is composed of our mind, will, heart and feelings, and conscience. It is in this area where all of the baggage of our past is lodged. As we grow in grace and knowledge, we will be cleansed of the things of our past. The old ways of thinking and feeling will be changed to conform to the image

of His Son as we read in **Romans 8 (KJV):29** For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

We are going through a progressive sanctification in our soul area. This is described in **2 Corinthians 3 (KJV):18** But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

We will not reach perfection in this life, for when we see Him we shall be like Him as we read in **1 John 3 (KJV):1** Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. **2** Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

We continue to read in **Hebrews 12 (KJV):12** Wherefore lift up the hands which hang down, and the feeble knees; **13** And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

How do we make straight paths for our feet? But trusting in the Lord with all our heart as in **Proverbs 3 (KJV):5** Trust in the LORD with all thine heart; and lean not unto thine own understanding. **6** In all thy ways acknowledge him, and he shall direct thy paths.

Healing can also come to us in this way as in verse 13 above. We continue to read in **Hebrews 12 (KJV):14** Follow peace with all men, and holiness, without which no man shall see the Lord: **15** Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

If we will do our part, the body will grow up into Him in all things as we read in **Ephesians 4 (KJV):14** That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; **15** But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: **16** From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

We continue to read in **Hebrews 12 (KJV):16** Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. **17** For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

Jacob and Esau did make up as we read in **Genesis 33 (KJV): 1** And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. **2** And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. **3** And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. **4** And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

But let us persevere to inherit the blessing.

The writer now begins as series of encouragements, as we continue to read of in **Hebrews 12 (KJV):18** For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, **19** And the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more:

The Lord spoke to the children of Israel from Mount Sinai, and they heard His voice telling them the ten commandments in Exodus 20:1-17. After this, the people then asked Moses to speak to them for God, but not to let God speak with them, as we continue in **Exodus 20 (KJV):18** And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. **19** And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. **20** And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. **21** And the people stood afar off, and Moses drew near unto the thick darkness where God was. **22** And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. **23** Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

We continue to read in **Hebrews 12 (KJV):20** (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

This is recorded in **Exodus 19 (KJV):9** And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD. 10 And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, 11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai. 12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: 13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

14 And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. 15 And he said unto the people, Be ready against the third day: come not at your wives. 16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. 17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. 18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. 19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. 20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up.

We continue to read in **Hebrews 12 (KJV):21** And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

This may refer to **Deuteronomy 19 (KJV):19** For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also.

We continue to read in **Hebrews 12 (KJV):22** But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

In verse 23, the “general assembly and church of the firstborn”, refers to the “spirits of just men made perfect”. These are those who Jesus led captive into heaven from Abraham’s bosom, that is the lower paradise where the righteous dead went before Jesus died on the cross, because the “way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing”, as we read in Hebrews 9:8.

When the Lord ascended from the grave, he led captivity captive as we read in **Ephesians 4 (KJV):8** Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. 9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

Abraham’s bosom was in the lower parts of the earth. This was in Sheol which is translated “grave” in the King James Version in **Genesis 37 (KJV):35** And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

The Hebrew word translated “grave” is שְׂאוֹל (pronounced shē'owl). This was a holding place for the dead before Jesus died on the cross. This place is described in the story Jesus told of the rich man and Lazarus in **Luke 16 (KJV):19** There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; 23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and

send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

Sheol was divided into two holding places, Abraham's bosom for the righteous, and hell for the unrighteous. We continue in **Luke 16 (KJV):25** But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

There was a great gulf between the two holding places, and they could not cross it. We continue in **Luke 16 (KJV):27** Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: 28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 Abraham saith unto him, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Again we read in **Psalms 49 (KJV):15** But God will redeem my soul from the power of the grave: for he shall receive me. Selah.

Now Abraham's bosom is also the lower paradise spoken of by Jesus when He told the thief on the cross that he, the thief, would be with Him there that day in **Luke 23 (KJV):43** And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.

Jesus descended into the lower parts of the earth to free the "captives" and lead them to the upper paradise, that is heaven itself, the "holiest of all" in Hebrews 9:8.

We continue to read in **Hebrews 12 (KJV):25** See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: 26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

This is referring to **Haggai 2 (KJV):6** For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; 7 And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

We continue to read in **Hebrews 12 (KJV):27** And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. 28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: 29 For our God is a consuming fire.

It is by grace "whereby we may serve God acceptably with reverence and godly fear".

Moses also warns Israel of this in **Deuteronomy 4 (KJV):23** Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing, which the LORD thy God hath forbidden thee. 24 For the LORD thy God is a consuming fire, even a jealous God.

Hebrews Chapter 13

The encouragements continue, as we now read in **Hebrews 13 (KJV):1** Let brotherly love continue.

This was the new commandment Jesus gave His disciples in **John 13 (KJV):34** A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

We continue to read in **Hebrews 13 (KJV):2** Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

We live in a spiritual world.

We continue to read in **Hebrews 13 (KJV):3** Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

And so we read in **1 Corinthians 12 (KJV):26** And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. **27** Now ye are the body of Christ, and members in particular.

We continue to read in **Hebrews 13 (KJV):4** Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

The word in the Greek for “whoremongers” is πόρνος (pronounced pornos), and means a man who prostitutes his body to another's lust for hire, a man who indulges in unlawful sexual intercourse, a fornicator, that is, one who has sex outside of marriage. But marriage is honourable in all, and the bed undefiled.

We continue to read in **Hebrews 13 (KJV):5** Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

This is recorded in **Deuteronomy 31 (KJV):6** Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.

And in **Joshua 1 (KJV):5** There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

Wuest comments on Hebrews 13:5:

“The words “He hath said,” are intensive in the Greek text, “He Himself hath said.” The following promise and guarantee was spoken by God Himself. The word “leave” is not the usual word which means “to leave,” *leipo*, but *aniemi* “to send back, to relax, to loosen, not to uphold, to let sink.” It is preceded by two negatives in the Greek text which in English make a positive, but which in Greek only serve to strengthen the negation. It is “I will not, I will not cease to sustain and uphold thee.” The word “forsake” is a compound of three Greek words, *egkataleipo*, *eg* meaning “in,” *kata* meaning “down,” and *leipo* meaning “to leave.” *Leipo* has the idea of forsaking one, *kata* suggests rejection, defeat, helplessness, and *eg* refers to some place or circumstance in which a person may find himself helpless, forsaken. The meaning of the word is that of forsaking someone in a state of defeat or helplessness in the midst of hostile circumstances. The word in its totality means “to abandon, desert, leave in straits, leave helpless, leave destitute, leave in the lurch, let one down.” There are three negatives before this word, making the promise one of triple assurance. It is, “I will not, I will not, I will not let thee down, leave thee in the lurch, leave thee destitute, leave thee in straits and helpless, abandon thee.” All of which means that our God will come to our rescue when we find ourselves in difficult circumstances.” **Wuest Word Studies in the Greek New Testament, Volume II, Hebrews in the Greek New Testament, page 234.**

We could therefore say that in this verse, God is saying, “I will not, no never, not under any circumstances, leave thee or forsake thee.” What a blessed assurance!

We continue to read in **Hebrews 13 (KJV):6** So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

This is from **Psalms 118 (KJV):6** The LORD is on my side; I will not fear: what can man do unto me?

We continue to read in **Hebrews 13 (KJV):7** Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. **8** Jesus Christ the same yesterday, and today, and forever.

The word “rule” in the Greek is ἡγεομαι (pronounced hēgeomai), and means to lead, to go before, to have authority over. This is speaking of a shepherd's authority over his flock.

When we speak of rule in the Church, we must remember Peter's words in **1 Peter 5 (KJV)**:1 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: 2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; 3 Neither as being lords over God's heritage, but being examples to the flock. 4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. 6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

We are all, elders and younger, to be "clothed with humility". This is also what Jesus taught in **Matthew 20 (KJV)**:25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 26 But it shall not be so among you: but whosoever will be great among you, let him be your minister; 27 And whosoever will be chief among you, let him be your servant: 28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Jesus was a servant leader as we see in **John 13 (KJV)**:12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? 13 Ye call me Master and Lord: and ye say well; for so I am. 14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. 15 For I have given you an example, that ye should do as I have done to you. 16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. 17 If ye know these things, happy are ye if ye do them.

We must remember the Lord's example in everything we do. Now again, Peter said in **1 Peter 5 (KJV)**:5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. 6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

When Peter says "you younger", he is not talking about physical growth, but spiritual growth. When we first get saved and are born again, and we read this, we think that it is saying to submit to our parents, or our grandparents, or any who are older in age than we are. Our minds are still carnal. Our thinking is still mostly about earthly things. We begin as babes in Christ as Paul tells the Corinthians in **1 Corinthians 3 (KJV)**:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

This is why Paul implores the Romans to be renewed in their minds as we read in **Romans 12 (KJV)**:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

The word "conformed" in the Greek is *συσχηματίζω* (pronounced *suschēmatizō*), and means to conform one's self (i.e. one's mind and character) to another's pattern, (fashion one's self according to). The word "transformed" in the Greek is *μεταμορφόω* (pronounced *metamorphōō*), and means to change into another form, to transform, to transfigure. That is, we are not to be conformed to the ways and thinking of the world as if that was all there is. Instead we are to be transformed or changed to think spiritually with the understanding that God is in control and He has a purpose for each one of us as we continue to read in **Romans 12 (KJV)**:3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. 4 For as we have many members in one body, and all members have not the same office: 5 So we, being many, are one body in Christ, and every one members one of another.

Now the word of God is what changes us, that is, it cleanses us as Jesus spoke in **John 15 (KJV)**:3 Now ye are clean through the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

And in **John 8 (KJV)**:31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; 32 And ye shall know the truth, and the truth shall make you free.

The word of God, because it is the truth, cleanses our minds and sets us free from our past hurts and fleshly ways of thinking. In this way our minds are renewed, and we abide in Him. This abiding will produce the fruit of the Spirit in **Galatians 5 (KJV):22** But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law.

By producing the fruit of the Spirit we will not be conformed to this world, but we will be “transformed by the renewing” of our mind, so that we “may prove what is that good, and acceptable, and perfect, will of God”.

As we are transformed by the renewing of our minds, we will become spiritually minded. That is, we will become spiritual as we read in **1 Corinthians 2 (KJV):12** Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 15 But he that is spiritual judgeth all things, yet he himself is judged of no man. 16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

Now as we are taught in the things of God, we will grow in grace and knowledge as Peter encourages in **2 Peter 3 (KJV):18** But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

And we will become spiritual men and women in the Lord. We will progress from little children, to young men and women, to fathers and mothers in the Lord as John reveals in **1 John 2 (KJV):12** I write unto you, little children, because your sins are forgiven you for his name's sake. 13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. 14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

So we are to “remember them which have the rule over” us, who have spoken unto us “the word of God: whose faith follow, considering the end of their conversation”, for Jesus Christ is “the same yesterday, and today, and forever”, as in Hebrews 13:7-8. Submitting to those the elders in the Church will keep us on the path, and guard us from those who would seduce us to follow another path than that of Jesus Christ.

But the elders must be submitted to the Lord as well as we read again in **1 Peter 5 (KJV):1** The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: 2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; 3 Neither as being lords over God's heritage, but being examples to the flock.

The elders must also remember that they are to be “examples to the flock”.

Now we continue to read in **Hebrews 13 (KJV):9** Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

Some have taken this to mean that we should not have any doctrine at all. But how will you know the divers and strange doctrines if you don't know the doctrines of the word of God? All teaching, or doctrine, must come from the word of God, and be judged by the word of God.

Now since this epistle is written to Hebrews, the admonition, “Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein”, probably refers to their continuing under the law, and offering sacrifices accordingly.

We continue to read in **Hebrews 13 (KJV):10** We have an altar, whereof they have no right to eat which serve the tabernacle. 11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. 12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. 13 Let us go forth therefore unto him without the camp, bearing his reproach. 14 For here have we no continuing city, but we seek one to come.

The Hebrews are encouraged to let go of their Jewish traditions, and start anew under the New Covenant. All things are new. So “Let us go forth therefore unto him without the camp, bearing his reproach”.

And we must remember that Jesus did not offer the blood of bulls and goats, but He offered His own blood and entered into the Holy place once, that is heaven itself, to obtain eternal redemption for us as we have already read in **Hebrews 9 (KJV):11** But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; 12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. 13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: 14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

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

So the law of sacrifices has been fulfilled by the one offering of Jesus Christ as we have already read in **Hebrews 10 (KJV):10** By the which will we are sanctified through the offering of the body of Jesus Christ once for all. 11 And every priest standeth daily ministering and offering often times the same sacrifices, which can never take away sins: 12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 13 From henceforth expecting till his enemies be made his footstool. 14 For by one offering he hath perfected forever them that are sanctified. 15 Whereof the Holy Ghost also is a witness to us: for after that he had said before, 16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17 And their sins and iniquities will I remember no more. 18 Now where remission of these is, there is no more offering for sin.

The word remission in the Greek is ἄφεσις (pronounced aphasis), and means release from bondage or imprisonment, forgiveness or pardon, of sins (letting them go as if they had never been committed), remission of the penalty. Therefore, “there is no more offering for sin”.

Now we continue to read in **Hebrews 13 (KJV):15** By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. 16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

Because Christ is now our High Priest, we see that there has been a change in the priesthood as we have already read in **Hebrews 7 (KJV):12** For the priesthood being changed, there is made of necessity a change also of the law.

The change in the priesthood necessitated a change also of the law. We are now to present our bodies a living sacrifice as we have read in Romans 12:1, and here we read that we are to “offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name”, and to “do good and to communicate forget not: for with such sacrifices God is well pleased”.

The word “communicate” in the Greek is κοινωνία (pronounced koinōnia), and means fellowship, association, community, communion, joint participation, intercourse, the share which one has in anything, participation. A better translation would be found in **Hebrews 13 (NASB):16** And do not neglect doing good and sharing, for with such sacrifices God is pleased.

The word is also used one other time in the New Testament in **1 Timothy 6 (KJV):18** That they do good, that they be rich in good works, ready to distribute, willing to communicate;

But again, a better translation is found in context in **1 Timothy 6 (NASB):17** Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. 18 Instruct them to do good, to be rich in good works, to be generous and ready to share...

Now we continue to read in **Hebrews 13 (KJV):17** Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

The word “Obey” in the Greek is πείθω (pronounced peithō), and means to persuade, i.e. to induce one by words to believe, to listen to, obey, yield to, comply with, to trust, have confidence, be confident.

The same Greek word is translated “trust” in the following verse, as we continue to read in **Hebrews 13 (KJV):18** Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

So in verse 17 above, we could say, obey, trust, be persuaded by, yield to, have confidence in “them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you”.

Now we continue to read in **Hebrews 13 (KJV)**:19 But I beseech you the rather to do this, that I may be restored to you the sooner. 20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, 21 Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. 22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words. 23 Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you. 24 Salute all them that have the rule over you, and all the saints. They of Italy salute you. 25 Grace be with you all. Amen.

This sure sounds like Paul. Though this epistle does not have the usual identification method that Paul used in **Romans 1 (KJV)**:1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God...

Or in **1 Corinthians 1 (KJV)**:1 Paul called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother...

Or in any of his other epistles...but when we consider verse 23 above, “Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you”, and verse 24...”They of Italy salute you”, and when we consider the fact that there is no one else that we know of who could have written it given the level of theology and understanding of the Scriptures presented, it is safe for me to say that the author was Paul, the apostle.

And however you translate Hebrews 10:34, it mentions prisoners as we read in **Hebrews 10 (KJV)**:34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

Or as in the generally accepted Greek translation in **Hebrews 10 (NASB)**: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.

For the author to have known this about those he was writing to, that they “showed sympathy to the prisoners and accepted joyfully the seizure” of their property, could only mean that he had first hand knowledge of such behavior. This would again lead us to believe that it was Paul who is the author.

In Conclusion

The book of Hebrews is a wonderful explanation of the accomplishments of Jesus Christ our Savior. Let us look once again at His forever sacrifice.

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

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

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

Hebrews 9 (KJV):27 And as it is appointed unto men once to die, but after this the judgment: 28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Hebrews 10 (KJV):10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

Peter also agrees with this in **1 Peter 3 (KJV):**18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

And the result of these accomplishments of the Son of God is the New Covenant which Jesus Himself mentioned in **Matthew 26 (KJV):**28 For this is my blood of the new testament, which is shed for many for the remission of sins.

The word "testament" is the same Greek word translated "covenant" in **Matthew 26 (NASB):**28 for this is My blood of the covenant, which is poured out for many for forgiveness of sins.

The word "new" is not in the Nestle Greek text which is the most current Greek text we have of the New Testament. But the Greek word *καινός* (pronounced *kainos*), meaning new, is in the Nestle Greek text in **Luke 22 (NASB):**20 And in the same way *He took* the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood.

This is the new covenant that Jeremiah prophesied in **Jeremiah 31 (NASB):**31 "Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah, 32 not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the LORD. 33 "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. 34 They will not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they will all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive their iniquity, and their sin I will remember no more."

Although this has not happened yet for Israel as a nation, any Jew who will confess Jesus Christ as Lord can now enter into the New Covenant, and become part of the body of Christ. The Lord's promise to Israel is that they will not cease to be a nation forever in **Jeremiah 31 (KJV):**35 Thus says the LORD, Who gives the sun for light by day And the fixed order of the moon and the stars for light by night, Who stirs up the sea so that its waves roar; The LORD of hosts is His name: 36 "If this fixed order departs From before Me," declares the LORD, "Then the offspring of Israel also will cease From being a nation before Me forever." 37 Thus says the LORD, "If the heavens above can be measured And the foundations of the earth searched out below, Then I will also cast off all the offspring of Israel For all that they have done," declares the LORD.

All Israel will be saved in a day as we read in **Isaiah 66 (KJV):**7 "Before she travailed, she brought forth; Before her pain came, she gave birth to a boy. 8 "Who has heard such a thing? Who has seen such things? Can a land be born in one day? Can a nation be brought forth all at once? As soon as Zion travailed, she also brought forth her sons. 9 "Shall I bring to the point of birth and not give delivery?" says the LORD. "Or shall I who gives delivery shut the womb?" says your God.

We know that this will happen at the second coming as we read in **Zechariah 12 (NASB):**10 "I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication,

so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.

But we are now living in the New Covenant, and any Jew who will accept Jesus Christ as his or her Savior can be saved now, and become part of the Church. Jesus Christ is the head of the Church as we read in **Colossians 1 (KJV):18** And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

And in **Ephesians 1 (KJV):22** And hath put all things under his feet, and gave him to be the head over all things to the church, 23 Which is his body, the fullness of him that filleth all in all.

When we believe in Jesus Christ, we are sovereignly baptized into His body as we read in **1 Corinthians 12 (KJV):12** For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. 13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 14 For the body is not one member, but many. 15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? 16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? 17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

God has given each of the members a function in His body, the Church, and He has placed each one where He would have them function, as we continue in **1 Corinthians 12 (KJV):18** But now hath God set the members every one of them in the body, as it hath pleased him. 19 And if they were all one member, where were the body? 20 But now are they many members, yet but one body. 21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. 22 Nay, much more those members of the body, which seem to be more feeble, are necessary: 23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. 24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked. 25 That there should be no schism in the body; but that the members should have the same care one for another.

As each member does his or her part, the body grows in the Lord as we read in **Ephesians 4 (KJV):15** But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

It is “according to the effectual working in the measure of every part” that increase is made in the body “unto the edifying of itself in love”. As individual members of the body of Christ, we must surrender to the Lord in everything. It is His working through us that produces this increase as Paul reveals in **Ephesians 2 (KJV):10** For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

He has given each of us an anointing so that we may know the truth, as John reveals in **1 John 2 (KJV):27** But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

This has been assumed by some to mean that we don’t need teachers. But God has set teachers in the Church as we read in **1 Corinthians 12 (KJV):28** And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

But in the body of Christ, the Church, no one has dominion over our anointing. We are all responsible to listen to the Chief Shepherd’s voice as Jesus taught in **John 10 (KJV):1** Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. 2 But he that entereth in by the door is the shepherd of the sheep. 3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. 5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

We must listen to our Chief Shepherd's voice. This may come through the pastor or elder of our church who is walking with the Lord, but the pastor or elder of our church is not the Chief Shepherd. We must always be discerning for the Chief Shepherd's voice through whoever is teaching. In this way we will abide in Him. And by abiding in Him, we will grow in grace and knowledge as Jesus also taught in **Matthew 13 (KJV):9** Who hath ears to hear, let him hear. 10 And the disciples came, and said unto him, Why speakest thou unto them in parables? 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

What Jesus is saying in this passage is that those who have a disposition to receive truth will receive more truth, but those who do not have a disposition to receive truth will lose even what little they have. We are not to put our trust in man as we read in **Jeremiah 17 (KJV):5** Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. 6 For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. 7 Blessed is the man that trusteth in the LORD, and whose hope the LORD is.

And we must heed Paul's encouragement in **1 Thessalonians 5 (KJV):12** And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; 13 And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

We must know those who labor among us. Let us not be followers of men but of the Lord. Let us remember Jesus' example, and walk accordingly.

We must also take heed how we hear as Jesus taught in **Luke 8 (KJV):16** No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. 17 For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad. 18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

We must be discerning, having ears to hear His voice. This will not only help us to grow, but also help others. This will also be a help to those who are called to teach, for we must all be listening for our Lord.

Time to Celebrate

Because of what Jesus has done for us, in His one great offering for sin, we are free. He has inaugurated for us a new and living way, a way into the holiest of all, without sin. He has promised us blessing and an abundant life if we will discipline ourselves according to His word. He has promised us a promotion to glory, into heaven itself. We can come boldly before the throne of grace to obtain mercy, and find help in time of need. Let us present ourselves a living sacrifice, and celebrate with the sacrifices of praise, and doing good and sharing with others.

Let us follow Jesus' example, and become His servants. This is how we find our place in His body. Whatever the Lord puts in front of us to do, let us do it to His glory. As we fix our eyes on Jesus, and trust Him with all our heart, He will make our paths straight.

Let us be as Paul, and press toward the mark for the prize of the high calling in Christ Jesus as we read in **Philippians 3 (KJV):7** But what things were gain to me, those I counted loss for Christ. 8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, 9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: 10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; 11 If by any means I might attain unto the resurrection of the dead. 12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. 13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14 I press toward the mark for the prize of the high calling of God in Christ

Jesus. 15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

Rejoice in the Lord always, and again I say rejoice. Philippians 4:4.